

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

1. The Collection of the Long Discourses - Commentaries
(1. Dīgha Nikāya - Aṭṭhakathā)

3. Commentary on the Chapter on Pāthika
(3. Pāthikavaggaṭṭhakathā)

11. Commentary on the Discourse Enumerating Categories up to
Ten (11. Dasuttarasuttavaṇṇanā)

[DN 34, PTS 3.272-3.293]



PaliVerse

1.The Collection of the Long Discourses - Commentaries

3. Commentary on the Chapter on Pāthika

11. Explanation of the Discourse Enumerating Categories up to Ten

350. "Thus have I heard" - this is the Dasuttara Discourse. Herein this is the explanation of terms not previously explained - "Friends, monks" - this is the form of address of disciples. For Buddhas, when addressing an assembly, say "monks." Disciples, thinking "we shall place the Teacher in a high position," without addressing with the Teacher's form of address, address them as "friend." "Those monks" means those monks who sat surrounding the General of the Dhamma. But who were those monks? Monks without a fixed abode, travelling in various directions. During the time of the Buddha, monks gather together on two occasions - at the time when entering the rains retreat is approaching and at the time of the invitation ceremony. When entering the rains retreat is approaching, ten, twenty, thirty, forty, or fifty monks come in groups for the purpose of a meditation subject. The Blessed One, having exchanged friendly greetings with them, asks "Why, monks, do you wander about when entering the rains retreat is approaching?" Then they request "Blessed One, we have come for the purpose of a meditation subject; give us a meditation subject."

The Teacher, according to their temperament, gives the meditation subject of foulness to one of lustful temperament. To one of hateful temperament, the meditation subject of friendliness; to one of deluded temperament, recitation and interrogation - 'Hearing the Teaching at the right time, discussing the Teaching at the right time - this is suitable for you,' he tells. To one of discursive temperament, he gives the meditation subject of mindfulness of breathing. To one of faithful temperament, through inspiring discourses he makes known the Buddha's excellent enlightenment, the Teaching's excellent nature as Teaching, and the Community's excellent practice. To one of wise temperament, he speaks on profound discourses connected with impermanence and so on. They, having taken the meditation subject, if it is suitable, dwell right there. If it is not, having asked about a suitable lodging, they go. They, dwelling there, having undertaken a practice of three months, striving and endeavouring, become stream-enterers, once-returners, non-returners, and Worthy Ones.

Then, having finished keeping the rains retreat, having performed the invitation ceremony, having gone to the Teacher's presence, "Blessed One, I, having taken a meditation subject in your presence, have attained the fruition of stream-entry... etc. I have attained the highest fruition, arahantship" - they report the quality attained. Therein, these monks had come when entering the rains retreat was approaching. But the Blessed One sends monks who, having thus come, are about to depart, to the presence of the chief disciples, as he said "Take leave, monks, of Sāriputta and Moggallāna." And the monks say "Why indeed should we, venerable sir, take leave of Sāriputta and Moggallāna?" Then the Blessed One urged them to go to see them. "Associate, monks, with Sāriputta and Moggallāna; keep company, monks, with

Sāriputta and Moggallāna. They are wise monks, helpers of their fellows in the holy life. Just as, monks, a mother who gives birth, so is Sāriputta. Just as a nurse of one who is born, so is Moggallāna. Sāriputta, monks, trains in the fruition of stream-entry; Moggallāna in the highest goal."

On that occasion too, the Blessed One, having exchanged friendly welcome with these monks, investigating the disposition of those monks, saw "these monks are fit to be trained by disciples." Those fit to be trained by disciples are those who understand fully through the proclamation of the Teaching of Buddhas as well as of disciples. But those fit to be trained by Buddhas, disciples are unable to awaken. However, having known their state of being fit to be trained by disciples, looking to see by whose teaching they would understand fully, having seen "by Sāriputta's," he sent them to the Elder's presence. The Elder asked those monks "Have you gone to the Teacher's presence, friends?" "Yes, we went, but by the Teacher we have been sent to your presence." Then the Elder, reflecting "These monks will understand fully through my teaching; what kind of teaching is fitting for them?" having reached the conclusion "These monks delight in harmony; a teaching that illuminates the flavour of concord is fitting for them," wishing to teach such a teaching, said beginning with "I shall proclaim the Dasuttara." Therein, it is Dasuttara because the matrix was set down in ten ways and analysed; it is also Dasuttara because it proceeds from the set of one up to the set of ten; it is also Dasuttara because in each section ten questions each are resolved; that is the Dasuttara. "I shall proclaim" means I shall speak. "The teaching" means the discourse. "For the attainment of Nibbāna" means for the purpose of obtaining Nibbāna. "For the making an end of suffering" means for the purpose of bringing to an end the entire suffering of the round of rebirths. "For the release from all mental knots" means the release from all mental knots such as the bodily knot of covetousness and so on.

