

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)

04. Commentary on the Book of the Fours (04. Catukkanipāta-
aṭṭhakathā)

3. The Third Fifty (3. Tatiyapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

04. Commentary on the Book of the Fours

3. The Third Fifty

1. The Chapter on Clouds

1-2. Explanation of the Pair of Cloud Discourses

101-102. In the first discourse of the Third Fifty, "rain clouds" means clouds. "Is a speaker but not a doer" means he only speaks thus "I will do this and that," but does not do it. "Is a doer but not a speaker" means without even saying anything, he is a doer thinking "It is fitting for this and that to be done by me." Thus the meaning should be understood everywhere. The second is of clear meaning.

3. Explanation of the Water-pot Discourse

103. In the third, "water-pots" means vessels. "Hollow and covered" means empty with its mouth closed. "Full and open" means filled with water with its mouth uncovered. In the remaining two as well, the same method applies.

4. Explanation of the Water-lake Discourse

104. In the fourth, regarding "shallow with deep appearance" and so on: water that is dark due to its colour being mixed with old algae is said to have a deep appearance; water that is clear, limpid, and of crystal colour is said to have a shallow appearance.

5-6. Explanation of the Mango Discourse

105-106. In the fifth, "unripe having the appearance of ripe" means having been unripe, it appears similar to ripe to those looking at it. Thus all the terms should be seen. The sixth is of clear meaning.

7. Explanation of the Rat Discourse

107. In the seventh, whoever digs a pit but does not dwell there, he is called a digger but not a dweller. "Khantā" is also a reading. By this method all the terms should be understood.

8. Explanation of the Ox Discourse

108. In the eighth, whoever tramples its own herd of cattle but not another's herd of cattle, this one is fierce towards its own herd but not fierce towards another's herd - thus all the terms should be understood. "Is one who agitates" means having struck and having pierced, makes one come to a state of fright.

9. Explanation of the Tree Discourse

109. In the ninth, "softwood with a softwood retinue" means a worthless softwood tree surrounded by softwood trees only. "With a heartwood retinue" means

surrounded by heartwood trees only, such as acacia and so on. This same method applies everywhere.

10. Explanation of the Venomous Snake Discourse

110. In the tenth, "one whose venom has come but is not terrible" means one whose venom comes, but is not terrible, and does not oppress for a long time. The same method applies to the remaining terms as well.

The Rain Cloud Chapter is the first.

2. The Chapter on Kesi

1. Commentary on the Kesi Discourse

111. In the first of the second, "Kesī" is his name. "He who drives horses to be tamed" means a charioteer of horses to be trained. In the passage beginning with "he trains with smoothness," having made a befitting offering to it, having fed it excellent food, having given it sweet drink, having addressed it with gentle words, when training it, this is called training with smoothness; when training it with knee-binding, mouth-binding and so on, and with goad-piercing, whip-striking and harsh words, this is called training with harshness; doing both of those from time to time, this is called training with both smoothness and harshness.

2. Explanation of the Speed Discourse

112. In the second, "rectitude" means the state of being upright. "Speed" means the swiftness of step. "Patience" means the patience of endurance. "Meekness" means the morality of the state of purity. With regard to the factors of a person's qualities, "speed" means the speed of knowledge. The remainder here is clear in meaning.

3. Explanation of the Goad Discourse

113. In the third, "the shadow of the goad" means the shadow of the goad raised up for the purpose of piercing. "Is stirred" means is stirred by way of discernment thus: "Speed must be taken up by me." "Becomes anxious" means proceeds to anxiety. "Pierced to the hair" means pierced only to the extent of the goad's piercing at the hair pore. "Pierced to the hide" means pierced by the goad's piercing that cuts through the outer skin and hide. "Pierced to the bone" means pierced by a piercing that breaks the bone. "By the body" means by the mental body. "The supreme truth" means Nibbāna. "Realises" means sees. "With wisdom" means with path wisdom together with insight.

