

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)

08. Commentary on the Book of the Eights (08. Aṭṭhakanipāta-
aṭṭhakathā)

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

08. Commentary on the Book of the Eights

2. The Second Fifty

1. The Chapter on Gotamī

1. Commentary on the Gotamī Discourse

51. In the first of the sixth, "was dwelling among the Sakyans" means having gone on his first visit, he dwells. "Mahāpajāpati" means she obtained this name thus because of the greatness of her generation of sons and her generation of daughters. "She approached the Blessed One" means the Blessed One, having gone to Kapilavatthu, first gave Nanda the going forth, and on the seventh day, the boy Rāhula. Now in the coil-dispute, when the inhabitants of both cities had gone forth for the purpose of battle, the Teacher, having gone and having convinced those kings, related the Attadaṇḍa Sutta. The kings, having become confident, gave two hundred and fifty princes each; those five hundred princes went forth in the presence of the Teacher; then their wives sent a message and gave rise to discontent. The Teacher, having known the arisen state of their discontent, having led those five hundred young monks to Lake Kuṇḍāla, having sat down on the rock surface where he had formerly sat in the time of the Kuṇḍāla, having dispelled their discontent by the story of the Kuṇḍāla Jātaka, established them all in the fruition of stream-entry, and having brought them back to the Great Wood, in the fruition of arahantship. For the purpose of knowing their minds, the wives again sent a message. They sent a reply: "We are incapable of the household life." They, thinking "It is not proper now for us to go home; having gone to the presence of Mahāpajāpati and having had the going forth permitted, we shall go forth," all five hundred, having approached Mahāpajāpati, said "Lady, have the going forth permitted for us." Mahāpajāpati, having taken those women, approached the Blessed One. Some say she approached at the time of the passing away of the king beneath the white parasol.

"Enough, Gotamī! Do not find delight" - why did he refuse? Do not all Buddhas have four assemblies? Surely they do; but having wearied them, when the going forth is permitted after being requested many times, thinking "It was obtained with difficulty," they will properly look after it - wishing to permit it after making it weighty, he refused. "Departed" means she entered Kapilavatthu again. "Having dwelt as long as he liked" means surveying the decisive support of beings capable of being enlightened, having dwelt according to his disposition. "Set out on a journey" means caring for the welfare of the public, with the highest Buddha's glory, with incomparable Buddha's grace, he departed on an unhurried journey.

"Together with many Sakyan women" means right within the inner quarters, having taken on the appearance of the going forth with reference to the One of Ten Powers, having made five hundred Sakyan women take on the very appearance of the going

forth, together with all those many Sakyan women. "Set out on a journey" means she aspired to go. But at the time of aspiring to go, the Sakyan and Koliyan kings provided golden palanquins, thinking those delicate royal women would not be able to go on foot. But they, thinking "Going by mounting a vehicle would be showing disrespect to the Teacher," set out on foot only for the fifty-one yojana journey. The kings too, having arranged protection at the front and the back, having filled carts with rice, ghee, oil, and so on, sent men saying "At every place reached, prepare food." "With swollen feet" means because of their delicateness, on their feet one blister arises and one bursts. Both feet, having become as if strewn with broken pieces of wood, became swollen. Therefore it was said - "with swollen feet." "Outside the door-porch" means outside from the door-porch. But why did she stand thus? Thus, it is said, this occurred to her - "I, not permitted by the Truth-finder, took on the appearance of the going forth by myself; and this fact of my having taken it has become well-known throughout the whole Indian subcontinent. If the Teacher permits the going forth, that is wholesome. But if he does not permit it, there will be great reproach" - being unable to enter the monastery, she stood there weeping.

"Why are you, Gotamī" means has some failure arisen for the royal families, by what reason have you reached such a faded state, with swollen feet... etc. standing. "By another method" means by another reason. Having spoken her virtues by the words beginning with "has been very helpful, venerable sir," requesting the going forth again, he spoke thus. The Teacher too, having refused three times, thinking "Women are indeed of limited wisdom; if the going forth is permitted by merely being asked once, they will not take my Dispensation having treated it with respect," now, wishing to make them take it with respect, said beginning with "If, Ānanda, Mahāpajāpati Gotamī accepts the eight rules of respect, let that be her full ordination." Therein, "let that be hers" means let that itself be her going forth and full ordination.

"Fully ordained that very day" means fully ordained on that day. "Paying respect, rising up in respect, saluting with joined palms, and doing the proper duties should be done" means without making an inferiority complex or arrogance, paying respect with the fivefold prostration, rising up in respect by way of rising from one's seat and going out to meet, saluting with joined palms by joining the ten fingernails together, and the proper duties reckoned as suitable actions such as preparing seats, fanning, and so on should be done. "In a residence without monks" means where there is no teacher who gives exhortation at a place of approach for the purpose of exhortation without obstacle for one dwelling there - this is called a residence without monks. The rains retreat should not be entered in such a residence. "Every half-month" means every Observance day. "Approaching for exhortation" means approaching for the purpose of exhortation. "By what is seen" means seen with the eye. "By what is heard" means heard with the ear. "By suspicion" means by what is suspected on the basis of what is seen and heard. "A serious offence" means a heavy offence entailing initial and subsequent meetings of the Community. "Penance for a fortnight" means penance for no fewer than fifteen days. "In the six rules" means in the training rules of which eating at the improper time is the sixth. "Has completed the training" means one who has fulfilled the training by keeping even a single training rule unbroken. "Should be reviled or abused" means he should not be reviled with any one of the ten grounds for reviling, nor should he be abused with any abuse whatsoever by way of causing fear.

