

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)

01. Commentary on the Book of the Ones (01. Ekakanipāta-
aṭṭhakathā)

3. Commentary on the Chapter on Unwieldiness
(3. Akammaniyavaggavaṇṇanā)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

01. Commentary on the Book of the Ones

3. Explanation of the Chapter on Unwieldiness

21-22. In the first of the third, "not developed" means not cultivated, not set in motion by means of development. "Is unwieldy" means it is not fit for work, not suitable for work. In the second, the meaning should be understood by the reverse of what has been stated. And here, in the first, "mind" means consciousness arisen by way of the round of rebirths; in the second, consciousness arisen by way of the end of the round of rebirths. Therein, the following classification should be known - the round of rebirths and the basis of the round of rebirths, the end of the round of rebirths and the basis of the end of the round of rebirths. The round of rebirths means the round of rebirths in the three planes; the basis of the round of rebirths means action for the attainment of the round of rebirths; the end of the round of rebirths means the nine supramundane states; the basis of the end of the round of rebirths means action for the attainment of the end of the round of rebirths. Thus in these discourses, only the round of rebirths and the end of the round of rebirths are spoken of.

23-24. In the third, consciousness arisen by way of the round of rebirths only should be understood. "Leads to great harm" means that even while giving the successes of gods and humans and the supremacies of Māra and Brahmā, since it gives again and again birth, ageing, disease, death, sorrow, lamentation, suffering, displeasure and anguish, and the rounds of aggregates, elements, sense bases and dependent origination, it gives only the entire mass of suffering - thus it is called "leads to great harm." In the fourth, "mind" means consciousness arisen by way of the end of the round of rebirths only.

25-26. In the fifth and sixth, "not developed, not manifest" - this is the distinction. Herein, our intention is as follows - Consciousness arisen by way of the round of rebirths, even though arisen, is not developed, not manifest only. Why? Because of the inability to spring forward into the meditative absorption forming a basis for the supramundane, insight, path, fruition, and Nibbāna. But that which has arisen by way of the end of the round of rebirths is called developed and become manifest. Why? Because of the ability to spring forward into those phenomena. But the Elder Phussamitta, the dweller at Kurundaka, said - "Only the consciousness of the path, friend, is called developed and become manifest."

27-28. In the seventh and eighth, "not cultivated" means not done again and again. These two should also be understood as minds arisen by way of the round of rebirths and the end of the round of rebirths.

29. In the ninth, "brings suffering" means it carries, produces the suffering stated by the method beginning with "birth is suffering." "Dukkhādhivāhaṃ" is also a reading. Its meaning is - it is carried with difficulty, it is sent towards the noble teachings such as the meditative absorption forming the basis for the supramundane and so on - thus "carrier of suffering." This too is just consciousness arisen by way of the round of rebirths. For that, even while giving the aforementioned successes of gods and humans and so on, because it carries birth and so on, it brings suffering; and because it is difficult to send towards the achievement of the noble teachings, it is called a carrier of suffering.

30. In the tenth, "mind" means just consciousness arisen by way of the end of the round of rebirths. For that carries, produces divine happiness from human happiness, happiness of meditative absorption from divine happiness, happiness of insight from happiness of meditative absorption, happiness of the path from happiness of insight, happiness of fruition from happiness of the path, happiness of Nibbāna from happiness of fruition - thus it is called "leading to happiness," or "a carrier of happiness." For that is well-dispatched, facing towards noble teachings beginning with the meditative absorption that forms the basis for the supramundane, similar to a released thunderbolt of Indra - thus it is also called "a carrier of happiness." In this chapter too, only the round of rebirths and the end of the round of rebirths are spoken of.

Explanation of the Chapter on Unwieldiness.



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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