

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)

10. Commentary on the Book of the Tens (10. Dasakanipāta-
aṭṭhakathā)

2. The Second Fifty (2. Dutiyapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

10. Commentary on the Book of the Tens

2. The Second Fifty

1. The Chapter on One's Own Mind

1-4. Commentary on the Discourses on One's Own Mind and so on

51-54. In the first of the second, "skilled in the method of one's own mind" means skilled in the turn of one's own mind. "Dust" means adventitious impurity. "Blemish" means dark moles and such marks born on the limbs therein. "For the elimination of mental corruptions" means for the sake of arahantship. In the third, "by discernment" means by the form of expression. In the fourth, "by insight into mental phenomena through higher wisdom" means by insight that discerns activities.

8. Commentary on the Rooted Discourse

58. In the eighth, "grounded upon the Deathless" - here the element of Nibbāna with residue of clinging is spoken of; "Nibbāna is the final goal" - here without residue of clinging. For one who has attained without residue of clinging, all phenomena are called ones who have reached their final goal. The remaining terms are of already stated meaning above.

9. Commentary on the Pabbajjā Sutta

59. In the ninth, "therefore" - because thus for one whose mind is unpractised the goal of asceticism is not achieved, therefore. "Our mind will be practised in accordance with the going forth" means practised in a manner befitting the going forth. For whoever goes forth, all of them do so having aspired to arahantship. Therefore, whatever mind has been practised and developed for the purpose of the achievement of arahantship, that should be understood as called "practised in accordance with the going forth." But "such a mind will be" - thus should one train. "The righteousness and unrighteousness of the world" means the good conduct and bad conduct of the world of beings. "The existence and non-existence of the world" means its growth and destruction, likewise its success and failure. "The origin and passing away of the world" however is said with reference to the world of activities; the meaning is the arising and breaking up of the aggregates.

10. Commentary on the Girimānanda Discourse

60. In the tenth, "out of compassion" means dependent on compassion towards the Elder Girimānanda. "Eye disease" and so on should be understood in terms of the physical basis. For there is no disease of the arisen sensitive matter itself. "Ear disease" means a disease of the outer ear. "Catarrh" means a disease of the outer nose. "Scratches" means a disease at the place scratched by nails. "Arising from bile" means originated from bile. They are said to be thirty-two. In "originating from

phlegm" and so on too, the same method applies. "Arising from change of climate" means diseases arising from change of climate, from excessive heat and excessive cold. "Arising from improper care" means arisen through improper care such as excessive standing, sitting, and so on. "Caused by assault" means arisen through assault such as murder, imprisonment, and so on. "Arising from the result of action" means produced from the result of powerful action. "Peaceful" means peaceful because of the stilling of lust and so on. Sublime in the sense of being unsurpassable. The remainder is of manifest meaning everywhere.

The Chapter on One's Own Mind is the first.

2. The Chapter on Pairs

1. Commentary on the Discourses on Ignorance and so on

61-62. In the first of the second, "with nutriment" means with condition. "True knowledge and liberation" means fruition knowledge and the remaining associated mental states. "Factors of enlightenment" means the path factors of enlightenment. In the second, "craving for existence" means longing for existence. Thus in both discourses only the round of rebirths has been spoken of, and here in the first discourse the round of rebirths rooted in ignorance has been spoken of, in the second that rooted in craving.

3-4. Commentary on the Discourses on One Who Has Reached the Goal and so on

63-64. In the third, "have come to a conclusion" means free from doubt. "The goal is here" means final nibbāna in this very world. "Having left here" means having abandoned this world, to the Pure Abodes Brahma world. In the fourth, "with unwavering confidence" means accomplished with unshakeable confidence. "Stream-enterers" means those who have entered upon the stream of the noble path.

5-7. Commentary on the First Discourse on Happiness and so on

65-67. In the fifth, happiness and suffering rooted in the round of rebirths is asked about; in the sixth, that rooted in the Dispensation. In the seventh, "Naḷakapāna" means a market town that received this name because in the past, a troop of monkeys, having stood firm in the Bodhisatta's exhortation, created a place for drinking water with reeds. "Silent, completely silent" means whatever direction he surveys, there it is completely silent. "Having surveyed" means having looked here and there. "My back aches" - why does it ache? For when the Blessed One was making the great striving for six years, there was great bodily suffering; then afterwards, in the time of old age, a back ailment arose in him. For one with a clung-to body, it is not possible for anyone to be without even a trifling illness from standing, sitting, and so on. Even taking that as a reason, he said thus for the purpose of making room for the elder. Having prepared the double robe, having spread it on top of an allowable bed that had been set up in a suitable place to one side.

