

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)

06. Commentary on the Book of the Sixes (06. Chakkanipāta-
aṭṭhakathā)

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

06. Commentary on the Book of the Sixes

2. The Second Fifty

6. The Great Chapter

1. Commentary on the Soṇa Discourse

55. In the first of the sixth, "Soṇa" means the Elder Soṇa the Delicate. "Sītavana" means in the cemetery so named. There, it is said, five hundred walking path hermitages were created in succession; among those, the elder monk, having taken a walking path suitable for himself, practises the ascetic duty. His feet split from walking up and down while putting forth strenuous energy; when walking on his knees, his kneecaps and the palms of his hands also split; there were wounds. Thus dwelling putting forth strenuous energy, he was not able to show even the slightest sign of light. To show the applied thought that arose for him whose body was wearied by energy, seated on a stone-slab at the end, "Then the Venerable" and so on was said. Therein, "putting forth strenuous energy" means with fully perfected and exerted energy. "My mind does not become liberated from the mental corruptions by non-clinging" means if indeed I were one who understands quickly, or one who understands through elaboration, or one who needs to be guided, surely my mind would become liberated. Having made the conclusion "Surely I am one for whom the word is the maximum, on account of which my mind does not become liberated," he thought "There is indeed" and so on. Therein, "wealth" is a nominative case used in the accusative sense.

"Appeared" means having known the disposition of the elder monk's mind - "This Soṇa, today seated on the ground of striving in the Cool Grove, is thinking this applied thought; having gone and having grasped his applied thought together with its arising, I shall teach the meditation subject with the simile of the lute" - he became manifest before him. "On the prepared seat" means monks exerting in meditation, at their own dwelling place, having prepared a seat according to what was available for the purpose of sitting down by the Buddha, the Blessed One, who had come to exhort them, practise their striving; those not obtaining anything else, having spread even old leaves, lay out the double robe on top. The elder monk too, having prepared a seat, practised striving. With reference to that it was said - "On the prepared seat."

"What do you think" - the Teacher, thinking "This monk has no need for other meditation subjects; this one is skilled in the gandhabba craft, a master through practice; when spoken about in his own domain, he will quickly understand" - in order to teach the simile of the lute, said beginning with "What do you think?" Skilfulness in the sound of the lute strings means skilfulness in playing the lute, and he was skilled

in that. For his mother and father, thinking "Our son, while learning another craft, will become weary in body; but this can be learnt while seated on a bed itself," had him learn the gandhabba craft alone. To him -

"Seven notes, three scales, twenty-one modulations;
Forty-nine positions - these are the circles of notes."

The gandhabba craft beginning with this and all the rest was thoroughly mastered by him. "Overly taut" means excessively stretched, with harsh modulation. "Tuneful" means endowed with good sound. "Fit for playing" means capable of work, suitable for work. "Overly slack" means with feeble modulation. "Established at an even pitch" means having been set at the middle note, tuned.

"Excessive" means too tight. "Leads to restlessness" means leads to the state of being agitated. "Too slack" means too loose. "To idleness" means for the purpose of the state of being lazy. "Resolve upon evenness of energy" means resolve upon serenity associated with energy; the meaning is unite energy with serenity. "Penetrate to evenness of the faculties" means resolve upon the evenness, the state of equality, of the faculties beginning with faith. Therein, by one who unites faith with wisdom, and wisdom with faith, energy with concentration, and concentration with energy, the evenness of the faculties is said to be determined. But mindfulness is needed everywhere; it is fitting that it should always be strong. And the method of their uniting has already been made known in the Visuddhimagga. "And grasp the sign there" means when there is that state of equality, just as a facial reflection arises in a mirror, by whatever sign it should arise, grasp that sign of serenity, sign of insight, sign of the path, and sign of fruition - produce them. Thus the Teacher, having included it within arahantship, taught the meditation subject.

"And there he grasped the sign" means he grasped the sign of serenity meditation and the sign of insight meditation. "Six states" means six causes. "He is intent upon" means he stands having penetrated and made it evident. "Intent upon renunciation" and so on - all is said by way of arahantship. For arahantship is called renunciation because of having gone forth from all mental defilements, solitude because of being secluded from those very same, non-ill-will because of the absence of affliction, elimination of craving because of having arisen at the end of the elimination of craving, elimination of clinging because of having arisen at the end of the elimination of clinging, and non-confusion because of the absence of confusion.

"Mere faith alone" means mere faith alone, devoid of penetration, unmixed with the wisdom of penetration. "Adding" means increase through doing again and again. "Because of being without lust" means precisely because of the disappearance of lust through the penetration of the path, having penetrated and realised arahantship termed renunciation, he stands, he dwells by dwelling in fruition attainment, and he is one whose mind is inclined towards that - this is the meaning. The same method applies to the remaining terms as well.

"Material gain, honour and fame" means the gain of the four requisites, and the state of those very same being well made, and the speaking of praise. "Desiring" means wishing, aspiring. "Intent upon solitude" means intent upon solitude, a Worthy One - thus he declares arahantship - this is the meaning.

