

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)

05. Commentary on the Book of the Fives (05. Pañcakanipāta-
aṭṭhakathā)

4. The Fourth Fifty (4. Catutthapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

05. Commentary on the Book of the Fives

4. The Fourth Fifty

1. The Chapter on the Good Teaching

1. Commentary on the First Fixed Course of the Right Path Discourse

151. In the first of the fourth, "incapable of entering upon the fixed course, the right path, in wholesome mental states" means incapable of entering upon the fixed course of the path that has become the right path in wholesome mental states - an unsuitable vessel. In the passage beginning with "he disparages the talk" and so on, one saying "What kind of talk is this?" disparages the talk. One saying "What indeed does this one speak about, what does this one know?" disparages the speaker. One saying "What do we know? Whence have we the power to hear this?" disparages himself. The bright side should be understood by the reverse.

2. Commentary on the Second Fixed Course of the Right Path Discourse

152. In the second, "conceited about what is not known as if it were known" means one who is proud thus: "This has been cognised by me" regarding what has not been cognised.

3. Commentary on the Third Fixed Course of the Right Path Discourse

153. In the third, "one who depreciates another's worth hears the Teaching" means having become one who depreciates another's worth, he hears the Teaching with a mind that smears over virtues. "With a censuring mind" means with a mind intent on refutation and finding fault. "Seeking faults" means seeking flaws in virtues, gaps in virtues.

4. Commentary on the First Discourse on the Decay of the Good Teaching

154. In the fourth, "do not listen to the Teaching attentively" means they do not listen having inclined their ears and having been well-disposed. "Do not learn thoroughly" means even when practising the Teaching as heard, they do not practise it attentively. The fifth is clear in itself.

6. Commentary on the Third Discourse on the Decay of the Good Teaching

156. In the sixth, "without refuge" means without support. For teachers are indeed the refuge of the discourse; because of their absence, it becomes without refuge. The remainder here is just the method already stated above.

7. Commentary on the Discourse on Bad Talk

157. In the seventh, "compared with person" means having placed this or that person alongside, having made a witness - this is the meaning. "Being spoken" means being

talked about. The remainder here and the eighth are of manifest meaning.

9. Commentary on the Discourse to Udāyī

159. In the ninth, "I will speak a progressive discourse" means having established the thought "I will speak a discourse progressive in teaching, such as morality after giving, heaven after morality, or whatever discourse passage or verse line has been laid down, I will speak a discourse suitable to each of those" - thus the Teaching should be taught to others. "Showing the method" means showing the respective reason for each respective meaning. For "reason" is what is said here by "method." "Dependent on compassion" means having come to compassion, thinking "I will free beings who have reached great confinement from that confinement." "Not with material gain within" means not rooted in material gain, not hoping for the gain of the four requisites for oneself - this is the meaning. "Without wounding oneself and others" means without wounding oneself and others by the destruction of virtues by way of self-extolling and disparaging others and so on.

10. Commentary on the Discourse on What is Difficult to Dispel

160. In the tenth, "hard to dispel" means whatever occasions for accomplishing functions such as laughter and so on have arisen, when these have not yet reached their culmination, they are right there difficult to remove, difficult to suppress. "Inspiration" is called the desire to speak. These five are hard to dispel, not easy to dispel. But by method, by reason, through suitable reviewing, instruction, and so on, it is possible to dispel them.

The Chapter on the Good Teaching is first.

2. The Chapter on Resentment

1. Commentary on the First Discourse on the Removal of Resentment

161. In the first of the second, they remove and appease resentment - thus they are removals of resentment. "Where a monk's arisen resentment should be altogether removed" means where by way of object a monk's resentment has arisen, there all of it should be dispelled by these five - this is the meaning. "Friendliness towards that person should be developed" means friendliness should be developed by way of the three-factored and four-factored meditative absorptions. The same method applies to compassion as well. But equanimity should be developed by way of the four-factored and five-factored meditative absorptions. But because, regarding a person towards whom, when seeing, the mind is not extinguished, altruistic joy does not become established, therefore that was not mentioned. "Inattention" means just as that person does not come to mind, as if hidden by walls and so on, thus inattention towards that person should be committed. The remainder is clear in itself since the method has been stated above.

2. Commentary on the Second Discourse on the Removal of Resentment

162. In the second, "resentment should be removed towards these" - thus they are removals of resentment. "Resentment should be removed by means of these" - this too means removals of resentment. "Removal" is indeed a designation for both the

subjects of removal and the causes of removal; both of those are applicable here. For the five persons are the subjects of removal, and the five practices by means of five similes are the causes of removal. "From time to time obtains an opening of mind, obtains confidence of mind" means from time to time one obtains both the opening reckoned as the arisen opportunity for the mind of serenity and insight meditation, and the confidence reckoned as the state of being accomplished in faith.

"On the road" means in the middle of the street. "A rag" means a piece of old cloth. "Having held down" means having stepped upon. "Whatever is the substance there" means whatever is the firm part there. "Having torn that off" means having pulled that out. "Just so" - here the one who abides in friendliness should be seen as like the wearer of rag-rob; the hostile person as like the rag on the road; the impurity of bodily conduct as like the weak part; the purity of verbal conduct as like the firm part; just as the time of discarding the weak part, taking the firm part, going, sewing, dyeing, putting on the robe, and going about, so should be seen the time of comfortable abiding - not attending to the impurity of bodily conduct, attending to the purity of verbal conduct, and having extinguished the arising of consciousness towards the hostile one.

