

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)

01. Commentary on the Book of the Ones (01. Ekakanipāta-
aṭṭhakathā)

19. Commentary on the Chapter on Mindfulness Directed to the
Body (19. Kāyagatāsativaggavaṇṇanā)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

01. Commentary on the Book of the Ones

19. Explanation of the Chapter on Mindfulness Directed to the Body

563. "Pervaded with the mind" - here there is a twofold pervading: water-pervading and divine eye-pervading. Therein, having attained the water kasiṇa, pervading with water is called water-pervading. Even when the great ocean is thus pervaded, all rivulets that flow to the ocean are included within it. But extending the light and seeing the entire ocean with the divine eye is called divine eye-pervading. Even when the great ocean is thus pervaded, all rivulets that flow to the great ocean are included within it. "Are included within him" means they are gone within through that monk's meditation. "Conducive to true knowledge" - here, they are conducive to true knowledge because they associate with true knowledge by way of association; they operate in the portion of true knowledge, in the share of true knowledge - thus too they are conducive to true knowledge. Therein, insight knowledge, mind-made supernormal power, and the six direct knowledges - these are the eight true knowledges. By the former meaning, the mental states associated with them are also conducive to true knowledge. By the latter meaning, among those, whichever single true knowledge is true knowledge, the rest are conducive to true knowledge - thus it should be understood that true knowledge too, and the mental states associated with true knowledge, are indeed conducive to true knowledge.

564. "For great religious emotion" means for the sake of great religious emotion. The same method applies to the two terms above as well. And here, "great religious emotion" means insight, "great benefit" means the four paths, "great freedom from bondage" means the four fruits of asceticism. Or alternatively, "great religious emotion" means the path together with insight, "great benefit" means the four fruits of asceticism, "great freedom from bondage" means Nibbāna. "For mindfulness and full awareness" means for the purpose of mindfulness and knowledge. "For the attainment of knowledge and vision" means for the knowledge of the divine eye. "For pleasant abiding in the present life" means for the purpose of pleasant abiding in this very evident individual existence. "For the realisation of the fruit of true knowledge and liberation" means for the purpose of reviewing the fruit of true knowledge and liberation. And here, "true knowledge" means path wisdom, and "liberation" means the remaining mental states associated with it. Their fruit means the fruition of arahantship; "for the realisation of that" is the meaning.

571. "The body becomes calm" means both the mental body and the material body become calm; disturbance is allayed. "Applied and sustained thought too" - these phenomena are appeased by the second meditative absorption. Here, however, it is said with reference to gross appeasement. "All" means the whole, every one without

remainder - this is the meaning. "Conducive to true knowledge" means belonging to the share of true knowledge; these have already been shown by classifying them below.

574. "Ignorance is abandoned" means the not-knowing that is rooted in the round of rebirths, densely dark, a great darkness in the eight states, is abandoned. "True knowledge arises" means the true knowledge of the path of arahantship arises. "The conceit 'I am' is abandoned" means the ninefold conceit 'I am' is abandoned. "Underlying tendencies" means the seven underlying tendencies. "Mental fetters" means the ten mental fetters.

575. "For the penetration of wisdom" means for the purpose of reaching the penetration of wisdom. "For final nibbāna without clinging" means for the purpose of the realisation of nibbāna without conditions.

576. "There is the penetration of many elements" means there is the penetration of the characteristics of the eighteen elements. "There is the penetration of various elements" means there is the penetration of the characteristics of those very eighteen elements by way of their diversity. "There is analytical knowledge of many elements" - by this, the knowledge of the classification of elements is spoken of. The knowledge of the classification of elements is the wisdom of knowing "When this element is abundant, this is the result." But this knowledge of the classification of elements does not exist for all; it exists all-embracingly only for Buddhas. That was not spoken of altogether by the Perfectly Enlightened One. Why? Because there is no purpose in speaking of it.

584. The sixteen terms beginning with "for the attainment of wisdom" are indeed those explained in detail in the Paṭisambhidāmagga, having laid down the matrix thus: "Associating with good persons, hearing the Good Teaching, wise attention, practice in accordance with the Teaching. These, monks, are the four qualities which, when developed and cultivated, lead to the attainment of wisdom, etc. lead to penetrative wisdom." Thus having laid down the matrix, they were explained in detail. For this was said:

"They lead to the attainment of wisdom" - "What is the attainment of wisdom? The gain, attainment, achievement, success, touching, realisation, and acquisition of the knowledge of the four paths, the knowledge of the four fruits, the knowledge of the four analytical knowledges, the knowledge of the six direct knowledges, the seventy-three knowledges, and the seventy-seven knowledges - 'they lead to the attainment of wisdom' - this is the attainment of wisdom.

"They lead to the increase of wisdom" - "What is the increase of wisdom? The wisdom of the seven trainees and of the virtuous worldling grows; the wisdom of the arahant is the growth of what has been grown - 'they lead to the increase of wisdom' - this is the increase of wisdom.

"They lead to the expansion of wisdom" - "What is the expansion of wisdom? The wisdom of the seven trainees and of the virtuous worldling goes to expansion; the wisdom of the arahant has gone to expansion - 'they lead to the expansion of wisdom' - this is the expansion of wisdom.