"Adherence to moral rules and austerities" means the mere grasping, having adhered to morality and ascetic austerities. "Returning to as having substance" means knowing as having substance. "Intent upon non-ill-will" means he declares arahantship as non-ill-will. By this very method the meaning in all instances should be seen. But here some say: "By 'intent upon renunciation,' arahantship is spoken of in this very one, and Nibbāna in the remaining five." Others say: "By 'intent upon non-confusion,' Nibbāna is spoken of in this very one, and arahantship in the remaining ones." But here the essence is this - In all of those, both arahantship and Nibbāna have been spoken of.

"Severe" means powerful, resembling divine forms. "They do not overpower his mind" means they are unable to remain having seized the mind of this one who has eliminated the mental corruptions. For mental defilements, when arising, seize the mind. "Unmixed" means for mental defilements make the mind mixed together with the object; because of their absence, it is unmixed. "Stable" means established. "Having attained imperturbability" means having attained immovability. "And he contemplates its passing away" means he sees both the arising and the passing away of that mind. "Severe wind and rain" means a powerful mass of wind. "Would not make it tremble" means it would not be able to move it on one side. "Would not make it shake" means it would not be able to shake it from every side, like a post. "Would not make it quake" means it would not be able to cause it to fall by shaking and quaking it.

"For one inclined to renunciation" means for one who has eliminated the mental corruptions, who stands having penetrated arahantship. In the remaining terms as well, arahantship alone has been spoken of. "And to the elimination of clinging" is the genitive case used in the accusative sense. "And to non-confusion of mind" means of one inclined to non-confusion of consciousness. "Having seen the arising of the sense bases" means having seen both the arising and the passing away of the sense bases. "The mind becomes rightly liberated" means rightly, by cause, by method, through this practice of insight, by way of fruition attainment, the mind becomes liberated, it is resolved upon Nibbāna as object. Or else, by this the practice of one who has eliminated the mental corruptions has been spoken of. For having seen the arising of the sense bases, through the power of the noble path attained by this insight, the mind becomes rightly liberated from all mental defilements. Thus for that one rightly liberated, etc. is not found. Therein, "with peaceful mind" means of one whose mind is quenched. The remainder here is clear in meaning.

2. Commentary on the Phagguna Discourse

56. In the second, "he stirred" means he showed the manner of rising. "Receding" means they decline. "Not advancing" means they do not grow. "Were to bind one's head as a head-band" means having wrapped the head, he should bind it with a turning stick. "His faculties became very clear" means at that time of death the six faculties were very clear. "Examination of the meaning" means in the examination of benefit and harm, what has a reason and what has no reason. "In the unsurpassed extinction of clinging" means in Nibbāna. "Unliberated" means inclined to by the fruition of arahantship.

3. Commentary on the Discourse on the Six Classes of Rebirth

57. In the third, "six classes of rebirth" means six births. "Herein this" means "therein this." "Hunters" means cruel ones. "Monks who live like thorns" means these are ascetics by name. "Who wear a single cloth" means those who cover the front with just one piece of rag. "They might attach a portion to him against his will" means while the caravan was travelling, when an ox died, having divided the beef for the purpose of raising the price, while eating, having made a share for one who did not want the beef, saying "This is to be eaten by you, and the price is to be paid," they would attach to him that portion reckoned as a share, the meaning is they would place it in his hands by force. "Unknowing of the field" means by one not knowing the field of the description of classes of rebirth. "Listen to that" means listen to that description of mine. "Of dark birth" means one born in a black class. "Produces dark phenomena" means having become of dark nature, he is born, arises; or he is born in the dark class of rebirth. "Produces Nibbāna" means he attains Nibbāna; or he is born in the birth reckoned as the noble plane, the Nibbāna-birth.

4. Commentary on the Discourse on Mental Corruptions

58. In the fourth, "to be abandoned by restraint" means to be abandoned by restraint. The same method applies in the remaining ones too. "Here" means in this Dispensation. "Having reflected" means having recognised, having reviewed - this is the meaning. "Wisely" means by means of the method, the path. And here, "having reflected wisely" should be understood as reflection on the danger in non-restraint. And this should be understood by the Āditta exposition, beginning with "Better, monks, for the eye-faculty to be destroyed by a red-hot iron rod, blazing, in flames, aglow, than grasping the sign by features regarding forms cognisable by the eye." In "dwells restrained with the restraint of the eye-faculty," here the eye itself is the faculty, thus "eye-faculty"; restraint is because of restraining, meaning shutting, closing - this is what is said. This is a designation for mindfulness. Restraint of the eye-faculty is eye-faculty-restraint. Even though arising at the impulsion moment, it is called eye-faculty-restraint because of warding off the arising of mental defilements at that door. "Restrained" means endowed with that restraint. For thus, in the analysis of "restrained by the restraint of the Pātimokkha," it is said "one is endowed with this Pātimokkha restraint, etc. possessed of." Or alternatively, "restrained" means he restrained; what is meant is "he closed, he shut." "Restrained with the restraint of the eye-faculty" means what is meant is that he restrained, closed, shut the door panel of mindfulness called the restraint of the eye-faculty at the eye-door, like a door panel at a house-door. This indeed is the more beautiful meaning here. For thus, in the passages "the restraint of the eye-faculty, of one dwelling unrestrained, of one dwelling restrained," this very meaning is seen.