"Covered over with moss and water plants" means covered with moss and water-surface scum. "Afflicted by heat" means followed by heat. "Weary" means wearied by the road. "Thirsty" means overcome by craving. "Parched" means desirous of drinking water. "Having pushed aside" means having removed. "Having drunk" means having drunk the clear water. "Just so" - here the man overcome by heat should be seen as like the one who abides in friendliness; the impurity of verbal conduct as like the moss and water plants; the purity of bodily conduct as like the clear water; just as the going after having pushed aside the moss and water plants and having drunk the clear water, so should be seen the time of comfortable abiding - not attending to the impurity of verbal conduct, attending to the purity of bodily conduct, and having extinguished the arising of consciousness towards the hostile one.

"I will stir it up" means I will agitate it. "I will disturb it" means I will make it confused. "I will make it undrinkable" means I will make it impossible to drink. "Going down on all fours" means having become one on all fours by placing both knees and both hands on the ground. "Having drunk like a cow" means having drunk by drawing in with the mouth like cows. "Just so" - here the man overcome by heat should be seen as like the one who abides in friendliness; the hostile person as like the cow's hoofprint; the small amount of water in the hoofprint as like the small virtue within him; just as the departing after going down on all fours and drinking like a cow, so not attending to his impurity of bodily and verbal conduct, and whatever joy and gladness reckoned as the opening and confidence of mind he obtains from time to time in dependence on hearing the Teaching, attending to that, the extinguishing of the arising of consciousness should be understood.

"Sick" means sick with an adverse affliction that disrupts the bodily postures. "In front of him too" means there might be in front too. "Calamity and disaster" means decline and destruction. "Just so" - here the person endowed with all dark qualities should be seen as like the helpless sick man; the beginningless round of rebirths as like the highway; the farness of Nibbāna as like the farness of the villages ahead and behind; the lack of obtaining the food of the fruit of asceticism as like the lack of obtaining

suitable foods; the absence of serenity and insight meditation as like the lack of obtaining suitable medicines; the absence of those who treat defilements through exhortation and instruction as like the lack of obtaining proper attendants; the state of not having obtained the Truth-finder or a disciple of the Truth-finder who leads to Nibbāna as like the lack of obtaining a guide to the village's end; just as the establishing of compassion by a certain man upon seeing him, so it should be understood as the quenching of the mind by the one who abides in friendliness having aroused compassion towards that person.

"With clear water" means with pure water. "With sweet water" means with sweet-tasting water. "With cool water" means with thin, cool water. "Pure" means white coloured at the places where waves break. "With good fords" means with level landing places. "Just so" - here the man overcome by heat should be seen as like one who abides in friendliness; the person pure at all doors as like that pond; having bathed and drunk, having come out, having lain down in the shade of a tree, and going as he wishes, as like making whichever of those doors he wishes his object and bringing about the quenching of the mind, this should be understood. The third and fourth are in the manner already stated above.

5. Commentary on the Discourse on Asking Questions

165. In the fifth, "treats with contempt" means treating with contempt; the meaning is that he asks for the purpose of showing contempt, thinking "thus I will treat him with contempt." "Desirous to know" means having become one wishing to know.

6. Commentary on the Discourse on Cessation

166. In the sixth, "there is this possibility" means there is this reason. "If he should not attain final liberating knowledge in this very life" means if he should not attain arahantship in this very individual existence. "Of the gods who feed on edible food" means of the sensual-sphere gods. "A certain mind-made body" means a certain Pure Abode Brahmā body reborn through the mind of meditative absorption. "Udāyī" means Lāḷudāyī. For he, having heard "mind-made," obstructed, saying "there should be no existence in the immaterial sphere." The Elder, not accepting that statement, thinking "What does Sāriputta know, in whose presence monks thus protest against his words?" - thus, for the purpose of preventing the arising of views among the foolish, approached the Blessed One.

"There is indeed" (atthi nāma) is an indeclinable particle in the sense of inability to endure. For that very reason, here the future tense expression "you will look on indifferently" was used. For this is the meaning here - Ānanda, you look on indifferently while an elder monk is being harassed; I do not endure this of you, I do not bear it, I do not accept it. But why did the Blessed One say this to the Elder Ānanda alone? Because of his being the treasurer of the Teaching. For it is the burden of the treasurer of the Teaching to prevent one speaking thus. Moreover, he was a dear friend of the Elder Sāriputta; therefore this was also his burden. Therein, although the Blessed One said this censuring the Elder Ānanda, yet this should be understood as not a reproach to him alone, but a reproach to all those who were present. "The dwelling" means the perfumed chamber.

"Not wonderful" means not marvellous. "In such a way" (yathā) is a word expressing reason. "The Venerable Upavāṇa himself here might reply" explains that here, when the Blessed One has spoken concerning this very reason, may the reply present itself to the Venerable Upavāṇa himself, let him attend. "Timidity has come upon" means displeasure has entered. By "virtuous" and so on, only the morality and so on of one who has eliminated the mental corruptions are spoken of. "On account of broken teeth" and so on are stated by way of questioning the reasons for honour and so on. Would they honour this or that fellow in the holy life by such reasons as broken teeth and so on? - this is the intention here.

7. Commentary on the Discourse on Accusation

167. In the seventh, "by an accuser" means by one who accuses by means of four grounds of accusation: comparison of the case, comparison of the offence, rejection of communion, and rejection of proper conduct. "I will speak at the proper time, not at an improper time" - here the proper time for the accused is stated, not for the accuser. For one accusing another should not accuse in the midst of the assembly, or at the Observance or Invitation ceremony, or in the sitting hall, the dining hall, and so on. When seated at the day-quarters, having obtained permission thus: "May the venerable one give permission; I wish to speak to the venerable one," having thus obtained permission, one should accuse. But having examined the person, whoever is a greedy person who, having spoken what is not factual, brings ill repute upon monks, he should be accused even without the act of giving permission. "What is factual" means with what is actual, with the intrinsic nature. "Smoothly" means with what is polished, with what is soft. "What is beneficial" means endowed with the desire for welfare, with the desire for what is good. "Freedom from remorse should be given" means the state of not being downcast should be brought about. "It is fitting for you to have no remorse" means it is proper for you to have the state of not being downcast. The remainder here is clear in itself. The eighth is obvious since the method has been stated above.