"The path of speech is closed for nuns towards monks" means the path of speech reckoned as exhortation, instruction, and proclamation of the Teaching is barred and closed for nuns towards monks; no monk should be exhorted or instructed by a nun. However, it is proper to speak by way of tradition thus: "Venerable sir, the elders of old fulfilled this robe duty." "The path of speech is not closed for monks towards nuns" means the path of speech for monks towards nuns is unrestricted, to exhort, to instruct, to expound the Teaching as one likes. This is the summary here; but in detail, this discussion of the rules of respect should be understood according to the method stated in the Samantapāsādikā, the commentary on the Vinaya.

But having learnt these eight rules of respect in the presence of the Teacher, upon merely hearing them being reported to her by the elder, Mahāpajāpati's so great displeasure subsided in a moment, and as if sprinkled on the head with a hundred pots of cool water brought from Lake Anotatta, free from fever, delighted, making manifest the joy and gladness arisen through the acceptance of the rules of respect, she uttered the inspired utterance beginning with "Just as, venerable sir."

"By burglars" means by thieving robbers who, having lit a lamp in a pot, by that light searched for goods in others' houses. "A disease called mildew" means a single insect pierces the stem that has gone into the middle of the stalk, and the stem thus pierced is unable to take in milk even though the head of rice has emerged. "A disease called red rust" means the state of being red inside the sugar-canes.

"An embankment for a great lake beforehand" - but by this he shows this meaning: Just as even when the embankment of a great lake is not built, some water remains, but when it is built first, even that which would not remain due to the embankment not being built would also remain; just so, these rules of respect were laid down beforehand for the purpose of non-transgression when the case had not yet arisen; if they had not been laid down, because of a woman's going forth, the Good Teaching would remain for five hundred years. But because they were laid down beforehand, it will remain for another five hundred years as well - thus it will remain for the very thousand years stated at first. "A thousand years" - this was said only with reference to those who have eliminated the mental corruptions having attained the distinctions of analytical knowledge; but beyond that, a further thousand years by way of dry insight practitioners who have eliminated the mental corruptions, a thousand years by way of non-returners, a thousand years by way of once-returners, a thousand years by way of stream-enterers - thus the Good Teaching of penetration will remain for five thousand years. The Teaching of the Scriptures too is the same. For indeed when the Scriptures are absent, there is no penetration; nor when the Scriptures are present does penetration not occur. But the outward form will continue for a long time even when the Scriptures have disappeared.

2. Commentary on the Ovāda Sutta

52. In the second, "very learned" means here the state of being very learned should be understood by way of the entire teaching of the Buddha. "A serious offence" means physical contact. This is the summary here. But the judgment regarding the exhorter of nuns should be understood in the manner stated in the Samantapāsādikā.

3. Commentary on the Saṃkhitta Discourse

53. In the third, "for lust" means for the purpose of lust. "For dispassion" means for the purpose of becoming dispassionate. "For bondage" means for the purpose of bondage in the round of rebirths. "For separation from bondage" means for the purpose of the state of separation from bondage in the round of rebirths. "For accumulation" means for the purpose of increasing the round of rebirths. "Not for diminution" means not for the purpose of the destruction of the round of rebirths. "For being difficult to support" means for the purpose of being difficult to nourish. "Not for being easy to support" means not for the purpose of being easy to nourish. In this discourse, by the first method the round of rebirths was spoken of, by the second method the end of the round of rebirths was spoken of. And by this exhortation, Gotamī attained arahantship.

4. Commentary on the Dīghajāṇu Discourse

54. In the fourth, "Byagghapajja" - this is an address by way of his family tradition. For his forefathers were born on the tiger's path, thus the people in that family are called "Byagghapajjas." "By archery" means by the work of an archer. "Endowed with investigation into the means for that" means endowed with investigation that serves as the means in knowing "At this time, it is proper to do this particular thing." "Of mature morality" means of cultivated morality, of mature conduct. "Income" means incoming. "Not too extravagant" means not too great. "Not too meagre" means not too difficult. "Exceeding" means having taken and having exhausted. Therein, for one whose income is double his expenditure, his expenditure is not able to exhaust his income.

"A wise person dwelling in a house should divide wealth in four ways;
With one part he should enjoy wealth, with two he should engage in work;
And the fourth he should store away, it will be there in times of misfortune."

But for one who practises thus, expenditure is indeed not able to exhaust income.

"Like a fig-eater" means just as when a ripe fig tree is shaken by one desiring to eat figs, many fruits fall all at once, and he, having eaten those fit to be eaten, goes away leaving behind the greater number of others; just so, whoever, making expenditure greater than income, consumes wealth scattering it about, he is said to be "This son of good family consumes his wealth like a fig-eater." "Death without a master" means death like one without a leader. "Leads a balanced livelihood" means leads a livelihood rightly. "Balanced living" means living by balanced livelihood. "Causes of ruin" means grounds of destruction.

"One who is energetic in his work" means accomplished in industrious energy in the places of performing work. "Resourceful" means accomplished in arrangement. "For safety pertaining to the future life" means that which has become safety, pertaining to the future life. "By the one whose name is truth" means by the unerring name, thus: "Buddha" precisely because of the state of being a Buddha. "Generosity and merit increase" means generosity and the remaining merit increase. In this discourse, faith and so on are spoken of as combined. The fifth is clear in itself.