In the passage beginning with "for whatever," the meaning is: whatever restraint of the eye-faculty there would be for this monk who is unrestrained, dwelling without closing, without shutting. Or alternatively, "yaṃ" is the substitution for the syllable "ye"; the meaning is "whatever there would be for him." "Mental corruptions, vexations, and fevers" means the four mental corruptions and other mental defilements that cause vexation, fevers of defilement or fevers of result. For at the eye-door, when a desirable object has come into range, for one who relishes and delights in it by way of gratification of sensual pleasure, the mental corruption of sensuality arises; for one who relishes it with longing for existence, thinking "I shall

obtain such a thing in another fortunate existence too," the mental corruption of existence arises; for one who grasps it as "a being" or "of a being," the mental corruption of wrong view arises; the not knowing that is co-arisen with all of them is the mental corruption of ignorance - thus the four mental corruptions arise. Other mental defilements associated with them are the vexations and fevers, or their results in the future; those too are said to arise only for one dwelling unrestrained. "Evaṃsa te" means "thus for him those"; what is meant is: by this method they do not exist, and not otherwise. In "having reflected wisely, restrained with the restraint of the ear-faculty" and so on too, the same method applies. "These are called mental corruptions to be abandoned by restraint" means these, making four in each of the six doors, twenty-four mental corruptions are said to be to be abandoned by restraint.

Regarding what should be said concerning "having reflected wisely, the robe" and so on, all that has been stated in the Visuddhimagga in the treatise on morality. "For whatever" means whatever among robes, almsfood, and so on there might be. "For one not using" means for one thus not using wisely. In this case, for one desiring robes and so on not obtained, or for one relishing what has been obtained, the arising of the mental corruption of sensuality should be understood; for one who relishes with longing for existence, thinking "I shall obtain such a thing in another fortunate existence too," the arising of the mental corruption of existence; for one who establishes the perception of self thinking "I obtain" or "I do not obtain" or "this is mine," the arising of the mental corruption of wrong view; but the mental corruption of ignorance is co-arisen with all of them - thus the arising of the four mental corruptions should be understood as the vexations and fevers, and also from the production of new feeling. "These are called, monks, mental corruptions to be abandoned by using" means these, making four in each requisite, sixteen mental corruptions are said to be to be abandoned by reviewing and using, which is termed restraint by knowledge.

"Having reflected wisely, one is patient with cold" means having reviewed by means of the method, one is patient with cold, one endures cold, one bears it; one does not, like a man without courage, waver or tremble even with a trifling cold and abandon the meditation subject. The same method applies to heat and so on as well. And here, "way of saying" should be understood as just the word itself. In "painful" and so on: they are painful in the sense of afflicting the mind, sharp in the sense of being intense, rough in the sense of being harsh, severe in the sense of being acute, disagreeable due to the absence of gratification, unpleasant due to not increasing the mind, and life-threatening due to the ability to take away life - thus it should be understood. "For whatever" means among cold and so on, whatever even a single phenomenon there might be. "For one not enduring" means for one who does not endure, who does not bear it. But the arising of mental corruptions here should be understood thus - For one touched by cold, desiring heat, the mental corruption of sensuality arises; thus everywhere. "There is neither cold nor heat in a fortunate existence" - for one desiring existence, the mental corruption of existence; the grasping "My cold, my heat" is the mental corruption of wrong view; the mental corruption of ignorance is associated with all of them. "These are called" - the meaning is that these many mental corruptions, making four for each one among cold and so on, are said to be to be abandoned by this endurance reckoned as restraint by patience.

"Having reflected wisely, one avoids a fierce elephant": thinking "I am an ascetic," one should not stand near a fierce elephant. For on account of that there could be death or suffering like death - thus having reviewed by means of the method, one avoids the fierce elephant, one withdraws. This same method applies everywhere. "Fierce" means wicked, malicious. "A stump" means an acacia stump and so on. "A thorny place" means where thorns pierce; that place. "A pit" means one with banks cut away on all sides. "A precipice" means one with a bank cut away on one side. "A cesspool" means a place for discarding leftover water, womb-filth, and so on. "A sewer" means a place where those very muddy substances and so on flow. That is filled with impurity even up to knee-deep. Both these places are places abounding with non-human spirits; therefore they should be avoided. As for "improper seat," here an inappropriate seat is an improper seat; that should be understood in meaning as a concealed seat in a secret place that constitutes the basis for an undetermined offence. As for "improper resort," here too an inappropriate resort is an improper resort. That is fivefold by the classification beginning with prostitutes. "Evil friends" means inferior, immoral, false friends, enemies. "In evil" means in inferior. "Would have confidence" means would believe, would resolve upon: "Surely this venerable one has done or will do such a thing." "For whatever" means whatever single one among elephants and so on there might be. But the arising of mental corruptions here should be understood thus - For one touched by suffering on account of elephants and so on, desiring happiness, the mental corruption of sensuality arises; "There is no such suffering in a fortunate existence" - for one desiring existence, the mental corruption of existence; the grasping "An elephant crushes me, a horse crushes me" is the mental corruption of wrong view; the mental corruption of ignorance is associated with all of them. "These are called" - these many mental corruptions, making four for each one among elephants and so on, are said to be to be abandoned by this avoidance reckoned as restraint by morality.