9. Commentary on the Quick Appeasement Discourse

169. In the ninth, "quickly attends to and considers" means quick to understand. "Having made it rightly taken, he takes" means one who grasps what is rightly taken. "Skilled in meaning" means skilful in the commentary. "Skilled in the Teaching" means skilful in the Pāḷi text. "Skilled in language" means skilful in linguistic expressions. "Skilled in phrasing" means skilful in the variety of syllables. "Skilled in what precedes and what follows" means skilful in this fivefold what precedes and what follows: what precedes and what follows in meaning, what precedes and what follows in the Teaching, what precedes and what follows in syllables, what precedes and what follows in phrasing, and what precedes and what follows in connection. Therein, "skilled in what precedes and what follows in meaning" means he knows the meaning above by the meaning below, and knows the meaning below by the meaning above. How? For he, having set aside the meaning below, when the meaning above is spoken, knows "there is meaning below." Having set aside the meaning above, even when the meaning below is spoken, he knows "there is meaning above." Having set aside both sides, when the meaning in the middle is spoken, he knows "there is meaning on both sides." Having set aside the meaning in the middle, when the meaning on both sides is spoken, he knows "there is meaning in the middle." In the

Teaching and what precedes and what follows and so on too, the same method applies. But regarding what precedes and what follows in connection, when a discourse begun with morality as the starting point arrives at the six direct knowledges at the summit, he knows "the discourse has proceeded according to its connection and according to its division." Even when begun by way of views and the truths come above, he knows "it has proceeded according to its connection." Even when begun by way of quarrel and dispute and the principles of cordiality come above, and even when begun by way of the thirty-two kinds of pointless talk and the ten subjects of talk come above, he knows "it has proceeded according to its connection."

10. Commentary on the Discourse to Bhaddaji

170. In the tenth, "Overlord" (abhibhū) means one who stands having overcome, the foremost. "Unvanquished" (anabhibhūto) means not overcome by others. "Surely" (aññadatthu) is an indeclinable particle used in a definitive statement. "Seer" (daso) is by means of seeing; the intention is "he sees all." "Wielder of Power" (vasavattī) means he wields mastery over all people. "In whatever way, for one seeing" means whether it be a desirable object or an undesirable object, for one seeing it in whatever manner. "There is the proximate elimination of mental corruptions" means arahantship arises immediately. "In whatever way, for one hearing" - here too the same method applies. Or else, whatever form one has seen with the eye, having established insight continuously and attaining arahantship, that arahantship of his is called "proximate to eye-consciousness." With reference to that it was said - "This is the highest of seeings." In the second term too, the same method applies.

"In whatever way, for one who is happy" means for one who is happy with the happiness of the path. "There is the proximate elimination of mental corruptions" means arahantship arises immediately after. "This is the highest of happinesses" means this happiness of the path is the highest of happinesses. "In whatever way, for one who is percipient" - here too, perception of the path itself is intended. "In whatever way, for one who has come to be" means for one established in whatever existence, in whatever individual existence. "Proximately" means arahantship arises without obstacle. "This is the highest of existences" means this last individual existence is called the highest of existences. Or else, "in whatever way, for one who has come to be" means for one who has come to be, who is existing, with whatever aggregates at the moment of the path. "There is the proximate elimination of mental corruptions" means fruition arises immediately after the path. "This is the highest of existences" means this five aggregates at the moment of the path is called the highest of existences.

The Chapter on Resentment is second.

3. The Chapter on Lay Followers

1-3. Commentary on the Discourse on Timidity and So On

171-173. In the first, second and third of the third, the practice of household life was spoken of. Let them even be stream-enterers and once-returners, they are indeed applicable.

4. Commentary on the Enmity Discourse

174. In the fourth, "fears" means fears that cause terror to the mind. "Enmities" means both unwholesome enmities and personal enmities. "Mental" means dependent on consciousness. "Suffering" means suffering founded on body-sensitivity. "Displeasure" means feeling of displeasure. In this discourse, abandoning through abstinence has been spoken of.

5. Commentary on the Outcast Discourse

175. "Scorned as a lay follower" means the meanest of lay followers. "Superstitious about omens" means because it proceeds thus "By this, this will come about," one is possessed of omens of what is seen, heard and sensed, reckoned as superstitious. "He looks to blessings not to action" means he looks at blessings, he does not look at action. "Outside of here" means outside of this Dispensation. "Gives priority" means he performs wholesome duties such as giving and so on first of all.

6. Commentary on the Joy Discourse

176. In the sixth, "how may we" means by what method indeed may we. "The rapture of solitude" means the rapture arising in dependence on the first and second meditative absorptions. "Connected with sensuality" means dependent on sensuality, arising referring to the twofold sensual pleasures. "Connected with the unwholesome" means thinking "I shall shoot deer, boars, and so on," having cast an arrow, when that has missed, arising in dependence on the unwholesome thus: "It was missed by me." But for one who does not miss in such instances, what arises as "Well shot by me, well struck by me" is called happiness and pleasure connected with the unwholesome. But what arises through the non-attainment of requisites such as gifts and so on should be understood as pain and displeasure connected with the wholesome.

7. Commentary on the Trade Discourse

177. In the seventh, "trades" means trading activities. "By a lay follower" means by one who has gone to the three refuges. "Trade in weapons" means having had weapon goods produced and the sale of them. "Trade in beings" means the sale of human beings. "Trade in meat" means having reared pigs, deer, and so on, and the sale of them. "Trade in intoxicants" means having produced whatever intoxicant and the sale of it. "Trade in poison" means having produced poison and the sale of it. Thus it is not proper to engage in all this trade either by oneself or to have it done by instigating others.