Thus the Elder, elevating the teaching, generating affection for it in the monks, thinking "They will consider that this should be learned, mastered, retained, and recited," spoke praise by means of four terms, just as the Blessed One does for those various discourses, by the method beginning with "Monks, this is the one-way path."

Commentary on One Phenomenon

351. Therein, "of great service" means very helpful.

"To be developed" means to be cultivated.

"To be fully understood" means to be fully understood by the three full understandings.

"To be abandoned" means to be abandoned by the contemplation of abandoning.

"Conducive to decline" means leading to the decline that goes to the realms of misery.

"Conducive to distinction" means leading to the distinction that goes to distinction.

"Difficult to understand" means difficult to make evident.

"To be produced" means to be accomplished.

"To be directly known" means to be directly known by the full understanding of the known.

"To be realised" means to be made evident.

Thus the meaning should be understood everywhere in the matrices. Thus the Venerable Sāriputta, just as a skilled bamboo-worker, having cut a bamboo that has come before him, having removed the knots, having made it into ten pieces, splitting each piece making it into splinter after splinter, just so, having examined the teaching suitable for those monks, having set down the matrix in ten ways, analysing each term in each portion, began to expand the teaching by the method beginning with "What is the one mental state of great service? Diligence in wholesome mental states."

Therein, "diligence in wholesome mental states" means he spoke of diligence that is helpful everywhere. For this diligence is very helpful in the fulfilment of morality, in sense restraint, in moderation in eating, in the pursuit of wakefulness, in the seven good qualities, in causing the seed of insight to be taken up, in the analytical knowledge of meaning and so on, in the five aggregates of mental states beginning with the aggregate of morality, in the possible and impossible, in the attainment of the great abiding, in the noble truths, in the establishments of mindfulness and so on, in the qualities conducive to enlightenment, in the eight true knowledges beginning with insight knowledge - in all wholesome mental states in the sense of being blameless.

For that very reason the Blessed One, "As far as there are beings, monks, whether footless or etc. the Truth-finder is declared the foremost among them. Just so indeed, monks, whatever wholesome mental states there are, all of them are rooted in diligence, converge in diligence; diligence is declared the foremost among those mental states" - by this method, comparing with similes such as the elephant's footprint and so on, he praises in various ways in the Appamāda Chapter of the Saṃyutta Nikāya. Having collected all that with just a single term, the Elder said "diligence in wholesome mental states." Its great helpfulness should also be explained by the Heedfulness Chapter in the Dhammapada. It should also be explained by the story of Asoka -

for King Asoka, having heard the verse "diligence is the path to the Deathless" from the novice Nigrodha, having become confident in the novice, saying "Stop, dear son, the three Canons of the Buddha's teaching have been spoken to me by you," had eighty-four thousand monasteries built. Thus the great helpfulness of diligence should be explained and spoken of by a monk endowed with strength, having elucidated it through the three Canons. One who brings any discourse or verse for the purpose of illustrating diligence should not be told "You bring it standing in an impossibility, you have entered by an unsuitable way." Here, only the strength and power of the speaker of the Teaching is the measure.

"Mindfulness of the body" means breathing, the four postures, mindfulness and full awareness, the thirty-two aspects, the defining of the four elements, the ten foulnesses, the nine charnel ground contemplations, the attention to the pulverised, the four fine-material meditative absorptions regarding head-hair and so on - this is the designation for the mindfulness arisen therein. "Accompanied by pleasure"

means except for the fourth meditative absorption, elsewhere it is accompanied by pleasure, associated with happiness; with reference to that, this was said.