"Having reflected wisely, does not accept an arisen sensual thought" means having wisely reviewed the danger in sensual thoughts by the method beginning with "thus this thought is unwholesome, thus it is blameable, thus it has painful results, and it leads to affliction of oneself," one does not accept the sensual thought that has arisen in regard to each and every object; one does not establish it by placing it upon the mind, or the meaning is that one does not let it dwell within. Not accepting it, what does one do? One abandons it. Like rubbish with a basket? Not so, but rather one dispels it, prods it, pierces it, drives it out. Like an ox with a goad? Not so, rather one puts an end to it, makes it gone to its end; one does it in such a way that not even a trace of it will remain, not even so much as a fragment. But how does one do it thus? "Brings it to obliteration" means one brings it gradually to non-existence; one does it so that it is well suppressed by suppression-abandoning. The same method applies to the remaining pair of thoughts as well. "Whatever have arisen" means each and every one that has arisen; what is meant is just as soon as they have arisen. Having dispelled them once when arisen, one is not indifferent on the second occasion; even a hundred times, whenever they arise, one dispels them just the same. "Evil unwholesome mental states" means those very sensual thoughts and so on, or all nine great thoughts. Therein, three have been stated; the remaining are these six: "thought of relatives, thought of country, thought of immortality, thought connected with sympathy for others, thought connected with material gain, honour and fame,

thought connected with not being despised." "For whatever" means whatever among those thoughts there might be. Now here, sensual thought is indeed the mental corruption of sensuality; its particular form is the mental corruption of existence; that associated with it is the mental corruption of wrong view; in all thoughts, ignorance is the mental corruption of ignorance - thus the arising of mental corruptions should be understood. "These are called" means these mental corruptions of the kind stated by way of sensual thoughts and so on are said to be to be abandoned by this removal reckoned as restraint by energy, together with the reviewing of danger in each and every thought.

"Having reflected wisely, he develops the enlightenment factor of mindfulness" means having reviewed the danger in non-development and the benefit in development by means of the method, he develops the enlightenment factor of mindfulness. The same method applies everywhere. The development of the enlightenment factors has been explained in detail below already. "For whatever" means whatever among those enlightenment factors there might be. But here, regarding the arising of mental corruptions, because of the undevelopment of these enlightenment factors associated with the noble path, whatever mental corruptions beginning with the mental corruption of sensuality would arise, for one developing, those thus do not exist - this method should be understood. "These are called" means these mental corruptions beginning with the mental corruption of sensuality are said to be to be abandoned by this supramundane development of enlightenment factors. Praising the monk whose mental corruptions have been abandoned by these six aspects, he said beginning with "Since, monks." Therein, "yato" - the syllable "to" is in the genitive case; what is meant is "for whom." But the ancients explain it as "at the time when." "Those mental corruptions to be abandoned by restraint are abandoned by restraint" means those mental corruptions that are to be abandoned by restraint are abandoned by restraint itself; one does not perceive as abandoned what has not been abandoned.

5. Commentary on the Dārukammika Discourse

59. In the fifth, "Dārukammika" means a certain lay follower whose livelihood was carried on by the sale of wood. "Kāsi sandalwood" means smooth sandalwood. "In that factor" means in the factor of non-quality, in the bright side in the factor of quality. "One who accepts invitations" means one who takes up invitations. "I will give a gift to the monastic community" means I will give to the Community of monks. He, having said thus, having paid respect to the Teacher, departed. Then afterwards, five hundred monks dependent on families reached the state of a householder. He, when it was said "Those monks dependent on your families have left the monastic community," having said "What is that to me here?" did not make even so much as a slight change in the arising of consciousness. With reference to this, the Teacher said "When you give a gift to the monastic community, your mind will be gladdened."

6. Commentary on the Hatthisāriputta Discourse

60. In the sixth, "discussion on the higher teaching" means a discussion mixed with the higher teaching. "Interrupts the discussion" means having cut off their discussion, he speaks his own discussion. "Of the elder monks" is the genitive case used in the instrumental sense; the meaning is together with the elder monks. Whatever

discussion on the higher teaching the elders have, he too is able to discuss that - this is the meaning. "Mental disposition" means the turn of consciousness. "Here" means in this world. "Extremely gentle" means gentle as if gentle, as if endowed with meekness - this is the meaning. "Extremely humble" means humble as if humble, as if of humble conduct - this is the meaning. "Extremely at peace" means at peace as if at peace. "Withdraws from the Teacher" means he goes away from the Teacher's presence. "In company" means in company through the five types of association. "Intimate" means unrestrained. "Open" means with uncontrolled faculties.

"Corn-eating" means one who eats corn. "Might cause to disappear" means might destroy. "Cattle" means cows and she-goats. "Oysters and shells" means oysters and shells. "Gravel and potsherds" means gravel and potsherds. "From the previous evening" means food of recognised deficiency, food of inferior grain. "Would not be agreeable" (nacchādeyya) means it would not be pleasing. Therein, "that man who has eaten" is an accusative case; that should be seen in the genitive sense. "That, friend, man" means friend, that man.

