

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)

2. The Chapter on Recollection (2. Anussativaggo)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

11. Commentary on the Book of the Elevens

2. The Chapter on Recollection

1-2. Commentary on the Two Mahānāma Discourses

11-12. In the first of the second, "who dwell with various abidings" - for laypeople there is no one constant abiding, therefore he asks: for us who dwell without a constant abiding, with which abiding, with which constant abiding should we dwell? "One who fulfils" means one who accomplishes, one who completes. "Who has attained the stream of the Teaching, develops recollection of the Buddha" means having attained the stream of the Teaching, one develops recollection of the Buddha. In the second, "having recovered from illness" means having been ill and then having recovered.

3. Commentary on the Nandiya Discourse

13. In the third, "good friend" means a good friend. Thus here, recollection of the Community is spoken of by way of good friends. "Who feed on edible food" means of the sensual-sphere gods. "Perpetually liberated" means one who has eliminated the mental corruptions, liberated through perpetual liberation.

4. Commentary on the Subhūti Discourse

14. In the fourth, "What is this monk's name, Subhūti?" - even though he knew, the Teacher asks for the purpose of bringing up a discussion. "The son of the lay follower Sudatta" - he said this with reference to Anāthapiṇḍika. For the son of Anāthapiṇḍika had gone forth in the presence of his own father's younger brother, and then the Elder Subhūti, having taken him, went to the Teacher's presence. "In the characteristics of one with faith" means in the characteristics, the distinguishing marks, of persons with faith.

5. Explanation of the Discourse on Friendliness

15. In the fifth, "one sleeps pleasantly" means just as the remaining people sleep painfully, tossing about and snoring, not sleeping in that way, one sleeps pleasantly. Even while falling into sleep, one is as if having attained a meditative attainment. "One wakes up pleasantly" means just as others wake up painfully, moaning, yawning, and tossing about, not waking up in that way, one wakes up pleasantly, without disturbance, like a lotus opening. "One does not see evil dreams" means even when seeing dreams, one sees only auspicious dreams; one is as if paying homage to a shrine, as if making an offering, and as if listening to the Teaching. But just as others see themselves as if surrounded by thieves, as if troubled by fierce beasts, and as if falling into a precipice, one does not see such evil dreams.

"One is dear to human beings" means one is dear and agreeable to human beings, like a pearl necklace worn on the chest, like a garland adorning the head. "One is dear to non-human beings" means just as to human beings, so too one is dear to non-human beings, like the Elder Visākha. The story has been explained in detail in the description of the friendliness meditation subject in the Visuddhimagga. "Deities protect one" means deities protect one as parents protect a child. "Neither fire nor poison nor weapon affects one" means fire, as in the case of the female lay follower Uttarā, or poison, as in the case of the Elder Cūlasīva the Saṃyutta reciter, or a weapon, as in the case of the novice Saṅkicca, does not affect, does not enter the body of one who dwells in friendliness; it does not destroy his body - thus it is said. They also tell the story of the cow here. A certain cow, it is said, stood releasing a stream of milk for her calf. A certain hunter, thinking "I shall shoot it," having turned it round with his hand, released a long-shafted spear. It, having struck her body, went spinning like a palm leaf, not through the power of access concentration, nor through the power of absorption, but solely through the strength of her mind directed towards her calf. Thus mighty is friendliness.

"The mind quickly becomes concentrated" means the mind of one who dwells in friendliness becomes concentrated very quickly; there is no hesitation for him. "One's complexion becomes bright" means his face is of bright colour, like a palm fruit released from its stalk. "One dies undeluded" means for one who dwells in friendliness there is no death in confusion; one dies undeluded, as if falling into sleep. "If not penetrating further" means being unable to attain arahantship further beyond the attainment of friendliness, having passed away from here, one is reborn in the Brahma world, as if awakened from sleep.

6. Commentary on the Aṭṭhakanāgara Sutta

16. In the sixth, "Dasama" means he is counted in the tenth place by way of birth and clan as well as by the reckoning of families that have attained substance; therefore the name "Dasama" came to be for him. "Of Aṭṭhakanāgara" means a dweller in the town of Aṭṭhaka. "Kukkuṭa's park" means in the park built by the millionaire Kukkuṭa.