9-10. Commentary on the Two Discourses on Topics of Discussion

69-70. In the ninth, "pointless talk" means talk that has become pointless because of not leading to liberation from the paths to heaven and deliverance. Therein, talk that has arisen about kings by the method beginning with "Mahāsammata, Mandhātā, Dhammāsoka were of such great majesty" is talk about kings. The same method applies to talk about thieves and so on. Among those, by the method beginning with "such and such a king was handsome, good-looking," talk that is merely household-based talk is pointless talk; but when it proceeds thus: "Even he, of such great majesty, has gone to destruction," it stands in the state of a meditation subject. Among thieves too, "Mūladeva was of such great majesty, Meghadeva was of such great majesty" - dependent on their deeds, "Oh, what heroes!" - talk that is merely household-based talk is pointless talk. Regarding battles too, in the Bhārata war and so on, "such and such a one was thus killed by such and such a one, thus pierced" - talk by way of gratification of action alone is pointless talk; but when it proceeds thus: "Even they have gone to destruction," everywhere it becomes just a meditation subject. Furthermore, regarding food and so on, it is not proper to speak by way of gratification of sensual pleasure thus: "We ate, consumed, drank, and used what was so colourful, so flavourful, so accomplished in touch." But having made it purposeful, it is proper to speak thus: "Formerly we gave food, drink, cloth, vehicles, garlands, and odours endowed with such colour and so on to the virtuous ones; we venerated the shrine."

Regarding talk about relatives and so on too, it is not proper to say by way of gratification: "Our relatives are heroes, able" or "Formerly we travelled about in such varied vehicles." But having made it purposeful, it should be spoken thus: "Those relatives of ours too have gone to destruction" or "Formerly we gave such sandals to the Community." Talk about villages too, by way of well-settled, poorly-settled, having plenty of food, famine, and so on, or "The inhabitants of such and such a village are heroes, able" - thus by way of gratification alone, it is not proper; but having made it purposeful, it is proper to say "They had faith, had confidence" or "They have gone to destruction and passing away." The same method applies to talk about towns, cities, and countries too.

Talk about women too, dependent on beauty, figure, and so on, by way of gratification, is not proper; but just so it is proper thus: "They had faith, had confidence, have gone to destruction." Talk about heroes too, "The warrior named Nandimitta was a hero" - by way of gratification alone, is not proper; but just so it is proper: "He had faith, has gone to destruction." "Talk about liquor" - but in the Pāḷi, it is not proper to speak about manifold intoxicant talk by way of gratification; it is proper to say only by way of danger. Talk about streets too, "Such and such a street is well-settled, poorly-settled, its people are heroes, able" - by way of gratification alone, is not proper; but it is proper thus: "They had faith, had confidence, have gone to destruction." "Talk about wells" means talk about water-places, talk about water-fords. Or talk about water-carrying slave-women. That too, "They are pleasing, skilled in dancing and singing" - by way of gratification, is not proper; it is proper only by the method beginning with "they had faith, had confidence."

"Talk about the departed" means talk about deceased relatives. Therein, the judgment is the same as for talk about present relatives. "Talk about diversity" means the remaining pointless talk of various natures, freed from the preceding and

following talks. "Speculations about the world" means: "By whom was this world created? It was created by such and such a one. The crow is white because of the whiteness of its bones; the heron is red because of the redness of its blood" - such is the worldly sophistic conversational talk. "Tales about the sea" means: why is the ocean called "sāgara"? Because it was dug by the god Sāgara, it is called "sāgara"; because it made itself known by the hand-gesture "it was dug by me," it is called "samudda" - such and similar is the useless talk of tales about the sea. "Becoming" means growth; "non-becoming" means deterioration. "Thus becoming, thus non-becoming" - talk carried on by stating whatever this or that useless reason is called talk about becoming and non-becoming.

"With radiance the radiance" means with one's own radiance their radiance. "You would outshine" means having spent and seized, you would overcome. Herein is this story - One almsfood eater asked a great elder - "Venerable sir, what do monks do when outshining radiance with radiance?" The elder said - Friend, having placed something in the sunshine, just as the shadow does not descend below but goes only upward, so they do. In the tenth, "praiseworthy states" means reasons that bring praise. The remainder is of manifest meaning everywhere.

The Chapter on Pairs is the second.

