

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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

3. The Collection of the Connected Discourses -
Commentaries (3. Saṃyutta Nikāya - Aṭṭhakathā)

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

4. Connected Discourses on the Faculties (4. Indriyasamṃyuttaṃ)



PaliVerse

3. The Collection of the Connected Discourses - Commentaries

5. Commentary on the Great Book

4. Connected Discourses on the Faculties

1. The Chapter on the Simple Version

1. Commentary on the Suddhika Sutta

471. In the first discourse of the Indriyasamyutta, these three - the faith faculty, the mindfulness faculty, and the wisdom faculty - are obtained in the four-stage wholesome, resultant, and functional states. The energy faculty and the concentration faculty are obtained everywhere - in the four-stage wholesome, unwholesome, resultant, and functional states. Thus it should be understood that this discourse was spoken by way of the classification of phenomena that includes all four stages.

7. Commentary on the Second Discourse on Ascetics and Brahmins

477. In the seventh, "do not understand the faith faculty" means they do not understand by way of the truth of suffering. "Do not understand the origin of the faith faculty" means they do not understand by way of the truth of origin. Similarly, cessation by way of the truth of cessation, and the practice by way of the truth of the path. The same method applies in the remaining ones too.

In the bright side, however, by means of decision, through the arising of adverting, there is the origin of the faith faculty; by means of exertion, through the arising of adverting, there is the origin of the energy faculty; by means of establishing, through the arising of adverting, there is the origin of the mindfulness faculty; by means of non-distraction, through the arising of adverting, there is the origin of the concentration faculty; by means of seeing, through the arising of adverting, there is the origin of the wisdom faculty. Likewise, by means of desire, through the arising of adverting, there is the origin of the faith faculty; by means of desire, through the arising of adverting, there is the origin of the energy, mindfulness, concentration, and wisdom faculties. By means of attention, through the arising of adverting, there is the origin of the faith faculty. By means of attention, through the arising of adverting, there is the origin of the energy, mindfulness, concentration, and wisdom faculties - thus too the meaning should be understood. In these six discourses in succession, only the four truths are spoken of.

8. Commentary on the To Be Seen Discourse

478. In the eighth, "And where, monks, should the faith faculty be seen? In the four factors of stream-entry" and so on was said for the purpose of showing the foremost status of these faculties in their own domains. For just as when five companions - four merchant's sons and a king, the king being the fifth - having descended into the

street thinking "We shall celebrate the festival," at the time of going to the house of one merchant's son, the other four sit in silence, and only the owner of the house - manages in the house, saying "Give these ones solid and soft food, give them perfumes, garlands, ornaments, and so on." At the time of going to the house of the second, the third, and the fourth, the other four sit in silence, and only the owner of the house - manages in the house, saying "Give these ones solid and soft food, give them perfumes, garlands, ornaments, and so on." Then, last of all, at the time of going to the king's house, although the king is the lord everywhere, yet at this time, in his own house alone - manages in the house, saying "Give these ones solid and soft food, give them perfumes, garlands, ornaments, and so on." Just so, among the faculties with faith as the fifth, when those companions, as it were, enter the process together - that is, when they arise with a single object - just as in the house of the first the other four sit in silence and only the owner of the house manages, so, having reached the factors of stream-entry, the faith faculty alone, having the characteristic of decision, is the foremost, the forerunner, and the remaining ones follow along with it. Just as in the house of the second the other four sit in silence and only the owner of the house manages, so, having reached the right strivings, the energy faculty alone, having the characteristic of exertion, is the foremost, the forerunner, and the remaining ones follow along with it. Just as in the house of the third the other four sit in silence and only the owner of the house manages, so, having reached the establishments of mindfulness, the mindfulness faculty alone, having the characteristic of establishing, is the foremost, the forerunner, and the remaining ones follow along with it. Just as in the house of the fourth the other four sit in silence and only the owner of the house manages, so, having reached meditative absorption and deliverance, the concentration faculty alone, having the characteristic of non-distraction, is the foremost, the forerunner, and the remaining ones follow along with it. But last of all, at the time of going to the king's house, just as the other four sit in silence and only the king manages in the house, just so, having reached the noble truths, the wisdom faculty alone, having the characteristic of understanding, is the foremost, the forerunner, and the remaining ones follow along with it.