"With mental corruptions, subject to clinging" means being a condition for both mental corruptions and clings. Thus it defines only the mental state of the three planes.

"The conceit 'I am'" means the conceit "I am" regarding matter and so on.

"Unwise attention" means wrong-path attention that has occurred by the method of regarding the impermanent as "permanent" and so on.

By way of the reverse, wise attention should be understood.

"Immediate mental concentration without interval" means elsewhere, the fruition immediately following the path is called immediate mental concentration without interval. Here, however, the path immediately following insight is intended as "immediate mental concentration without interval," either because of its being immediately after insight, or because of its giving fruition immediately after itself.

"Unshakeable knowledge" means elsewhere, fruition wisdom is called unshakeable knowledge. Here, reviewing wisdom is intended.

"Sustained by nutriment" means sustained by conditions. "This is the one mental state" means the condition by which they subsist, this one mental state is to be directly known by full understanding by knowing.

"Unshakeable liberation of mind" means the liberation of the fruition of arahantship.

In this instance, by "to be directly known," full understanding by knowing is spoken of. By "to be fully understood," full understanding by scrutiny is spoken of. By "to be abandoned" and "to be realised," full understanding by abandoning is spoken of.

"Difficult to understand" - here, however, the path is spoken of. "To be realised" - the fruition is spoken of; the path is obtained in only one term. But fruition is obtained even in many terms.

"Factual" means existing by intrinsic nature. "True" means not distorted. "Actual" means having the intrinsic nature just as stated. "Unerring" means as stated, they are not not so. "Not otherwise" means not otherwise from the manner stated. "Rightly fully awakened to by the Truth-finder" means fully awakened to, known, understood, and realised by the Truth-finder himself, by cause and by reason, having sat down on the seat of enlightenment. By this, the Elder, showing the discourse of the Conqueror thus: "These mental states have been fully awakened to by the Truth-finder, but I am like a reader of letters for your king," generated confidence.

The explanation of one phenomenon is finished.

Commentary on Two Phenomena

352. "These two phenomena are of great service" means these two phenomena of mindfulness and full awareness are helpful and beneficial everywhere, like diligence in the fulfilment of morality and so on.

"Serenity and insight" - these two were spoken of in the Saṅgīti Sutta as mundane and supramundane. In this Dasuttara Sutta, the preliminary stages were spoken of.

"For the defilement of beings, for the purification of beings" means unwise attention is the cause and condition for the defilement of beings; wise attention is for purification. Likewise, being difficult to admonish and evil friendship are for defilement. Being easy to admonish and good friendship are for purification. Likewise, the three unwholesome roots. The three wholesome roots. The four mental bonds and the four disconnections. The five mental rigidities and the five faculties. The six disrespects and the six respects. The seven bad qualities and the seven good qualities. The eight cases of laziness and the eight bases for arousing energy. The nine grounds of resentment and the nine removals of resentment. The ten unwholesome courses of action and the ten wholesome courses of action - with such varieties, these two phenomena should be known as "difficult to understand."

"The conditioned element" means the five aggregates made by conditions. "The unconditioned element" means Nibbāna, not made by conditions.

"True knowledge and liberation" - here, "true knowledge" means the three true knowledges. "Liberation" means the fruition of arahantship.

In this section, the terms beginning with "to be directly known" are just like the ones, but in the term "to be produced," the path is spoken of; in the term "to be realised," the fruition.

The explanation of two phenomena is finished.

Commentary on Three Phenomena

353. "The escape from sensual pleasures is this, namely renunciation" - here, "renunciation" means the path of non-returning is intended. For that is the escape from sensual pleasures altogether. "The escape from material form is this, namely the immaterial" - here, in the immaterial too is the path of arahantship. Again, because of the prevention of rebirth, it is called the escape from material forms altogether. "Cessation is its escape" - here, the fruition of arahantship is intended as "cessation." For since when Nibbāna has been seen through the fruition of arahantship, all activities do not arise again in the future, arahantship is said to be "cessation" because it is a condition for the cessation of the conditioned.

"Knowledge regarding the past" means knowledge having the past as its object. The same method applies to the others as well.