3. The Chapter on Wish

1. Commentary on the Wish Discourse

71. In the first of the third, "accomplished in morality" means complete in morality, or the meaning is having become endowed with morality. Therein, the state of being accomplished in morality comes about by two reasons: by seeing the danger in failure in morality and by seeing the benefit in accomplishment of morality. Both of those have been expanded upon in the Visuddhimagga. Therein, the Elder Sumana, the dweller of the Island Monastery, said: by "accomplished in morality," to this extent, it is said, the Blessed One, having recited the fourfold purification morality, showed the chief morality therein in detail by this - "restrained by the restraint of the Pātimokkha." But his pupil, the Elder Cūḷanāga, master of the three Canons, said - In both places only the Pātimokkha restraint was stated by the Blessed One. For the Pātimokkha restraint alone is morality; but having said, without approving, "Is there indeed a place where the other three are called morality?" - he said - "Sense restraint is merely the guarding of the six doors; purification of livelihood is merely the arising of requisites righteously and impartially; that which is dependent on requisites is merely the consuming after reviewing requisites that have been obtained, thinking 'this is the purpose.' Without qualification, the Pātimokkha restraint alone is morality. For one whose that is broken, it should not be said that this person, like a man whose head is cut off, will protect his hands, feet, and the rest. But for one whose that is healthy, this person, like a man whose head is not cut off, is able to restore his life and the rest again to their natural state. Therefore, having recited the Pātimokkha restraint by "accomplished in morality," having stated "accomplished in the Pātimokkha" as a synonym for that very thing, and showing it in detail, he said beginning with "restrained by the restraint of the Pātimokkha." Therein, "restrained by the restraint of the Pātimokkha" and so on are of already stated meaning. "If he

should wish" - why was this begun? For the purpose of showing the benefits of morality. If even for those recently gone forth or for those lacking wisdom there might be thus: "The Blessed One says 'Fulfil morality, fulfil morality,' but what indeed is the benefit in fulfilling morality, what is the distinction, what is the growth?" - to show them the ten benefits, he said thus - "Perhaps, having heard this benefit beginning with being dear and agreeable to fellow monks in the holy life and ending with the elimination of mental corruptions, they might fulfil morality."

Therein, "if he should wish" means if he should desire. "May I be dear" means one to be looked upon with eyes of affection; I would become the proximate cause for the arising of affection. "Agreeable" means one who increases their minds, or one to be attained by their minds, one to be pervaded with a mind of friendliness - this is the meaning. "Respected" means one who takes the place of a teacher for them, like a stone umbrella. "Esteemed" means one to be venerated thus: "Surely this venerable one who knows, knows; who sees, sees." "He should be one who fulfils morality" means he should be one who fulfils the fourfold purification morality; what is meant is that he would be endowed with a manner that is not deficient. "Devoted internally to serenity of mind" means engaged in the serenity of one's own mind. "With meditative absorption not neglected" means one whose meditative absorption has not been thrown out externally, or one whose meditative absorption has not been destroyed. "Of insight" means of the sevenfold observation. "One who develops empty dwellings" means one who increases empty dwellings. And here, a monk who, having taken up a meditation subject by way of serenity and insight, enters an empty dwelling night and day and sits down, should be understood as "one who develops empty dwellings." This is the summary here; but the detail, by one who wishes, should be looked at in the commentary on the Ākaṅkheyya Sutta in the Majjhima Nikāya commentary.

"Obtainer" - here the Blessed One does not teach the fulfilment of morality and so on for the sake of material gain. For the Blessed One exhorts his disciples thus: "Seeking food, with speech cut off, one should not speak contentious speech." How then would he teach the fulfilment of morality and so on for the sake of material gain? But this was said according to the disposition of individuals. For those whose disposition might be thus: "If we were not troubled by the four requisites, we would be able to fulfil morality" - according to their disposition he said thus. Moreover, this is the inherent benefit of morality, that is to say, the four requisites. For thus wise people, having brought out what was stored in granaries and so on, without using it themselves, give to the virtuous - therefore this too was said for the purpose of showing the inherent benefit of morality.

In the third section, "those I" means "those of which I." "Their services to them" means the services of giving requisites done to me by those gods or humans. "May they be of great fruit and great benefit" means of great fruit by way of mundane happiness as the fruition, and of great benefit by way of the supramundane. Or both of these have one and the same meaning. For even a ladleful of almsfood given to one endowed with virtues beginning with morality, even having made a leaf-hut on a piece of ground measuring only five cubits, protects from the unfortunate realms and the nether world for many thousands of cosmic cycles, and at the final goal becomes

a condition for final nibbāna through the deathless element. And here the stories beginning with "I gave milk-rice" are the cases. Or the entire Petavatthu and Vimānavatthu are the proof.

In the fourth section, "deceased ghosts" means those who have gone to the state after death. "Relatives" means those belonging to the side of the mother-in-law and father-in-law. "Blood-relations" means those bound by one blood - paternal grandfathers and so on. "Passed away" means dead. "That of theirs" means their confident mind towards me, or their recollection with a confident mind. For whatever monk's deceased father or mother, having become of confident mind thinking "Our relative, the elder, is moral, of good character," recollects that monk, for that one, even that confidence of mind, even that mere recollection, is of great fruit and of great benefit indeed.

"One who overcomes discontent and delight" means one who overcomes, overpowers, and submerges both discontent towards the practice of renunciation and delight in the strands of sensual pleasure. "One who overcomes fear and dread" - here "fear" is both mental terror and object, while "dread" is object only.