9-10. Commentary on the First Analysis Discourse and Others

479-480. In the ninth, "with mindfulness and discretion" - here, the state of being prudent is discretion; this is a name for wisdom. But why is wisdom stated in the context of mindfulness? For the purpose of showing the powerful nature of mindfulness. For powerful mindfulness is what is intended here. And that is powerful only when associated with wisdom, not when dissociated - thus showing mindfulness associated with wisdom, he said thus. "What was done long ago" means giving, or morality, or Observance practice done a long time ago. "What was said long ago" means what was said a long time ago, thus: "In such and such a place, such and such was said." "Having made release the object" means having made Nibbāna the object. "That discerns rise and fall" means that which goes to both rise and passing away; the meaning is that which comprehends rise and fall. In this discourse, the faith, mindfulness, and wisdom faculties are spoken of as preliminary, the energy faculty as mixed, and the concentration faculty as exclusively produced supramundane. In the tenth too, this same is the determination of mental states.

The Plain Chapter is the first.

2. The Chapter on the Weaker

1. Commentary on the Paṭilābha Sutta

481. In the first discourse of the Second Chapter, "concerning the right strivings" means dependent on the right strivings; the meaning is "developing the right strivings." In the case of the mindfulness faculty too, the same method applies.

2. Commentary on the First Saṃkhitta Sutta

482. In the second, "there" should be understood as a descending sequence by way of insight, path, and fruition. For the five faculties that are complete and fulfilled are called the insight faculties of the path of arahantship. "With those softer than that" means softer than those insight faculties of the path of arahantship are called the insight faculties of the path of non-returning; softer than that are those of the path of once-returning; softer than that are called the insight faculties of the path of stream-entry; softer than that are those of the path of the follower of the Teaching; softer than that are called the insight faculties of the path of the faith-follower.

Likewise, the five faculties that are complete and fulfilled are called the faculties of the path of arahantship; softer than that are called the faculties of the path of non-returning; softer than that are called the faculties of the path of once-returning; softer than that are called the faculties of the path of stream-entry; softer than that are the faculties of the path of the follower of the Teaching; softer than that are called the faculties of the path of the faith-follower.

The five faculties that are complete and fulfilled are called the faculties of the fruition of arahantship; softer than that are the faculties of the fruition of non-returning; softer than that are the faculties of the fruition of once-returning; softer than that are called the faculties of the fruition of stream-entry. But the follower of the Teaching and the faith-follower are both persons standing on the path of stream-entry; their diversity as persons standing on the path has arisen both by approach and by path. For the faith-follower person, having others recite and questioning, gradually attains the path; the follower of the Teaching, by one or two hearings. Thus, for now, their diversity should be understood by approach.

But for the follower of the Teaching, the path is sharp, it bears courageous knowledge, and cuts the mental defilements without exertion, without effort, like a sharp edge of a sword through a plantain trunk. For the faith-follower, the path is not sharp like his, it does not bear courageous knowledge; it cuts the mental defilements through exertion, with effort, like a blunt edge of a sword through a plantain trunk. But in the elimination of mental defilements, there is no diversity between them. And the remaining mental defilements are exhausted.

3. Commentary on the Second Saṃkhitta Sutta

483. In the third, "there" should be understood as a descending sequence by way of fruition. For the five faculties that are complete and fulfilled are called the faculties of the fruition of arahantship; a person endowed with the fruition of arahantship is called a Worthy One. Softer than the fruition of arahantship are called the faculties of the fruition of non-returning; softer than that are the faculties of the fruition of once-returning; softer than that are the faculties of the fruition of stream-entry; a person

endowed with the fruition of stream-entry is called a stream-enterer. "Through the difference in faculties there is a difference in fruits" means through the diversity of faculties there is a diversity of fruits, through the diversity of fruits there is a diversity of individuals.

4. Commentary on the Third Saṃkhitta Sutta

484. In the fourth, "one who fulfils the complete attains the complete" means one who develops the complete path of arahantship attains the fruition of arahantship. "One who fulfils a portion attains a portion" means one who develops the remaining three partial paths attains only the mere triad of fruitions as a portion. Thus in all four of these discourses, the faculties have been spoken of only as mixed.

5-7. Commentary on the First Vitthāra Sutta and Others

485-487. In the fifth, "with those softer than that" should be understood as a descending sequence by way of insight. For the five faculties that are fulfilled are the insight faculties of the path of arahantship; softer than that are the insight faculties of an attainer of final nibbāna in the interval; softer than that are those of an attainer of final nibbāna after the interval; softer than that are those of an attainer of final nibbāna without exertion; softer than that are those of an attainer of final nibbāna through exertion; softer than that are called the insight faculties of an upstream-goer heading toward the Akaniṭṭha realm.

