

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)

5. Commentary on the Great Book (5. Mahāvagga-aṭṭhakathā)

1. Connected Discourses on the Path (1. Maggasamṃuttam)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

5. Commentary on the Great Book

In the Collection of the Connected Discourses

Commentary on the Great Book

1. Connected Discourses on the Path

1. The Chapter on Ignorance

1-2. Commentary on the Discourses on Ignorance and so on

1-2. In the first discourse of the Great Chapter, "forerunner" means forerunner in two ways: by way of conascence and by way of decisive support. "For the attainment" means for the attaining, for the acquisition of intrinsic nature; the meaning is "for the arising." "Followed right behind by shamelessness and moral fearlessness" - that shamelessness which is established in the manner of not being ashamed, and that moral fearlessness which is established in the manner of not fearing - this arises following right behind, together with, as one with it, not without it - this is the meaning. "For one gone to ignorance" means for one who has reached, who is possessed of ignorance. "Wrong view" means a view that is not exact, a view not leading to liberation. "Is able to arise" means it exists, it arises. In the case of wrong thought and so on too, the state of being wrong should be understood by way of being not exact and not leading to liberation. Thus these eight are called the factors of the wrong course for the attainment of unwholesome mental states. However, they are not all obtained at one moment; they are obtained at different moments.

How? For when consciousness associated with view arises producing bodily intimation, then there are six factors: wrong view, wrong thought, wrong effort, wrong mindfulness, wrong concentration, and wrong action. When it is dissociated from view, then there are five, excluding wrong view. When those same two produce verbal intimation, then in the place of wrong action, together with wrong speech, those same are either six or five. This livelihood, when it is disturbed, is disturbed only in one or the other of the body-door and speech-door, not in the mind-door. Therefore, when those same consciousnesses produce bodily and verbal intimations under the heading of livelihood, then the bodily action is called wrong livelihood, likewise the verbal action - thus by way of wrong livelihood, those same are either six or five. But when those consciousnesses arise without producing intimation, then there are either five by way of wrong view, wrong thought, wrong effort, wrong

mindfulness, and wrong concentration, or four by way of wrong thought and so on - thus they are not all obtained at one moment; they are obtained at different moments.

In the bright side, "true knowledge" means the knowledge of the ownership of actions. Here too, the state of being a forerunner should be understood in two ways: by way of conscience and by way of decisive support. "Shame and moral fear" means shame and moral fear. Therein, shame is established in the manner of being ashamed; moral fear is established in the manner of fearing. This is the summary here; the detail, however, has been stated in the Visuddhimagga itself. "For one gone to true knowledge" means for one who has reached, who is possessed of true knowledge. "For a wise man" means for a knower, for a wise person. "Right view" means a view that is exact, a view leading to liberation. In the case of right action and so on too, the same method applies. Thus these eight factors exist for the attainment of wholesome mental states; they are not all obtained together at the moment of the mundane path, but they are obtained at the moment of the supramundane path. And those are all present in the path of the first meditative absorption; but in the second meditative absorption and so on, there are only seven, excluding right thought.

Therein, if anyone were to speak thus: "Since in the Mahāsaṃyatanika Sutta of the Majjhima Nikāya it is said: 'Whatever view there is of one so constituted, that is his right view. Whatever thought there is of one so constituted, that is his right thought. Whatever effort there is of one so constituted, that is his right effort. Whatever mindfulness there is of one so constituted, that is his right mindfulness. Whatever concentration there is of one so constituted, that is his right concentration. But already his bodily action, verbal action, and livelihood are well purified' - therefore the supramundane path is also fivefold" - he should be told: In that very sutta, why do you not see this: "Thus this noble eightfold path goes to fulfilment through development for him"? But as for what was said "but already his," that is for the purpose of showing the state of purity from the day of going forth. For bodily action and so on, which are pure from the day of going forth, become exceedingly pure at the moment of the supramundane path - this is the meaning that has been shown.

As for what was said in the higher teaching, "Now at that time there is a fivefold path," that was said to show one distinct function. For at the time when one abandons wrong action and fulfils right action, at that time there is neither wrong speech nor wrong livelihood; right action is fulfilled in just these five operative factors - view, thought, effort, mindfulness, and concentration. For right action is fulfilled by way of abstinence. In the case of right speech and right livelihood too, the same method applies. Thus it was said in this way to show this distinct function. And at the moment of the mundane path there are only five, but abstinence is undetermined. Therefore, without saying "sixfold," it was said just "fivefold." "And whatever abstinence, avoidance, complete abstinence, abstention, non-doing, non-performance regarding the three kinds of bodily misconduct of one with a noble mind, with a mind without mental corruptions, of one possessing the noble path, developing the noble path - this, monks, is right action that is noble, without mental corruptions, the supramundane path." But thus, since in many discourses such as the Mahācattārīsaka Sutta and others, the status of right action and the rest as factors of the

supramundane path is established, it should be understood that the supramundane path is only eightfold. In this discourse, this eightfold path is spoken of as a mixture of the mundane and supramundane. The second has been explained already in the Kosala Saṃyutta.

3. Commentary on the Sāriputta Sutta

3. In the third, regarding "This is the entire, venerable sir" - the Elder Ānanda, because of not having reached the summit of the knowledge of the perfections of a disciple, did not know that even the entire holy life of the path is obtained through dependence on a good friend; but the General of the Dhamma, because of standing at the summit of the knowledge of the perfections of a disciple, knew; therefore he said thus. Therefore the Blessed One gave him applause saying "Good, good!"