"By that Blessed One... etc. rightly proclaimed" - here this is the meaning in brief: That Blessed One who, having fulfilled the thirty perfections and having destroyed all mental defilements, fully awakened to the unsurpassed perfect enlightenment - by that Blessed One who knows the inclinations and underlying tendencies of those various beings, who sees all phenomena that should be known as if an emblic myrobalan placed on the palm of the hand; furthermore, knowing by means of the recollection of past lives and so on, seeing with the divine eye; or knowing by means of the three true knowledges or the six direct knowledges, seeing with the all-seeing eye that is unobstructed everywhere; knowing by means of wisdom capable of knowing all phenomena, seeing with the exceedingly pure physical eye even material forms of all beings that have gone beyond the domain of the eye, that have gone through walls and so on; knowing by means of the wisdom of penetration that accomplishes one's own welfare and has concentration as its proximate cause, seeing by means of the wisdom of teaching that accomplishes the welfare of others and has compassion as its proximate cause; or knowing the things that are obstructions, seeing the states leading to liberation; as the Worthy One, because of having destroyed the enemies; as the Perfectly Enlightened One, because of having perfectly

and by himself awakened to all phenomena - thus, by one praised in four ways by means of the four grounds of self-confidence, "is there indeed one teaching declared?"

"Conditioned" means done, produced. "Fashioned by volition" means intended, designed. "He, steady in that" means he is steady in that mental state of serenity and insight meditation. "By lust for mental states, by delight in mental states" - by both these terms, desire and lust regarding serenity and insight meditation is stated. For one who is able to utterly consume desire and lust regarding serenity and insight meditation is a Worthy One; one who is unable is a non-returner. He, because of the non-abandonment of desire and lust regarding serenity and insight meditation, is reborn in the Pure Abodes through the volition of the fourth meditative absorption. This is the commentary agreed upon by the teachers.

But a sophist says - "From the statement 'by that very lust for mental states,' he is reborn in the Pure Abodes through the unwholesome." He should be told: "Bring a discourse." Certainly, not seeing another, he will bring this very one. Thereupon he should be told: "But is this discourse of explicit meaning, or of meaning to be inferred?" Certainly he will say it is of explicit meaning. Thereupon he should be told - this being so, one desiring the fruition of non-returning would have to produce desire and lust regarding serenity and insight meditation, and when desire and lust have been produced, the fruition of non-returning would have been attained - do not, thinking "I have obtained a discourse," say whatever this or that. For one who speaks on a question should have learnt near a teacher and, having penetrated the meaning and the flavour, should speak. For indeed there is no conception through the unwholesome in heaven, or through the wholesome in a realm of misery. And this was said by the Blessed One -

"Not by action born of greed, by action born of hate, by action born of delusion, monks, are gods discerned, are human beings discerned, or whatever other fortunate destinations there are. Rather, monks, by action born of greed, by action born of hate, by action born of delusion, hell is discerned, the animal realm is discerned, the sphere of ghosts is discerned, or whatever other unfortunate realms there are."

Thus he should be convinced. If he understands, let him understand. If he does not understand, he should be dismissed thus: "Go, right early enter the monastery and drink rice gruel."

"This, householder, is one teaching declared" - because when asked about one teaching, "this too is one teaching declared, this too is one teaching declared," thus by virtue of being spoken in response to the question, even eleven teachings became called one teaching. Or, in the meaning of being the cause for the arising of the Deathless, it is proper to say that all of them too are one teaching.

"Seeking a treasure opening" means seeking a treasure. "At once" means by a single undertaking only. But how is there achievement of eleven treasures by a single undertaking? Here a certain person goes about seeking a livelihood in the forest. A certain person doing good, having seen him, asks "What are you doing, my dear?" He said "I am seeking a livelihood." The other said "If so, my dear, come, roll away this

stone." He, having rolled it away, sees eleven pots either standing one on top of another or standing belly to belly. Thus by a single undertaking there is achievement of eleven.

"Will seek a teacher's fee" means the heterodox followers indeed learn a craft in the presence of one, and they give wealth to him, having brought it out from their house, either before or after or in between the learning of the craft. Those who have nothing in their house seek from their relatives and associates. Those who do not have even that seek from their associates. Not obtaining it thus, they even go about for almsfood and give it. With reference to that, this was said.