But in this instance, standing upon the path of arahantship alone, five descending sequences should be extracted. For softer than the insight faculties of the path of arahantship are the insight faculties of the first attainer of final nibbāna in the interval; softer than that are those of the second attainer of final nibbāna in the interval; softer than that are those of the third attainer of final nibbāna in the interval; softer than that are those of the attainer of final nibbāna after the interval; softer than that are the insight faculties of the upstream-goer heading toward the Akaniṭṭha realm. For the attainer of final nibbāna without exertion and the attainer of final nibbāna through exertion too, there are these same five persons.

Now three descending sequences. For softer than the faculties of the path of once-returning are the faculties of the path of stream-entry; softer than the faculties of the path of stream-entry itself are the faculties of the path of the follower of the Teaching. Softer than those too are the faculties of the path of the faith-follower. The sixth and seventh are in the manner already stated. But in all three of these discourses, only the preliminary-stage insight faculties have been spoken of.

8. Commentary on the Paṭipanna Sutta

488. In the eighth, "with those softer than that" should be understood as a descending sequence by way of path and fruition. That has been stated already in the Pāḷi. "An outsider" means one who is outside these eight persons. "Standing in the faction of worldlings" means standing in the portion of worldlings. In this discourse, only supramundane faculties have been spoken of.

9-10. Commentary on the Sampanna Sutta and Others

489-490. In the ninth, "accomplished in faculties" means one whose faculties are complete. The tenth is clear in itself. In this pair of discourses, mixed faculties are

spoken of.

The More Malleable Chapter is the second.

3. The Chapter on the Six Faculties

2. Commentary on the Jīvitindriya Sutta

492. In the second discourse of the third chapter, regarding "femininity faculty" and so on: it does the function of lordship (indaṭṭham) in the state of femininity, thus it is the femininity faculty. It does the function of lordship in the state of masculinity, thus it is the masculinity faculty. It does the function of lordship in life, thus it is the life faculty. This discourse, it is said, arose from a specific occasion. For in the midst of the Community a discussion arose: "How many faculties pertaining to the round of existence are there?" Then the Blessed One, showing the faculties pertaining to the round of existence, said beginning with "There are, monks, these three."

3. Commentary on the Aññindriya Sutta

493. In the third, "the faculty of 'I shall know the unknown'" means the faculty arisen at the moment of the path of stream-entry in one who is practising with the intention "I shall know the phenomenon not previously known in the round of rebirths without discernible beginning." "The faculty of final knowledge" means the faculty arisen in six states beginning with the fruition of stream-entry, by way of fully knowing those very same known phenomena. "The faculty of one who has final knowledge" means the faculty arisen in the phenomena of the fruition of arahantship, in those who have final knowledge. This is a designation for the knowledge that has arisen here and there in this and that way. This discourse too is one with a specific occasion of arising. For in the midst of the Community a discussion arose: "How many supramundane faculties are there?" Then the Blessed One, showing them, said beginning with "There are, monks, these three faculties."

4. Commentary on the Ekabījī Sutta

494. In the fourth, "with those softer than that" should be understood as a descending sequence from insight. For the five faculties that are complete are called the insight faculties of the path of arahantship; softer than that are the insight faculties of an attainer of final nibbāna in the interval; softer than that are those of an attainer of final nibbāna after the interval; softer than that are those of an attainer of final nibbāna without exertion; softer than that are those of an attainer of final nibbāna through exertion; softer than that are called the insight faculties of an upstream-goer heading toward the Akaniṭṭha realm. Here too, by the former method itself, standing upon the path of arahantship, five descending sequences should be extracted.

But just as in the former method, standing upon the path of once-returning, three descending sequences were extracted, so here five should be extracted. For softer than the insight faculties of the path of once-returning are the insight faculties of the path of stream-entry, and softer than those insight faculties of the path of stream-entry are the insight faculties of the path of one who has sown the seed of rebirth one last time and so on.

And here, among those beginning with "one who has sown the seed of rebirth one last time," whoever, having become a stream-enterer, having produced just one individual existence, attains arahantship - this one is called one who has sown the seed of rebirth one last time. As it was said: "And what person is one who has sown the seed of rebirth one last time? Here a certain person, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. He, having transmigrated and wandered through just one human existence, makes an end of suffering. This is called a person who is one who has sown the seed of rebirth one last time."

But whoever, having wandered through two or three existences, makes an end of suffering - this one is called a family-to-family goer. As it was said: "And what person is a family-to-family goer? Here a certain person, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. He, having transmigrated and wandered through two or three families, makes an end of suffering. This is called a person who is a family-to-family goer." Therein, "families" should be understood as existences. "Two or three" is merely a manner of teaching; but one who wanders up to the sixth existence is still a family-to-family goer.