6. Commentary on the Discourse on Fear

56. In the sixth, "womb" means dwelling in the womb. "Pertaining to the present life also" means visible here and now, similar to dwelling in the womb, again human wombs. "Pertaining to the future life also" means, setting aside human wombs, the remaining wombs. "Both, these are called sensual pleasures" means fear and suffering, fear and disease, fear and boil, fear and dart, fear and attachment, fear and mire, fear and womb - thus both, these are called sensual pleasures. "In the guise of the pleasant" means by sensual happiness. "Dangerous path" means the dangerous path of the round of rebirths. "Having overcome" means in this passage, having developed insight, the state of that monk's attainment of arahantship is taken. "Such a generation beset by birth and ageing, trembling in the three existences, he looks upon" means having spoken of the round of rebirths in the discourse, the end of the round of rebirths is spoken of in the verses. The seventh and eighth are of manifest meaning only.

9-10. Commentary on the Pair of Discourses on Persons

59-60. In the ninth, "upright" means straight through the absence of crookedness of body and so on. "Concentrated in wisdom and morality" means endowed with wisdom and morality. "Who sacrifice" means of those who give gifts. "Hoping for merit" means of those looking at merit, seeking merit. "Leading to acquisition" means having clinging as its result, the state that has become clinging is immeasurable. In the tenth, "superior" means superior, highest. "Of beings" means of all beings. The remainder is clear everywhere.

The Chapter on Gotamī is the sixth.

2. The Chapter on Earthquakes

1. Commentary on the Discourse on Desire

61. In the first of the seventh, "of one who is secluded" means of one who is secluded through bodily seclusion. "With livelihood not dependent on others" means of one whose work is insight, whose livelihood is not dependent on anyone anywhere. "For material gain" means for the gain of the four requisites. "A griever and a lamenter" means a sorrowful one and a lamenter. "Socicca parideviccā" is also a reading. "And has fallen away from the Good Teaching" means fallen away from the Good Teaching of insight at that very moment. In this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

2. Commentary on the Alam Discourse

62. In the second, "able for himself and able for others" means able, fit, suitable for the practice of welfare for both oneself and others. "Quick to understand" means he quickly considers; when the aggregates, elements, sense bases and so on are being spoken of, he quickly knows those mental states - this is the meaning. In this discourse, serenity and insight meditation have been spoken of. But because of the disposition of the persons, by the beauty of instruction, this has been spoken of as descending downwards beginning from the top.

3. Commentary on the Samkhitta Discourse

63. In the third, "just so" means without any reason at all. Or just as this one requests, just so. "Foolish men" means deluded men, hollow men. "Make requests" means they request. "Should follow about" means they think "he should be followed about by following his postures, he should not be abandoned by me." Reproving for the purpose of understanding, he spoke thus. It is said that this monk, even when exhortation is given, engages only in negligence, having heard the Teaching he dwells right there, and does not wish to practise the ascetic duty. Therefore the Blessed One, having thus reproved him, again, since he was endowed with the decisive support for arahantship, therefore exhorting him, he said beginning with "Therefore, monk, you should train thus." Therein, "My mind will be internally steady and well-established, and arisen evil unwholesome mental states will not remain obsessing the mind" - by this exhortation of his, for the time being, the root concentration, which is merely unified focus of mind by way of one's own personal self, is stated.

Then, in order to show that "without becoming satisfied with just that much, that concentration should be developed further," "When, monk, your mind is internally steady and well-established, and arisen evil unwholesome mental states do not remain obsessing the mind, then, monk, you should train thus - 'The liberation of mind through friendliness will be developed by me, etc. thoroughly undertaken'" - thus, having increased the development by means of friendliness for him, again "When, monk, this concentration has been thus developed and cultivated, then you, monk, should develop this concentration with applied and sustained thought" and so on was stated. Its meaning is - When, monk, this root concentration has been thus developed by means of friendliness, then you, without becoming satisfied with even just that much, bringing this root concentration to the meditative absorptions of the fourfold and fivefold systems in other objects as well, should develop it by the method beginning with "with applied and sustained thought."

Having said thus, however, showing that he should also practise the development of the meditative absorptions of the fourfold and fivefold systems in other objects preceded by the remaining divine abidings, he said beginning with "When, monk, this concentration has been thus developed and well developed, then, monk, you should train thus - 'The liberation of mind through compassion.'" Having thus shown the development of the meditative absorptions of the fourfold and fivefold systems preceded by friendliness, again in order to show that preceded by observation of the body and so on, having said "When, monk, this concentration has been thus developed and well developed, then, monk, you should train thus - 'observing the body in the body'" and so on, he said beginning with "When, monk, this concentration has been thus developed and well developed, then you, monk, wherever you go." Therein, "gagghasi" means you will go. "Comfortably" - by this he shows arahantship. For indeed one who has attained arahantship dwells comfortably in all postures.

4. Commentary on the Gayāsīsa Discourse

64. "In the fourth, he said this" means in order to announce to the community of monks the thought that had arisen on his ground of striving - he spoke the statement beginning with "Formerly I, monks." "Light" means the light of the knowledge of the divine eye. "Knowledge and vision" means the vision reckoned as the knowledge that constitutes the divine eye. "Previously dwelt together" means previously lived

together. In this discourse, however, these eight knowledges have come in the Pāḷi text itself - namely, the knowledge of the divine eye, the knowledge of various kinds of supernormal power, the knowledge of others' mental states, the knowledge of rebirth according to beings' actions, the knowledge of future events, the knowledge of present events, the knowledge of past events, and the knowledge of recollecting past lives. But by one who speaks having combined together with those the insight knowledges, the four path knowledges, the four fruition knowledges, the four reviewing knowledges, the four analytical knowledges, and the six kinds of knowledge not shared with others - thus this discourse is indeed spoken.