2. Commentary on the Thorn Discourse

72. In the second, "well-known" means known and famous, like a full moon in the midst of the sky, like the sun. "With a retinue in front and behind": "para" is called the rear part; "purā" is the front part; the meaning is with a great retinue, running in front and following behind. "Thorn" means a thorn in the sense of piercing. "Seeing shows" means seeing that has become a show. "Approaching women" means frequenting the vicinity of a woman.

3-4. Commentary on the Discourses on Desirable Things and so on

73-74. In the third, "beauty" means bodily beauty. "Teachings" means the nine supramundane states. In the fourth, "noble" means not of the ordinary person; it is said thus because of being mixed with morality and so on. "One who takes the substance and one who takes the excellent" means he is one who takes up the substance and the excellent. Whatever is the substance of the body, and whatever is its excellent, that he takes - this is the meaning.

5. Commentary on the Migasālā Discourse

75. Regarding the beginning of the fifth, whatever should be said, that has been stated in the Book of Sixes. But in "is immoral" and so on, "immoral" means devoid of morality. "Liberation of mind" means fruition concentration. "Liberation by wisdom" means fruition knowledge. "Does not understand" means does not know by means of learning and interrogation. "Immorality ceases without remainder" - here, five kinds of immorality are first abandoned by the path of stream-entry, ten by the path of arahantship. At the moment of fruition, those are called abandoned. With reference to the moment of fruition, "ceases" is stated here. The morality of a worldling is broken by five causes: by committing an offence of expulsion, by rejection of the training, by leaping over to a heretical sect, by arahantship, and by death. Therein, the first three lead to the decline of meditative development, the fourth to growth, the fifth to neither decline nor growth. But how is morality broken by arahantship? For the morality of a worldling is exclusively wholesome, and the path of arahantship leads to

the elimination of wholesome and unwholesome action - thus by that it is broken. "What should be done by hearing has not been done" means what is fit to be heard has not been heard. "What should be done by great learning has not been done" - here "great learning" means energy. What is fit to be done by energy has not been done; because of its not being done, one declines from both heaven and the path. "What should be penetrated by view has not been penetrated" means what should be penetrated by view has not been penetrated, has not been made evident through direct experience. "He does not obtain even temporary liberation" means he does not obtain joy and gladness in dependence on hearing the Teaching from time to time. "Goes to decline" means proceeds towards decline.

"Understands as it really is" means he knows by means of learning and interrogation that "having attained the fruition of stream-entry, the fivefold immorality ceases without remainder." "For him, what should be done by hearing has been done" means what is fit to be heard has been heard. "What should be done by great learning has been done" means what is fit to be done by energy has been done, at least even a mere weak insight. "What should be penetrated by view has been well penetrated" means at least even by mundane wisdom, the penetration of conditions has been accomplished. For this person, wisdom cleanses morality; he attains distinction through what is cleansed by wisdom.

"Those who measure by measure" means those who take the measure of persons. "They judge" means they begin to assess and weigh. "One is inferior" means one is inferior in virtues. "Superior" means one is superior in virtues, the highest. "That indeed" means that act of measuring. "More brilliant" means more beautiful. "More sublime" means more excellent. "The stream of the Teaching carries along" means the insight knowledge proceeding courageously carries along and causes to reach the noble plane. "Who could know that difference" means who could know that reason thus. "Is moral" means he is moral with mundane morality. "Where that morality of his" - having attained the liberation of arahantship, morality too ceases without remainder, so it is called; the reasoning there has been stated already. In the two factors following this, the fruition of non-returning is called liberation; in the fifth, it is arahantship alone. The remainder here should be understood in accordance with the method already stated. The sixth is of clear meaning.

7. Commentary on the Crow Discourse

77. In the seventh, "a destroyer of virtue" means one who destroys virtues. Not heeding anyone's virtues, even when seized by the hand, he defecates on that one's head. "Reckless" means possessed of impudence. "Greedy" means envy is called craving; possessed of that, or one full of suspicion. "Fierce" means cruel. "Without compassion" means merciless. "Weak" means feeble, of little strength. "A crier" means one given to crying, he goes about crying. "A hoarder" means one who makes accumulations.

9. Commentary on the Discourse on Grounds of Resentment

79. In the ninth, "without reason" means without cause. For in the case of intentional occurrence, there could be a cause such as "he has done harm to me" and so on, but in cases of being struck by a stump and so on, that does not exist. Therefore, therein,

resentment without reason is called resentment without cause. The remainder is of manifest meaning everywhere.

The Chapter on Wishes is the third.

4. The Chapter on the Elders

1-3. Commentary on the Vehicle Discourse and Others

81-83. In the first discourse of the fourth, "with a mind rid of barriers" means having broken the barrier of mental defilements, made without barriers. The second is of clear meaning. In the third, "and does not attend on" means does not attend.