"Why should I not" means outsiders even in a Dispensation not leading to liberation seek wealth for one who gives merely a craft; but I, in such a Dispensation leading to liberation, why should I not make an offering to a teacher who teaches the elevenfold practice for the arising of the Deathless - I shall indeed make it, he says. "Clothed individually with a suit of garments" means the meaning is he gave one suit of garments to each and every monk. But here the conventional expression is of such a form; therefore "clothed" was said. "A monastery worth five hundred" means the meaning is he had a leaf-hut worth five hundred built.

7. Commentary on the Cowherd Discourse

17. In the seventh, there are three kinds of exposition: the single-stemmed, the four-sided, and the seated-cycle. Therein, having stated the canonical text and explaining the meaning of each term is called the single-stemmed. Having shown the unwise cowherd, having shown the unwise monk, having shown the wise cowherd, having shown the wise monk - thus combining a set of four and expounding is called the four-sided. Having shown the unwise cowherd and going to the conclusion, having shown the unwise monk and going to the conclusion, having shown the wise cowherd and going to the conclusion, having shown the wise monk and going to the conclusion - this is called the seated-cycle. This is here the habitual practice of all teachers.

"With eleven, monks, factors" means with eleven portions of non-virtuous qualities. "A herd of cattle" means a group of cattle. "To look after" means having taken charge of, to go about with. "To make it prosper" means to bring about increase. "Here" means in this world. "Does not know form" means he does not know form either by counting or by colour. "Does not know by counting" means he does not know the number of his own cattle, whether a hundred or a thousand. When cows have been stolen or have run away, he does not count the herd and, thinking "Today this many are not seen," search by going about through two or three neighbouring villages or the forest. Even when his own herd has entered among the cows of others, he does not count the herd and, striking with a stick thinking "These so many cows are not ours," drive them out. His lost cows remain just lost. He goes about having taken others' cows. The owners of the cattle, having seen him, having threatened him saying "This one has been milking our milch cow for so long a time," take their own cows and go. His herd of cattle also declines, and he is also excluded from the enjoyment of the five dairy products. "Does not know by colour" means he does not know "so many cows are white, so many are red, so many are black, so many are fair, so many are spotted, so many are dark." When cows have been stolen or have run away, etc. he is also excluded from the enjoyment of the five dairy products.

"Is not skilled in characteristics" means he does not know the characteristics of various kinds such as bow, spear, and trident marks made on the bodies of the cows. When cows have been stolen or have run away, "Today the cows with such and such a mark and such and such a mark are not seen," etc. he is also excluded from the enjoyment of the five dairy products.

"Does not remove fly eggs" means on the cattle, at places struck by stumps, thorns, and so on, there is a wound. There, blue flies lay eggs; those are called fly eggs. Those should be removed with a stick and medicine should be applied, but a foolish cowherd does not do so. Therefore it was said - "he does not remove fly eggs." His cattle's wounds grow, become deep, insects enter the belly, and the cattle, overcome by sickness, are unable either to eat grass as much as they wish or to drink water. Therein, the milk of the cows dries up, the speed of the bulls diminishes, and there is danger to the life of both. Thus his herd of cattle also declines, etc. and he is also excluded from the five dairy products.

"Does not dress wounds" means a wound that has arisen in the manner already stated for cattle should be dressed by applying medicine and binding it with bark strips or fibre strips to conceal it. A foolish cowherd does not do that. Then from the wounds of his cattle juices ooze forth, they rub against one another. Thereby wounds arise in others too. Thus the cattle, overpowered by sickness, are indeed not able to eat grass as much as they like, etc. he is an outsider.

"Does not make smoke" means during the rainy season, at the time when gadflies, mosquitoes, and so on are abundant, when the herd of cattle has entered the cattle pen, smoke should be made here and there. An unwise cowherd does not do that; the herd of cattle, troubled the whole night by gadflies and so on, not obtaining sleep, on the following day lies down and sleeps here and there in the forest at the roots of trees and so on. They are indeed not able to eat grass as much as they like, etc. he is an outsider.