5. Commentary on the Bases of Overcoming Discourse

65. In the fifth, "bases of overcoming" means causes of overcoming. What do they overcome? Both opposing states and objects. For they overcome opposing states by way of being their counterpart, and objects by the person's superiority of knowledge. Now, in the terms beginning with "perceiving material forms internally," one is called a percipient of material forms internally by way of preliminary work on internal material form. For one doing the blue preliminary work internally does it on the head-hair, or on the bile, or on the pupil of the eye. One doing the yellow preliminary work does it on the fat, or on the skin, or on the palms of the hands and soles of the feet, or on the yellow place of the eyes. One doing the red preliminary work does it on the flesh, or on the blood, or on the tongue, or on the red place of the eyes. One doing the white preliminary work does it on the bone, or on the teeth, or on the nails, or on the white place of the eyes. But that is not deeply blue, deeply yellow, deeply red, or deeply white; it is simply impure.

"One sees forms externally" means for one whose preliminary work has arisen internally, but the sign is external, he, thus by way of the preliminary work internally and absorption externally, is said to be "perceiving material forms internally, one sees forms externally." "Limited" means not extended. "Beautiful or ugly" means whether they are beautiful or ugly, it should be understood that this basis of overcoming is stated only by way of the limited. "Having overcome them" means just as a person with an effective digestion, having obtained a ladleful of food, gathering it together thinking "Is there anything here to eat?" makes it into just one mouthful, just so a person with superior knowledge, of clear knowledge, having overcome those forms thinking "Is there anything here to attain in this limited object? This is no burden for me," attains; the meaning is that right here, together with the arising of the sign, he reaches absorption. "I know, I see" - by this, his reflective attention is stated. And that is of one who has emerged from the attainment, not within the attainment. "One has this perception" means one has this perception both by way of the perception of reflective attention and by way of the perception of meditative absorption. For the perception of overcoming exists for him even within the attainment, but the perception of reflective attention is only for one who has emerged from the attainment.

"Immeasurable" means of extended measure; the meaning is great. "Having overcome" - but here, just as a man who eats much, having obtained one serving of food, does not see it as great, thinking "Let there be more too, let there be more too, what will this do for me?" just so a person with superior knowledge, of clear knowledge, having overcome them thinking "What is there here to attain? This is not

immeasurable; there is no burden for me in producing unified focus of mind," attains; the meaning is that right here, together with the arising of the sign, he reaches absorption.

"Not perceiving material forms internally" means devoid of the perception of preliminary work on internal material form, either through not obtaining it or through not desiring it.

"One sees forms externally" means for one whose preliminary work and sign have both arisen externally, he, thus by way of the preliminary work externally and absorption externally, is said to be "not perceiving material forms internally, one sees forms externally." The remainder here is by the same method as stated for the fourth basis of overcoming. Now, among these four, the limited has come by way of the applied-thought temperament, the immeasurable by way of the delusion temperament, the beautiful by way of the hate temperament, and the ugly by way of the lust temperament. For these are suitable for those. And that suitability of theirs has been stated in the Visuddhimagga in the description of temperaments.

In the fifth basis of overcoming and so on, "blue" is said by way of all-inclusive classification. "Of blue colour" is by way of colour. "Of blue appearance" is by way of appearance. It means that with undiscernible openings and unmixed colours, having become uniformly blue only, they are seen. "Of blue lustre" - this, however, is said by way of light; the meaning is having blue light, endowed with blue radiance. By this he shows their thorough purity. For these bases of overcoming are stated by way of pure colour only. But here, the making of the kasiṇa, the preliminary work, and the procedure for absorption, beginning with "One who takes up the blue kasiṇa grasps the sign in blue, whether in a flower, or in a cloth, or in a colour element" - all this has been stated in detail in the Visuddhimagga itself.

6. Commentary on the Deliverance Discourse

66. "Deliverances" - in what meaning are they deliverances? In the meaning of being intent upon. But what is this meaning of being intent upon? The meaning of being well released from opposing states, and the meaning of being well released by way of delight in the object - like the lying down of a child with relaxed major and minor limbs on the father's lap, it is occurrence in the object through the state of being unrestrained and without apprehension - thus it has been said. But this meaning is not present in the last deliverance; it is present in the former deliverances.

"One who is material sees forms" - here, the fine-material meditative absorption produced internally by way of the blue kasiṇa and so on among head-hair and so on is materiality; one who has that is "material." Externally too, one sees forms such as the blue kasiṇa and so on with the eye of meditative absorption. By this, the four fine-material-sphere meditative absorptions of a person who has produced meditative absorption based on kasiṇas that are both internal and external are shown. "Not perceiving material forms internally" means internally not a percipient of material forms; the meaning is one who has not produced fine-material-sphere meditative absorption based on one's own head-hair and so on. By this, the fine-material-sphere meditative absorptions of one who, having done the preliminary work externally, has produced meditative absorption only externally, are shown.