8. Commentary on the King Discourse

178. In the eighth, "banish" means they banish from the country. "Do with them as they wish" means they do according to intention, according to disposition. "They declare his evil deed in this way" means just as it was done by him, that they in the same way report and tell to others.

9. Commentary on the Layman Discourse

179. In the ninth, "whose actions are restrained" means whose actions are shut off. "Pertaining to the higher mind" means dependent upon the highest mind. "Pleasant abidings in the present life" means of pleasant abidings at the moment of occurrence in the evident teaching itself. "Pleasing to the noble ones" means by those pleasing to the noble ones, by the morality of the path and fruition.

"Having undertaken the noble teaching" - here, "noble teaching" means the five precepts have been spoken of. "Fermented liquor and spirits" means the fourfold fermented liquor and the fivefold spirits. "And reflect upon the Teaching" means one should reflect upon the ninefold supramundane teaching by way of recollection itself. "A mind free from ill-will, beneficial" means a mind of the divine abidings beginning with friendliness, free from suffering. "Should develop for the world of the gods" means one should develop for the purpose of the Brahma world. "For one desiring merit" means for one who needs merit, for one seeking merit. "To the peaceful ones" means to the Buddhas, Individually Enlightened Ones, and disciples of the Truth-finder. "The offering is abundant" means thus a gift given is of great fruit. "Gradually" means in due order by the fulfilment of morality and so on. The remainder has the same meaning as stated in the Book of Threes.

10. Commentary on the Gavesī Discourse

180. In the tenth, "manifested a smile" means while going along the highway itself, having looked at that sal grove, "Has there indeed arisen previously in this place any good deed?" he saw the good deed done by the lay follower Gavesī in the time of the Buddha Kassapa. Then this occurred to him - "This good deed is unknown to the Community of monks, concealed; come, let me make it known to the Community of monks" - having turned aside from the road, while just standing at a certain spot, he performed the manifestation of a smile, showing the very tips of his teeth, he smiled a gentle smile. For just as mundane people, striking their bellies, laugh "kahaṃ kaha," Buddhas do not laugh thus. But the laughter of Buddhas is merely the appearance of being joyful and delighted.

And this laughter occurs with thirteen types of consciousness accompanied by pleasure. Therein, the mundane public laughs with eight types of consciousness - four from the unwholesome and four from sensual-sphere wholesome; learners, having removed the two associated with wrong view from the unwholesome, laugh with six types of consciousness; those who have eliminated the mental corruptions laugh with five types of consciousness - four functional consciousnesses with roots and one rootless functional consciousness. Among those too, when a strong object has come into range, they laugh with two types of consciousness associated with knowledge; when a weak object comes, they laugh with three types of consciousness - the dyad of two-rooted consciousness and the rootless consciousness. But in this instance, the functional rootless mind-consciousness-element consciousness accompanied by pleasure produces in the Blessed One a smile that is merely the appearance of being delighted.

But this smile, even though so slight, was evident to the elder. How? For at such a time, from the Truth-finder's four canine teeth, shining like lightning gathered from the mouth of a great cloud covering the four continents, rays of light the size of a great palm-tree trunk, having arisen and having circumambulated the noble head

three times, disappear at the very tips of the canine teeth. By that sign, the Venerable Ānanda, even while walking behind the Blessed One, knows of the manifestation of a smile.

"Successful" (iddham) means prosperous. "Flourishing" (phītaṃ) means exceedingly prosperous, like a tree fully in fruit and blossom. "Crowded with people" means thronged with people. "One who did not fulfil the moral precepts" means one who did not completely practise the five precepts. "Were acknowledged" means they were acknowledged in the state of being lay followers. "Were encouraged" means they were established in the refuges - this is the meaning. "Thus this is exactly equal" means thus this reason is equal in every respect by way of equality, not merely in part. "There is nothing exceeding" means there is nothing exceeding in me compared to these. "Well then" is an indeclinable particle used in the sense of release. "To exceed" means I shall proceed for the purpose of a distinguishing reason - this is the meaning. "Remember me as one who fulfils the moral precepts" means know me as one who completely practises the five precepts. To that extent, the five precepts are said to have been undertaken by him. "How much more then we" means for what reason indeed would we not be ones who fulfil them. The remainder here is clear in itself.

The Chapter on Lay Followers is third.

4. The Chapter on Forest Dwellers

1. Commentary on the Forest-Dweller Discourse

181. In the first of the fourth, "due to dullness and sheer delusion" means he knows neither the observance nor the benefit. But due to his own dullness and sheer delusion, he is a forest dweller through sheer not knowing. "Having evil desires, overcome by desire" means having stood in such evil desire thus: "While I am dwelling in the forest, they will offer me honour of the four requisites thinking 'This one is a forest dweller,' and they will esteem me with virtues such as 'This monk is conscientious and secluded'" - having been overpowered by that very desire, he is a forest dweller. But one who, through the power of madness, having entered the forest and dwelling there, is called a forest dweller due to madness and derangement of the mind. "Praised" means this forest-dweller practice is praised and commended by Buddhas and disciples of the Buddha - thus he is a forest dweller. "This being the purpose" means the purpose of this one is this good practice - thus "one having this purpose"; the state of one having this purpose is "this being the purpose." In dependence on just that "this being the purpose," and not on anything else, any worldly gains - this is the meaning. The remainder here and in the discourses beyond this is of clear meaning.

The Chapter on the Forest is fourth.