"Of all signs" means of all signs such as the sign of permanence and so on. "Signless concentration of mind" means the concentration of powerful insight. "Sound of crickets" means the sound of crickets. "Will remember renunciation" means he will remember the virtue of going forth. "Became one of the Worthy Ones" means he was one Worthy One among the Worthy Ones who were disciples of the Blessed One. For this elder, having become a layman seven times, went forth seven times. Why? In the time of the Perfectly Enlightened One Kassapa, it is said, he spoke the praise of the lay life to a certain monk. He, by that very action, even while the decisive support for arahantship was existing, going back and forth between the lay life and the going forth seven times, having gone forth on the seventh occasion, attained arahantship.

7. Commentary on the Middle Discourse

61. In the seventh, "in the Pārāyana, in Metteyya's Question" means in the question of the young man Metteyya in the Pārāyana assembly. "Having known both ends" means having known the two ends, the two portions. "With wisdom does not cling to the middle" means "mantā" is called wisdom; having known both ends by that wisdom, one does not cling to the middle, does not cling to the place in between. "Has gone beyond the seamstress" means one who has gone beyond craving, which is termed the seamstress. "Contact" means this individual existence, because it has arisen by way of contact. "One end" means this is one portion. "The origin of contact" means contact is the origin of this, thus "the origin of contact"; the future individual existence arisen through the condition of contact of actions done in this individual existence. "The second extreme" means the second portion. "The cessation of contact" means Nibbāna. "The middle" means Nibbāna is called the middle in the sense of making twofold by cutting the craving that is the seamstress. "For craving sews it" means craving sews, strikes against it - that is, contact and the origin of contact, which are termed the dyad of individual existences. Why? For the production of this or that existence. For if craving were not to sew, the production of this or that existence would not occur. In this passage they take the simile of the point and the middle. For when two shafts are placed together and sewn in the middle with a thread, the point is called the middle. When the thread is cut, both shafts fall apart on both sides. Just so here, the two ends of the aforementioned kind are like the pair of

shafts, craving is like the thread that has sewn and remains, and just as when the thread is cut the pair of shafts falls apart on both sides, so when craving has ceased, the pair of ends has indeed ceased. "To this extent" means by this much, by having known both ends and by the state of not clinging to the middle through craving, one directly knows the Teaching of the four truths that should be directly known, and one fully understands the twofold mundane truth that should be fully understood through full understanding as judgement and full understanding as abandoning. "In this very life" means in this very individual existence. "Becomes one who makes an end of suffering" means he becomes one who makes a limit, one who makes a boundary and conclusion of the suffering of the round of rebirths.

In the second section, the simile should be understood by way of three shafts. For when three shafts sewn together with a thread have their thread cut, the three shafts fall in three places; just so here, the past, future, and present aggregates are like the triad of shafts, and craving is like the thread. For it sews together the past with the present, and the present with the future. Just as when the thread is cut the triad of shafts falls in three places, so when craving has ceased, the past, future, and present aggregates are indeed ceased.

In the third section, "neither-unpleasant-nor-pleasant is the middle" means in the middle by being in between the two feelings. For there is no interval between pleasant and unpleasant, or between unpleasant and pleasant. "Craving is the seamstress" means passionate delight in feelings prevents the cutting off of feelings, thus it sews them together.

In the fourth section, "consciousness is the middle" means both rebirth-linking consciousness and the remaining consciousness are called the middle of mentality-materiality, because they have arisen with mentality-materiality as condition.

In the fifth section, "consciousness is the middle" means action-consciousness is the middle; or because among the internal sense bases, action is grasped by the mind sense base, here whatever consciousness is called the middle; or because at the mind-door, adverting is dependent on the internal sense bases, impulsion-consciousness is called the middle.

In the sixth section, "identity" means the round of rebirths of the three planes. "The origin of identity" means the truth of origin. "The cessation of identity" means the truth of cessation. "In a way" means just by this or that reason. The remainder should be understood by the method stated everywhere.

8. Commentary on the Discourse on Knowledge of Persons' Faculties

62. In the eighth, "a certain" means one who was a partisan of Devadatta. "Having collected together" means having reflected upon. He asks this with the intention: "Was this spoken by the Blessed One having known, or without knowing; was it spoken definitively, or was it spoken analytically?" "Bound for the realm of misery" means one who is to be reborn in a realm of misery. "Doomed to Niraya Hell" means one bound for hell. "Will remain there for an aeon" means he will remain for an aeon because of having done an action lasting for the duration of the cosmic cycle. "Incurable" means it is not possible to cure. "Doubt" means the state of being twofold. "As much as the pricking of a hair-tip" means as much as could be shown by the tip-

point of a hair, or as much as the falling of a hair-tip. "Knowledges of persons' faculties" means the knowledges of the higher and lower faculties of persons; the meaning is the knowledges of knowing the sharp and dull states of the faculties.

"Both wholesome mental states and unwholesome mental states existing" means I know that this many wholesome mental states exist, and this many unwholesome mental states exist. "Disappeared" means gone out of sight. "Become manifest" means become evident by way of occurrence. "Wholesome root" means a wholesome disposition. "Wholesome from the wholesome" means from that wholesome disposition, other wholesome too will arise. "With substance" means having taken up substance, with acquired substance, or produced in the autumn month. "Well stored" means well accumulated. "In a good field" means in a cleared field. "Placed" means sown. "Comparable" means similar. "Towards midnight" means approaching midnight, when midnight has come face to face. "At the time of the meal" means at the time reckoned as the meal time of royal families. "Subject to decline" - who was thus known by the Blessed One? King Ajātasattu. For he, in dependence on an evil friend, declined from path and fruition. Furthermore, Suppabuddha, Sunakkhatta, and others were also known by the Blessed One. "Not subject to decline" - who was thus known by the Blessed One? The wandering ascetic Susīma and others of such kind. "Will attain final Nibbāna" - who was thus known by the Blessed One? The minister Santati and others of such kind.