"One is intent only upon the beautiful" - by this, meditative absorptions based on well-purified colour kasiṇas such as blue and so on are shown. Therein, although within absorption there is no reflective attention as "beautiful," yet whoever dwells having made a well-purified, beautiful kasiṇa as the object, since he comes to the point where it should be said "he is intent upon the beautiful," therefore the teaching was given thus. But in the Paṭisambhidāmagga -

"How is 'one is intent only upon the beautiful' a deliverance? Here a monk, with a mind accompanied by friendliness, one direction, etc. dwells. Because of having developed friendliness, beings are not disagreeable. With a mind accompanied by compassion, etc. With a mind accompanied by altruistic joy, etc. With a mind accompanied by equanimity, one direction, etc. dwells. Because of having developed equanimity, beings are not disagreeable. Thus 'one is intent only upon the beautiful' is a deliverance" - thus it was said.

Regarding what should be said concerning "with the complete transcendence of perceptions of material form" and so on, that has been stated in the Visuddhimagga itself. "This is the eighth deliverance" - this, because of the complete relinquishment and liberation of the four aggregates in every respect, is called the eighth, the highest deliverance.

7-8. Commentary on the Ignoble Statements Discourse

67-68. In the seventh, "ignoble statements" means not noble talk, talk with fault. The volitions by which they express those statements - this is the name for those. In the eighth, the meaning should be understood by the method opposite to what was stated.

9. Commentary on the Assembly Discourse

69. In the ninth, "the assembly of nobles" means the gathering, the meeting of the assemblies of nobles. This same method applies everywhere. "Many hundreds of assemblies of nobles" means similar to the meeting with Bimbisāra, the meeting with relatives, the meeting with the Licchavis, and so on; it is obtained even in other world-systems. "Previously conversed" means conversation and talk had been done before. "Discussion" means discussion on the Teaching too had been previously engaged in. "Whatever their appearance" means they may be fair-skinned, dark-skinned, or of tawny complexion, but the Teacher was of golden colour. But this was said with reference to bodily form. And only the bodily form of those appears to them. But the Blessed One does not become like a barbarian, nor adorned with jewelled earrings; he sits only in the appearance of a Buddha. They too see only a form similar to their own. "Whatever their voice" means they may have broken voices, or croaking voices, or voices like crows, but the Teacher had only a voice like Brahmā. But this was said with reference to a different language. For even if the Teacher speaks while seated on the royal throne, they think "Today the king speaks sweetly." But when the Blessed One has departed after speaking, upon seeing the king who has come again, the inquiry arises "Who indeed was that?" Therein, "who indeed was that" means: "In this place, the one who was just now speaking in the Māgadha language, in the Sinhalese language, in a sweet manner - who indeed has this one disappeared? Was it a god or a human being?" - even though investigating thus, they do not know. This is the meaning. For what purpose then does he expound the Teaching to those who

do not know him? For the purpose of habituation. For the Teaching heard even in this way becomes a condition in the future; thus he teaches with regard to the future. The origination of "many hundreds of assemblies of brahmins" and so on should be understood by way of the meeting with Soṇadaṇḍa and so on, and also by way of other world-systems.

10. Commentary on the Earthquake Discourse

70. In the tenth, "sitting cloth" means here a piece of leather is intended. "Udena shrine" means the monastery built at the dwelling place of the demon Udena is what is meant. The same method applies for Gotamaka and so on too. "Developed" means cultivated. "Cultivated" means done again and again. "Made a vehicle" means made like a yoked vehicle. "Made a foundation" means made like a foundation in the meaning of a support. "Established" means determined. "Accumulated" means heaped up on all sides, well cultivated. "Well undertaken" means thoroughly undertaken.

Having thus spoken in an unspecified manner, then specifying and showing, he said beginning with "of the Truth-finder, indeed" and so on. Here, "a cosmic cycle" means a duration of life. Whatever the life-span of human beings is at any given time, he could remain fulfilling that completely. "Or the remainder of a cosmic cycle" means exceeding the stated hundred years by "a little more." But the Elder Mahāsīva said - "For Buddhas there is no thundering in an impossibility; by attaining again and again and suppressing the death-bordering feeling, he could remain for this very fortunate cosmic cycle. But why did he not remain? The clung-to body is indeed overcome by broken teeth and so on, and Buddhas, without reaching the state of broken teeth and so on, attain final Nibbāna in the fifth portion of the life-span, at a time when they are still dear and agreeable to many people. And when the great disciples who had awakened following the Buddha have attained final Nibbāna, he would have to remain like a single stump, or with a retinue of young novices; then he would incur the state of being despised, thinking 'Alas, the assembly of the Buddhas!' Therefore he did not remain." Even though this was said, what is however called "duration of life" - this alone is what is defined in the commentary.

In "as his mind was possessed by Māra" (*yathā taṃ mārena pariyuṭṭhitacitto*), here "taṃ" is merely a particle. Just as any other worldling whose mind was possessed by Māra, whose mind was overwhelmed, would not be able to penetrate it, even so he was not able to penetrate it - this is the meaning. For Māra pervades the mind of one for whom all twelve illusions are entirely not abandoned. And four illusions were not abandoned in the Elder; therefore Māra pervaded his mind. But what does he do when effecting the prepossession of the mind? He shows a frightful visual object or makes heard a sound as object. Thereupon beings, having seen or heard that, giving up mindfulness, become open-mouthed; having inserted his hand through their mouths, he crushes their hearts; thereupon they remain as though unconscious. But would he be able to insert his hand through the Elder's mouth? However, he showed a frightful object. Having seen that, the Elder did not penetrate the sign and indication. The Blessed One, though already knowing, for what purpose did he

address him up to the third time? For the purpose of reducing sorrow by attributing fault, saying "this is your wrong-doing, this is your failure," when later he would request "Let the Blessed One remain, venerable sir."