5. The Chapter on Brahmins

1. Commentary on the Soṇa Discourse

191. In the first of the fifth, "brahmin practices" means the natural characteristics of brahmins. "Among dogs" means among canines. "Neither buy nor sell" means they do not buy by taking, nor do they sell by giving. "They set going communal life for connection only through mutual affection" means a dear one, having approached a dear one, sets going communal life for the purpose of binding by tradition. "To fill their bellies" means having stuffed, having accumulated, having filled the stomach. "Depart taking the remainder" means what they are unable to eat, having made into a bundle, they take and go. In this discourse only the round of rebirths has been spoken of.

2. Commentary on the Doṇa the Brahmin Discourse

192. In the second, "do you too" means "do you too indeed?" "Transmitters" means those who transmit. "Whose" means belonging to whom. "Hymn passages" means the sacred hymns themselves, designated as the Vedas. "Sung" means recited by the ten ancient brahmins beginning with Aṭṭhaka by way of accomplishment of tonal sounds. "Recited" means spoken to others; the meaning is "taught." "Collected" means heaped together, categorised; the meaning is having made into a mass and established. "They sing along with them" means the brahmins of today sing along with, recite along with, that which was formerly sung by them. "They recite along with them" means they recite along with that. This is merely a synonym for the former. "They repeat what was spoken" means they repeat what was spoken by them. "They recite what was recited" means they recite along with what was recited by them. "They teach what was taught" means they teach along with what was taught to others by them. "As follows" means the meaning is "which are those?" "Aṭṭhaka" and so on are their names. It is said that they, having looked with the divine eye, without injuring others, having compared with the Scriptures of the Blessed One Kassapa, the Perfectly Enlightened One, composed the sacred hymns. But later brahmins, having inserted killing of living beings and so on, having broken the three Vedas, made them opposed to the word of the Buddha. In "tyāssu'me," here "assu" is merely a particle; the meaning is "those brahmins declared these five types of brahmins."

"Studying the sacred hymns" means reciting and learning the Vedas. "Teacher's fee" means the teacher's offering, the teacher's share. "Not by archery" means he does not produce it by the work of a warrior's livelihood. "Not by government service" means not by the state of being an attendant to the king. "Only by going about for alms" means by pure going about for alms alone. "Not despising the bowl" means not despising that alms vessel. For he, having taken a gift, having bathed his head, standing at the doors of families, requests thus: "I have practised the holy life of a student for forty-eight years, the sacred hymns too have been learnt by me, I shall give the teacher's fee to my teacher, give me wealth." Having heard that, people give according to their ability, according to their strength, eight or sixteen or a hundred or a thousand. Thus, having wandered through the entire village, he hands over the obtained wealth to the teacher. With reference to that, this was said. "Thus indeed, Doṇa, a brahmin is equal to Brahmā" means thus, because of being endowed with the divine abidings, a brahmin is called equal to Brahmā.

"Not by buying, not by selling" means he neither takes by making a purchase himself, nor what is given by another having made a sale. "Given with water" means relinquished by being presented with water. For he, having gone to whatever family

there is a girl who has come of age, stands at its door. When asked "Why are you standing?" he says "I have practised the holy life of a student for forty-eight years; I give all that to you; give me your girl." They, having brought the girl, having poured water onto his hands, give her. He, having taken that wife given with water, goes. "One born in excrement" means born in great excrement, in a great heap of dung. "For him that" means for him this. "Not for the purpose of sport" means not for the purpose of play. "Not for the purpose of delight" means not for the purpose of amorous enjoyment. "Having produced offspring" means having produced a daughter or a son, thinking "Now the lineage will be continued," he departs and goes forth. "In a fortunate realm, in a heavenly world" - this was said with reference to the Brahmā world itself. "He is equal to a god" means he is called equal to a god because of being endowed with divine abidings.

"Desiring that very enjoyment of a son" means whatever love for a son, whatever enjoyment of a son arises upon seeing a daughter or a son born to him, wishing for that, desiring that. "Dwells in the household" means having established a household, he lives in the midst of the household. The remainder here is clear in itself.

3. Commentary on the Saṅgārava Sutta

193. In the third, "early" means first of all. "Pervaded by sensual lust" means seized by sensual lust. "Overcome by sensual lust" means followed by sensual lust. "Escape" - the escape from sensual lust is threefold: escape by suppression, escape by substitution of opposites, and escape by eradication. Therein, the first meditative absorption on foulness is called escape by suppression, insight is called escape by substitution of opposites, and the path of arahantship is called escape by eradication. The meaning is that one does not understand all three of those. In the passages beginning with "one's own welfare" and so on, one's own welfare reckoned as arahantship is called one's own welfare, the welfare of the donors of requisites is called the welfare of others, and that same twofold welfare is called the welfare of both. By this method, the meaning should be understood in all instances.

But this is the distinction - In the passages beginning with "the escape from anger" and so on, there are only two escapes: escape by suppression and escape by eradication. Therein, as regards anger, first, the first meditative absorption through friendliness is called the escape by suppression, and the path of non-returning is the escape by eradication; for sloth and torpor, the perception of light is the escape by suppression, and the path of arahantship is the escape by eradication. For restlessness and remorse, any serenity whatsoever is the escape by suppression; but here, for restlessness the path of arahantship, and for remorse the path of non-returning, is the escape by eradication. For sceptical doubt, the defining of phenomena is the escape by suppression, and the first path is the escape by eradication.

Now, as for the simile stated here beginning with "just as, brahmin, a bowl of water mixed with lac" and so on, among those, "a bowl of water" means a bowl filled with water. "Mixed" means mixed by way of causing a change of colour. "Boiling" means heated. "Producing hot steam" means producing steam. "Covered over with moss and aquatic plants" means covered over by aquatic plants that have arisen after covering the surface of the water with moss of the type of sesame seeds and so on, or of the

colour of the back of a blue frog. "Stirred by the wind" means stirred and shaken by the wind. "Turbid" means unclear. "Stirred up" means unsettled. "Become muddy" means become miry. "Placed in darkness" means placed in a lightless place such as the interior of a storeroom and so on. In this discourse, the Blessed One, having turned the teaching away from the three existences, concluded with the pinnacle of arahantship, but the brahmin was established merely in the refuges.