"Does not know the ford" means he does not know whether a ford is even or uneven, full of ferocious creatures or free from ferocious creatures. He leads the cows down by an unsuitable way. At an uneven ford, the feet of those treading upon stones and so on are broken. Having descended into a deep ford full of ferocious creatures, crocodiles and so on seize the cattle; they come to the point where it must be said "Today this many cattle are lost, today this many." Thus his herd of cattle also declines, etc. and he is also excluded from the five dairy products.

"Does not know what has been drunk" means he does not know what has been drunk and what has not been drunk. For by a cowherd it should be known what has been drunk and what has not been drunk thus: "This cow has drunk, this one has not drunk, this one obtained a place at the watering ford, this one did not obtain one." But this one, having guarded the herd of cattle in the forest during the daytime, thinking "I shall give them water to drink," goes plunging into a river or a lake. There the great bulls and the lesser bulls and the strong cows, having struck the weak and old cattle with horns or ribs, having made a place for themselves, having entered the water up to thigh-depth, drink as they please. The rest, not obtaining a place, standing on the bank, drink water mixed with mud, or they remain unwatered. Then that cowherd, having struck them on the back, drives them back into the forest. There the

unwatered cows, drying up with thirst, are unable to eat grass as much as they like. There the milk of the cows dries up. The speed of the oxen diminishes, etc. he is an outsider.

"Does not know the path" means he does not know "this path is even and secure, this one is uneven, dangerous, and perilous." He, having avoided the even and secure path, leads the herd of cattle along the other path. There the cattle, overpowered by the scent of lions, tigers, and so on, and by the danger of thieves, comparable to startled deer, stand with necks raised; they indeed do not eat grass as much as they like, they do not drink water. There the milk of the cows dries up, etc. he is an outsider.

"Is not skilled in pastures" means a cowherd should be skilled in pastures; the five-day rotation or the seven-day rotation should be known. Having pastured the herd of cattle in one direction, on the following day they should not be pastured there. For a place frequented by a large herd of cattle becomes clean like the surface of a drum, devoid of grass, and the water too becomes stirred up. Therefore it is proper to pasture there again on the fifth or seventh day. For by that much the grass too grows again and the water too becomes clear; but this one does not know this five-day rotation or seven-day rotation; day after day he guards in the very same guarding place. Then his herd of cattle does not obtain green grass; eating dry grass, it drinks water mixed with mud. There the milk of the cows dries up, etc. he is an outsider.

"And is one who milks dry" means a wise cowherd, until the flesh and blood of the calf becomes established, should be one who milks with a remainder, leaving one or two teats. This one milks without leaving anything for the calf. The milk-sucking calf, drying up with thirst for milk, being unable to become established, trembling, having fallen before its mother, dies. The mother, having seen her little one, through sorrow for her offspring, thinking "My little one does not even obtain its own mother's milk to drink," is unable to eat grass as much as she likes or to drink water; the milk in the teats is cut off. Thus his herd of cattle also declines, etc. and he is also excluded from the five dairy products.

"They perform the father's role for the cattle" - thus they are "fathers of the herd." "They lead the cattle, taking them wherever they please" - thus they are "leaders of the herd." "Does not honour them with extra veneration" means a wise cowherd honours such bulls with extra veneration, gives them superior cattle-food, decorates them with five-finger scented marks, adorns them with garlands, places gold and silver sheaths on their horns, and at night, having lit a lamp, makes them lie down underneath a cloth canopy. But this one does not make even a single act of honour towards them. The bulls, not receiving extra veneration, do not protect the herd of cattle and do not ward off dangers. Thus his herd of cattle also declines, etc. and he is also excluded from the five dairy products.

"Here" means in this Dispensation. "Does not know form" means he does not know in two ways the materiality stated thus as "the four primary elements and the derived materiality of the four primary elements" - either by counting or by origination. "Does not know by counting" means - he does not know the twenty-five portions of materiality that have come in the Pāḷi thus: "the eye sense base, the ear sense base, the nose sense base, the tongue-body-visible form-sound-odour-flavour-touch sense