4. Commentary on the Elephant Sutta

114. In the fourth, "having given attention" means having become desirous. "The sounds of kettledrums resounding" - here, "kettledrum" (tiṇava) means a small drum (ḍiṇḍima); "resounding sound" means the great sound of all mixed together. Among "gadflies" and so on, "gadflies" (ḍaṃsā) means tawny flies; "mosquitoes" means just mosquitoes. "He quickly goes" means having fulfilled morality, concentration, wisdom, liberation, and knowledge and vision of liberation, he quickly goes.

5. Explanation of the Possibility Discourse

115. In the fifth, "states" means reasons. "Leads to harm" means it leads to what is unhelpful, to decline. And here, the first should be understood as evil action accompanied by suffering and vexation, of the type involving pitfalls, digging, fish-catching, housebreaking and so on; the second should be understood as the work of flower-removing and so on for laypeople of the same livelihood, and work such as lime-pounding, house-roofing, sweeping of unclean places and so on; the third should be understood as activities such as drinking liquor, applying perfumes and ointments, wearing garlands and ornaments and so on, as well as actions such as killing living beings and so on that proceed by way of gratification; the fourth should be understood as wholesome action associated with pleasure in such things as going at the time of going for the purpose of hearing the Teaching, having taken clean cloth coverings, garlands, perfumes and so on, going, paying homage at shrines, paying homage at the Bodhi tree, listening to sweet talks on the Teaching, undertaking the five precepts, and so on. "By manly strength" means in a person's strength of knowledge. In the remaining two as well, the same method applies.

6. Explanation of the Heedfulness Discourse

116. In the sixth, "since" means "when." "Pertaining to the future life" - this is merely by way of the Teaching; but one who has eliminated the mental corruptions fears neither death pertaining to the future life nor death pertaining to the present life. That very one is intended here. Some, however, say "from the statement 'right view has been developed,' all noble ones are intended, beginning with the stream-enterer."

7. Explanation of the Safeguarding Discourse

117. In the seventh, "by oneself" means in accordance with oneself, befitting, desiring one's own welfare - this is the meaning. "In enticing" means in those that are conditions for lust. "Mental states" means in intrinsic natures; the meaning is in desirable objects. Thus the method should be understood everywhere. "Does not find pleasure" means does not find pleasure through the influence of views. The same method applies to the remaining terms as well. "And he does not go even because of the words of ascetics" means even because of the words of ascetics who are proponents of other doctrines, having abandoned his own view, he does not go through the influence of their views - this is the meaning. Here too, only one who has eliminated the mental corruptions is intended.

8-10. Explanation of the Triad of Discourses Beginning with the Stirring Discourse

118-120. In the eighth, "to be seen" means fit to be seen. "That arouse spiritual urgency" means productive of spiritual urgency. In the ninth, "fear of birth" means fear arising with reference to birth. The same method applies to the remaining terms as well. In the tenth, "fear of fire" means fear arising dependent on fire. The same method applies to the remaining terms as well.

The Kesi Chapter is the second.

3. The Chapter on Perils

1. Explanation of the Self-Censure Discourse

121. In the first of the third, "fear of self-censure" means the fear that arises for one who censures oneself. "Fear of censure by others" means the fear that arises from censure by another. "Fear of punishment" means the fear that arises dependent on the thirty-two bodily punishments. "Fear of an unfortunate realm" means the fear that arises dependent on the four realms of misery. Among "This is called, monks, fear of self-censure" and so on, for one who reviews fear of self-censure first, shame arises internally, and that generates restraint in the three doors; restraint in the three doors becomes the fourfold purification morality. He, having established himself in that morality, having developed insight, becomes established in the highest fruition. But for one who reviews fear of censure by others, moral fear arises externally, and that generates restraint in his three doors; restraint in the three doors becomes the fourfold purification morality. He, having established himself in that morality, having developed insight, becomes established in the highest fruition. For one who reviews fear of an unfortunate realm, shame arises internally, and that generates restraint in his three doors; restraint in the three doors becomes the fourfold purification morality. He, having established himself in that morality, having developed insight, becomes established in the highest fruition.