One whose rebirth is seven times at the utmost, who does not take up an eighth existence - this one is called one with seven rebirths at the utmost. As it was said: "And what person is one with seven rebirths at the utmost? Here a certain person, with the utter elimination of the three mental fetters, becomes a stream-enterer, no longer subject to fall into lower realms, fixed in destiny, heading for the highest enlightenment. He, having transmigrated and wandered among gods and humans seven times, makes an end of suffering. This is called a person who is one with seven rebirths at the utmost."

And these are their names by way of the names taken by the Blessed One. "One who has gone to this much of a state is called one who has sown the seed of rebirth one last time, to this much a family-to-family goer, to this much one with seven rebirths at the utmost" - thus the name was taken for them by the Blessed One. But by way of fixed determination, "this one is one who has sown the seed of rebirth one last time, this one is a family-to-family goer, this one is one with seven rebirths at the utmost" - there is no such thing.

But what defines this distinction among them? Some elders, however, say "A prior cause defines," some say "The first path," some say "The upper three paths," some say "The insight of the three paths." Therein, in the theory "A prior cause defines," it amounts to saying that the decisive support was made only for the first path, and the upper three paths arose without decisive support. In the theory "The first path defines," the uselessness of the upper three paths results. In the theory "The upper three paths define," it results that the upper three paths arose even without having arisen in the first path. But the theory "The insight of the three paths defines" is fitting. For if the insight of the upper three paths is powerful, one is called one who has sown the seed of rebirth one last time; with that which is weaker than that, a family-to-family goer; with that which is weaker than that, one with seven rebirths at the utmost.

For a certain stream-enterer has a disposition towards the round of rebirths, delights in the round of rebirths, and wanders again and again in the very round of rebirths and is seen there. The millionaire Anāthapiṇḍika, the female lay follower Visākhā, the young gods who are lesser and greater warriors, the young god Anekavaṇṇa, Sakka the king of gods, the young god Nāgadatta - for these so many persons, having a disposition towards the round of rebirths, delighting in the round of rebirths, having passed through the six heavenly worlds from the beginning, having stood in the Akaniṭṭha realm, will attain final nibbāna. These are not taken up here. And not only these; whoever, among humans alone, having wandered seven times, attains arahantship; whoever, having been reborn in the heavenly world, among gods alone, having wandered again and again seven times, attains arahantship - these too are not taken up here. But only one who, at times among gods, at times among humans, having wandered, attains arahantship is taken up here. Therefore, "one with seven rebirths at the utmost" - this should be understood as a name spoken for a dry insight practitioner who is established in this sensual existence with mixed rebirths.

As for "follower of the Teaching" and "faith-follower" - here, for one producing supramundane states in this Dispensation, there are two charges, two leads, two adherences - the charge of faith, the charge of wisdom, the lead of faith, the lead of wisdom, the adherence of faith, the adherence of wisdom. Therein, whatever monk, thinking "If it is possible to produce through faith, I shall produce the supramundane path," having made faith the charge, produces the path of stream-entry, he at the moment of the path is called a faith-follower. But at the moment of fruition, having become one called liberated-by-faith, he is of three kinds: one who has sown the seed of rebirth one last time, a family-to-family goer, and one with seven rebirths at the utmost. Therein, each one reaches a fourfold state by way of difficult practice and so on - thus by the charge of faith there are twelve persons.

But whoever, thinking "If it is possible to produce through wisdom, I shall produce the supramundane path," having made wisdom the charge, produces the path of stream-entry, he at the moment of the path is called a follower of the Teaching. But at the moment of fruition, having become one called liberated by wisdom, he is of just twelve divisions by the division into one who has sown the seed of rebirth one last time and so on. Thus the two who have attained the path, at the moment of fruition, become twenty-four stream-enterers.

The Elder Tipiṭakatissa, it is said, thinking "I shall verify the three Canons," went to the far shore. One householder attended upon him with the four requisites. The elder, at the time of departing, said "I am going, lay followers." "Where, venerable sir?" "To the presence of our teachers and preceptors." "It is not possible, venerable sir, for me to go, but depending on you, venerable sir, the virtue of the Dispensation has been known by me. In your absence, what kind of monk should I approach?" Then the elder said to him - "Whatever monk is able to give a talk on the Teaching having shown twenty-four stream-enterers, twelve once-returners, forty-eight non-returners, and twelve Worthy Ones - it is proper to attend upon such a monk." In this discourse, insight has been spoken of.