"They lead to great wisdom" - "What is great wisdom? One comprehends great

meanings - this is great wisdom; great phenomena - etc. great languages, great discernments, the great aggregate of morality, the great aggregates of concentration, wisdom, liberation, and knowledge and vision of liberation, the great possible and impossible, the great dwelling attainments, the great noble truths, the great establishments of mindfulness, the right strivings, the bases for spiritual power, the great faculties, the great powers, the great factors of enlightenment, the great noble paths, the great fruits of asceticism, the great direct knowledges, one comprehends the great ultimate reality, Nibbāna - this is great wisdom. "They lead to great wisdom" - this is great wisdom.

"They lead to broad wisdom" - "What is broad wisdom? Knowledge proceeds in the various different aggregates - this is broad wisdom. In the various different elements, in the various different sense bases, in the various different dependent originations, in the various different emptinesses and non-obtainings, in the various different meanings, phenomena, languages, and discernments, in the various different aggregates of morality, the aggregates of concentration, wisdom, liberation, and knowledge and vision of liberation, in the various different possible and impossible, in the various different dwelling attainments, in the various different noble truths, in the various different establishments of mindfulness, right strivings, bases for spiritual power, faculties, powers, factors of enlightenment, in the various different noble paths, in the various different fruits of asceticism, in the various different direct knowledges, knowledge proceeds - this is broad wisdom. Having surpassed phenomena common to various worldlings, knowledge proceeds in Nibbāna, the ultimate reality - this is broad wisdom. "They lead to broad wisdom" - this is broad wisdom.

"They lead to extensive wisdom" - "What is extensive wisdom? One comprehends extensive meanings - this is extensive wisdom, etc. One comprehends the extensive ultimate reality, Nibbāna - this is extensive wisdom. "They lead to extensive wisdom" - this is extensive wisdom.

"They lead to profound wisdom" - "What is profound wisdom? Knowledge proceeds regarding the profound aggregates - this is profound wisdom. The elaboration is similar to that of broad wisdom. Knowledge proceeds regarding the profound ultimate reality, Nibbāna - this is profound wisdom. "They lead to profound wisdom" - this is profound wisdom.

"They lead to incomparable wisdom." "What is incomparable wisdom? For whatever person, through defining meaning, analytical knowledge of meaning is attained, realised, touched by wisdom. Through defining phenomena, language, and discernment, analytical knowledge of discernment is attained, realised, touched by wisdom; regarding his meaning and phenomena and language and discernment, no one else is able to surpass him, and he is unsurpassable by others - thus one of incomparable wisdom.

The wisdom of a virtuous worldling is far, distant, very distant from the wisdom of an eighth-path-attainer, not near, not in the vicinity; with reference to the virtuous worldling, the eighth-path-attainer is one of incomparable wisdom. The wisdom of an eighth-path-attainer is far from the wisdom of a stream-enterer, etc. With reference to the eighth-path-attainer, the stream-enterer is one of incomparable wisdom. The

wisdom of a stream-enterer is far from the wisdom of a once-returner. The wisdom of a once-returner is far from the wisdom of a non-returner. The wisdom of a non-returner is far from the wisdom of a Worthy One. The wisdom of a Worthy One is far, distant, very distant from the wisdom of an Individually Enlightened One, not near, not in the vicinity; with reference to the Worthy One, the Individually Enlightened One is one of incomparable wisdom. With reference to the Individually Enlightened One and the world including the gods, the Truth-finder, the Worthy One, the Perfectly Enlightened One is the foremost, one of incomparable wisdom.

Skilled in the varieties of wisdom, of distinguished knowledge, etc. They, having prepared and prepared questions, approach the Truth-finder and ask what is hidden and concealed; those questions are as if spoken and answered by the Blessed One, with reasons indicated, and they become disciples of the Blessed One. Then the Blessed One alone outshines there, that is to say, in wisdom - thus the foremost, one of incomparable wisdom; they lead to incomparable wisdom - this is incomparable wisdom.

"They lead to extensive wisdom." "What is extensive wisdom? One overcomes lust - thus extensive wisdom; one has overcome - thus extensive wisdom. One overcomes hate, delusion, wrath, hostility, contempt, insolence, envy, stinginess, deceit, fraudulence, obstinacy, rivalry, conceit, arrogance, vanity, negligence, all mental defilements, all misconducts, all volitional activities, all actions leading to existence - thus extensive wisdom; one has overcome - thus extensive wisdom. Lust is an enemy; the wisdom that crushes that enemy - thus extensive wisdom; hate, delusion, etc. All actions leading to existence are an enemy; the wisdom that crushes that enemy - thus extensive wisdom. "Bhūri" is called the earth; being endowed with that wisdom like the earth, widespread and extensive - thus one of extensive wisdom. Furthermore, this is a designation for wisdom - understanding, intelligence, guidance; they lead to extensive wisdom - this is extensive wisdom.