4. Commentary on the Jāṇussoṇi Brahmin Discourse

4. In the fourth, "with an all-white chariot drawn by mares" means with a chariot yoked to four mares, entirely white. That entire chariot, it is said, with its wheels, cage, and pole, was encased in silver. A chariot is of two kinds - a warrior's chariot and a decorative chariot. Therein, a warrior's chariot is quadrangular in shape, not very large, capable of holding two or three persons. A decorative chariot is large, long in length and broad in breadth; therein, with an umbrella-bearer, a yak-tail fan-bearer, and a palm-leaf fan-bearer, thus eight or ten can comfortably stand or sit or lie down. This too was indeed a decorative chariot.

"The horses were white" means those mares were by nature of white colour. "With white ornaments" means their ornamental trappings were made of silver. "The chariot was white" means the chariot too, by the method already stated, was white due to being encased in silver and being inlaid with ivory work here and there. "The retinue was white" means just as other chariots have lion-hide coverings, or tiger-hide coverings, or pale-yellow woollen blanket coverings, this was not so. This, however, was covered with thick fine cloth. "The reins were white" means the reins too were well encased with silver tubes. "The goad-stick was white" means the goad-stick too was encased in silver.

"The umbrella was white" means the umbrella raised in the middle of the chariot too was white indeed. "The turban was white" means a turban-band eight finger-breadths in width, made of silver, white. "The garments were white" means the garments too were white, the colour of a mass of foam. Among those, the inner garment was worth five hundred, the upper robe was worth a thousand. "The sandals were white" means sandals are for one who has set out on a road or for one entering a forest. But this one had mounted the chariot; therefore it should be understood that what is called a foot ornament befitting him, adorned with silver, was thus spoken of. "With a white yak-tail fan" means a white yak-tail fan with a handle made of crystal. And not only this much of his was white; that brahmin anointed himself with white ointment, adorned himself with a white garland, with signet rings on his ten fingers, earrings in his ears - thus such ornaments of his too were made of silver. His retinue brahmins too, numbering about ten thousand, likewise had white garments, ointments, garlands, and ornaments.

But as for what was said "driving out of Sāvattthī," herein this is the explanation of the driving out - He, it is said, once every six months circumambulated the city - "In so many days from now he will circumambulate the city" - an announcement is made well beforehand. Having heard that, those who had not departed from the city do not depart. Those who had departed, they too come back, thinking "We shall see the splendid achievement of one with merit." On the day the brahmin goes around the city, then right early they sweep the city streets, scatter sand, strew them with flowers with parched corn as the fifth, set up full pitchers, raise plantain trees and flags, and make the whole city fumigated and perfumed.

The brahmin, right early, having bathed his head, having eaten his morning meal, having adorned himself with white garments and so on in the manner already stated, descends from the mansion and mounts the chariot. Then those brahmins, all with white garments, ointments, garlands, and ornaments, having taken white parasols, surround him. Then, for the purpose of assembling the public, first of all they scatter various fruits for the young children, immediately after that small coins and so on, immediately after that they scatter kahāpaṇa coins. The public gathers together, shouts of acclamation and wavings of garments occur. Then the brahmin, while those performing auspicious rites and blessings and so on perform blessings and benedictions, goes around the city with great splendour. Meritorious people, having ascended mansions of one storey and so on, having opened window shutters resembling parrot wings, look on. The brahmin too, as if overwhelming the city with his achievement of fame, glory, and splendour, faces towards the southern gate. With reference to that, this was said.

"People, having seen it" means the public, having seen that chariot. "Supreme" - this is a designation for the foremost. "A supreme vehicle indeed, sir" - the meaning here is "a vehicle similar to the foremost vehicle indeed, sir." "This indeed" - Ānanda, people, having given wealth to praise-singers, have songs of praise sung for their daughters, saying "he is handsome, good-looking, of great riches, of great possessions," yet by that mere singing of praise they do not become handsome or of great riches. Just so, the public, having seen the brahmin's chariot - "A supreme vehicle indeed, sir" - even though they thus speak praise, yet this vehicle does not become a supreme vehicle merely by the singing of praise. For this is inferior and wretched. But in the ultimate sense, this indeed, Ānanda, is a designation for this noble eightfold path. For this is the foremost by the departure of all faults, and by this the noble ones go to Nibbāna - thus it is proper to call it "the supreme vehicle," and because of being the Teaching and because of being a vehicle, "the vehicle of the Teaching," and because of being unsurpassed and because of having conquered the battle of mental defilements, "the unsurpassed victory in battle."

Now, showing its faultless nature and its nature as victory in battle, he said beginning with "has the removal of lust as its final goal." Therein, "has the removal of lust as its final goal" means: removing lust, it makes complete, it reaches its final goal, it is accomplished. This same method applies everywhere.

"One whose faith and wisdom" means: of whichever noble path vehicle, faith by way of the faith-follower, wisdom by way of the Teaching-follower - these two mental states are always yoked to the pole, yoked to the yoke of neutrality of mind; this is the meaning. "Shame is the pole-shaft" means: shame, of internal origination,

together with moral fear, of external origination, which is established together with oneself, is the pole-shaft of whichever chariot of the path. "Mind is the strap" means: the consciousness of insight and the consciousness of the path are the strap. For just as a chariot's strap made of bark and so on makes the oxen bound together, gathered into one, so the mundane insight consciousness makes more than fifty, and the supramundane insight consciousness makes more than sixty wholesome mental states bound together, gathered into one, for the chariot of the path. Therefore it was said "mind is the strap." "Mindfulness is the safeguarding charioteer" means: mindfulness associated with the path is the safeguarding charioteer. For just as the safeguarding charioteer of a chariot is called the one fit for the task. He conveys the pole, yokes, lubricates the axle, drives the chariot, and makes those yoked to the chariot go without swerving - so is mindfulness for the chariot of the path. For this has been said to have the manifestation of safeguarding and to search out the courses of wholesome and unwholesome mental states.