In this section too, direct knowledge and so on are similar to those in the section on ones. However, in the term "difficult to understand," the path is spoken of; in "to be realised," the fruition.

The explanation of three phenomena is finished.

Commentary on Four Phenomena

354. "Four wheels" - here, "wheel" is fivefold: a wooden wheel, a jewel wheel, the wheel of the Teaching, a posture wheel, and a success wheel. Therein, "But this wheel of yours, my dear chariot-maker, which was completed in six months less six days" -

this is the wooden wheel. "He keeps turning the wheel set in motion by his father" - this is the jewel wheel. "The wheel set in motion" - this is the wheel of the Teaching. "Four-wheeled, nine-doored" - this is the posture wheel. "There are, monks, these four wheels, endowed with which the four wheels turn for gods and humans" - this is the success wheel. Here too, this very same is intended.

"Residence in a suitable place" means dwelling in such a befitting place where the four assemblies are seen. "Reliance on good persons" means the support, association with, and companionship of good persons such as the Buddha and so on. "Rightly directing oneself" means rightly establishing oneself; but if one was formerly possessed of faithlessness and so on, abandoning those and establishing oneself in faith and so on. "Having made merit in the past" means having accumulated wholesome deeds in the past. This alone is the measure here. For by whatever consciousness associated with knowledge wholesome action has been done, that very wholesome action leads that person to a suitable place and causes him to associate with good persons. And that very person rightly establishes himself. Among the four nutriments, the first is mundane only. But the remaining three are spoken of in the Saṅgīti Sutta as a mixture of mundane and supramundane. Here, in the preliminary stage, they are mundane.

The release from the mental bond of sensuality and so on should be understood by way of the path of non-returning and so on.

Among those conducive to relinquishment and so on: for one who has obtained the first meditative absorption, perceptions and attention accompanied by sensuality occur to him - this is concentration conducive to relinquishment. Mindfulness in conformity with that remains established - this is concentration conducive to stability. Perceptions and attention accompanied by applied thought occur to him - this is concentration conducive to distinction. Perceptions and attention accompanied by disenchantment occur to him, connected with dispassion - this is concentration conducive to penetration. By this method, having expanded all attainments, the meaning should be understood. But the discussion for judgment of this has already been spoken in the Visuddhimagga.

In this section too, the terms beginning with "to be directly known" are just like the ones. But here, in the term "to be directly known," the path is spoken of. In the term "to be realised," the fruition.

The explanation of four phenomena is finished.

Commentary on Five Phenomena

355. Regarding pervading with rapture and so on: "it arises pervading rapture" - wisdom in two meditative absorptions is called pervading with rapture. "It arises pervading happiness" - wisdom in three meditative absorptions is called pervading with happiness. "It arises pervading the minds of others" - the wisdom of knowing others' minds is called pervading with mind. "It arises in the pervading of light" - the wisdom of the divine eye is called pervading with light. Reviewing knowledge is called the sign of reviewing. And this too has been said: "Wisdom in two meditative absorptions is pervading with rapture; wisdom in three meditative absorptions is

pervading with happiness. Wisdom regarding others' minds is pervading with mind; the divine eye is pervading with light. The reviewing knowledge of one who has emerged from each concentration is the sign of reviewing."

Therein, pervading with rapture and pervading with happiness are like the two feet. Pervading with mind and pervading with light are like the two hands. The meditative absorption that is the basis for direct knowledge is like the middle body. The sign of reviewing is like the head. Thus the Venerable Elder Sāriputta showed the fivefold right concentration as a person endowed with major and minor limbs.

In "this concentration is pleasant in the present" and so on, the concentration of the fruition of arahantship is intended. For it is pleasant in the present because of its pleasantness at each and every moment of attainment. It has pleasant results in the future because each former is a condition for each latter concentration-happiness.