"Māra the Evil One" - here, one who kills by urging beings towards harm, thus he is "Māra." "The Evil One" is a synonym for that very one. For he is called "the Evil One" because of being endowed with evil qualities. The Dark One, the Ender, Namuci, the Kinsman of the Heedless - these too are names of that very one. "For this speech was spoken" - for this one, having come to the seat of enlightenment itself in the eighth week after the Blessed One's attainment of highest enlightenment, having said "Blessed One, the purpose for which the perfections were fulfilled by you, that purpose has been reached by you, the knowledge of omniscience has been penetrated, what is there for you in wandering about the world?" just as today, in the very same way requested "Let the Blessed One now attain final Nibbāna, venerable sir." And the Blessed One, having said "I will not yet" and so on, rejected it. With reference to that - He said beginning with "For this speech was spoken, venerable sir."

Therein, "learned" means learned by means of the path, likewise "disciplined," likewise "confident." "Very learned" means they are very learned because much has been learnt by them by means of the three Canons. "Bearing that very Teaching" means bearers of the Teaching. Or alternatively, very learned in the Scriptures and very learned in penetration. "Bearers of the Teaching" because of bearing the teachings of the Scriptures and penetration themselves - thus the meaning here should be understood. "Practicing in accordance with the Teaching" means practicing the teaching of insight, which is in conformity with the noble Teaching. "Practicing properly" means practicing a befitting practice. "Living in conformity with the Teaching" means habitually practising in conformity with the Teaching. "Their own teacher's doctrine" means the doctrine of one's own teacher. "Will tell" and so on - all are synonyms of one another. "With reason" means with a statement that has grounds and has cause. "With the wondrous effect of liberation" means until they will expound the Teaching having made it leading to liberation.

"Holy life" means the entire holy life of the Dispensation included in the threefold training. "Successful" means prosperous by means of the enjoyment of meditative absorption. "Prosperous" means having reached growth, like a tree fully in fruit and blossom, by means of the achievement of direct knowledge. "Widespread" means extended, by means of being established in each and every region. "Known to many" means known by many, penetrated by means of the full realisation of the multitude. "Become widespread" means having attained a state of broadness in every respect. How? "Well proclaimed among gods and humans" means the meaning is that it is well proclaimed by all whatever intelligent gods and humans there are. "Be at ease" means free from attachment. For you, Evil One, from the eighth week onwards wandered about crying out "Let the Blessed One now attain final Nibbāna, venerable sir, let the Fortunate One attain final Nibbāna." He says: from today onwards, be without endeavour; do not make effort for the purpose of my final Nibbāna.

"Mindful and fully aware, relinquished the life principle" means having well established mindfulness, having discerned with knowledge, he gave up, abandoned the life principle. Therein, the Blessed One did not relinquish the life principle like a

clod of earth with the hand; but rather, having attained the fruition attainment for just three months, he produced the thought "Beyond that I shall not attain." With reference to that it was said "relinquished." "Ussajī" is also a reading. "Great earthquake" means a great trembling of the earth. At that time, it is said, the ten-thousandfold world system trembled. "Terrifying" means fear-producing. "And the divine drums resounded" means the divine drums resounded, the rain god thundered with dry thunder, untimely lightning flashes went forth, momentary rain fell - thus it has been said.

"Uttered an inspired utterance" - why did he utter it? Someone might say "The Blessed One, having been followed from behind again and again, troubled by 'Let him attain final Nibbāna, venerable sir,' gave up the life principle out of fear" - may there be no occasion for that; for one who is frightened there is no such thing as an inspired utterance - thus he uttered an inspired utterance released by the force of joy.

Therein, "measurable" means weighed and defined because of being evident to all, even dogs and jackals and so on. What is that? Sensual-sphere action. Not measurable, or there is no other mundane action similar to the measurable - thus "immeasurable." What is that? Exalted action. Or alternatively, sensual-sphere and fine-material-sphere is measurable, immaterial-sphere is immeasurable. Or that of little result is measurable, that of much result is immeasurable. "Origination" means being the cause of origination, making a heap, making a mass - this is the meaning. "Activity of becoming" means that which produces renewed becoming. "Relinquished" means gave up. "Sage" means the Buddha-sage. "Delighting internally" means delighting internally by oneself. "Concentrated" means concentrated by means of access and absorption concentration. "Broke through like armour" means he broke through like armour. "Self-existence" means the mental defilement arisen in oneself. This is what is meant - He relinquished the mundane action reckoned as measurable and immeasurable, which had obtained the name "origination" in the sense of having result, and "activity of becoming" in the sense of producing becoming; and like a great warrior at the head of the battlefield breaks through armour, having been delighting internally and concentrated, he broke through the self-arisen mental defilement.