"Chariot" means the chariot of the noble eightfold path. "With morality as its accessory" means the ornament of the fourfold purification of morality. "Meditative absorption as its axle" means an axle made of meditative absorption by way of the five factors of meditative absorption associated with insight. "Energy as its wheels" means having energy as its wheels; the meaning is that the two kinds of energy, reckoned as bodily and mental, are its wheels. "Equanimity is the balance of the pole" means the concentration of the pole; the meaning is the evenness of both sides of the yoke through the absence of the condition of being raised up or lowered down. For this equanimity of neutrality of mind, having removed the state of sluggishness and restlessness from the arising of consciousness, establishes the mind in the middle of exertion; therefore it was said to be "the balance of the pole" of this chariot of the path. "Desirelessness is the surrounding" means: just as lion's hide and so on are for an external chariot, so too for this chariot of the noble path, desirelessness, reckoned as non-greed, is called the surrounding.

"Non-anger" means friendliness and the preliminary part of friendliness. "Non-violence" means compassion and the preliminary part of compassion. "Seclusion" means the threefold seclusion beginning with bodily seclusion. "Whose weapon" means for the son of good family standing in the noble path chariot, this is the fivefold weapon. Just as one standing in a chariot pierces foes with five weapons, so too one who practises meditation, standing in this mundane and supramundane path chariot, pierces hate with friendliness, violence with compassion, the company of groups with bodily seclusion, the association of mental defilements with mental seclusion, and all unwholesome states with seclusion from clinging. Therefore this fivefold is called "weapon." "Forbearance" means the patience of endurance towards ill-spoken and ill-expressed ways of speech. "Leather armour" means one armoured with leather. Just as a charioteer standing in a chariot, clad in leather, endures the arrows that come and go, and they do not pierce him, so too a monk endowed with the patience of endurance endures the ways of speech that come and go, and they do not pierce him. Therefore "forbearance is his leather armour" was said. "It proceeds towards freedom from bondage" means it proceeds towards security from the four mental bonds, towards Nibbāna; the meaning is that it goes facing towards Nibbāna, it does not stop, it does not break.

"This has arisen within oneself" means this path vehicle, because it is obtained in dependence on one's own manly effort, is called arisen within oneself. "The unsurpassed supreme vehicle" means the incomparable, foremost vehicle. "The wise go forth from the world" means those who have this vehicle, those wise, learned persons, go forth from the world. "Surely" (aññadatthu) means definitely. "Conquering, conquering" means conquering, conquering the foes such as lust and so on.

5-6. Commentary on the Discourses on What Purpose and so on

5-6. In the fifth, regarding "just this" - the word "just" has the meaning of delimitation. By that, it rejects any other path. In this discourse, the suffering of the round of rebirths and the mixed path are spoken of. The sixth is clear in itself.

7. Commentary on the Second Discourse on a Certain Monk

7. In the seventh, "This is a designation for the element of Nibbāna, monk" means this is a designation for the unconditioned, deathless element of Nibbāna. "The elimination of mental corruptions is called by that" means further, by that removal of lust and so on, it is also called the elimination of mental corruptions. The elimination of mental corruptions is arahantship; he explains that "removal of lust" and so on is just a name for arahantship as well. "He said this" means "By the Teacher, in saying 'the element of Nibbāna', the Deathless, Nibbāna, was spoken of, but the path to it was not spoken of. I will make him speak about that" - asking through skilfulness in making connections, he said this.

8. Commentary on the Discourse on Analysis

8. In the eighth, "And what, monks, is right view" - having analysed the eightfold path by one method of exposition, wishing to analyse it again by another method of exposition, he began this teaching. Therein, "knowledge of suffering" means knowledge arisen in four ways by way of hearing, exploration, penetration, and reviewing. In the case of the origin too, the same method applies. But regarding the remaining two, due to the absence of exploration, only threefold is fitting. Thus by "knowledge of suffering" and so on, the meditation subject of the four truths has been shown.

Therein, the first two truths are the round of rebirths, the latter two are the end of the round of rebirths. Among these, for the monk there is adherence to the meditation subject regarding the round of rebirths; regarding the end of the round of rebirths there is no adherence. For the first two truths, having learnt in the presence of a teacher in brief thus "the five aggregates are suffering, craving is the origin," and in detail by the method beginning with "what are the five aggregates? The aggregate of matter," one who practises meditation does the work by verbally going over them again and again. But regarding the other two truths - "The truth of cessation is desirable, lovely, agreeable; the truth of the path is desirable, lovely, agreeable" - thus one does the work by hearing alone. He, doing thus, penetrates the four truths by a single penetration and fully realises them by a single full realisation. He penetrates suffering through the penetration of full understanding, the origin through the penetration of abandoning, cessation through the penetration of realisation, the

path through the penetration of development. Suffering through the full realisation of full understanding, etc. the path through the full realisation of development he fully realises.