4. Commentary on the Kāraṇapālī Discourse

194. In the fourth, "Kāraṇapālī" - Pālī was his name, but because he causes work to be done for the royal families, he became known as Kāraṇapālī. "Has work done" means having risen right early, he causes gate-towers and walls that have not been made to be constructed, and has decayed ones restored. "The brahmin Piṅgiyānī" means a brahmin so named, a noble disciple established in the fruition of non-returning. He, it is said, having risen right early, having had perfumes, garlands, and so on taken up, having gone to the Teacher's presence, having paid homage, having venerated with perfumes, garlands, and so on, comes back to the city - this was the brahmin's daily duty. He saw him coming after having performed this duty. "He said this" means having thought "This brahmin is wise, with superior knowledge; where indeed has he gone right early and is coming back?" having recognised him as having gradually come near, he spoke the utterance beginning with "Well now, from where."

Therein, "during the day" means during the daytime of the day; the meaning is at midday time. "He is wise, I imagine" - the meaning here is: does the venerable Piṅgiyānī consider the ascetic Gotama wise, or not? "Who am I, sir" means: sir, who indeed am I in knowing the ascetic Gotama's lucidity of wisdom? "And who could know the ascetic Gotama's lucidity of wisdom" means: from where could I know the ascetic Gotama's lucidity of wisdom, for what reason indeed could I know? Thus in every way he makes clear his own state of not knowing. "Surely he who could would himself be such as he" means: whoever could know the ascetic Gotama's lucidity of wisdom, he too surely, having fulfilled the ten perfections and attained omniscience, would be just such a Buddha himself. For one wishing to measure Sineru or the earth or space, it is fitting to obtain a stick or a rope of that very measure; he makes clear that even for one knowing the ascetic Gotama's wisdom, it is fitting to obtain omniscience knowledge equal to his knowledge. But here the repetition was made on account of esteem. "Lofty" means highest, foremost. "Who am I, sir" means: sir, who indeed am I in praising the ascetic Gotama? "And who could praise the ascetic Gotama" means: for what reason could I praise him?

"Praised by the praised" means he is praised by his own virtues which are praised by the whole world, being more superior than all virtues; there is no function of praising him by others. For just as a campaka flower or a blue water-lily or a lotus or red sandalwood is pleasing and fragrant by the splendour of its own colour and scent, there is no function of extolling it with visiting colours and scents. And just as a jewel gem or the disc of the moon shines by its own light alone, there is no function of illuminating it by another, thus the ascetic Gotama is praised and extolled by his own virtues which are praised by the whole world, brought to the foremost position of the whole world. There is no function of praising him by another.

Or "praised by the praised" also means praised by the praised. But who are the praised? King Pasenadi of Kosala was praised by the inhabitants of Kāsi and Kosala; Bimbisāra by the inhabitants of Aṅga and Magadha; the Licchavis of Vesālī by the inhabitants of the Vajjian confederacy; the Mallas of Pāvā, the Mallas of Kusinārā, and other various warriors were praised by their respective provinces; the brahmins beginning with Caṅkī by groups of brahmins; the male lay followers beginning with Anāthapiṇḍika by groups of male lay followers; the female lay followers beginning with Visākhā by female lay followers numbering many hundreds; the wandering ascetics beginning with Sakuludāyin by many hundreds of wandering ascetics; the great female disciples beginning with the Elder Nun Uppalavaṇṇā by many hundreds of nuns; the great elders beginning with the Elder Sāriputta by many hundreds of monks; the gods beginning with Sakka by many thousands of gods; the Brahmās beginning with the Great Brahmā by many thousands of Brahmās were praised. All of them extol, commend, and praise the one of ten powers; therefore the Blessed One is called "praised by the praised." "Reason" means benefit and advantage.

Then he, describing the reason for his own confidence, said beginning with "Just as, sir, a man." Therein, "satisfied with the finest flavours" - among food flavours, milk-rice; among oily flavours, cow's ghee; among astringent flavours, pure bee's honey; among sweet flavours, sugar - such and so on are called the finest flavours. Among those, satisfied with whichever one, having eaten up to the throat's measure, standing. "Of other inferior" means of other inferior flavours compared to the finest flavours. "From discourses" means from the discourse, in the manner of discourse - this is the meaning. The same method applies in the remaining ones too. "From that source" means from that and that among the discourses and so on. "Of the doctrines of various other ascetics and brahmins" means those doctrines reckoned as the views of other various ascetics and brahmins, of those. "Does not long for" means does not desire; he does not even wish to hear when those are being spoken of. "Overcome by hunger and weakness" means accompanied by hunger and by the state of being weak. "A honey-ball" means a flour ball bound with roasted rice flour mixed with the four sweets, or simply a sweet cake. "Might come upon" means might obtain. "Delicious" means not requiring to be sprinkled with another flavour for the purpose of making it sweet; nourishing; of sublime flavour.

"Of yellow sandalwood" means of gold-coloured sandalwood. "Of red sandalwood" means of red-coloured sandalwood. "Fragrant scent" means fragrance. "Disturbance" and so on are the disturbance of the round of rebirths, the weariness of the round of rebirths, and the fever of the round of rebirths. "Uttered an inspired utterance" means he made an utterance. For just as whatever oil a measure is not able to hold, having overflowed, flows away - that is called "overflow." And whatever water a lake is not able to hold, having submerged it, flows away - that is called "flood." Just so, whatever word born of joy the heart is not able to hold, having become excessive, not remaining within, comes forth outside - that is called "an inspired utterance." The meaning is that he sent forth such a word born of joy.