Or alternatively, "measurable" means weighing, determining. "And the immeasurable origination" means Nibbāna and origination. "Activity of becoming" means action leading to existence. "The sage relinquished" means the Buddha-sage, weighing by the method beginning with "the five aggregates are impermanent, the cessation of the five aggregates is Nibbāna, which is permanent," having seen the danger in existence and the benefit in Nibbāna, relinquished that action of the activity of becoming which is the root of the aggregates, by the noble path that brings about the elimination of action, as stated thus "it leads to the elimination of action." How? Delighting internally, concentrated, he broke through self-existence like armour. For he, delighting internally by means of insight, concentrated by means of serenity - thus, beginning from the preliminary stage, by the power of serenity and insight, he broke through the entire net of mental defilements that had stood enveloping individuality like armour, and which had obtained the name "self-existence" because of originating in oneself. And through the absence of mental defilements, the action

already done, being incapable of producing rebirth-linking, is called relinquished - thus through the abandoning of mental defilements he abandoned action. And for one whose mental defilements have been abandoned there is no fear; therefore, being fearless, he relinquished the life principle, and it should be understood that he uttered the inspired utterance for the purpose of making known his fearless state.

"When great winds blow" means at whatever time or in whatever time great winds blow. "Blow" means winds called lifting winds arise; those, blowing, break off the water-sustaining wind that is nine hundred thousand yojanas plus sixty thousand in thickness; thereupon the water falls down into space, and as that falls down, the earth falls down; again the wind, by its own power, binds and holds the water as if in a bellows; thereupon the water rises up, and as that rises up, the earth rises up. Thus the water, having been caused to tremble, causes the earth to tremble. And this trembling occurs even up to the present day, but due to the great size, the sinking down and rising up is not discerned.

"Of great supernormal power, of great might" means of great supernormal power because of the greatness of what succeeds, of great might because of the greatness of what is to be experienced. "Limited" means weak. "Immeasurable" means powerful. "He causes this earth to tremble" means he causes the earth to tremble having produced supernormal power, either causing agitation like Mahāmoggallāna, or investigating like the novice Saṅgharakkhita, the nephew of the Elder Mahānāga. "Quakes" means trembles all around. "Shakes" is a synonym for that very thing. Thus, among these eight earthquakes, the first is through the disturbance of the elements, the second through the power of supernormal power, the third and fourth through the power of merit, the fifth through the power of knowledge, the sixth by way of giving applause, the seventh through the intrinsic nature of compassion, and the eighth through lamentation. When the Great Being was descending into his mother's womb and when emerging from it, the earth trembled through the power of his merit; at the full enlightenment, having been struck by the power of knowledge, it trembled; at the turning of the wheel of the Teaching, established in the state of applause, giving applause, it trembled; at the relinquishing of the life principle, established in its own nature of compassion, unable to endure the agitation of mind, it trembled; at the final Nibbāna, having been overwhelmed by the force of lamentation, it trembled. But this meaning should be understood by way of the earth deity. For the great primary earth, however, this does not apply, because it is without consciousness. The remainder is of manifest meaning everywhere.

The Chapter on Earthquakes is the seventh.

3. The Chapter on Pairs

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

71-72. "Is not moral" means one who does not fulfil the moral precepts. "Pleasing on all sides" means one who generates confidence all around. "Complete in every respect" means complete in all the aspects of an ascetic, in all the portions of the duties of an ascetic. In the second, "peaceful" means peaceful through the continuity of the opposite. "Deliverances" means deliverances because of being liberated from opposing states.

3-9. Commentary on the Pair of Discourses on Recollection of Death and So On

73-79. In the third, "bhāvētha no" means "bhāvētha nu" (do you develop). "Teaching" means instruction. "For the elimination of mental corruptions" means for the purpose of the fruition of arahantship. In the fourth, "patihitāya" means for one who is practising. "That would be an obstacle for me" means that would be an obstacle to my life, and for one making a worldling's death, it would be an obstacle to heaven and an obstacle to the path. "Cutting winds" means winds that cut through the various limbs like a knife - thus "cutting." The fifth and so on are just according to the method already stated. In the ninth, "delight in bonding" means delight in the fivefold bonding.

10. Commentary on the Discourse on the Grounds for Laziness and Arousing Energy

80. In the tenth, "cases of laziness" means the cases, the supports, the causes of idleness of one who is lazy and idle - this is the meaning. "Has work to be done" means work such as examining robes and so on has to be done. "Does not arouse energy" means he does not arouse energy of both kinds. "Of the unattained" means for the attainment of the unattained states of meditative absorption, insight, path and fruition. "Of the unachieved" means for the purpose of achieving that very same unachieved. "Of the unrealised" means for the purpose of realising that very same unrealised. "This is the first" means this sinking thus "come, let me lie down" is the first case of laziness. By this method the meaning should be understood everywhere. In "as if stuffed with beans, methinks," however, "stuffed with beans" means wet beans. The intention is: heavy just as wet beans are heavy. "Has recovered from illness" means having been ill, he has afterwards recovered. "Cases for arousing energy" means causes for energy. The meaning of those too should be understood by this very method. The remainder is clear everywhere.

The Chapter on Pairs is the eighth.

4. The Chapter on Mindfulness

1-2. Commentary on the Mindfulness and Full Awareness Discourse

81-82. The first of the ninth is by the very method stated above. In the second, "with faith" means endowed with the twofold faith. "Nor one who approaches" means one does not attend. "Nor one who inquires" means one who does not inquire about benefit and harm, what has a reason and what has no reason. "Endowed with" is the nominative case used in the sense of the genitive; the meaning is "of one endowed with." "The proclamation of the Teaching to the Truth-finder is absolutely inspired" means the proclamation of the Teaching of the Truth-finder is absolutely inspired; the meaning is it absolutely occurs to him, presents itself.