Thus for him, in the preliminary stage, regarding the two truths there is penetration through learning, questioning, hearing, retention, and exploration; regarding the two, there is penetration through hearing only. In the subsequent stage, regarding three there is penetration by function; regarding cessation there is penetration by object. But reviewing is for one who has attained the truths. For this monk, before the discernment - there is no reviewing through reflective attention, attentiveness, attention, and reviewing thus: "I fully understand suffering, I abandon the origin, I realise cessation, I develop the path"; but from the discernment onwards it exists. But in the subsequent stage, suffering is simply fully understood, etc. the path is simply developed.

Therein, two truths are profound because of being difficult to see; two are difficult to see because of being profound. For the truth of suffering is obvious from its arising; in cases of being struck by stumps and thorns and so on, it even reaches the point of being said "Oh, what suffering!" The origin too is obvious from its arising by way of the desire to eat, the desire to consume, and so on. But from the penetration of their characteristics, both are profound. Thus they are profound because of being difficult to see. But the effort for seeing the other two is like stretching out one's hand for the purpose of grasping the highest point of existence, like stretching out one's foot for the purpose of touching Avīci, and like placing tip upon tip of a hair split a hundredfold. Thus they are difficult to see because of being profound. Thus, regarding the four truths that are profound because of being difficult to see and difficult to see because of being profound, by way of learning and so on, this beginning with "knowledge of suffering" was stated. But at the moment of penetration, that knowledge is just one.

Regarding thought of renunciation and so on, thought of renunciation is so called in the meaning of being contrary to sensuality, or by the state of having escaped from sensuality, or as having arisen for one who is exploring sensuality, or as having arisen while making the destruction of the foothold of sensuality and the appeasement of sensuality, or as having arisen at the end of what is secluded from sensuality. The same method applies to the remaining two terms as well. All those thoughts of renunciation and so on are different in the preliminary stage because of the diversity of the perceptions of abstaining from sensual pleasure, anger, and violence; but at the moment of the path, fulfilling the path factor by way of accomplishing the non-arising through the cutting off of the foothold of the unwholesome thought that has arisen in these three states, just one wholesome thought arises. This is called right thought.

Abstention from lying and so on too, because of the diversity of perceptions of abstaining from lying and so on, are different in the preliminary stage, but at the moment of the path, fulfilling the path factor by way of accomplishing the non-attainment through the cutting off of the foothold of the unwholesome immorality-volition arisen in these four states, only one wholesome abstention arises. This is called right speech.

Abstention from killing living beings and so on too, because of the diversity of perceptions of abstaining from killing living beings and so on, are different in the preliminary stage, but at the moment of the path, fulfilling the path factor by way of accomplishing the non-attainment through the non-doing and the cutting off of the foothold of the unwholesome immorality-volition arisen in these three states, only one wholesome abstention arises. This is called right action.

"Wrong livelihood" means bodily and verbal misconduct engaged in for the sake of solid food, soft food, and so on. "Having abandoned" means having avoided. "By right livelihood" means by a livelihood praised by the Buddha. "Earns his living" means he maintains his livelihood. Right livelihood too, because of the diversity of perceptions of abstaining from scheming and so on, is different in the preliminary stage. But at the moment of the path, fulfilling the path factor by way of accomplishing the non-attainment through the cutting off of the foothold of the wrong livelihood immorality-volition arisen in these very seven states, only one wholesome abstention arises. This is called right livelihood.

"Unarisen" means those that have not arisen in oneself either in one existence or in regard to such an object, but having seen them arising in another - "Oh, may such evil unwholesome mental states not arise in me!" - thus for the non-arising of unarisen evil unwholesome mental states. "Desire" means he generates the desire for energy that accomplishes the practice of non-production of those unwholesome states. "Strives" means he makes effort. "Arouses energy" means he sets energy going. "Exerts the mind" means he makes the mind exerted through energy. "Strives" means he sets going striving with the resolve "Let only skin and sinews and bones remain." "Arisen" means those that have previously arisen in oneself by way of occurrence. Thinking "Now I shall not produce such ones" - he generates desire for the abandoning of those.

"Of unarisen wholesome" means of the first meditative absorption and so on that have not been attained. "Arisen" means of those very same that have been attained. "For the presence" means for the purpose of presence by way of the continuity of repeated arising. "For non-decay" means for the purpose of non-destruction. "For increase" means for further development. "For expansion" means for the state of abundance. "For fulfilment" means for the purpose of the completion of meditative development. This right effort too, because of the diversity of the consciousnesses for the non-production of unarisen unwholesome states and so on, is different in the preliminary stage. But at the moment of the path, fulfilling the path factor by way of accomplishing the function in these very four states, only one wholesome energy arises. This is called right effort.

Right mindfulness too, because of the diversity of the consciousnesses that discern the body and so on, is different in the preliminary stage, but at the moment of the path, fulfilling the path factor by way of accomplishing the function in these four states, one single mindfulness arises. This is called right mindfulness.

The meditative absorptions and so on are different both in the preliminary stage and at the moment of the path; in the preliminary stage they are different by way of attainment, at the moment of the path by way of different paths. For one person, the first path is of the first meditative absorption, and the second path and so on are

either of the first meditative absorption or of one among the second and so on meditative absorptions. For another person, the first path is of one among the second and so on meditative absorptions, and the second and so on are either of one among the second and so on meditative absorptions or of the first meditative absorption. Thus all four paths may be similar, dissimilar, or partly similar by way of meditative absorption.

