

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)

11. Commentary on the Book of the Elevens
(11. Ekādasakanipāta-aṭṭhakathā)

1. The Chapter on Dependence (1. Nissayavaggo)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

11. Commentary on the Book of the Elevens

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Collection of the Numerical Discourses

Commentary on the Book of the Elevens

1. The Chapter on Dependence

1-6. Commentary on the Discourses on What Purpose and so on

1-6. The first and so on of the Book of Elevens are in the manner already stated below. Only here, from the beginning, in the five, disenchantment and dispassion have been divided in two, making eleven factors. In the sixth, rejection of the training is additional.

7-8. Commentary on the First Perception Discourse and so on

7-8. In the seventh, "meaning with meaning" means meaning together with meaning. "Phrasing with phrasing" means phrasing together with phrasing. "Will fit together" means will proceed together. "Will agree" means will be the same. "Will not conflict" means will not miss. "Regarding the highest teaching" means regarding Nibbāna. In the eighth, reviewing is spoken of.

9. Commentary on the Faith Discourse

9. In the ninth, "tied near the trough" means bound near the barley-corn trough. "Having made it his inner focus" means having made it internal. "Meditates" means thinks. "Broods" means meditates in various ways from here and there. "Ponders" means meditates constantly without interruption. "He meditates in dependence on earth" - this is said by way of attachment to meditative attainment. For because of attachment to meditative attainment, he is called an inferior horse. In the case of water and so on too, the same method applies.

"And how, Saddha, is there the meditation of a thoroughbred" means how is there the meditation of a Sindh horse that knows what has a reason and what has no reason. In "as if a debt" and so on, the meaning is that, having regarded it as similar to a debt, similar to imprisonment, similar to loss of wealth, and similar to a great offence reckoned as misfortune, he sees with insight the falling, reckoned as the swallowing of the goad facing towards oneself. "He does not meditate in dependence on earth" means because of the absence of attachment to the pleasure of meditative attainment, he does not meditate with the perception of the fourfold or fivefold meditative absorption having earth as its object; precisely because of the absence of inclination, he is called a thoroughbred. "And yet he meditates" means he meditates

with the fruition attainment having Nibbāna as its object. "Perception of earth in earth has become clear" means the perception of the fourfold or fivefold meditative absorption arisen with earth as its object has become clear, manifest. In the discourse "Perception of material form has become clear, venerable sir, perception of a skeleton has become obscure," clarity was stated because of the existence of transcendence; but here, it has become called clear because of having been seen as impermanent, suffering, and non-self by means of insight. In the case of perception of water and so on too, the same method applies. Thus here, without stating transcendence by way of meditative attainment as below, transcendence by way of the course of insight was stated. "Thus meditating" means meditating with the fruition attainment produced by having come through the order of insight.

10. Commentary on the Peacock Feeding Ground Discourse

10. In the tenth, "of absolute goal" means because it has gone beyond the end, Nibbāna - which is reckoned as absolute, having the nature of non-destruction - would be his goal; thus "of absolute goal." The remaining terms should be known by this method. "Among people" (janetasmim) means among the generation (pajā); that is the meaning. "Those who trace their lineage by clan" (ye gottapaṭisārino) means those people who trace back their clan - "I am a Gotama, I am a Kassapa" - among those in the world who trace their lineage by clan, the noble is foremost. "Approved by me" (anumatā mayā) means having compared it with my omniscient knowledge, taught and permitted by me. The remainder is of manifest meaning everywhere.

The first chapter on Support.



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. 4. The Collection of the Numerical Discourses - Commentaries. 11. Commentary on the Book of the Elevens. 1. The Chapter on Dependence Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org