It is noble because of being far from mental defilements. It is spiritual because of the absence of the bait of sensual pleasure, the bait of the round of rebirths, and the bait of the world. It is not practised by inferior persons because of being practised by great persons such as the Buddha and others. It is peaceful because of the tranquillity of its factors, the tranquillity of its object, and the tranquillity of the disturbance of all mental defilements. It is sublime in the meaning of not being tormenting. It is obtained through tranquillity because of being obtained through the cessation of mental defilements, or because of having obtained the state of cessation of mental defilements. For "tranquillised" and "tranquillity" are one in meaning. Or it is obtained through tranquillity because of being obtained by a Worthy One whose mental defilements have been tranquillised. It is attained to unification because of being attained through unification, or because of having attained unification itself. Unlike concentration that is not well-practised and has mental corruptions, it is not reached by forceful suppression and restraint because it has not been attained by suppressing opposing states and warding off mental defilements through exertion, with effort, with a striving mind. Because of having attained the expansion of mindfulness when entering that concentration or emerging from it, one enters mindfully and emerges mindfully. Or one enters mindfully and emerges mindfully according to the predetermined time limit. Therefore, whatever knowledge arises here individually, not relying on others, for one who reviews thus: "This concentration is pleasant in the present and has pleasant results in the future" - that is one factor. The same method applies in the remaining ones too. Thus, by these five reviewing knowledges, this concentration is called "right concentration with fivefold knowledge."

In this section, in the term "leading to distinction," the path is spoken of. In the term "to be realised," the fruition. The remainder is just as before.

Commentary on Six Phenomena

356. In the sets of six, everything is of clear meaning. But here, in the term "difficult to understand," the path is spoken of. The remainder is similar to the preceding.

Commentary on Seven Phenomena

357. "Well seen with right wisdom" means they are well seen by cause, by method, by insight knowledge. "Sensual pleasures" means objective sensual pleasures and defilement sensual pleasures; both are well seen as like a pit of burning charcoal in

the sense of being accompanied by fever. "Slanting towards seclusion" means slanting towards Nibbāna. "Sloping towards" and "inclining towards" are synonyms for that very "slanting towards." "Has become completely free" means has become freed. Free from craving - this is the meaning. From what? From all phenomena conducive to mental corruptions, that is, from phenomena of the three planes of existence - this is the meaning. Here, under the term "to be developed," the path is spoken of. The remainder is just as before.

Commentary on Eight Phenomena

358. "Of wisdom fundamental to the holy life" means the wisdom of young serenity and insight meditation in the preliminary stage, which is the beginning of the holy life of the path included in the threefold training. Or the wisdom of right view, which is the beginning of the eightfold path. "Strong" means powerful. "Shame and moral fear" means shame and moral fear. "Affection" means affection based on the household life. "Respect" means the state of a mind of veneration. For indeed, when one dwells in dependence on one who is venerable and worthy of respect, mental defilements do not arise, and one receives exhortation and instruction. Therefore, dwelling in dependence on that is a condition for the attainment of wisdom.

Regarding the inopportune moments, since ghosts go to the marriage arrangements of the titans from the bride's side and go to the marriage arrangements from the groom's side, therefore it should be understood that the class of titans is included within the sphere of ghosts itself.

"Of one of few wishes" - here there are four types of few wishes: few wishes regarding requisites, few wishes regarding achievement, few wishes regarding the Scriptures, and few wishes regarding ascetic practices. Therein, one of few wishes regarding requisites, when much is being given, takes little; when little is being given, takes even less or does not take at all; he is not one who takes everything without remainder. One of few wishes regarding achievement, like the Elder Majjhantika, does not allow others to know of his own achievement. One of few wishes regarding the Scriptures, even though being a master of the three Canons, does not wish to make known his state of being very learned, like the Elder Sāketatissa. One of few wishes regarding ascetic practices does not allow others to know of his observance of ascetic practices, like the senior elder among the two brother elders. The story has been told in the Visuddhimagga. "This Teaching" means thus, through the concealment of existing virtues and through moderation in the acceptance of requisites, for a person of few wishes, this nine-fold supramundane Teaching succeeds, not for one of many wishes. Thus it should be construed everywhere.