base, the femininity faculty, the masculinity faculty, the life faculty, bodily intimation, verbal intimation, the space element, the liquid element, lightness of materiality, malleability, wieldiness, production, continuity, decay, impermanence of materiality, edible food." Just as that cowherd does not know the form of the cattle by counting, this monk is similar to that. He, not knowing materiality by counting, is unable to comprehend materiality, define the immaterial, comprehend materiality and immateriality, observe the conditions, apply the characteristics, and bring the meditation subject to its culmination. Just as that cowherd's herd of cattle does not grow, thus he does not grow in this Dispensation by morality, concentration, insight, path, fruition, and Nibbāna. And just as that cowherd is excluded from the five dairy products, just so this one is excluded from the five aggregates of the Teaching - the aggregate of morality of one beyond training, the aggregate of concentration of one beyond training, the aggregates of wisdom, liberation, and knowledge and vision of liberation.

"Does not know by origination" means - he does not know: "This much materiality has one origination, this much has two originations, this much has three originations, this much has four originations, this much does not originate from any source." Just as that cowherd does not know the form of the cattle by colour, this monk is similar to that. He, not knowing materiality by origination, having comprehended materiality, etc. he is an outsider.

"Is not skilled in characteristics" means he does not know that the wholesome and unwholesome action stated thus - "the fool is characterised by action, the wise one is characterised by action" - is the characteristic of the wise and the foolish. He, thus not knowing, having avoided the foolish, does not associate with the wise. Not associating with the wise having avoided the foolish, he does not know what is allowable and not allowable, wholesome and unwholesome, blameworthy and blameless, heavy and light, curable and incurable, what has a reason and what has no reason. Not knowing that, he is unable to take up a meditation subject and develop it. Just as that cowherd's herd of cattle does not grow, thus he does not grow in this Dispensation by the aforesaid morality and so on. And like the cowherd with the five dairy products, he is an outsider to the five aggregates of the Teaching.

"Does not remove fly eggs" means he does not dispel sensual thoughts and the like when it is stated thus "an arisen sensual thought." He, not having removed this unwholesome thought as a fly egg, having become subject to applied thought, going about, is unable to take up a meditation subject and develop it. He, just as that cowherd's, etc. he is an outsider.

"Does not dress wounds" means grasping the sign in all objects by the method beginning with "having seen a form with the eye, he is one who grasps at signs," just as that cowherd does not dress wounds, thus he does not accomplish restraint. He, going about with doors open, is unable to take up a meditation subject and develop it, etc. he is an outsider.

"Does not make smoke" means just as that cowherd does not make smoke, he does not make the smoke of expounding the Teaching; he does not give a talk on the Teaching, or melodic recital, or a talk to one sitting nearby, or thanksgiving; because of that, people do not know him as "very learned and virtuous." They, not knowing his

virtue and fault, do not support him with the four requisites. He, being troubled by requisites, is unable to rehearse the word of the Buddha, to fulfil duties and counter-duties, to take up a meditation subject and develop it, etc. he is an outsider.

"Does not know the ford" means he does not approach very learned monks who are fords. Not approaching, "Venerable sir, how should this phrase be construed? What is the meaning of this statement? What does the Pāḷi say in this passage? What does the meaning indicate in this passage?" - thus he does not question, does not inquire; the meaning is: he does not cause them to make it known. For him, since he does not thus inquire, they do not open up what is not opened up, they do not show by analysing, they do not make clear what is not made clear, they do not make obvious what is not obvious. "Regarding the various phenomena that are grounds for doubt" means among the various kinds of uncertainty, they do not dispel even a single doubt. For doubts themselves are called phenomena that are grounds for doubt. The meaning is: therein they do not remove even a single doubt. He, thus not having approached the ford of the very learned, with doubt, is unable to take up a meditation subject and develop it. Or just as that cowherd does not know the ford, so too this monk does not know the ford of the Teaching. Not knowing, he asks questions outside the domain - having approached an Abhidhamma specialist, he asks about what is allowable and not allowable; having approached an expert in monastic discipline, he asks about the distinction between materiality and immateriality. They, being asked outside their domain, are unable to explain. He himself, with doubt, is unable to take up a meditation subject and develop it, etc. he is an outsider.

"Does not know what has been drunk" means just as that cowherd does not know what has been drunk and what has not been drunk, so he does not know, does not obtain gladness connected with the Teaching. He does not gain the benefit in dependence on the way of making merit consisting of hearing; having gone to the hall for hearing the Teaching, he does not listen attentively; while seated he sleeps, he engages in talk, he is thinking about something else. He, not listening to the Teaching attentively, is unable to develop, having taken a meditation subject, etc. he is an outsider.