5. Commentary on the Piṅgiyānī Discourse

195. In the fifth, "blue" - this is all-inclusive. "Of blue complexion" and so on is the showing of the classification of that very same. Therein, their natural complexion was not blue, but this was said because they were anointed with blue cosmetic ointment.

"With blue clothes" means their cloth, fine cloth, silk and so on were all blue. "With blue ornaments" means adorned with blue gems and blue flowers; their hand ornaments, horse ornaments, chariot ornaments, curtains, canopies and jackets were all blue. By this method the meaning should be understood in all terms.

"Just as a lotus" means just as a hundred-petalled red lotus. "Kokanada" is a synonym for that very thing. "In the morning" (pāto) means early, at the time of sunrise. "Would be" (siyā) means might be (bhavēyya). "With fragrance not faded" (avītagandha) means with fragrance not departed. "The Resplendent One" (Aṅgīrasa) means rays emanate from each and every limb of the Blessed One; therefore he is called "the Resplendent One." "Like the blazing sun in the sky" means shining like the blazing sun in the sky, by way of illuminating the four great continents with their surrounding two thousand islands. "See the Resplendent One" - he speaks thus with reference to either himself or the great multitude.

6. Commentary on the Great Dreams Discourse

196. In the sixth, "great dreams" means great dreams because they are to be seen by great persons and because they are signs of great matters. "Appeared" means they became manifest. Therein, one seeing a dream sees it for four reasons: either from disturbance of the elements, or from what was previously experienced, or from divine intervention, or from an advanced sign.

Therein, one whose elements are disturbed through the application of conditions causing the disturbance of bile and so on sees a dream from disturbance of the elements. And seeing, one sees various kinds of dreams, as if falling from a mountain, as if going through space, and as if being pursued by beasts of prey, elephants, thieves, and so on. One seeing from what was previously experienced sees an object previously experienced in the past. For one seeing from divine intervention, deities, either out of well-wishing or out of ill-wishing, either for benefit or for harm, present various objects. He sees those objects through the power of those deities. One seeing from an advanced sign sees a dream that is an advanced sign of benefit or harm about to arise by the force of merit and demerit, like the Bodhisatta's mother seeing the sign of obtaining a son, like the king of Kosala seeing the sixteen dreams, and like this very Blessed One, being a Bodhisatta, seeing these five great dreams.

Therein, whatever one sees in a dream from disturbance of the elements and from what was previously experienced, that is not true. Whatever one sees from divine intervention, that is either true or false. For angered deities, wishing to destroy by means, show things even in a reversed manner. But whatever one sees from an advanced sign, that is certainly true indeed. From the combination and differentiation of these four root causes too, there is indeed differentiation of dreams.

And moreover, this fourfold dream is seen only by learners and worldlings, because illusions have not been abandoned; those beyond training do not see them, because illusions have been abandoned. But does one seeing this see it while asleep, or while awakened, or while neither asleep nor awakened? Now here, if one sees it while asleep, a contradiction with the Abhidhamma arises. For one sleeps with the life-continuum consciousness; that is not an object such as a sign of matter and so on, nor is it associated with lust and so on. But for one seeing a dream, such

consciousnesses arise. Then if one sees it while awakened, a contradiction with the Vinaya arises. For whatever one sees while awakened, one sees with fully functional consciousness. And in a transgression committed with fully functional consciousness, there is no such thing as no offence. But in a transgression committed by one seeing a dream, there is certainly no offence at all. Then if one neither asleep nor awakened sees it, one indeed does not see it. And this being so, the absence of dreams would result? Not the absence. Why? Because one overcome by monkey-torpor sees it. For this was said: "One overcome by monkey-torpor, great king, sees a dream."

"Overcome by monkey-torpor" means engaged in the sleep of a monkey. For just as the sleep of a monkey is quickly changing, so that sleep which, because of being interspersed again and again with wholesome and other consciousnesses, is quickly changing, during the occurrence of which there is again and again an emerging from the life-continuum, engaged in that, one sees a dream. Therefore this dream is wholesome, unwholesome, and also indeterminate. Therein, it should be understood that at the end of a dream, for one performing worship of shrines, hearing the Teaching, expounding the Teaching and so on, it is wholesome; for one performing killing of living beings and so on, it is unwholesome; freed from both extremes, at the moment of adverting and registration, it is indeterminate. This, because of having a weak basis, is unable to drag along conception through volition. But during occurrence, supported by other wholesome and unwholesome states, it gives result. Although it gives result, yet because of having arisen in what is not its domain, the volition at the end of a dream is merely negligible. And this dream, even by way of time, one seen during the day does not come true, and likewise during the first watch, the middle watch, and the last watch. But at the strong break of dawn, when what has been eaten, drunk, and chewed has been properly digested, when the nutritive essence has been established in the body, a dream seen just as the dawn is rising comes true. One seeing a dream with a desirable sign obtains what is desirable; one seeing an undesirable sign obtains what is undesirable.

But these five great dreams neither the mundane public sees, nor the great kings, nor the universal monarchs, nor the chief disciples, nor the Individually Enlightened Ones, nor the Perfectly Enlightened Ones; only the omniscient Bodhisatta alone sees them. But when did our Bodhisatta see these dreams? He saw them at the time of the night brightening on the fourteenth of the fortnight, thinking "Tomorrow I shall become the Buddha." Some say on the thirteenth too. He, having seen these dreams, having risen and folded his legs crosswise, seated, thought - "If these dreams had been seen by me in the city of Kapilavatthu, I would tell my father, the great king. If, however, my mother were alive, I would tell her. But in this place there is indeed no recipient of these, I myself shall interpret them." Then, having himself interpreted the dreams, thinking "This is the advanced sign of this, this is the advanced sign of that," having consumed the milk-rice given by Sujātā in the village of Uruvelā, having ascended the ground of enlightenment, having attained enlightenment, in due course, while dwelling at Jeta's Grove, in order to expand upon the five great dreams seen at the time of his budding Buddhahood, having addressed the monks, he began this teaching.