2. Explanation of the Wave-Peril Discourse

122. In the second, "for one entering the water" means for one descending into the water. "To be expected" means to be anticipated. "The danger of fierce fish" means the danger of ferocious fish. "They are, methinks, putting an obstruction over our mouths" means they are as if making a closing of the mouth. "Of gluttony" means of the state of having a big belly, of the nature of eating much. In the passage beginning with "with body unguarded": with body unguarded due to the absence of the threefold restraint at the body-door. With speech unguarded due to the absence of the fourfold restraint at the verbal door.

3. Explanation of the First Discourse on Difference

123. In the third, "he enjoys that" means he enjoys that meditative absorption with the gratification of happiness. "Desires" means aspires. "Finds happiness" means reaches contentment. "Inclined to that" means inclined to that, or intent upon that. "Dwelling in it frequently" means dwelling frequently with that meditative absorption. "Is reborn in the company" means goes to the state of being together; the meaning is that one is reborn there. "One cosmic cycle is the life-span" - here the first meditative absorption is of three kinds: there is the inferior, there is the middling, and there is the superior. Therein, for those arisen by the inferior, a third portion of a cosmic cycle is the life-span; by the middling, half a cosmic cycle; by the superior, one cosmic cycle. With reference to that, this was said. "Goes to hell" means because the action leading to hell has not been abandoned, one goes again and again, not immediately after. "Attains final nibbāna in that very existence" means having remained in that very fine-material existence, one attains final nibbāna; one does not descend below. "That is to say, regarding destination and rebirth" means this: regarding destination and rebirth, the learner noble disciple, without descending below by way of conception in rebirth, attains final nibbāna in that very fine-material existence in a certain one among the second, third, and other Brahma worlds above; but for the worldling, there is going to hell and so on - this is the difference; such is the meaning.

"Two cosmic cycles" - here too the second meditative absorption is threefold in the manner already stated. Therein, for those reborn by the superior development, eight cosmic cycles is the life-span; by the middling, four; by the inferior, two. With reference to that, this was said. "Four cosmic cycles" - here, what was stated below as "one cosmic cycle, two cosmic cycles," that too should be brought in and the meaning understood. "Cosmic cycle" is also a name for a multiplier. Therefore, "one cosmic cycle, two cosmic cycles, four cosmic cycles" - the meaning here should be understood thus. This is what is meant - The cosmic cycle stated first, having counted two times, by one multiplier becomes two cosmic cycles; by the second, four. Again, those four cosmic cycles, multiplied by these four multipliers: by one multiplier they become eight; by the second, sixteen; by the third, thirty-two; by the fourth, sixty-four. Thus here it should be understood that sixty-four cosmic cycles are taken by way of the superior meditative absorption. "Five hundred cosmic cycles" - this is said by way of the superior rebirth meditative absorption only. Or, in the case of the gods of Great Fruit, because of the absence of three Brahma worlds as in the planes of the first meditative absorption and so on, just this much is the life-span. Therefore it was stated thus.

4. Explanation of the Second Discourse on Difference

124. In the fourth, "pertaining to matter" means matter itself. The same method applies to the remaining terms as well. In the terms beginning with "as impermanent": as impermanent in the sense of non-existence after having been; as a disease in the sense of affliction; as a boil in the sense of corrupting within; as a dart in the sense of having penetrated; as misery in the sense of being accompanied by suffering; as an affliction in the sense of oppression; as alien in the sense of being uncontrollable; as disintegrating in the sense of crumbling; as empty in the sense of being without a being; as non-self in the sense of not being subject to control. And here it should be understood that by the two terms "as impermanent" and "as disintegrating," the characteristic of impermanence is stated; by the two terms "as empty" and "as non-self," the characteristic of non-self; and by the remaining terms, the characteristic of suffering is stated. "Regards" means sees with knowledge. Thus, having applied the three characteristics to the five aggregates and seeing, one realises the three paths and three fruitions. "Is reborn in the company of the gods of the Pure Abodes" means steady in that, having developed the fourth meditative absorption, one is reborn.

5-6. Explanation of the Pair of Discourses on Friendliness

125-126. In the fifth, friendliness is shown by means of the first meditative absorption, and compassion and so on are shown by means of the second and so on. The sixth should be understood by the method already stated in the fourth.