4. Commentary on the Discourse on Declaration

84. In the fourth, "a meditator skilled in attainment" means accomplished in meditative absorptions and skilful in attainment. "Barrenness" means the state of hollowness. "Confusion" means the state of being without virtue, bereft of virtuous qualities. Or alternatively, he is as if having entered a wilderness termed as barrenness and a great thicket termed as confusion. "Calamity" means decline. "Disaster" means destruction. "Calamity and disaster" means decline and destruction. "Why indeed" means for what reason.

5-6. Commentary on the Boaster Discourse and Others

85-86. In the fifth, "is a boaster, a vaunter" means one who is habitually given to boasting, one who is habitually given to vaunting, having made it open, he speaks. "Not one who acts continuously" means not one who acts constantly. In the sixth, "one who overestimates" means one who is endowed with the conceit of having attained what has not been attained. "The truth of overestimation" means he speaks of the conceit of having attained as though it were truth.

7. Commentary on the Unpleasant Discourse

87. In the seventh, "one who creates legal cases" means one who is a maker of legal cases. "Not to affection" means not to the state of being dear. "Not to respect" means not to the state of being honoured. "Not to asceticism" means not to the state of the ascetic's practice. "Not to unity" means not to the state of continuity. "Not by nature one who discerns the teachings" means not having the intrinsic nature of discerning, not having the intrinsic nature of comprehending the ninefold supramundane states. "Not seclusion" means not in seclusion. "Fraudulent behaviours" means the state of being fraudulent. "Deceitful behaviours" means the state of being deceitful. "Crooked behaviours" means not the states of being upright. "Dishonest behaviours" means the states of being dishonest.

8. Commentary on the Reviler Discourse

88. In the eighth, "one who reviles and abuses, who slanders noble ones among his fellows in the holy life" - here the term "fellows in the holy life" should be connected with the terms "one who reviles" and "one who abuses," thus: "one who reviles his fellows in the holy life, one who abuses his fellows in the holy life." But one who criticises with the final case, thinking "I shall cut off the virtues of the noble ones," is

called a slanderer of noble ones. "The Good Teaching does not become purified for him" means the Good Teaching of the Dispensation, reckoned as the threefold training, does not reach cleansing for him. "Illness" - here, disease itself should be understood as "affliction" by making the state of life difficult.

9. Commentary on the Kokālika Sutta

89. In the ninth, "the monk Kokālika approached the Blessed One" - who is this Kokālika, and why did he approach? It is said that this one, having gone forth in the Kokālika country, in the Kokālika city, as the son of the Kokālika millionaire, dwells in the monastery built by his father, by the name Cūlakokālika; he is not, however, a pupil of Devadatta. For that one, a brahmin's son, is named Mahākokālika. Now, while the Blessed One was dwelling at Sāvattthī, the two chief disciples, wandering on a journey through the country together with about five hundred monks, when entering the rains retreat was approaching, wishing to dwell in a secluded residence, having dismissed those monks, having taken their own bowls and robes, having reached that city in that country, went to the monastery. There Kokālika performed the duties for them. They too, having exchanged friendly greetings with him, having obtained the promise "Friend, we shall dwell here for three months; do not report it to anyone," dwelt there. Having dwelt there, on the invitation ceremony day, having celebrated the invitation ceremony, they took leave of Kokālika saying "We are going, friend." Kokālika, having said "Having stayed just one day today, friends, you should go tomorrow," on the second day entered the city and addressed the people - "Friends, you do not even know that the two chief disciples have come here and are dwelling here; no one even invites them with requisites." The city-dwellers said "Where, venerable sir, are the elders? Why did you not inform us?" What is the use of informing, friends? Do you not see two monks sitting on the elders' seats? These are the chief disciples. They, having quickly assembled together, collected ghee, molasses, and so on, as well as robe-cloths.

Kokālika thought - "The chief disciples, being supremely of few wishes, will not consent to material gain arisen through contrived speech; not consenting, they will say 'Give it to the resident monk'" - having had that gain taken, he went to the presence of the elders. The elders, having seen them, having rejected them saying "These requisites are allowable neither for us nor for Kokālika," departed. Kokālika gave rise to resentment, thinking "How indeed could they, not taking for themselves, depart without even having it given to me?" They too, having gone to the presence of the Blessed One, having paid homage to the Blessed One, again taking their own following, wandering on a journey through the country, gradually returned to that very same city in that country. The citizens, having recognised the elders, having prepared a gift together with requisites, having made a pavilion in the middle of the city, gave the gift, and offered requisites to the elders. The elders handed them over to the Community of monks. Having seen that, Kokālika thought - "These were formerly of few wishes; now they have become ones with evil desires. Even formerly they were, methinks, similar to those of few wishes, content, and secluded" - having approached the elders, having said "Friends, you were formerly as if of few wishes, but now you have become evil monks," thinking "I shall destroy their support at the very root," being in a hurry, having departed, he approached the Blessed One. It should be understood that this is that Kokālika, and he approached for this reason.

