

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

3. The Collection of the Connected Discourses -
Commentaries (3. Saṃyutta Nikāya - Aṭṭhakathā)

4. Commentary on the Chapter on the Six Sense Bases
(4. Saḷāyatanavagga-aṭṭhakathā)

3. Connected Discourses on Women (3. Mātugāmasaṃyuttaṃ)



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3. The Collection of the Connected Discourses - Commentaries

4. Commentary on the Chapter on the Six Sense Bases

3. Connected Discourses on Women

1. The First Chapter of the Consecutive Repetitions

1-2. Commentary on the Discourse on Womankind, Etc.

280-281. In the first of the Mātugāmasaṃyutta, "with factors" means with factors of non-virtuous qualities. "She is not beautiful" means she is not accomplished in beauty, she is deformed, unsightly. "She is not wealthy" means she is not accomplished in wealth, she is destitute. "She is not moral" means she is not accomplished in morality, she is immoral. "And she is lazy" means she is not able to do work such as spinning, cooking, and so on; she is indolent, slothful, merely remaining seated where she is seated, merely remaining standing where she is standing, she just sleeps. "She does not obtain offspring for him" means she does not obtain a son who would establish the family lineage for that man; she is called a barren woman. The bright side should be understood by the reverse of what has been stated. The second should be applied in the same method as stated in the first.

3. Commentary on the Discourse on Exceptional Suffering

282. In the third, "peculiar" means personal, not shared with men. "Service" means the state of being an attendant.

4. Commentary on the Discourse on Three Qualities, Etc.

283-303. In the fourth, "with a mind pervaded by the stain of stinginess" means that in the earlier period of the day a woman, having begun to do such things as storing milk and curds, cooking and boiling, even when being asked by her little sons, does not wish to give anything. Therefore this was said: "in the earlier period of the day, with a mind pervaded by the stain of stinginess." At the noon period of the day, however, a woman is as if overpowered by wrath; not finding a quarrel within the house, she even goes to a neighbour's house and makes a quarrel, and goes about inspecting the places where her husband has stood and sat. Therefore it was said: "at the noon period of the day, with a mind pervaded by jealousy." In the evening, however, her mind inclines towards the practising of sexual misconduct. Therefore it was said: "in the afternoon period of the day, with a mind pervaded by sensual lust." The fifth and so on are of manifest meaning only.

3. The Chapter on Powers

1. Commentary on the Discourse on the Confident

304. In the tenth, regarding "the power of beauty" and so on: beauty is the power of beauty, success in wealth is the power of wealth, success in relatives is the power of relatives, success in sons is the power of sons, achievement in morality is the power of morality. For one who keeps the five precepts and the ten precepts unbroken, it is indeed the achievement in morality itself that is called the power of morality. "These, monks, are the five powers" means these five are called powers in the meaning of support.

2-10. Commentary on the Discourse on Forcibly, Etc.

305-313. "Pasayhā" means having overcome. "Abhibhuyya vattatī" means overcomes, overwhelms. "Neva rūpabalaṃ tātī" means is indeed not able to protect, to guard the power of beauty. "Nāsenteva naṃ, kule na vāsentī" means thinking "she is immoral, of broken conduct, one who has transgressed the boundaries," having seized her by the neck, they drive her out; they do not let her dwell in that family. "Vāsenteva naṃ kule, na nāsentī" means having known "what is beauty or wealth and so on? She is of pure morality, accomplished in good conduct," the relatives let her dwell in that very family; they do not remove her. The remainder is of manifest meaning everywhere.

The Commentary on the Connected Discourses on Womankind is concluded.



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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