"Does not know the path" means just as that cowherd does not know the path and the non-path, so he does not understand as it really is the noble eightfold path as "this is mundane, this is supramundane." Not knowing, having clung to the mundane path, he is unable to produce the supramundane, etc. he is an outsider.

"Is not skilled in pastures" means just as that cowherd does not know the five-day and seven-day rotations, so he does not understand as it really is the four establishments of mindfulness as "these are mundane, these are supramundane." Not knowing, having applied his knowledge in subtle points, having clung to the mundane establishments of mindfulness, he is unable to produce the supramundane, etc. he is an outsider.

"Is one who milks dry" means not knowing moderation in accepting, he milks completely without remainder. "In the detailed exposition section, however, they invite him, bringing" means they invite having brought. Here there are two kinds of bringing: bringing by speech and bringing of requisites. Bringing by speech means people, having gone to the presence of a monk, invite him saying "Please say,

venerable sir, whatever you need." Bringing of requisites means having taken cloth and so on, or ghee, butter, molasses and so on, having gone to the presence of a monk, they say "Take, venerable sir, as much as you need." "There the monk does not know moderation" means the monk does not know the measure regarding those requisites. Not having taken what is fitting in measure according to this method - "the disposition of the donor should be understood, the disposition of the gift should be understood, one's own strength should be understood" - whatever they bring, he takes all of it. This is the meaning. People, being remorseful, do not again invite having brought. He, becoming exhausted with regard to requisites, is unable to develop, having taken a meditation subject, etc. he is an outsider.

"He does not honour them with extra veneration" means just as that cowherd does not honour the great bulls, so he does not honour the elder monks with this extra veneration consisting of bodily action of friendliness and so on, both openly and in private. Thereupon the elders, thinking "These do not show respect and consideration towards us," do not treat the junior monks kindly with two kinds of support; they do not treat them kindly with Teaching support, nor with material support; whether with a robe, or a bowl, or bowl and its contents, or a dwelling place, even when they are becoming weary they do not look after them; they do not train them in the canonical text, or the commentary, or the traditional method of talk on the Teaching, or the abstruse texts. The juniors, not obtaining these two kinds of support in every way from the elders, are unable to become established in this Dispensation. Just as that cowherd's herd of cattle does not grow, so they do not grow in morality and so on. And just as that cowherd is an outsider to the five dairy products, so they are outsiders to the five aggregates of the Teaching. The bright side should be understood by connecting it by way of the reversal of what was stated in the dark side.

The second chapter on Recollection.

In the Manorathapūraṇī, the commentary on the Aṅguttara Nikāya,

the exposition of the Book of Elevens is completed.

Concluding Discussion

And to this extent -

Having been requested by the wise elder, the Venerable Jotipāla;
Who formerly dwelt together with me in Kañcipura and other places.

Even during the time of dwelling at the Great Monastery on the excellent
island of Tambapaṇṇi;
While practising the Good Teaching, like trees that have reached fruition.

By the wise Sumati, who having gone to the far shore of the ocean of the three
Canons stood firm;
Was also requested by Jīvaka, one of pure livelihood.

I began the commentary on the supreme collection, skilful in expounding the
Teaching;

Which I, desiring the long-lasting duration of the excellent Dispensation.

For that was completed having taken the essence of the Great Commentary;
In recitation sections, of the Pāḷi measuring ninety-four.

Since my wish to compose an exposition of all the scriptures has been fulfilled;
Therefore the name of this is "The Fulfilment of Wishes."

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 method of counting verses,
Should be understood as one hundred and fifty-three recitation sections.

This, measuring one hundred and fifty-three by recitation sections,
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 world be always happy.

This commentary on the Aṅguttara Nikāya named Manorathapūraṇī was composed by the elder whose name was received from his teachers as Buddhaghosa, one of exceedingly 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 Dispensation 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 mind.

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 Manorathapūraṇī, named

the commentary on the Aṅguttara Nikāya, is finished in every way.



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. 2. The Chapter on Recollection 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