"Of one who is content" means of one who is content with the four requisites through three kinds of contentment. "Of one who is secluded" means of one who is secluded through seclusion of the body, seclusion of the mind, and seclusion from clinging. Therein, seclusion of the body means solitude by way of the eight grounds for arousing energy, having dispelled the company of groups. But since the task is not accomplished by mere solitude alone, having performed the preliminary work on a circular meditation object, one produces the eight meditative attainments; this is called seclusion of the mind. Since the task is not accomplished by mere meditative attainment alone, having made the meditative absorption the foundation, having

contemplated activities, one attains arahantship together with the analytical knowledges; this is called seclusion from clinging. Therefore the Blessed One said - "Seclusion of the body is for those whose bodies are in seclusion, who delight in renunciation. Seclusion of the mind is for those with pure minds, who have attained the highest cleansing. Seclusion from clinging is for persons free from clinging, who have gone beyond activities."

"Of one who delights in company" means of one who is devoted to the company of groups and the association of mental defilements. "Of one with aroused energy" means of one with aroused energy by way of bodily and mental energy. "Of one with established mindfulness" means of one with established mindfulness by way of the four establishments of mindfulness. "Of one who is concentrated" means of one with a fully focused mind. "Of one who is wise" means of one wise with the wisdom that actions are one's own property. "Of one without obsession" means of one free from the obsession of conceit, craving, and wrong view.

Here, under the term "to be developed," the path is spoken of. The remainder is just as before.

Commentary on Nine Phenomena

359. "Purification of morality" means the fourfold purification morality that is able to cause one to reach purification. "Factor for striving for purification" means a factor of striving for the state of purification. "Purification of mind" means the eight well-practised meditative attainments that are the proximate cause for insight. "Purification of view" means the seeing of mentality-materiality together with its conditions. "Purification by overcoming uncertainty" means knowledge of the mode of dependent conditions. For one who sees that phenomena proceed by way of conditions alone even across the three periods of time, uncertainty is overcome. "Purification by knowledge and vision of what is the path and what is not the path" means knowledge regarding the path and the non-path thus: light and so on are not the path; the knowledge of rise and fall that has entered upon the process is the path. "Purification by knowledge and vision of the practice" means in the Rathavinīta Sutta, insight meditation leading to emergence was spoken of; here, young insight. "Purification by knowledge and vision" means in the Rathavinīta Sutta, the path was spoken of; here, insight meditation leading to emergence. But these seven purifications have been spoken of in detail in the Visuddhimagga. "Wisdom" means the wisdom of the fruition of arahantship. "Liberation" too is just the liberation of the fruition of arahantship.

"Dependent on diversity of elements, diversity of contact arises" means dependent on the diversity of elements beginning with the eye and so on, diversity beginning with eye-contact and so on arises - this is the meaning. "Dependent on diversity of contact" means dependent on the diversity beginning with eye-contact and so on. "Diversity of feeling" means the diversity of feeling beginning with that born of eye-contact and so on. "Dependent on diversity of perception" means dependent on the diversity beginning with perception of sensuality and so on. "Diversity of thought" means the diversity beginning with thought of sensuality and so on. "Dependent on diversity of thought, diversity of desire arises" means due to the diversity of thought, diversity of desire arises thus: desire for material form, desire for sound. "Diversity of

fever" means due to the diversity of desire, diversity of fever arises thus: fever regarding material form, fever regarding sound. "Diversity of quest" means due to the diversity of fever, diversity beginning with quest for material form and so on arises. "Diversity of gain" means due to the diversity of quest, diversity beginning with acquisition of material form and so on arises.

Among the perceptions, "perception of death" means perception in the knowledge of the observation of death. "Perception of repulsiveness in food" means perception arisen in one who is examining food. "Perception of discontent with the whole world" means perception arisen in one who is wearied of the entire round of rebirths. The remainder has been spoken of below itself. Here, in the section on phenomena of great service, the path is spoken of. The remainder is just as before.

Commentary on Ten Phenomena

360. "Bases for wearing away" means causes for wearing away. "Wrong view has been worn away" - this has already been worn away, abandoned even by insight below. Why then is it taken up again? Because it has not been utterly cut off. For although worn away by insight, it is not utterly cut off; but the path, having arisen, utterly cuts it off and does not allow it to emerge again. Therefore it is taken up again. Thus the method should be applied in all terms.