9. Commentary on the Penetrative Discourse

63. In the ninth, it pierces and breaks through the mass of greed and so on, never before pierced, never before broken through - thus "penetrative exposition"; the meaning is the cause of piercing. "Source and origination" means it delivers sensual pleasures by way of the ability to produce them - thus "source." It originates from that - thus "origination"; the source itself is the origination - thus "source and origination." "Distinction" means difference.

"Types of sensual pleasure" means sensual pleasures in the sense of being desirable, and types in the sense of binding, as in such passages as "mesentery" and so on. "Cognisable by eye" means to be seen by eye-consciousness. "Desirable" means whether they are sought after or not, the meaning is that they have become desirable objects. "Lovely" means delightful. "Agreeable" means mind-enhancing. "Enticing" means of a dear nature. "Connected with sensuality" means accompanied by sensuality arising having made them an object. "Arousing" means that they have become the cause for the arising of lust. "These are not sensual pleasures" means these are not called sensual pleasures in the sense of desiring. "Lust for thoughts" means lust arisen through the power of thought. "Sensuality" means this is to be abandoned by those who have practised for the abandoning of sensual pleasures. They are called sensual pleasures in the sense of desiring. "Various things" means variegated and diverse objects.

"Contact" means conascent contact. "One desiring" means one desiring sensual pleasures. "Each respective" means of that respective nature, of that respective nature. "Meritorious" means the individual existence of one who, having aspired to divine sensual pleasures, is reborn in the heavenly world through the fulfilment of good conduct is called meritorious; the individual existence of one who is reborn in a

realm of misery through the fulfilment of misconduct is called demeritorious. "This is called, monks, the result of sensual pleasures" means this, though twofold, is called the result of sensual pleasures because it has arisen in dependence on the aspiration for sensual pleasures. "He this penetrative" means that monk knows this supreme conduct that pierces through in thirty-six instances. "Cessation of sensual pleasures" means it has thus obtained its name in the cessation of sensual pleasures. For in this instance, the path itself, termed the holy life, is said to be the cessation of sensual pleasures.

"Carnal" means associated with the material gains of mental defilements. By this method the meaning should be understood in all instances. But here "conventional expression as its result" means conventional expression as result. For conventional expression, termed talk, is called the result of perception. In "in whatever way it" (yathā yathā naṃ), here "naṃ" is merely an indeclinable particle. Thus, since in whatever way one perceives, in that way one speaks saying "I was one having such perception," therefore the meaning is "having conventional expression as its result."

"Ignorance" means the thick ignorance that is not knowing regarding the eight states. "Leading to hell" means leading to hell; the meaning is a condition for rebirth in hell. The same method applies in the remaining ones too. "Volition, I" means volition I. Here the all-inclusive volition with the characteristic of arranging is taken. "Having willed" means the volition occurring at the doors. "By mind" means by consciousness associated with volition. "To be experienced in hell" means giving result in hell. The same method applies in the remaining ones too. "Exceeding" means powerful suffering. "Slow to fade" means heavy, not quick, slowly departing suffering. "Beats his breast and wails" (urattāḷiṃ kandati) means having struck the chest, he cries. "Search" means quest. "A one-word or two-word" means a one-word spell or a two-word spell; the meaning is who knows a spell. "Having confusion as its result" means having confusion as its result. For confusion of suffering is indeed called a resultant outcome. In the second term too, the same method applies. For the quest too is a resultant outcome of that. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

10. Commentary on the Lion's Roar Discourse

64. In the tenth, "a distinguished position" means the foremost, motionless position. "Lion's roar" means a fearless roar, a chief roar. "Divine wheel" means the foremost knowledge-wheel, namely the knowledge of penetration and the knowledge of the Teaching. "The possible as possible" means the reason as reason. "Yampi" means by which knowledge. "This too of the Truth-finder" means this knowledge of the possible and impossible too is called a power of the Truth-finder for the Truth-finder. Thus the meaning should be understood in all terms. "Of undertakings of action" means of wholesome and unwholesome actions that have been taken upon oneself and done; or action itself is the undertaking of action. "With reason and cause" means from the condition and from the cause. Therein, destination, individuality, time, and undertaking are the ground for the result; action is the cause. "Of meditative absorptions, deliverances, concentrations, and attainments" means of the four meditative absorptions, of the eight deliverances, of the three concentrations, and of the nine gradual attainments. "Defilement" means a state conducive to relinquishment. "Cleansing" means a state leading to distinction. "Emergence" means

the well-practised meditative absorptions as well as the life-continuum and fruition attainments, as stated thus: "Cleansing too is emergence, emergence from each concentration too is emergence." For each lower well-practised meditative absorption is the proximate cause for each higher one. Therefore it was said "cleansing too is emergence." But through the life-continuum there is emergence from all meditative absorptions, and through the fruition attainment there is emergence from the attainment of cessation. With reference to that it was said "emergence from each concentration too is emergence." "Manifold" and so on were explained in the Visuddhimagga. The knowledge of the elimination of mental corruptions is of the same meaning as stated above. By one wishing for a detailed account of the former triad of knowledges too, the explanation of the Mahāsīhanāda in the commentary on the Majjhima should be consulted. "Of one who is concentrated" means of one with a fully focused mind. "Concentration is the path" means concentration is the means for the achievement of these knowledges. "Lack of concentration" means the state of not being fully focused. "The wrong path" means the wrong path. In this discourse the knowledge-power of the Truth-finder has been spoken of.