Therein, "the great earth" means the great earth that stood filling the interior of the world-circle. "Was a great bed" means was a royal bed. "Laid down" means placed. But he was not placed in the water itself; rather, it should be understood that having gone over and above the eastern ocean, he was placed at the summit of the eastern world-circle. "In the western ocean" and "in the southern ocean" - in these too the same method applies. "A variety of grass called tiriyā" means it is called dabba grass. "Having grown up from the navel, stood reaching up to the sky" means having grown up from the navel with a red stick the size of a plough-handle, while one was watching and watching, a span's measure, a cubit's measure, a fathom's measure, a staff's measure, a league's measure, half a yojana's measure, a yojana's measure - thus having grown up and grown up, it stood reaching up to the sky for many thousands of yojanas. "Having climbed up from the feet" means having ascended with the feet starting from the tips of the nails. "Of different colours" means one was blue-coloured, one was yellow-coloured, one was red-coloured, one was the colour of a withered leaf - thus of different colours. "White" means bright, pure. "Of a great mountain of dung" means of a mountain of excrement three yojanas in height. "Walked back and forth on top" means walks on the very summit. But the long-lived Buddhas, having entered into the three-yojana mountain of dung, are as if seated.

Thus, having shown the advanced signs by this much of a passage, now in order to show the attainment together with the advanced signs, he said beginning with "Whatever, monks." Therein, because it bestows all qualities, the path of arahantship of the Buddhas is called the unsurpassed perfect enlightenment. Therefore, that he saw the great earth of the world-circle as having become a royal couch, that was the advanced sign of Buddhahood. That he saw the Himalaya, the king of mountains, as a pillow, that was the advanced sign of the pillow of omniscient knowledge. That he saw the four hands and feet standing at the summit of the world-circle, that was the advanced sign of the irreversible nature of the wheel of the Teaching. That he saw himself lying face upward, that was the advanced sign of the turning face upward of beings who are face downward in the three existences. That he was as if seeing with eyes opened, that was the advanced sign of the attainment of the divine eye. That there was one light as far as the highest point of existence, that was the advanced sign of unobstructed knowledge. The remainder should be understood by the Pāḷi text itself.

7. Commentary on the Rains Retreat Discourse

197. In the seventh, "sign-readers" means those who read signs. "The heat element becomes agitated" means a great mass of fire arises. "Having received water with his hand" means having received the temperature-originated water that had arisen with a hand of three hundred yojanas. "Are heedless" means they are heedless due to their own amusement, with mindfulness departed. For when the thought "let us delight" has arisen in them through their own delight, the rain god rains even at an improper time; in the absence of that, it does not rain. With reference to that, this was said - "Not timely rain." The eighth and ninth are clear in meaning.

10. Commentary on the Involving Being Sent Away Discourse

200. In the tenth, "involving escape" means escaped, unbound. "Elements" means having an intrinsic nature empty of self. "When he attends to sensual pleasure" means for one attending to sensual pleasures; the meaning is for one who, having emerged from the meditative absorption on foulness, like one who, having taken medicine, investigates poison, directs the mind towards sensual pleasures for the purpose of investigation. "Does not spring forward" means does not enter. "Does not become clear" means does not arrive at confidence. "Does not become settled" means does not become established. "Does not become liberated" means does not resolve upon. But just as a cock's feather or a strip of sinew thrown into a fire draws back, shrinks back, turns away, does not extend, so it draws back and does not extend. "But renunciation" means here renunciation is the first meditative absorption in foulnesses; when he attends to that, the mind springs forward. "That mind of his" means that consciousness of the meditative absorption on foulness of his. "Well gone" means well gone because of having gone to its resort. "Well developed" means well developed because of being conducive to non-relinquishment. "Well emerged" means emerged from sensual pleasures. "Well liberated" means well liberated from sensual pleasures. "Mental corruptions conditioned by sensual pleasures" means the four mental corruptions rooted in sensual pleasures. "Vexations" means sufferings. "Fevers" means fevers of sensual lust. "He does not feel that feeling" means he does not feel that feeling of sensual pleasures and the feeling of vexation and fever. "This is declared to be the escape from sensual pleasures" means this meditative absorption on foulness is declared to be the escape from sensual pleasures because of being escaped from sensual pleasures. But whoever, having made that meditative absorption the foundation, contemplating activities, having reached the third path, having seen Nibbāna through the fruition of non-returning, knows "there are no more sensual pleasures." His mind is absolutely the escape. The same method applies to the remaining terms as well.

But this is the distinction - In the second section, the meditative absorptions through friendliness are the escape from anger. In the third section, the meditative absorptions through compassion are the escape from violence. In the fourth section, the immaterial meditative absorptions are the escape from material forms. And here, regarding the absolute escape, the fruition of arahantship should be construed. "In the fifth section, when he attends to identity" means for a dry insight practitioner who, having comprehended sheer activities, has attained arahantship, having emerged from the fruition attainment, directs the mind towards the five aggregates of clinging for the purpose of investigation. "This is declared to be the escape from identity" means this consciousness of the fruition attainment of arahantship, arisen as "there is no more identity" for a monk who stands having seen Nibbāna through the path of arahantship and its fruition, is declared to be the escape from identity. Now, speaking the praise of one who has eliminated the mental corruptions, who stands having reached cessation as the escape from identity in this way, he said beginning with "delight in sensual pleasure does not underlie for him." Therein, "does not underlie" means does not arise. "Through the non-underlying" means through the non-arising. The remainder here is clear in meaning.

The Chapter on Brahmins is fifth.

The fourth fifty is finished.



ABOUT THIS TRANSLATION

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