3. Commentary on the Rooted Discourse

83. In the third, "all phenomena" means the five aggregates. "With desire as their root" - the desire of disposition and the desire to act, that is the root of these - thus "with desire as their root." "They originate from attention" - thus "with attention as

their origin." "They arise from contact, becoming a heap" - thus "with contact as their arising." "They converge upon feeling" - thus "with feeling as their meeting point." "Concentration is the chief of these" - thus "with concentration as their chief." "Mindfulness is the authority of these in the sense of being foremost" - thus "with mindfulness as authority"; the meaning is "with mindfulness as the foremost." "Wisdom is higher than these" - thus "with wisdom as higher." "Liberation itself is the core of these" - thus "with liberation as their core." And here, the four beginning with "with desire as their root" are spoken of as mundane; the remaining ones are a mixture of mundane and supramundane.

4. Commentary on the Thief Discourse

84. In the fourth, "great thief" means a great thief able to be treacherous within a kingdom. "Comes to ruin" means goes to exhaustion. "Does not last long" means he is not able to stand maintaining for a long stretch of time. "Strikes one who does not strike" means he strikes those who are free from enmity, who do not strike, who are accomplished in virtues, and the elderly, and young boys, and those who are fit not to be struck. "Takes completely" means he takes without remainder. For this is the duty of experienced thieves - of another's two cloaks, one should be taken; when there is one, having given a weak one, the firm one should be taken. Among parcels of boiled rice, rice-grain, and so on, having given one portion, one should be taken. "Commits deeds very near" means he commits acts of theft in a place near to villages, market towns, and royal capitals. "He is not skilled in depositing" means whatever is obtained, he is not clever at depositing that with those worthy of offerings; he does not purify the path to the world beyond.

5. Commentary on the Ascetic Discourse

85. In the fifth, "by the ascetic" means whatever collection of virtues is to be attained by the ascetic. "Who has lived the holy life" means by one restrained in abiding by the holy life. "Released, I release from bondage" means I, having become released from all bonds, release the public too from the bondage of lust and so on. "Supremely tamed" means not trained by anyone else, not urged by anyone else, having penetrated through self-born knowledge, because of being tamed through supreme restraint, he is called supremely tamed. "Attained final Nibbāna" means attained final Nibbāna through the final extinguishment of the mental defilements.

6. Commentary on the Fame Discourse

86. In the sixth, "nor let fame come together with me" means let not fame come together with me. "One who obtains without trouble" means one who obtains abundantly. "Morality and wisdom" means morality and knowledge. "Having come together" means having assembled. "Having assembled" means having come together. "Living in company" means living in the company of a group. "Na hi nūname" means surely not these. "Tathā hi paname" means for thus indeed these. "By nudging with their fingers" means by making a finger-prodding stick and piercing. "Laughing" means laughing with loud laughter. "Playing" means making sport.

7. Commentary on the Discourse on Overturning the Bowl

87. In the seventh, "would overturn" means one should overturn by the formal act of overturning the bowl for the purpose of not accepting the gift given by him, not by

placing it face down. "For material loss" means for the purpose of not gaining the four requisites. "For harm" means for misfortune, for decline. "Would turn up" means one should turn up by the formal act of turning up the bowl.

8. Commentary on the Discourse on Declaring Distrust

88. In the eighth, "may declare distrust" means they would make known the state of being displeased. But what should be done by one declaring distrust? One should not rise from the seat where one is sitting, one should not pay homage, one should not go out to meet him, and no gift should be given. As for "improper resort," in the fivefold improper resort.

9. Commentary on the Discourse on Reconciliation

89. In the ninth, "and a righteous promise to laypeople" means a promise by the method of being told "You should dwell right here for these three months" and replying "So let it be" and so on. "Does not fulfil" means what is said is: does not make it true, deceives.

10. Commentary on the Discourse on Proper Conduct

90. In the tenth, "separate position" means in the position of rulership, in the position of chief. For indeed, having made him the chief, one does not obtain the ability to carry out any legal act of the Community. "And he should not be rehabilitated on that basis" means having made that the basis, one does not obtain the ability to carry out the act of rehabilitation. The remainder is clear everywhere.

The Chapter on Mindfulness is the ninth.

5. The Chapter on Asceticism

91. From here on, in the passage beginning with "then the female lay follower Bojjhā": the female lay follower Bojjhā, the female lay follower Sirimā, the female lay follower Padumā, the female lay follower Sutanā, the female lay follower Manujā, the female lay follower Uttarā, the female lay follower Muttā, the female lay follower Khemā, the female lay follower Rucī, the princess Cundī, the female lay follower Bimbī, the princess Sumanā, Queen Mallikā, the female lay follower Tissā, the female lay follower Tissā's mother, the female lay follower Soṇā, the female lay follower Soṇā's mother, the female lay follower Kāṇā, the female lay follower Kāṇā's mother, Uttarā Nanda's mother, Visākhā Migāra's mother, the female lay follower Khujjuttarā, the female lay follower Sāmāvatī, Suppavāsā the Koliyan daughter, the female lay follower Suppiyā, Nakulamātā the woman householder - for these so many, only the Observance action endowed with eight factors has been spoken of. It should be told having expanded it by one who wishes. The remainder is of manifest meaning everywhere.

In the Manorathapūraṇī, the commentary on the Aṅguttara Nikāya,

the exposition of the Book of Eights 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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