The Blessed One, having seen him coming in great haste, reflecting, understood "This one has come wishing to revile the chief disciples; is it possible to prevent him?" Then, having seen "It is not possible to prevent him; he has come having offended against the elders; he will definitively be reborn in the Paduma hell," thinking "Having heard one censuring even Sāriputta and Moggallāna, he does not prevent him," for the purpose of freeing himself from the charge, and for the purpose of showing the greatly blameworthy nature of insulting noble ones, he prevented him three times saying "Do not say so." Therein, "do not say so" means do not speak thus. "Trustworthy" means a source of faith, inspiring confidence, or one whose word is to be believed. "Reliable" means one whose word is to be relied upon.

"Departed" means he departed being driven by the power of his action. For action that has found its opportunity cannot be warded off. "Not long after he had departed" means not long after he had departed. "His whole body was covered" means, not leaving even a space as small as a hair-tip, his entire body was overwhelmed by boils that had risen up having broken through the bones. But since, by the power of the Buddha, such action cannot give its result in the presence of Buddhas, but gives it as soon as one has left the region of sight, therefore boils arose on him not long after he had departed. "The size of chickpeas" means the size of gram. "The size of unripe wood-apples" means the size of young wood-apples. "Burst open" means they broke open. When those had burst, his entire body was like a ripe jackfruit. He, with his decaying body, lay on plantain leaves at the gateway of Jeta's Grove, like a fish that has swallowed poison. Then people who had come one after another for the purpose of hearing the Teaching said "Fie on Kokālika, fie on Kokālika, he did what was inappropriate; in dependence on his own mouth alone he has come to calamity and disaster." Having heard their sound, the guardian deities uttered exclamations of "fie"; from the guardian deities to the sky deities - by this method, a single proclamation of "fie" arose up to the Akaniṭṭha realm.

"Turū" means Kokālika's preceptor, the elder named Turū, having attained the fruition of non-returning, was reborn in the Brahma world. He, beginning with the earth-dwelling deities, having heard through succession that sound which had reached the Brahma world, that "what was done by Kokālika was inappropriate, accusing the chief disciples with the final case," thinking "Let not the wretched one perish while I am watching; I shall exhort him for the purpose of confidence of mind in the elders," having come, he stood before him. With reference to that, this was said - "Turū, an individual Brahmā." "Well-behaved" means of amiable nature. "Who are you, friend" - while sitting down, having opened his spotted eyes, he spoke thus. "See how much you have failed in this" means however much has been failed by you; not seeing the great swelling on one's own forehead, you think I should be accused on account of a mustard-seed-sized boil, he said.

Then, having known "This Kokālika has not attained to right view; like one who has swallowed poison, he will not heed anyone's word," he said beginning with "For a person" and so on. Therein, "an axe" means harsh speech resembling an axe. "Cuts" means he cuts off right at the root, which is termed the wholesome root. "One who is blameworthy" means a person who should be blamed, an immoral person. "Praises" means having esteemed him in the highest goal, he says "one who has eliminated the mental corruptions." "Or blames one who is praiseworthy" means whoever is

praiseworthy, one who has eliminated the mental corruptions, accusing him with the final case, he says "this one is immoral." "He gathers with his mouth misfortune" means he accumulates that offence with his mouth. "By that misfortune" means by that offence he does not find happiness. For the result of praising the blameworthy and of blaming the praiseworthy is indeed equal.

"Together with all, together with oneself" means whatever is called the loss of wealth at dice, together with all one's own property and even with oneself, this is an insignificant offence. "He who towards the Fortunate Ones" means whoever would corrupt his mind towards persons who have come to the right path, this corruption of mind alone is a greater misfortune than that.

Now, showing its greater nature, he said beginning with "a hundred thousand" and so on. Therein, "a hundred thousand" means a hundred thousand by the nirabbuda calculation. "Thirty-six" means another thirty-six nirabbudas. "And five" means five abbudas by the abbuda calculation. "He who blames the noble ones" means whoever, blaming the noble ones, is reborn in hell, therein such is the measure of the life span - this is the meaning.

"Died" means when the preceptor had departed, he died. "The Paduma hell" - there is no separate hell called the Paduma hell; but he was reborn in a place within the Avīci great hell itself where one must suffer for a duration reckoned by the paduma calculation.

"Measuring twenty khāris" means four Magadhan patthas make one pattha in the Kosala country. Four of those patthas make one āḷhaka; four āḷhakas make one doṇa; four doṇas make one mānikā; four mānikās make one khārī; twenty of those khārīs make the measure of twenty khāris. "A cartload of sesame" means a cart of sesame seeds, of the fine sesame seeds of the Magadhans. "The Abbuda hell" - there is no separate hell called the Abbuda; but it is the name for a place within Avīci itself where one must suffer for a duration reckoned by the abbuda calculation. The same method applies in the case of the Nirabbuda and so on too.