And here, with right view as condition, sixty-four mental states go to fulfilment through development. Which sixty-four? At the moment of the path of stream-entry, one fulfils the faith faculty in the meaning of decision, fulfils the energy faculty in the meaning of exertion, fulfils the mindfulness faculty in the meaning of remembrance, fulfils the concentration faculty in the meaning of non-distraction, fulfils the wisdom faculty in the meaning of seeing, the mind faculty in the meaning of cognition, the pleasure faculty in the meaning of delight, fulfils the life faculty in the meaning of authority over the continuity of occurrence, etc. At the moment of the fruition of arahantship, the faith faculty in the meaning of decision, fulfils the life faculty in the meaning of authority over the continuity of occurrence - thus in the four paths and in the four fruitions, being eight each, sixty-four mental states go to fulfilment. Here, in the term "to be directly known," the path is spoken of. The remainder is just as before.

Standing here, the questions should be connected together. In the set of tens, a hundred questions were spoken. In the set of ones and the set of nines, a hundred; in the set of twos and the set of eights, a hundred; in the set of threes and the set of sevens, a hundred; in the set of fours and the set of sixes, a hundred; in the set of fives, fifty - thus five and a half hundreds of questions have been spoken.

"This the Venerable Sāriputta said. Those monks, delighted, rejoiced in what the Venerable Sāriputta had said" - saying "Good! Good!" and delighting, they accepted it with bowed heads. And with that gladness, attending to this very discourse, all five hundred of those monks, together with the analytical knowledges, became established in the highest fruit, arahantship.

In the Sumaṅgalavilāsinī, the Commentary on the Dīgha Nikāya,

the explanation of the Discourse Enumerating Categories up to Ten is finished.

And completed is the commentary on the Pāthika Chapter.

The Commentary on the Pāthika Chapter is finished.

Concluding Discussion

And to this extent -

Requested by the one of firm qualities, the dweller in the Sumaṅgala residential cell;
By the senior monk of the Dāṭṭhānāga community, one following the lineage of the elders.

The commentary on the excellent Dīgha Collection, which illuminates the multitude of virtues of the One of Ten Powers;
Which I began, named Sumaṅgalavilāsinī by name.

For that was completed having taken the essence of the Great Commentary;
This, in recitation sections, of the Pāḷi measuring eighty-one.

The Visuddhimagga too, of about fifty-nine recitation sections;
Since it was composed for the purpose of elucidating the meaning of the scriptures.

Therefore, together with that, this commentary, by the count of recitation sections;
Well measured and defined, amounts to one hundred and forty.

The whole measure of one hundred and forty recitation sections is thus;
Elucidating the doctrine of those dwelling in the Great Monastery.

By me composing this, having taken the essence of the original commentary;
Whatever merit has been accumulated by that, may the whole world be happy.

This commentary on the Dīgha Nikāya named Sumaṅgalavilāsinī was composed by the elder whose name was received from his teachers as Buddhaghosa, one of vast and pure intelligence, who became an ornament to the lineage of the elder monks dwelling in the Great Monastery - those lamps of the elder lineage whose understanding was firmly established in the super-human achievement adorned with qualities of various kinds such as the six higher knowledges and so forth, attended by the analytical knowledges - one adorned with supremely pure faith, intelligence and energy, endowed with the arising of qualities such as morality, good conduct, rectitude, gentleness and so on, capable of plunging into the depths of his own doctrine and other doctrines, possessed of lucidity of wisdom, one of unobstructed knowledge and power in the Teacher's instruction comprising the Scriptures of the Triple Canon together with the commentaries, a great grammarian, endowed with the charm of sweet and noble speech flowing pleasantly from the achievement of composition, one who spoke what is fitting and liberated, the foremost among debaters, a great poet -

May it remain so long in the world, for those who seek to cross over the world;
Showing to sons of good family the method for purification of view.

As long as even the name "Buddha" of such a one of pure mind;
The foremost of the world, the great sage, continues in the world.

The Sumaṅgalavilāsinī by name,

the Commentary on the Dīgha Nikāya, is finished.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

PDF Creation Date: 16 August 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 1. The Collection of the Long Discourses - Commentaries. 3. Commentary on the Chapter on Pāthika. 11. Commentary on the Discourse Enumerating Categories up to Ten 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](https://paliverse.org)