The Great Chapter is the sixth.

7. The Chapter on Deities

1-3. Commentary on the Discourse on the Fruition of Non-Returning, Etc.

65-67. In the first of the seventh, "faithlessness" means the state of being faithless. "Lacking wisdom" means the state of being without wisdom. In the second, "negligence" means separation from mindfulness. In the third, "fundamentals of conduct" means morality laid down by way of duties, being the highest conduct. "Trainee state" means the morality regulated for a trainee. "Moralities" means the four great moralities.

4. Commentary on the Discourse on Delighting in Society

68. In the fourth, "delighting in company" means one who delights in the company of a group. However, among groups such as the group of discourse specialists and so on, one who delights in a group reckoned as one's own following - thus "one who delights in a group." "In solitude" means in bodily seclusion. "The sign of the mind" means the sign of the mind of concentration and insight, the mode of concentration and insight. "Right view" means insight right view. "Concentration" means both path-concentration and fruition-concentration. "Mental fetters" means the ten mental fetters. "Nibbāna" means final Nibbāna without remainder.

5. Commentary on the Discourse on Deities

69. In the fifth, "being easy to admonish" means the state of being compliant. "Good friendship" means pure friendship. "Respect for the Teacher" means endowed with respect towards the Teacher. This same method applies everywhere.

6. Commentary on the Concentration Sutta

70. In the sixth, "not peaceful" means not allayed by the opposing mental defilements. "Not sublime" means not ardent. "Not obtained through cessation" means not obtained, not attained through the cessation of mental defilements. "Not attained through unification of mind" means not having reached the state of being fully focused.

7. Commentary on the Discourse on Being Capable of Realising

71. In the seventh, "here and there" means in each and every distinction. "The ability to witness" means direct experience. "Basis" means cause. "Conducive to relinquishment" and so on are explained in the Visuddhimagga. "One who acts inattentively" means one who does not act well, one who does not act with care. "One who does what is not suitable" means not one who does what is suitable, not one who practises qualities that are beneficial.

8. Commentary on the Power Discourse

72. In the eighth, "power" means the state of power, the state of strength. "One who acts without perseverance" means not one who acts constantly. The remainder is the same as the method stated below.

9-10. Commentary on the Pair of Discourses on That Meditative Absorption

73-74. In the ninth, "is not well seen as it really is with right wisdom" means the danger in sensual pleasures as objects and sensual pleasures as defilements is not well seen according to its intrinsic nature with the wisdom of meditative absorption. The tenth is of manifest meaning only.

The Deities Chapter is the seventh.

8. The Chapter on Arahantship

1. Commentary on the Discourse on Suffering

75. In the first of the eighth, "bringing vexation" means bringing destruction, bringing danger. "Bringing fever" means bringing fever by way of bodily and mental fever. "To be expected" means to be desired, inevitably coming to be.

2. Commentary on the Discourse on Arahantship

76. In the second, "conceit" means imagination by means of birth and so on. "Inferiority complex" means the conceit of 'I am inferior.' "Arrogance" means the conceit of excessive elevation that proceeds having gone beyond. "Overestimation" means the conceit of having attained. "Obstinacy" means the state of rigidity due to wrath and conceit. "Self-deprecation" means the conceit of an inferior person thinking 'I am inferior.'

3. Commentary on the Discourse on Super-Human Achievement

77. In the third, "super-human achievement" means beyond human achievement. "A distinction of knowledge and vision worthy of the noble ones" means a distinction of knowledge and vision capable of producing the noble state; the meaning is the four

paths and the four fruits. "Scheming" means the threefold basis of scheming. "Talking" means talking by praising or disparaging for the purpose of gaining material gain.

4. Commentary on the Discourse on Happiness and Pleasure

78. "And the source has been initiated for him" means and the cause has become complete and exerted for him. "Delights in the Teaching" means he finds delight in the Teaching. He delights in meditation, or he delights while developing - thus "one who delights in meditation." He delights in abandoning, or he delights while abandoning - thus "one who delights in abandoning." He delights in the threefold solitude - thus "one who delights in solitude." He delights in non-affliction, the state free from suffering - thus "one who delights in non-affliction." He delights in Nibbāna, which is reckoned as absence of obsession - thus "one who delights in absence of obsession."

5. Commentary on the Discourse on Achievement

79. In the fifth, "not skilled in what leads to profit" means not skilled in what leads to arrival. "Not skilled in what leads to loss" means not skilled in what leads to departure. "Desire" means the desire to act. "Does not protect" means does not guard.