7. Explanation of the First Discourse on the Marvels of the Truth-finder

127. In the seventh, "with the manifestation" means by way of manifestation. "Descends into the womb" here means "has descended into the womb" - this is the meaning. For when he has descended, it is thus, not while he is descending. "Immeasurable" means of growing measure; the meaning is "extensive." "Eminent" is a synonym for that very thing. Regarding "the divine power of the gods" here, this is the power of the gods - the radiance of their worn garments pervades twelve yojanas,

likewise of their bodies, likewise of their mansions - surpassing that is the meaning. "World-interstices" means between every three world-circles there is one world-interstice each, like the space in the middle of three cart-wheels or bowls placed touching one another. That world-interstice hell is eight thousand yojanas in extent. "Miserable" means permanently open. "Uncovered" means without support even below. "Dark" means become darkness. "Of blinding darkness" means endowed with a darkness that produces blindness by preventing the arising of eye-consciousness. There, it is said, eye-consciousness does not arise. "So powerful" means the moon and sun, it is said, are visible in three continents all at once - so powerful are they. In each direction they dispel nine hundred thousand yojanas of darkness and show light - so mighty are they. "Do not reach with their radiance" means their radiance is not sufficient. They, it is said, travel through the middle of the world-circle mountain, and the world-interstice hells are beyond the world-circle mountain. Therefore their radiance does not reach there.

"Those beings who are there" means those beings who have been reborn in that great world-interstice hell. But having done what action are they reborn there? Having committed a grave and cruel offence against their mother and father and righteous ascetics and brahmins, and having done other violent deeds such as the killing of living beings day after day, they are reborn there, like the Abhaya-robbers, Nāga-robbers, and others in the island of Tambapaṇṇi. Their individual existence is three leagues in size; they have long claws like bats. They cling to the foot of the world-circle mountain with their claws, like bats on trees. When, creeping along, they have come within arm's reach of one another, then thinking "We have found food," striving there, they turn upside down and fall into the world-sustaining water; even when the wind strikes, they break off like madhuka fruits and fall into the water; as soon as they have fallen, they dissolve in the extremely alkaline water like a lump of flour. "So there are indeed other beings, friend" means: "Friend, just as we experience great suffering, so other beings too, it is said, have been reborn here for the purpose of experiencing this suffering" - on that day they see this. But this light does not last even for the time of drinking one bowl of rice gruel. It lasts for as long as one who has slept and awakened makes clear an object - that much time. But the reciters of the Long Collection say: "Having flashed forth merely for the duration of a finger-snap, like a flash of lightning, it disappears even as they are saying 'What is this?'"

8. Explanation of the Second Discourse on the Marvels of the Truth-finder

128. In the eighth, "attachment" (ālaya) in the sense of what is to be clung to through craving and wrong view means the five types of sensual pleasure, or the entire round of rebirths. "They delight" (āramanti) "here" - thus it is a delight (ārāmo); attachment is her delight - thus "delighting in attachment" (ālayārāmā). Devoted to attachment - thus "rejoicing in attachment" (ālayaratā). Pleased with attachment - thus "pleased with attachment" (ālayasammuditā). "The Teaching on non-attachment" means the noble teaching that is opposed to attachment and is a support for the end of the round of rebirths. "Listens" means becomes willing to hear. "Lends an ear" means applies the ear. "Applies the mind to final liberating knowledge" means brings the mind to readiness for the purpose of knowing. "Conceit" means imagination; or in the sense of what is to be imagined, it is just the entire

round of rebirths. "The Teaching on the removal of conceit" means the teaching on the removal of conceit. The opposite of peace is non-peace; or in the sense of being not at peace, the round of rebirths itself is called non-peace. "Leading to peace" means producing peace and supporting the end of the round of rebirths. Gone to ignorance, endowed with it - thus "gone to ignorance" (avijjāgatā). Because of being enveloped by the egg-sheath of ignorance, become like an egg - thus "become like an egg" (aṇḍabhūtā). Covered all around - thus "enveloped" (pariyonaddhā). "The removal of ignorance" - the removal of ignorance is called arahantship; the meaning is: when the teaching dependent upon that is being taught. Thus in this discourse, the round of rebirths is spoken of in four instances, and the end of the round of rebirths in four instances.