But the calculation of years here should be understood thus -For just as a hundred times a hundred thousand is a koṭi, so a hundred times a hundred thousand koṭis is called a pakoti, a hundred times a hundred thousand pakotis is called a koṭipakoti, a hundred times a hundred thousand koṭipakotis is a nahuta, a hundred times a hundred thousand nahutas is a ninnahuta, a hundred times a hundred thousand ninnahutas is one abbuda, twenty times that is a nirabbuda, and this same method applies everywhere. The tenth should be understood by the method already stated above. The remainder is of manifest meaning everywhere.

The Chapter on Elders is fourth.

5. The Chapter on Upāli

1-2. Commentary on the Enjoyer of Sensual Pleasures Discourse and Others

91-92. In the first of the fifth, "with violence" means by violent action. In the second, "fears" means fears that cause terror to the mind. "Enmities" means enmities of unwholesome action and enmities of persons. "And the noble method for him" means

the path together with insight. "Thus when this exists, that comes to be" means thus when this cause beginning with ignorance exists, this result beginning with activities comes to be. "From the arising of this, that arises" means whatever is the conascence condition for whatever, from the arising of that, the other is said to arise. "When this is absent" means when the cause beginning with ignorance is absent, the result beginning with activities does not exist. "From the cessation of this" means through the non-continuance of the cause, there is non-continuance of the result.

3. Commentary on the What View Discourse

93. In the third, "they made an agreement" means they settled both their deportment and their way of speaking. "Disciplined in quietness" means disciplined by the quiet, moderate-speaking Teacher. "Because of the condition of another's utterance" means because of another's word or reason. "Fashioned by volition" means designed. "Downcast" means having reached displeasure, without power. "With drooping shoulders" means with fallen shoulders. "With reason" means with a statement that has grounds and cause.

4. Commentary on the Vajjiyamāhita Discourse

94. In the fourth, "Vajjiyamāhita" means one named thus. "All austere asceticism" means all performance of austerities indeed. "Every austere ascetic" means everyone dependent on austere asceticism. "Who leads a miserable life" means one engaged in the pursuit of a livelihood of performance of austerities. "Blameworthy" means fit to be censured. "Praiseworthy" means fit to be praised. "Nihilist" means one who is himself undisciplined and should be trained by others. "One without a doctrine" means he is not able to declare anything. Or alternatively, "nihilist" means one who destroys beings. "One without a doctrine" means he declares Nibbāna without having directly known it, and is not able to declare anything regarding self-made and so on. "The Blessed One is not a nihilist" means that Blessed One, having thus known as it really is and declaring the wholesome and unwholesome, is not one to be trained by another, not one instructed by another. And with reference to those phenomena by which a being is described, because of his describing those, he is not one who destroys beings; the meaning is that he is well disciplined, well trained, a leader of beings. And it shows that his regulations are indeed with doctrine. "When liberating liberation, unwholesome mental states" means when resolving upon the disposition of consciousness termed wrong view, unwholesome mental states increase indeed; with reference to that, this was said. But in the Dispensation, liberation termed liberation of consciousness is a condition only for wholesome mental states.

5. Commentary on the Uttiya Discourse

95. In the fifth, "remained silent" means he remained silent because, standing on the view of a being, he asks what should not be asked. "Of the highest importance to me" means may he not acquire such an evil view thus: "When asked by me the highest question of all questions, the ascetic Gotama evades and does not answer; surely he is not able, he is not capable of answering." "That would be for him" means that wrong view thus arisen would be his. "Border" means because in the Middle Country, whether the foundations and so on of a city are firm or weak, or even if they do not exist at all, there is no fear of thieves. Therefore, not taking that, he said "a border city." "With strong foundations" means the firm base of the wall. "With strong walls

and gateways" means both a firm wall and a firm door frame. Why did he say "with a single door"? For in a city with many doors, there would need to be many wise doorkeepers; at a single door, just one suffices. And there is no other equal to the Truth-finder in wisdom. Therefore, in order to show just one doorkeeper for the purpose of the simile of the Teacher's state of being wise, he said "with a single door." "Wise" means possessed of erudition. "Experienced" means possessed of lucidity. "Intelligent" means possessed of intelligence reckoned as wisdom that arises on each occasion. "The path going all around" means the path called the patrol path. "Gap in the wall" means the place where two bricks have separated. "Opening in the wall" means the place where the wall is broken. "That very question" means he asked again the question to be set aside, asked by the method beginning with "the world is eternal." "Is the whole world by that" shows that, standing on the very view of a being, he asks by another manner.