"They lead to abundance of wisdom." "What is abundance of wisdom? Here a certain one holds wisdom as weighty, has wisdom as his temperament, has wisdom as his resort, is inclined to wisdom, has wisdom as his flag, has wisdom as his banner, has wisdom as his authority, is abundant in investigation, abundant in thorough investigation, abundant in looking, abundant in examining, having the nature of examining, one who dwells with clear objects, of that temperament, bent thereon, having that abundantly, slanting towards that, sloping towards that, inclining towards that, intent upon that, having that as authority; just as one who holds a group as weighty is called one living in abundance of groups, one who holds robes as weighty, one who holds bowls as weighty, one who holds lodgings as weighty is called one living in abundance of lodgings; just so here a certain one holds wisdom as weighty, has wisdom as his temperament, etc. Having that as authority; they lead to abundance of wisdom - this is abundance of wisdom.

"They lead to swift wisdom." "What is swift wisdom? One very quickly fulfils the moral practices - this is swift wisdom. One very quickly fulfils restraint of the faculties, moderation in eating, pursuit of wakefulness, the aggregate of morality, the aggregate of concentration, wisdom, liberation, and knowledge and vision of liberation - this is swift wisdom. One very quickly penetrates the possible and the impossible. One fulfils the abidings and attainments. One penetrates the noble truths.

One develops the establishments of mindfulness. One develops the right strivings, the bases for spiritual power, the faculties, the powers, the factors of enlightenment, the noble path - this is swift wisdom. One very quickly realises the fruits of asceticism - this is swift wisdom. One very quickly penetrates the direct knowledges - this is swift wisdom. One very quickly realises Nibbāna, the ultimate reality - this is swift wisdom; they lead to swift wisdom - this is swift wisdom.

"Leads to quick wisdom." "What is quick wisdom? One quickly fulfils the moral practices - this is quick wisdom. Etc. Leads to quick wisdom - this is quick wisdom.

"Leads to joyful wisdom." "What is joyful wisdom? Here a certain one, abundant in inspiration, abundant in contentment, abundant in mirth, abundant in gladness, fulfils the moral practices - this is joyful wisdom. Etc. realises Nibbāna, the ultimate reality - this is joyful wisdom. Leads to joyful wisdom - this is joyful wisdom.

"Leads to speedy wisdom." "What is swift wisdom? Whatever materiality, past, future, or present, whatever feeling, whatever perception, whatever activities, whatever consciousness, past, future, or present, internal or external, gross or subtle, inferior or superior, whether far or near, all consciousness quickly hastens as impermanent - this is speedy wisdom; as suffering, as non-self, quickly hastens - this is speedy wisdom. The eye... etc. ageing and death, past, future, or present, quickly hastens as impermanent, as suffering, as non-self - this is swift wisdom. Materiality, past, future, or present, is impermanent in the meaning of destruction, suffering in the meaning of fear, non-self in the meaning of being coreless - having weighed, having determined, having made clear, having made manifest, quickly hastens to Nibbāna, the cessation of materiality - this is speedy wisdom. Etc. Quickly hastens to Nibbāna, the cessation of ageing and death - this is speedy wisdom. Matter... etc. Ageing and death, past, future, or present, is subject to destruction, having the nature of falling, subject to fading away, having the nature of cessation - having weighed, having determined, having made clear, having made manifest, quickly hastens to Nibbāna, the cessation of ageing and death - this is speedy wisdom. Leads to speedy wisdom - this is speedy wisdom.

"Leads to sharp wisdom." "What is sharp wisdom? One quickly cuts off mental defilements - this is sharp wisdom. An arisen sensual thought, a thought of anger, a thought of violence, whatever evil unwholesome mental states have arisen, one does not accept them, abandons them, dispels them, puts an end to them, brings them to obliteration - this is sharp wisdom. Arisen lust, hate, delusion... etc. all actions leading to existence - one does not accept them, abandons them, dispels them, puts an end to them, brings them to obliteration - this is sharp wisdom. In one sitting, the four noble paths, the four fruits of asceticism, the four analytical knowledges, and the six higher knowledges are attained, realised, touched by wisdom - this is sharp wisdom. Leads to sharp wisdom - this is sharp wisdom.

"Leads to penetrative wisdom." "What is penetrative wisdom? Here a certain one is full of agitation regarding all activities, full of fright, full of dissatisfaction, full of discontent, full of non-delight, turned outward, one does not delight in all activities; one pierces and breaks through the mass of greed never before pierced, never before broken through - this is penetrative wisdom; the mass of hate never before pierced,

never before broken through, the mass of delusion, wrath, hostility... etc. All actions leading to existence - one pierces and breaks through - this is penetrative wisdom. Leads to penetrative wisdom - this is penetrative wisdom.

Thus the meaning here should be understood according to the method stated in the Paṭisambhidāmagga. For there it is only in the plural, while here it is in the singular - this alone is the distinction. The remainder is just the same. And these sixteen great wisdoms are spoken of as a mixture of mundane and supramundane only.

Explanation of the Chapter on Mindfulness Directed to the Body.



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. 01. Commentary on the Book of the Ones. 19. Commentary on the Chapter on Mindfulness Directed to the Body 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