9. Explanation of the Discourse on the Marvels of Ānanda

129. In the ninth, "an assembly of monks approaches Ānanda for an audience" means those who, wishing to see the Blessed One, approach the elder, and those who, having heard the elder's virtues thus: "The Venerable Ānanda, it seems, is all-pleasing, handsome, beautiful, very learned, an ornament of the monastic community," come - with reference to them it was said "an assembly of monks approaches Ānanda for an audience." This same method applies everywhere. "Delighted" means joyful, with gladdened minds, thinking "by hearing, seeing too is matched." "The Teaching" means such a manner of friendly welcome as: "Is it bearable, friend, is it endurable, do you do your work with wise attention, do you fulfil your duty to your teachers and preceptors?" Therein, in the case of nuns, "Do you, sisters, proceed having undertaken the eight rules of respect?" - this too is a difference. In the case of lay followers, he does not make a friendly welcome thus: "Welcome, lay follower, does your head or a limb not ail you, are your sons and brothers healthy?" but rather he does thus - "How do you, lay followers, keep the three refuges and the five moral precepts, do you observe the eight Observance days of the month, do you fulfil the duty of attendance upon your mother and father, do you look after righteous ascetics and brahmins?" For female lay followers too, the same method applies.

10. Explanation of the Discourse on the Marvels of a Universal Monarch

130. In the tenth, "the assembly of nobles" means those of the warrior caste, both consecrated and unconsecrated. For they, having heard the talk of his virtues thus: "The king, the wheel-turning monarch by name, is handsome, pleasing, travelling through the sky, he instructs the kingdom, a righteous king of righteousness," are delighted when seeing matches with hearing. "Speaks" means he makes a friendly welcome thus: "How do you, dear ones, fulfil the duty of a king, do you preserve the tradition?" But in the case of brahmins, he makes a friendly welcome thus: "How do you, teachers, recite the sacred verses, do the pupils learn the sacred verses, have you received offerings or garments or morality?" In the case of householders, he makes a friendly welcome thus: "How are you, dear ones, is there no oppression from the royal family by way of punishment or imprisonment, does the rain god send down showers properly, are the crops succeeding?" In the case of ascetics, he makes a friendly welcome thus: "How is it, venerable sir, are the requisites of one gone forth easily obtained, are you not negligent in the duties of an ascetic?"

4. The Chapter on Persons

1. Explanation of the Mental Fetter Discourse

131. In the first discourse of the fourth, "leading to the obtaining of rebirth" means by which one obtains rebirth immediately after. "Leading to the obtaining of existence" means conditions for the obtaining of the becoming of rebirth. "For a once-returner" - this is taken at the upper limit among the noble ones whose mental fetters are not abandoned. But since for the attainer of final nibbāna in the interval there is no rebirth in the interval, whatever meditative absorption he attains there, that, being wholesome, is reckoned as "a condition for the becoming of rebirth." Therefore it was said of him "the mental fetters leading to rebirth have been abandoned, the mental fetters leading to existence are not abandoned." And with reference to what is not abandoned among the lower mental fetters, it was said of the once-returner without distinction "the lower mental fetters are not abandoned." The remainder here is clear in itself.

2. Explanation of the Discernment Discourse

132. In the second, "one with proper discernment, not with fluent discernment" means when explaining a question he speaks only what is proper, but does not speak quickly, he speaks only slowly - this is the meaning. By this method all the terms should be understood.

3. Explanation of the Discourse on One Who Understands Quickly

133. In the third, the distinction of all four persons should be known by this discourse -

"And what person understands quickly? Whatever person for whom there is full realisation of the teaching as soon as it is uttered, this is called a person who understands quickly. And what person understands through elaboration? Whatever person for whom, when the meaning is being analysed in detail, there is full realisation of the teaching, this is called a person who understands through elaboration. And what person needs to be guided? Whatever person for whom, through recitation, through interrogation, through wise attention, through associating with, keeping company with, and attending on good friends, there is gradually full realisation of the teaching, this is called a person who needs to be guided. And what person is one for whom the word is the maximum? Whatever person for whom, even though hearing much, even though reciting much, even though remembering much, even though teaching much, there is no full realisation of the teaching in that birth, this is called a person for whom the word is the maximum."