6. Commentary on the Discourse on Greatness

80. In the sixth, "abundant in light" means abundant in the light of knowledge. "Abundant in exertion" means he makes abundant exertion. "Abundant in inspiration" means abundant in rapture and gladness. "Abundant in non-contentment" means not contented with wholesome mental states. "Not shirking the responsibility" means one whose responsibility has been established, whose energy has been exerted. "And he strives further" means just now and further he indeed makes energy. The seventh is clear in itself.

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

82-84. In the eighth, "impudent" means possessed of bodily impudence and so on. The ninth is of clear meaning. In the tenth, "with vexation" means afflicted by the suffering of greed arisen in dependence on great desire. The remainder is clear everywhere.

The Arahantship Chapter is the eighth.

9. The Chapter on Coolness

1. Commentary on the Discourse on Coolness

85. In the first of the ninth, "coolness" means the state of coolness. In the passage beginning with "at the time when the mind should be restrained," at the time of restlessness the mind should be restrained by concentration; at the time fallen into idleness it should be exerted by energy; at the time gone to dullness it should be gladdened by concentration; at the time of even proceeding it should be looked upon with equanimity by the equanimity of the factors of enlightenment.

2. Commentary on the Āvaraṇa Discourse

86. In the second, "obstruction by kamma" means by the five heinous actions with immediate bad destination. "Obstruction by mental defilements" means by wrong view with fixed bad rebirth. "Obstruction by kamma results" means by rebirth-linking through unwholesome results, or by rootless rebirth-linking through wholesome results.

4-5. Commentary on the Discourse on Listening and So On

88-89. In the fourth, "harm" means decline. "Neglects benefit" means abandons what is beneficial for growth. "Not in conformity" means not in conformity with the Dispensation. In the fifth, "accomplishment in right view" means the path of stream-entry.

8-11. Commentary on the Set of Four Discourses on Impossibility

92-95. In the eighth, "a matter not to be returned to" means a cause not to be approached; this is a designation for the five enmities and the sixty-two wrong views. "An eighth existence" means an eighth conception in rebirth in the sensual-sphere of existence. In the ninth, "through superstitious omens" means through omens of what is seen, heard and sensed. In the tenth, "self-made" and so on are said by the power of the view of self. "Fortuitously arisen" means arisen without cause. The remainder is clear everywhere.

The Coolness Chapter is the ninth.

10. The Chapter on Benefits

1-2. Commentary on the Discourse on Manifestation and So On

96-97. In the first of the tenth, "noble plane" means in the Middle Country. "Faculties" means with mind as the sixth. In the second, "fixed in the Good Teaching" means fixed in the Good Teaching of the Dispensation. "Not shared with" means not shared with worldlings.

7. Commentary on the Discourse on the Unsettled

102. In the seventh, "having made no limit" means not having made a boundary or limit thus: "Only this much are activities impermanent, not others beyond this." "Unsettled" means devoid of stability; the meaning is that they will appear as if breaking apart. "In the entire world" means in the whole three-element existence. "By asceticism" means by the state of being an ascetic; the meaning is by the noble path.

8. Commentary on the Discourse on the Raised Sword

103. In the eighth, "with friendliness" means by service engaged in friendliness. For the seven trainees attend upon the Truth-finder with friendliness; one who has eliminated the mental corruptions is one who has attended upon the Teacher.

9. Commentary on the Discourse on Identifying with Nothing

104. In the ninth, "identifies with nothing" means craving and wrong view are called "identification"; deprived of them. "I-making" means the wrong view of I-making. "Mine-making" means the craving of mine-making. The remainder is clear everywhere.

The Benefits Chapter is the tenth.

The second fifty is finished.

11. The Chapter on Triads

1. Commentary on the Discourse on Lust

107. In the first of the eleventh, "foulness" means the meditation subject of foulness. "Friendliness" means the meditation subject of friendliness. "Wisdom" means path wisdom together with insight.

6. Commentary on the Discourse on Gratification

112. In the sixth, "view of gratification" means eternalist view. "View of self" means identity view with twenty bases that has accompanied the self. "Wrong view" means view of even sixty-two kinds. "Right view" means path right view, or wrong view beginning with "there is no gift," and knowledge of the ownership of actions is right view.

7. Commentary on the Discourse on Discontent

113. In the seventh, "unrighteous conduct" means the ten unwholesome courses of action.

10. Commentary on the Discourse on Restlessness

116. In the tenth, "non-restraint" means the state of not being patient. The remainder is clear everywhere.

The Triads Chapter is the eleventh.

12. Explanation of the Chapter on Asceticism

119-121. "Tapussa" in the remaining ones from here means a lay follower of the double announcement. "Has reached a conclusion regarding the Truth-finder" means one whose mind is established in the virtues of the Buddha, who has abandoned uncertainty. "He saw the Deathless" means one who sees the Deathless. "By the noble" means by faultless supramundane morality. "By knowledge" means by reviewing knowledge. "By liberation" means by the liberation of the fruition of a learner. "Tavakaṇṇika" means a householder named thus. "Tapakaṇṇika" is also a reading.

24. Explanation of Consecutive Repetitions on Lust

140. "Of lust" means of lust for the five strands of sensual pleasure. The remainder is of manifest meaning everywhere.

In the Manorathapūraṇī, the commentary on the Aṅguttara Nikāya,

The exposition of the Book of Sixes is completed.



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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