5-10. Commentary on the Suddhaka Sutta and Others

495-500. In the fifth, it is the eye and it is a faculty in the sense of lordship (inda-aṭṭha) reckoned as authority over phenomena arisen at the eye-door - thus "eye-faculty." In the case of the ear-faculty and so on too, the same method applies. The remainder is clear everywhere. In this chapter, the first discourse and the five beginning with the sixth - thus six discourses - are spoken by way of the four truths.

The Six Faculties Chapter is the third.

4. The Chapter on the Pleasure Faculty

1-5. Commentary on the Suddhika Sutta and Others

501-505. In the first discourse of the Fourth Chapter, it is pleasantness and that is a faculty in the sense of lordship (inda-aṭṭha) reckoned as authority over concomitant phenomena - thus "faculty of pleasantness." In the case of the faculty of pain and so on too, the same method applies. And here, the faculty of pleasantness, the faculty of pain, and the faculty of displeasure are of the sensual-sphere of existence only; the pleasure faculty, setting aside the immaterial-sphere of existence, the remainder is of three planes; the equanimity faculty is of four planes. The second and so on, the four, were spoken of only by way of the four truths.

6. Commentary on the First Analysis Discourse

506. In the sixth, "bodily" means founded on body-sensitivity. "Pleasure" is its description in its own nature. "Comfortable" is a synonym for that very thing; it means "sweet" is what is said. "Born of body-contact" means arisen from body-contact. "Pleasant and comfortable" is just the method already stated. "Feeling" is its description of intrinsic nature, common to all feelings and distinguished from other phenomena. By this method the meaning should be understood in the remaining ones too. As for "bodily or mental" - here, however, having made the four sensitive matters beginning with the eye as the sense-base of the body, "bodily" is said by way of arising. But there is no such thing as neither-unpleasant-nor-pleasant feeling founded on body-sensitivity.

9. Commentary on the Discourse on the Simile of the Piece of Wood

509. In the ninth, "of two sticks" means of two fire-sticks. "From the friction and combination" means by friction and by combination. "Heat" means the appearance of warmth. "Fire" means the smoke of fire. And here, the sense-base and object should be seen as like the lower fire-stick, contact as like the upper fire-stick, the friction of contact as like the friction, and feeling as like the fire. Or the sense-base and object should be seen as like the upper fire-stick, and contact as like the lower fire-stick.

10. Commentary on the Discourse on Irregular Order

510. The tenth, although spoken in succession according to the order of the teaching, should be understood as being called the "Out of Order Discourse" because in this analysis of the faculties it was not taught like the remaining discourses. Therein, "sign" and so on are all merely synonyms for condition. "He understands the faculty of pain" means he understands by way of the truth of suffering only. "The origin of

the faculty of pain" means for one pierced by a thorn, or bitten by a bug, or touched by a wrinkle on a bed-sheet, body-consciousness accompanied by pain arises; he understands that as the origin of this.

Further, in "the origin of the faculty of displeasure" and so on too, the origin should be understood by way of the respective causes of each. For the faculty of displeasure arises through the destruction of activities such as bowl and robes and so on, or of beings such as co-residents and so on; he understands their destruction as the origin of that. For one who, having eaten excellent food, lies down on an excellent bed, the faculty of pleasantness arises through the contact of massaging of hands and feet, fanning with a palm-leaf fan, and so on; he understands that contact as the origin of that. But the pleasure faculty arises by way of obtaining agreeable beings and activities of the aforementioned kind; he understands that obtaining as the origin of that. But the equanimity faculty arises through a neutral manner; he understands that neutral manner towards beings and activities as the origin of that.