But this distinction of his is determined by the basic meditative absorption. According to the procedure of the basic meditative absorption, for one who has attained the first meditative absorption, having emerged from the first meditative absorption and seeing with insight, the path that has arisen belongs to the first meditative absorption, but here the path factors and factors of enlightenment are fully complete. For one who, having emerged from the second meditative absorption, sees with insight, the path that has arisen belongs to the second meditative absorption, but here the path factors are seven. For one who, having emerged from the third meditative absorption, sees with insight, the path that has arisen belongs to the third meditative absorption, but here the path factors are seven, and the factors of enlightenment are six. This same method applies from the fourth meditative absorption up to the plane of neither-perception-nor-non-perception.

It has been said that in the immaterial sphere the fourfold and fivefold meditative absorption arises, and that is supramundane, not mundane. How is this to be explained here? Here too, having emerged from whichever of the first meditative absorption and so on, having attained the path of stream-entry, having developed the immaterial attainment, for one who has arisen in the immaterial sphere, the three paths arise there belonging to that very meditative absorption. Thus it is the basic meditative absorption itself that defines. Some elders, however - Say "The aggregates that are the objects of insight define." Some say "The disposition of the individual defines." Some say "The insight leading to emergence defines." The judgment of their theories should be understood in the manner stated in the Visuddhimagga in the section on insight leading to emergence. "This is called, monks, right concentration" means this is called right concentration - mundane in the preliminary stage and supramundane in the subsequent stage.

9. Commentary on the Discourse on the Barley Bristle

9. In the ninth, "wrongly directed" means an awn, when placed with its tip upward, pierces the hand or foot; but one not so placed is called "wrongly directed." "With wrongly directed view" means with wrongly placed wisdom that actions are one's own property. "Will break through ignorance" means will break through the ignorance that conceals the four truths. "Will arouse true knowledge" means will arouse the true knowledge of the path of arahantship. "Because of the wrongly directed view, monks" means because of the wrong placing, the non-occurrence, of the wisdom that actions are one's own property and of path development; this is the meaning. In this discourse, the knowledge of the ownership of actions is made dependent on the path, and the mixed path is spoken of.

10. Commentary on the Nandiya Discourse

10. In the tenth, "wandering ascetic" means the clothed wandering ascetic Channa. The remainder here is clear in itself.

2. The Chapter on Dwelling

1. Commentary on the First Discourse on Dwelling

11. In the first discourse of the Second Chapter, "I wish, monks, to go into seclusion for a fortnight" means "I wish, monks, to go into seclusion for one fortnight, to hide away, to dwell being alone" - this is the meaning. "I should not be approached by anyone except for one bringing almsfood" means except for one monk who is the almsfood-bringer, who, without making contrived speech himself, having taken out almsfood prepared in faithful families for my benefit, would offer it to me - setting aside that one monk who is the almsfood-bringer, I should not be approached by anyone else, whether by a monk or by one who leads the household life.

But why did he say thus? It is said that during that fortnight there was no being to be trained. Then the Teacher - "I shall spend this fortnight in the happiness of fruition attainment alone; thus there will be a pleasant abiding for me, and in the future the later generation will follow the example of what they have seen, thinking 'Even the Teacher, having left the company, dwelt alone, far less than we'; that will be for their welfare and happiness for a long time" - for this reason he said thus. The Community of monks too, having accepted the Teacher's word, gave one monk. He, right early, having done all duties such as sweeping the Perfumed Chamber and its residential cell, providing water for washing the face, and providing a wooden toothbrush and so on, at that moment departs.

"By which, indeed, I" means by which he, I. "Newly fully enlightened" means having fully awakened, at the very first, within forty-nine days. "I dwell" is a present tense expression used in a past sense. "I have dwelt in a portion of that" means in a portion of that abiding of the newly fully enlightened one. Therein, "portion" is of various kinds: the portion of the aggregates, the portion of the sense bases, elements, truths, faculties, conditions, mode of dependent conditions, establishments of mindfulness, meditative absorptions, mentality-materiality, and the portion of phenomena. With reference to all of that - He said "I have dwelt in a portion of that." For the Blessed One, at the time of his first enlightenment, within forty-nine days, just as a king who has attained kingship, for the purpose of seeing the substance of his own wealth, having had each inner room opened, might dwell reviewing jewels such as gold, silver, pearls, gems and so on, just so he dwelt having made the five aggregates all-embracing, meditating on and reviewing them. But during this fortnight, he dwelt reviewing only the aggregate of feeling as a portion of those aggregates. As he was looking thus: "These beings experience such and such happiness, such and such suffering" - all pleasant feeling occurring up to the highest point of existence, all unpleasant feeling occurring down from Avīci, all presented themselves in every way. Then he dwelt discerning it by the method beginning with "there is feeling with wrong view as condition."

Likewise, at the time of his first enlightenment, he dwelt having made the twelve sense bases all-embracing; but during this fortnight, he dwelt reviewing a portion of those sense bases as a part of the mind-object sense base by way of feeling, a portion of the elements as a part of the element of phenomena by way of feeling, a

portion of the truths as a part of the truth of suffering by way of the aggregate of feeling, a portion of the conditions as a part of the conditions by way of contact as condition for feeling, a portion of the meditative absorptions as a part of the factors of meditative absorption by way of feeling, a portion of mentality-materiality as a part of mentality by way of feeling. For at the time of his first enlightenment, within forty-nine days, he dwelt reviewing the seven treatises of infinite methods, having made phenomena beginning with the wholesome all-embracing. But during this fortnight, he dwelt reviewing only the feeling triad as a portion of all phenomena. In each and every instance, each corresponding abiding and attainment arose through the power of feeling.