4. Explanation of the Discourse on the Fruit of Industriousness

134. In the fourth, having spent the day solely through industriousness and energy, having obtained only something that is merely the resultant fruit of that, he gets his living, but owing to that work he does not obtain any fruit of merit - this one is called one who lives on the fruit of work but not on the fruit of action. But all the gods,

beginning with the gods of the realm of the Four Great Kings, since they live only on the fruit of merit without industriousness and energy, are called those who live on the fruit of action but not on the fruit of work. Kings, viceroys, chief ministers and so on are both those who live on the fruit of work and those who live on the fruit of action. Beings doomed to Niraya Hell live on neither the fruit of work nor the fruit of action. In this discourse, the fruit of merit alone is intended as the fruit of action, and that does not exist for them.

5. Explanation of the Blameable Discourse

135. In the fifth, the first is the blind, foolish worldling, the second is the mundane worldling who occasionally does wholesome deeds, the third is the stream-enterer, and the once-returner and non-returner are also included by this very same. The fourth is one who has eliminated the mental corruptions. For he is exclusively faultless.

6-7. Explanation of the Morality Discourse and Others

136-137. In the sixth, the first is the mundane public, the second is the dry insight practitioner and the stream-enterer and the once-returner, the third is the non-returner. For because he obtains even a momentary meditative absorption with a rebirth sign, therefore even the dry insight practitioner is indeed one who fulfils concentration. The fourth is just one who has eliminated the mental corruptions. For because all the adversaries of morality and so on have been abandoned, he is called one who fulfils everywhere. In the seventh too, the determination of persons should be understood by the method already stated in the sixth.

8. Explanation of the Neighbourhood Discourse

138. In the eighth, "with body near" means with body gone out. "With mind not near" means with mind entered in. What is meant is that though having gone out from the village by body alone, even while dwelling in the forest, by mind he has entered the village itself. By this method the meaning should be understood everywhere.

9. Explanation of the Discourse on the speaker of the Teaching

139. In the ninth, "not connected with meaning" means not connected with meaning. "Is not skilled" means is not clever. "In what is connected with meaning and what is not connected with meaning" means in what is based upon meaning or not based upon meaning. Thus the meaning should be understood everywhere.

10. Explanation of the Discourse on the Disputant

140. In the tenth, "goes to exhaustion in meaning" means when asked about the commentary, he goes to exhaustion, to utter elimination, and is unable to speak. "But not in phrasing" means phrasing, however, proceeds for him and is not exhausted. The same method applies everywhere.

The Person Chapter is the fourth.

5. The Chapter on Splendours

1. Explanation of the Discourse on Radiance

141. In the first discourse of the fifth, "radiance of the moon" means the moon itself by way of illumination. The same method applies to the remaining terms as well.

2-5. Explanation of the Discourse on Luminosity and So On

142-145. Also in the second and so on, "radiance of the moon" means the moon itself by way of shining. "Light of the moon" means the moon itself by way of illuminating. "Light of the moon" means the moon itself by way of making bright. "Lustre of the moon" means the moon itself by way of giving light. Thus the meaning should be understood in all the terms as well.

6. Explanation of the First Discourse on Time

146. In the sixth, "times" means proper and appropriate times. "Hearing the Teaching at the right time" means hearing the Teaching at the proper and appropriate time. "Discussion of the Teaching" means a comparative discussion occurring by way of asking and answering questions.

7. Explanation of the Second Discourse on Time

147. In the seventh, "times" is a designation for the wholesome mental states that occur at each and every time by way of hearing the Teaching and so on. They are developed and pursued. "Elimination of mental corruptions" means arahantship. The eighth is of clear meaning.

9-10. Explanation of the Discourse on Good Conduct and So On

149-150. In the ninth, "gentle speech" means soft speech. "Wise speech" means talk spoken having determined with wisdom reckoned as counsel. In the tenth, "having morality as its core" means morality that leads to the core. The same method applies in the remaining ones too.

The Radiance Chapter is the fifth.

The third fifty is finished.



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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