Regarding "Where does the arisen faculty of pain cease without remainder? Here, monks, a monk, quite secluded from sensual pleasures" and so on, however, this is a discussion for judgment taken together as one - for the faculty of pain ceases and is abandoned at the very moment of access to the first meditative absorption, and displeasure and so on at the access of the second meditative absorption and so on. Even this being so, because of their surpassing cessation, this cessation is stated as being in the meditative absorptions themselves. For their surpassing cessation is in the first meditative absorption and so on, not mere cessation; but at the access moment there is mere cessation only, not surpassing cessation. For thus, at the access to the first meditative absorption with varied adverting, even though the faculty of pain has ceased, there could be arising through the contact of gadflies, mosquitoes, and so on, or through the distress of an uncomfortable seat; but not within absorption itself. Or even though it has ceased at access, it is not well ceased because it has not been destroyed by the opposite. But within absorption, through the pervading of rapture, the whole body is suffused with happiness, and for one whose body is suffused with happiness, the faculty of pain is well ceased because it has been destroyed by the opposite. And regarding the faculty of displeasure that has been abandoned at the access to the second meditative absorption with varied adverting - since this arises even conditioned by applied and sustained thought when there is bodily weariness and mental distress, but does not arise at all in the absence of applied and sustained thought. But where it arises, there in the presence of applied and sustained thought, and since applied and sustained thought are not yet abandoned at the access to the second meditative absorption, there could be its arising there. But not in the second meditative absorption itself, because the conditions have been abandoned. Likewise, even though the faculty of pleasantness has been abandoned at the access to the third meditative absorption, there could be arising for one whose body is touched by sublime matter originating from rapture; but not in the third meditative absorption itself. For in the third meditative absorption, rapture, which is the condition for happiness, has completely ceased. Likewise, even though the pleasure faculty has been abandoned at the access to the fourth meditative absorption, there could be arising because of nearness, because absorption has not been attained, because of the absence of equanimity, and

because it has not been properly transcended; but not in the fourth meditative absorption itself. Therefore, the phrase "without remainder" was included in each case in "here the arisen faculty of pain ceases without remainder."

As for what is said here "he directs his mind to that purpose," therein the meaning should be understood thus: being a non-obtainer, he directs his mind for the purpose of producing it; being an obtainer, he directs his mind for the purpose of attaining it. In both these discourses, only the exploration section is spoken of.

The Faculty of Pleasantness Chapter is the fourth.

5. The Chapter on Old Age

1. Commentary on the Discourse on Subject to Ageing

511. In the first discourse of the Fifth Chapter, "in the afternoon sunshine" means because the shadow of the mansion covers the eastern direction, there is sunshine on the western side of the mansion; the meaning is that he was seated on the excellent Buddha-seat prepared at that place. "Warming his back" means because even in the Perfectly Enlightened One's body that is clung to, there is heat in the hot season and cold in the cold season, and this was the cold season of snowfall. Therefore, having lowered the outer robe, he sat warming his back with the rays of the sun.

But can the sun's rays, having crushed the Buddha rays, enter within? It is not able. This being so, what heats? The heat of the rays. For just as for one seated at the root of a tree in the all-round shade when the midday has stood still, even though the sun's rays do not touch the body, yet heat pervades in all directions, and it is as if one were surrounded by flames of fire; so too, even though the sun's rays are unable to enter within having crushed the Buddha rays, it should be understood that the Teacher sat being heated by the heat.

"Stroking" means stroking by way of performing back-rubbing. "Wonderful, Venerable Sir" - the Elder, having seen between the two shoulders of the Blessed One who was seated having lowered the outer robe from his back, a wrinkle-whorl the size of a hair-tip, like a golden whorl - With a sense of urgency arisen, thinking "Indeed even in such a body ageing is evident," censuring ageing, he said thus. This is indeed called a wonder of censure.

"Now, Venerable Sir, the Blessed One's complexion is no longer so pure" - explaining that just as the complexion was naturally pure, it is not so at present, he said thus. For in the Truth-finder's youth, the body was free of wrinkles, like a bull's hide beaten smooth with a hundred stakes; a hand placed on it simply slipped off, it did not remain, it was as if it had reached the state of being wiped with oil. But in old age, the network of veins withers, the joints and knuckles become loose, the flesh, having separated from the bones and having reached a state of looseness, hangs down here and there. But for Buddhas, such a thing does not occur. It was not obvious to others; because of being one who kept near, it was obvious only to the Elder Ānanda; therefore he said thus.

"The limbs are loose" - for others, wrinkles remain on the face, between the shoulders, and at those various places; but for the Teacher this was not so. The Elder, however, having seen a small wrinkle-whorl between the two shoulders, said thus.

"All wrinkled" - this too he said by way of what was obvious to himself -but for the Teacher there were no wrinkles as for others. "The body is inclined forward" - the Teacher had a divinely straight body; his body rose up straight, like a raised golden archway in the city of the gods. But in old age the body becomes bent forward; this was not obvious to others, but because of being one who kept near, it was obvious only to the Elder; therefore he said thus. "An alteration of the faculties is seen" - the faculties are indeed not cognisable by the eye. But since the complexion was naturally pure and now is not so pure, a wrinkle appears between the shoulders, the divinely straight body is bent forward - by this very reason, there must be an alteration of the faculties of the eye and so on too; thus he said this by way of inference. "Fie on you, wretched ageing" means: O wretched ageing, fie on you, may contempt touch you. "Image" means individual existence.