Now, showing the manner in which he dwelt, he said beginning with "there is feeling with wrong view as condition." Therein, "there is feeling with wrong view as condition" means feeling associated with wrong view is also applicable. Wholesome and unwholesome feeling arisen having made wrong view a decisive support is also applicable, and resultant feeling too. Therein, that which is associated with wrong view is only unwholesome; but in dependence on wrong view, both wholesome and unwholesome arise. For those holding wrong views, in dependence on wrong view, on observance days give rice gruel, meals and so on, establish provisions for travellers and others, build halls at crossroads, have ponds dug, plant flowering shrubs at temples and the like, lay bridges at rivers and difficult passages, make the uneven level; thus wholesome feeling arises for them. But in dependence on wrong view, they revile and abuse those with right view, commit murder, imprisonment and the like, having killed living beings they offer offerings to deities; thus unwholesome feeling arises for them. But resultant feeling exists only for those who have gone to another existence.

"With right view as condition" - here too, feeling associated with right view is applicable, and also wholesome-unwholesome feeling arisen having made right view a decisive support, and also resultant feeling. Therein, that associated with right view is wholesome only; but in dependence on right view, they perform such meritorious deeds as offering to the Buddha, garlands of lamps, great hearings of the Teaching, establishing shrines in regions where none have been established, and so on; thus wholesome feeling arises for them. In dependence on right view itself, they revile and abuse those of wrong view, exalt themselves, and scoff at others; thus unwholesome feeling arises for them. But resultant feeling exists only for those who have gone to another existence. In "with wrong thought as condition" and so on too, the same method applies. In "with desire as condition" and so on, however, with desire as condition, feeling associated with the eight consciousnesses accompanied by greed should be understood; with applied thought as condition, it is only the feeling of the first meditative absorption. With perception as condition, setting aside the first meditative absorption, the remaining six feelings of the perception-attainments.

In "when desire is not appeased" and so on, when the three are not appeased, there is feeling associated with the eight consciousnesses accompanied by greed; when desire alone is appeased, it is only the feeling of the first meditative absorption. When desire and applied thought are appeased, the feeling of the second meditative absorption and so on is intended; when all three are appeased, the feeling of the plane of neither-perception-nor-non-perception. "For the attainment of the

unattained" means for the purpose of attaining the fruition of arahantship. "There is exertion" means there is energy. "And when that state is not yet reached" means when, by the power of that arousal of energy, the cause of that fruition of arahantship is not yet reached. "There is feeling with that as condition" means feeling with the state-condition of arahantship. By this, only supramundane feeling produced through consciousness with the four paths is taken.

2. Commentary on the Second Discourse on Dwelling

12. In the second, the reason for seclusion should be understood by the method already stated. "With the appeasement of wrong view as condition": the appeasement of wrong view is namely right view. Therefore, what was said as feeling with right view as condition, that same should be understood as with the appeasement of wrong view as condition. But in this discourse, it is said that they do not take resultant feeling, thinking it is too remote. By this method the meaning should be understood everywhere. For wherever "with the appeasement of such and such as condition" is said, the feeling with the condition of the opposing mental state in each case is intended. But among "with the appeasement of desire as condition" and so on, with the appeasement of desire as condition, first of all, the feeling of the first meditative absorption should be understood. With the appeasement of applied thought as condition, the feeling of the second meditative absorption. With perception as condition, the feeling of the six attainments. With the appeasement of perception as condition, the feeling of the plane of neither-perception-nor-non-perception. "When desire is appeased" and so on are of already stated meaning.

3-7. Commentary on the Discourses on the Learner and so on

13-17. In the third, "trainee" means one whose nature is to train. What does one train in? The three trainings. "Of a trainee" means arisen together with the three fruits and the four paths. For that too, because of its function being unfinished, trains in its own function - thus it is "training." The fourth, fifth, sixth, and seventh are of manifest meaning.

8-10. Commentary on the First Kukkuṭārāma Sutta and so on

18-20. In the eighth, "penetration" means penetration of wisdom, investigation of wisdom, search for wisdom - this is the meaning. "For thus indeed you, friend" - this he said for the purpose of establishing his question. The ninth and tenth are of manifest meaning only.

The Dwelling Chapter is the second.

3. Commentary on the Wrong Course Chapter

21-30. In the first discourse of the third chapter, "wrong course" means wrong intrinsic nature. "Right course" means right intrinsic nature. "Because of wrong practice" means the cause of making wrong practice. Because one makes wrong practice, therefore - this is the meaning. "One who does not fulfil" means one who does not accomplish. "The true method, the teaching" means the teaching of the noble path. "One with wrong knowledge" means one with wrong consciousness, one with wrong reviewing. "Wrong liberation" means inexact liberation, liberation not leading to liberation. In these four discourses beginning with the third, the round of

rebirths and the end of the round of rebirths have been spoken of; but in the last two here, a person was asked about and a teaching was analysed - thus through the teaching a person was shown. "Easy to set going" means easy to make proceed. Just as one running proceeds in whatever direction one wishes, so it is possible to set going - this is the meaning. "With proximate cause, with accessories" means with condition, with retinue. The remainder is of manifest meaning everywhere.

The Wrong Course Chapter is the third.

4. Commentary on the Practice Chapter

31-40. In the fourth, "wrong practice" means practice that is not exact. "Wrongly practised" means practised in a way that is not exact. Thus one discourse was spoken by way of phenomena, one by way of persons. "From the near shore to the far shore" means from the round of rebirths to Nibbāna. "Going to the far shore" - here, those who have gone beyond, those who are going, and those who will go, all should be understood as going to the far shore.