6. Commentary on the Kokanuda Sutta

96. In the sixth, "drying his limbs" means making them waterless, similar to before. "Who is here, friend" means who is here, friend. "As far as, friend, view extends" means however much there is what is called view, even of sixty-two kinds. "As far as the standpoint for views" means "the aggregates are also a standpoint for views, ignorance also, contact also, perception also, applied thought also, unwise attention also, an evil friend also, the sound from others is also a standpoint for views" - thus however much there is the eightfold standpoint for views, what is called the cause of views. "The foundation for views" means the foundation of views; this is the name for a view that has proceeded by having determined and overpowered. "Prepossession by views" means "What are the eighteen prepossessions by views? Whatever view is wrong view, thicket of views, wilderness of views, wriggling of views, writhing of views, mental fetter of wrong view, dart of views, confinement of views, impediment of views, bondage of views, precipice of views, underlying tendency to wrong view, torment of views, fever of views, mental knot of views, clinging to views, adherence to views, adherence to views. These are the eighteen prepossessions by views" - thus stated is the prepossession by views. "Origin" is a synonym for the standpoint for views itself. For this was said: "The aggregates are the condition for views, with reference to the meaning of origination" - all should be expanded. But the path of stream-entry is called the uprooting of views, because it uproots all views. "That I" means that all I know. "Why should I say" means for what reason should I say.

7-8. Commentary on the Āhuneyya Sutta and so on

97-98. In the seventh, "holds right view" means one who has accurate view. In the eighth, "skilled in the arising and appeasement of legal cases" means having taken the root of the four legal cases, he is skilled in the arising and appeasement through appeasement.

9. Commentary on the Upāli Sutta

99. In the ninth, "difficult to endure" means difficult to endure, hard to bear; what is meant is that they cannot be plunged into by those of little influence. "Remote forest and woodland lodgings" means forests and deep forests. "Forests" by the fulfilment of the forest-dweller's factor; "deep forests" by having gone beyond the village boundary, by being a place not frequented by people. "Secluded" means at the

border, very distant. "Solitude is difficult to practise" means bodily seclusion is difficult to practise. "Difficult to delight in" means it is not easy to delight in. "In being alone" means in the state of being alone. What does this show? Even when bodily seclusion has been practised, it is difficult to cause the mind to delight therein. For this world delights in pairs. "Carry away, methinks" means as if they carry away, as if they devour. "Mano" means consciousness. "Of one who has not attained concentration" means of one who does not obtain either access concentration or absorption concentration. What does this show? For such a monk, the forests disturb the mind, he thinks, by the sounds of grass, leaves, deer, and so on, and by various frightful things. "He will sink down" means he will sink down through sensual thought. "He will float up" means he will float upwards through thoughts of anger and violence.

"Washing the ears" means a game to be played while washing the ears. "Washing the back" means a game to be played while washing the back. Therein, taking water with the trunk and pouring it on the two ears is called "washing the ears"; pouring it on the back is called "washing the back." "Finds a footing" means obtains a support. "Who am I, who is the noble elephant" means who am I, who is the noble elephant? I too am an animal, so is he; I too have four feet, so does he; are we not both exactly equal?

"Toy ploughs" means a small plough, a plaything for boys. "Stick games" means the game of striking a short stick with a long stick. "Somersaults" means the game of turning over; what is meant is the game of turning upside down either by grasping a stick in the air or by placing the head on the ground. "Toy windmills" means a revolving wheel made from palm leaves and the like, which spins by the force of the wind. "Toy measures" is called a leaf-tube; with it they play by measuring sand and the like. "Toy chariots" means a small chariot. "Toy bows" means just a small bow.

In "But here, of you" (idha kho pana vo), here "vo" is merely an indeclinable particle; the meaning is "but here" (idha kho pana). In "Come now, Upāli, dwell in the monastic community" (iñgha tvaṃ, upāli, saṅghe viharāhi), here "iñgha" is an indeclinable particle used in the sense of urging. By that he urges the elder to dwell in the midst of the Community; he does not allow him dwelling in the forest. Why? For one dwelling in a forest lodging, it is said, only the charge of dwelling would be fulfilled, not the charge of scriptural study. But dwelling in the midst of the Community, having fulfilled the two charges, he will attain arahantship, and will become the chief in the Canon of monastic discipline. "Then I, in the midst of the assembly, having spoken of his prior aspiration and prior resolution, shall establish this monk in the foremost position among experts in monastic discipline" - seeing this meaning, the Teacher does not allow the elder dwelling in the forest. The tenth is of manifest meaning only.

The Chapter on Upāli is the fifth.

The second fifty is finished.



ABOUT THIS TRANSLATION

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PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 4. The Collection of the Numerical Discourses - Commentaries. 10. Commentary on the Book of the Tens. 2. The Second Fifty Retrieved from paliverse.org

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