2. Commentary on the Uṇṇābha Brahmin Discourse

512. In the second, "range and domain" means the domain that has become the range. "Of each other" means the eye does not experience the range and domain of the ear, or the ear of the eye - thus each one does not experience the range and domain of each other. For if one were to bring together a visual object differentiated into blue and so on and present it to the ear-faculty - "Come now, you define it, make it clear - 'what indeed is this object called?'" Eye-consciousness, even without a mouth, by its own nature, would speak thus - "I say, you blind fool, even running about for a hundred years or a thousand years or a hundred thousand years, where apart from me will you find a knower of this? Bring it, present it to the eye-sensitivity - I shall know this object - whether it is blue or whether it is yellow. For this is not the domain of another; this is my domain alone." The same method applies in the remaining doors too. Thus these do not experience each other's range and domain.

"What is their refuge" - he asks: what is the refuge of these, what do these resort to? "Mind is the refuge" means the impulsion-mind is the refuge. "And mind of them" means the mind-door impulsion-mind alone experiences the range and domain of these by way of defilement and so on. For eye-consciousness is merely the seeing of a visible form; herein there is no defilement or anger or delusion. But at one door, impulsion finds pleasure or becomes angry or becomes deluded. The same method applies in ear-consciousness and so on too.

Herein this is the simile - Five feeble revenue-collectors, it is said, having served the king, with difficulty and trouble obtained a small income in a single village of five families. For them there, a share of fish, a share of meat, a ginger-coin or a string-coin or a bean-coin or an eighth-coin or a sixteenth-coin or a sixty-fourth-coin or a fine - only this much does one obtain; the great tax on a hundred-site basis, a five-hundred-site basis, or a thousand-site basis, the king alone takes.

Therein, the five sensitivities should be seen as like the villages of five families, the five consciousnesses as like the five feeble revenue-collectors; impulsion as like the king, the mere seeing of visible form and so on by eye-consciousness and so on as like the obtaining of a small income by the feeble revenue-collectors; but defilement and so on do not exist in these. The defilement and so on of impulsion at those doors should be understood as like the king's taking of the great tax. Thus here, "mind" refers to wholesome-unwholesome impulsion.

"Mindfulness is the refuge" means path-mindfulness is the refuge. For the impulsion-mind resorts to path-mindfulness. "Liberation" means fruition-liberation. "Refuge" means Nibbāna is the refuge of fruition-liberation. For that is what it resorts to. "Was not able to grasp the limit of the question" means he was not able to grasp the delimitation and measure of the question; he asked about a phenomenon without refuge as though it had a refuge. This Nibbāna is indeed without refuge; it does not resort to anything. "Grounded upon Nibbāna" means within Nibbāna, having entered into Nibbāna. "The holy life" means the holy life of the path. "Having Nibbāna as its ultimate goal" means Nibbāna is the further destination for it, the further goal; the meaning is that it does not go beyond that. "Nibbāna is its final goal, its conclusion" - thus it has Nibbāna as its final goal.

"Rooted, established" refers to faith that has come through the path. "If, monks, at this time" - with reference to what did he say this? The state of non-returning from meditative absorption. For at that time, the brahmin's five unwholesome types of consciousness had been abandoned by the first path, and five mental hindrances by the first meditative absorption - thus he stood in the state of non-returning from meditative absorption. He, not having fallen away from meditative absorption, having died, would attain final Nibbāna right there. But if, while instructing his children and wife and administering his affairs, his meditative absorption is lost, when the meditative absorption is lost his destination is not fixed, but when it is not lost it is fixed - with reference to this state of non-returning from meditative absorption he said thus.

3. Commentary on the Sāketa Discourse

513. In the third, "Añjana Grove" means in a grove planted with trees having flowers of the colour of collyrium. "Whatever, monks, is the faith faculty, that is the power of faith" - for that is the faith faculty in the sense of lordship over the characteristic of decision, and the power of faith by way of unshakeability regarding faithlessness. For the others, the state of being faculties should be understood in the sense of lordship over the characteristics of exertion, establishing, non-distraction, and understanding, and the state of being powers should be understood by way of unshakeability regarding idleness, unmindfulness, distraction, and ignorance. "Just so" - just as that river is one stream, so their non-difference should be understood by way of faith, energy, mindfulness, concentration, and wisdom; just as there are two streams, so their difference should be understood by way of the senses of lordship and unshakeability as faculties and powers.