"Runs along the shore" means runs along the round of rebirths itself, wanders in the round of rebirths. "Dark" means unwholesome mental state. "Bright" means wholesome mental state. "From home to homelessness" means from the round of rebirths to Nibbāna. "Having come to" means beginning with, with reference to, dependent on. "Should purify" means should make pure. "By mental defilements of the mind" means by the mental hindrances that cause the mind to become defiled. "In the factors of enlightenment" means in the seven factors of enlightenment.

"The purpose of asceticism" means Nibbāna. For that is called the purpose of asceticism because it is to be reached by asceticism. "Committed to holy life" means the supreme state. "The purpose of the holy life" means Nibbāna, because it is to be reached by the holy life. However, wherever below and in these three discourses "elimination of lust" has occurred, there they say that arahantship too is fitting indeed.

The Practice Chapter is the fourth.

5. Commentary on the Heterodox Consecutive Repetitions Chapter

41-48. In the Heterodox Section, "for the purpose of full understanding of the course of cyclic existence" means that having reached Nibbāna, the course of cyclic existence is called fully understood. Therefore Nibbāna is called "full understanding of the course of cyclic existence"; "for that purpose" is the meaning. "For the purpose of final nibbāna without clinging" means for the purpose of final nibbāna without conditions. Thus in this section, arahantship is spoken of by means of the fruit of true knowledge and liberation. By knowledge and vision, reviewing is spoken of; by the remaining terms, Nibbāna.

The Chapter of the Consecutive Repetitions on the Wandering Ascetics of Other Sects.

6. Commentary on the Sun Consecutive Repetitions Chapter

49-62. In the Sun Chapter, good friendship is like the break of dawn, and the noble path together with insight, produced having stood upon good friendship, is like the manifestation of the sun - thus the meaning should be understood everywhere. "Accomplishment in morality" means the fourfold purification morality. "Accomplishment in desire" means the desire to do what is wholesome. "Accomplishment in self" means the state of having an accomplished mind. "Accomplishment in right view" means the achievement of knowledge. "Accomplishment in diligence" means the achievement of diligence that causes action. "Accomplishment in wise attention" means the achievement of skilful attention. Again, "good friendship" and so on were said for the purpose of showing the development of right view and so on by yet another method. All these discourses were said individually according to the disposition of persons.

The Chapter of the Sun Consecutive Repetitions.

7. Commentary on the One Thing Consecutive Repetitions Chapter and so on

63-138. Both the One Thing Repetition Series and the Ganges Repetition Series were spoken individually according to the disposition of persons who awaken when stated in such and such a way, according to their disposition.

8. The Chapter of the Diligence Consecutive Repetitions

1. Commentary on the Truth-finder Discourse

139. In the Diligence Chapter, regarding "just so" - here, just as the Perfectly Enlightened One is the foremost of all beings, so it should be seen that the diligence of one who causes others to act is the foremost of all wholesome mental states. But is this not mundane only, while wholesome mental states are also supramundane? And this is of the sensual sphere only, while wholesome mental states are of the four planes. How then is this the foremost among them? In the sense of being the cause of attainment. For they are attained through diligence, therefore it is their foremost. Therefore this was said: "all of them are rooted in diligence" and so on.

2. Commentary on the Footprint Discourse

140. "Of land-dwelling" means of those dwelling on the surface of the earth. "Of living beings" means of living beings that have feet. "Footprints" means feet. "Are included in" means they go into containment, into inclusion. "Is declared the foremost" means it is declared the best. "That is to say, in terms of its greatness" means it is declared the foremost by way of greatness, not by way of qualities - this is the meaning.

3-10. Commentary on the Peak Discourse and so on

141-148. "Vassika" means the jasmine flower. It is said that, having heard this discourse, the great king Bhātiya, out of a desire to investigate, having had an inner room plastered with the four kinds of perfumes, having had fragrant flowers brought, having placed a handful of jasmine flowers in the middle of one casket, and having made the remaining ones into handfuls and placed them all around it, having shut the door, went outside. Then, having waited a moment, having opened the door, as he was entering, the odour of jasmine flowers first of all struck his nose. He, right there on the large flat roof, having lain down facing the great shrine - paid homage to the

shrine, saying: "Well spoken by the Perfectly Enlightened One who declared 'jasmine is the foremost among them'." "Kuṭṭarājāno" means petty kings. "Khuddarājāno" is also a reading. "Tantāvutāna" means of those strung upon a loom; the meaning is "of those woven having set up the thread." And this is the genitive case used in the reflexive sense. "Whatever woven cloths there are" - this is the meaning here. Or else, the meaning here should be seen by the method of reading with a remainder, thus: "of woven cloths, whatever cloths there are." The remainder is clear everywhere.

The Heedfulness Chapter is the eighth.

9. The Chapter on Strenuous Deeds

1. Commentary on the Power Discourse

149. In the Chapter on Activities Requiring Strength, "requiring strength" means activities such as running, jumping, heating, and carrying, and so on, to be done by the strength of one's thighs and the strength of one's arms. "Established in morality" means having stood firm in the fourfold purification morality. "Eightfold path" means the noble path together with insight.

2. Commentary on the Discourse on the Seed

150. "Seed-plants and growing plants" - here, all fivefold seeds are called "seed-kingdom"; that very same, when endowed with leaves, from the state of becoming green onwards, should be understood as "growing plants."