4. Commentary on the Pubbakotṭhaka Discourse

514. In the fourth, "grounded upon the Deathless" means within the Deathless. "Heading for the Deathless" means producing the Deathless. "With the Deathless as its final goal" means having the Deathless as its conclusion. "Good, good!" - praising the elder monk's explanation, he gives applause.

5. Commentary on the First Pubbārāma Discourse

515. In the fifth, regarding "following that" - following that, conforming to; this is the meaning. Beginning with the Eastern Porch, in the six discourses in succession, only the fruit faculties are spoken of.

10. Commentary on the Āpaṇa Discourse

520. In the tenth, "These indeed are those teachings" means the three paths above together with insight. "Which I had previously heard" means those teachings which were previously heard by me only from those speaking thus: "There is such a thing as the faculty of the fruition of arahantship." "Having touched with the body" means having touched with the mental body, having obtained. "And having penetrated with wisdom, I see" means and having penetrated with reviewing wisdom, I see. "Whatever is his faith, venerable sir" - which faith is this? The faith associated with the four faculties has already been spoken of above; but this is reviewing faith. For associated faith is combined, while reviewing faith is merely mundane. The remainder is clear everywhere.

The Chapter on Old Age is the fifth.

6. The Chapter on the Boar's Cave

1. Commentary on the Sāla Sutta

521. In the first discourse of the sixth chapter, "in valour" means by way of valour. "For enlightenment" means for the purpose of awakening.

2. Commentary on the Mallikā Discourse

522. In the second, "among the Mallas" means in the province so named. In this discourse, the four faculties are mixed, and noble knowledge is supramundane. But even that, having made it dependent on the four faculties, it is proper to classify it as mixed.

3. Commentary on the Sekha Sutta

523. In the third, "he does not dwell having touched them with the body" means he does not dwell having touched with the mental body, having obtained; he is unable to touch, to obtain. "And having penetrated with wisdom, he sees" means but with reviewing wisdom he understands: "Above, there is such a thing as the faculty of the fruition of arahantship." "On the plane of one beyond training, he dwells having touched" means he dwells having obtained. "With wisdom" means with reviewing wisdom he understands: "There is such a thing as the faculty of the fruition of arahantship." "Not anywhere, in anything" - both are merely synonyms for each other; the meaning is: they will not arise in any existence. In this discourse, the five faculties are supramundane, and the six mundane ones are spoken of as dependent on the round of rebirths only.

4-5. Commentary on the Discourse on the Footprint, Etc.

524-525. In the fourth, "whatever steps lead to enlightenment" means whatever passages of the Teaching, whatever portions of the Teaching, lead for the purpose of awakening. The fifth is clear in itself.

6-7. Commentary on the Patitṭhita Sutta and so on

526-527. In the sixth, "guards the mind regarding mental corruptions and regarding states with mental corruptions" means referring to the phenomena of the three planes of existence, preventing the arising of mental corruptions, one is said to guard

the mind regarding mental corruptions and regarding states with mental corruptions. The seventh is clear in itself.

8. Commentary on the Sūkarakhata Sutta

528. In the eighth, "at the Boar's Cave" means in the rock cell dug by a boar. It is said that in the time of the Buddha Kassapa, during one interval between Buddhas, as the earth grew, that rock cell had gone beneath the ground. Then one day, a certain boar dug up soil near the edge of its roof. When the sky rained, the soil was washed away, and the edge of the roof became visible. A certain forester, having seen it, thinking "This must be a place formerly used by virtuous ones; shall I not look after it?" - having removed the soil all around, having cleaned the rock cell, having made a hut enclosure, having fitted doors and windows, having made a residential cell with well-finished plaster-work and ornamental painting, spread with sand resembling a silver plate, having prepared beds and chairs, he gave it for the Blessed One's dwelling. The rock cell was deep, to be entered by descending and then ascending. With reference to that, this was said. "Supreme respect" (paramanipaccakāra) is an abstract neuter compound; the meaning is that one who has become one showing supreme respect behaves thus. "Unsurpassed freedom from bondage" means arahantship. "Deferential" means having one who is senior. The remainder is of manifest meaning everywhere.

The Boar's Cave Chapter is the sixth.

7. The Chapter on Qualities Conducive to Enlightenment

531-650. In the seventh chapter, the seven fruitions are preliminary, and of those, making the two fruitions stated below as the starting point, they are mixed. The remainder here and beyond this is all clear in itself.

The commentary on the Indriya Saṃyutta is finished.



ABOUT THIS TRANSLATION

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