3. Commentary on the Elephant Sutta

151. "Gain power" means they take power; having gained power, they become firm-bodied. Regarding "they descend into small pools" and so on, this is the progressive discourse - Female serpents, it is said, having conceived at the breeding season, think - "If we give birth here, thus our young ones will not be able to endure the force of the waves and the force of the supaṇṇa having swooped down and come" - they, having dived into the great ocean, having reached the mouth opening of the confluence, having entered the five great rivers, go to the Himalayas. There, dwelling in caves of gold, silver, and gems which are inaccessible to supaṇṇas, having given birth, they lower the young serpents into waters of ankle-depth and so on, and train them in crossing water.

Then when gradually those serpents are able to make crossings and re-crossings from the near shore to the far shore, and from the far shore to the near shore, of rivers such as the Ganges and so on, then, having known "Now our young ones will be able to endure the force of the waves and the force of the garuḷas," having raised a great cloud by their own power, causing rain to fall making the whole of the Himalayas as if a single mass of water, having constructed boats made of gold, silver, and so on, having tied above a cloth canopy decorated with golden stars and with garlands of scent and flowers brought together, having taken fragrant sandalwood, scents, flowers, and so on, having plunged into the five great rivers with those boats, they gradually reach the great ocean. And dwelling there, reaching the measure of ten fathoms, a hundred fathoms, a thousand fathoms, a hundred thousand fathoms, they attain greatness and expansion.

Regarding "just so" - here the Himalaya mountain should be seen as like the fourfold purification morality, the young serpents as like the practitioners of spiritual exercise, the small pools and so on as like the noble path, the great ocean as like Nibbāna. Just as the young serpents, having established themselves in the Himalayas, having reached the great ocean through the small pools and so on, attain greatness of body, so the practitioners, in dependence on morality, established upon morality, having reached Nibbāna by the noble path, attain greatness of the body of virtues in the six states of direct knowledge that have come by the path of arahantship alone.

5. Commentary on the Water-pot Discourse

153. "Pot" means a water-pot. "Does not take back in" means does not take back in, does not let inside; this is the meaning.

7. Commentary on the Space Discourse

155. "Eastern" means winds that have come from the eastern direction. In the case of the western direction and so on too, the same method applies. "The four establishments of mindfulness also" means for just as the assemblage of these winds distinguished as eastern and so on succeeds in space, so too here the qualities conducive to enlightenment stated by the method beginning with "the four establishments of mindfulness" succeed through the development of the noble path together with insight; therefore this was said.

8-9. Commentary on the First Cloud Discourse and so on

156-157. "In the last month of summer" means in the month of Āsāḷha. "Raised up" means having risen from the surface of the earth by the striking of feet of two-footed and four-footed creatures, gone upward, swirling round and round, sprung into the sky. "Dust and dirt" means dirt of soil and dust.

10. Commentary on the Boat Discourse

158. The passage beginning with "an ocean-going ship" and so on has been explained in detail below in the Simile of the Merchant.

11-12. Commentary on the Visitor Discourse and so on

159-160. "Guest house" means a house for visitors built in the middle of the city by those desirous of merit, where even kings and chief ministers are able to take up residence. "Through direct knowledge, to be fully understood" means for just as the residence of those warriors and so on who have come from the eastern direction and so on succeeds in the guest house, so too the full understanding through direct knowledge and so on of these mental states beginning with "to be fully understood through direct knowledge" succeed through the development of the noble path together with insight; therefore this was said. The River Discourse is the same as the method stated above.

The Power to be Done Chapter is the ninth.

10. The Chapter on Searches

1. Commentary on the Search Discourse

161. In the Chapter on Searches, "sensual seeking" means the search, seeking, pursuit, aspiration for sensual pleasures. "Seeking existence" means the search for existences. "Seeking the holy life" means the search for the holy life reckoned as wrong view.

2-11. Commentary on the Discrimination Discourse and so on

162-171. "Discrimination" means portions of conceit or the placing of conceit. "The discrimination 'I am superior'" means "I am superior" - thus a portion of conceit or the placing of conceit. "Troubles" means sufferings. The meaning of the word here, however, is: they destroy that person in whom they arise - thus "troubles." The remainder here is clear in itself.

The Search Chapter is the tenth.

11. The Chapter on the Mental Floods

1-2. Commentary on the Mental Flood Discourse and so on

172-173. In the Chapter on Mental Floods, "the mental flood of sensuality" means desire and lust regarding the five types of sensual pleasure. "The mental flood of existence" means desire and lust in fine-material and immaterial existences. "The mental flood of views" means the sixty-two wrong views. "The mental flood of ignorance" means not knowing regarding the four truths. In the case of the mental bond of sensuality and so on too, the same method applies.

3-4. Commentary on the Clinging Discourse and so on

174-175. "Clinging to sensual pleasures" means grasping of sensual pleasures. In the case of clinging to views and so on too, the same method applies. "Knots" means knitting, combination. "Bodily knot" means a mental knot of the mental body, a mental defilement that knits and combines. "Dogmatic belief that 'This alone is the truth'" means an adherence that has arisen by way of extreme-grasping view thus: "Only this is the truth."

5-10. Commentary on the Underlying Tendency Discourse and so on

176-181. "The underlying tendency to sensual lust" means: in the sense of having become firmly established, sensual lust itself as an underlying tendency is the underlying tendency to sensual lust. The same method applies in the remaining ones too. "Lower" means belonging to the lower portion. "Mental fetters" means bondages. "Higher" means belonging to the upper portion. The remainder is of manifest meaning everywhere.

The Flood Chapter is the eleventh.

The Commentary on the Connected Discourses on the Path is completed.



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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 3. The Collection of the Connected Discourses - Commentaries. 5. Commentary on the Great Book. 1. Connected Discourses on the Path Retrieved from paliverse.org

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