

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)

8. Commentary on the Chapter on Good Friends and So Forth
(8. Kalyāṇamittatādivaggavaṇṇanā)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

01. Commentary on the Book of the Ones

8. Explanation of the Chapter on Good Friends and So Forth

71. In the first of the eighth, "good friendship" means one whose friends are good is a good friend; the state of that is good friendship. The remainder should be understood by the method opposite to what was stated.

72-73. In the second, "pursuit" (anuyoga) means exertion, practice. "Non-pursuit" (ananuyoga) means without exertion, without practice. "Through pursuit" (anuyogā) means by way of pursuit. "Through non-pursuit" (ananuyogā) means by way of non-pursuit. "Of wholesome mental states" means of wholesome mental states of the four planes. The third is of clear meaning.

74. In the fourth, "factors of enlightenment" means seven phenomena that are factors of a being who awakens. Or by whatever concord of mental states he awakens, or emerges from the sleep of confusion, or realises the Teaching of the four truths. They are also factors of enlightenment because they are factors of that enlightenment. "Factors of enlightenment": in what sense are they factors of enlightenment? They awaken, thus they are factors of enlightenment; they awaken accordingly, thus they are factors of enlightenment; they awaken to, thus they are factors of enlightenment; they fully awaken, thus they are factors of enlightenment; they lead to enlightenment, thus they are factors of enlightenment. But this term has been analysed thus.

75. In the fifth, "go to fulfilment through development" - by this term, what is called the exact essential plane of the factors of enlightenment is stated. And this is fourfold - insight, meditative absorption serving as a basis for insight, path, and fruition. Therein, at the time of arising in insight, the factors of enlightenment are of the sensual-sphere of existence; at the time of arising in the meditative absorption serving as a basis for insight, they are of the fine-material-sphere and immaterial-sphere of existence; at the time of arising in the paths and fruits, they are supramundane. Thus in this discourse, the factors of enlightenment have been spoken of as being of four planes.

76. The laying down of the sixth is arising from an occasion. For this was laid down in the arising of the occasion; many monks, it is said, were seated together in the Teaching hall. Among them, referring to Bandhula, the Malla general, this discussion arose: "Friends, such and such a family formerly had many relatives and many supporters; now it has become one with few relatives and few supporters." Then the Blessed One, having known the disposition of their minds, having known "When I have gone, there will be a great teaching," having come out from the Perfumed

Chamber, having sat down on the excellent Buddha-seat prepared in the Teaching hall, said "What discussion were you having as you sat together here, monks?" "Blessed One, there is no other talk about villages, market towns, and so on; we were seated saying 'Such and such a family formerly had many relatives and many supporters; now it has become one with few relatives and few supporters.'" The Teacher, on this occasion, began this discourse: "This is an insignificant decline, monks."

Therein, "insignificant" means small, of small measure. For by this decline there is no such thing as decline from heaven or from the path; he said this is merely a decline pertaining to the present life. "This is the worst" means this is the lowest, this is the most inferior. "Namely the decline of wisdom" means whatever decline there is in my Dispensation of the wisdom that actions are one's own property, of the wisdom of meditative absorption, of the wisdom of insight, of the wisdom of the path, and of the wisdom of fruition - that is the lowest, that is the most inferior, that is to be discarded. This is the meaning.

77. The seventh too was spoken on the same occasion. It is said that when monks were seated in the Teaching hall, certain ones said thus - "Such and such a family formerly had few relatives and few supporters; now it has become one with many relatives and many supporters." With reference to whom did they say thus? The female lay follower Visākhā and the Licchavis of Vesālī. The Teacher, having known the disposition of their minds, having come in the former method itself, seated on the Dhamma seat, asked "What discussion were you having as you sat together here, monks?" They reported truthfully. The Teacher, on this occasion, began this discourse. Therein, "insignificant" means small, because of the absence of those who have attained heaven or the path in dependence on that success. "Namely the growth of wisdom" means the growth of the wisdom of the ownership of action and so on. "Therefore" means because the growth of relatives is merely pertaining to the present life, small and insignificant, and it is unable to cause one to reach heaven or the path, therefore. "In the growth of wisdom" means in the growth of wisdom beginning with the ownership of action and so on.

78. The eighth too was spoken on the same occasion. Many monks, it is said, seated together in the Teaching hall, referring to the son of the merchant of great wealth, said: "Such and such a family formerly had great wealth and great gold and money; now it has become one of little wealth." The Teacher, having come in the former method itself, having heard their words, began this discourse.

79. The ninth too was spoken on the same occasion. It is said that monks seated together in the Teaching hall, referring to the millionaire Kākavaliya and the millionaire Puṇṇa, said: "Such and such a family formerly had little wealth; now it has become one of great wealth." The Teacher, having come in the former method itself, having heard their words, began this discourse. The remainder in both these should be understood by the method already stated above.

80. The tenth too is stated in the arising of the occasion. In the Teaching hall, it is said, monks, referring to the great king of Kosala, said: "Such and such a family formerly had great fame and a great retinue; now it has become one of little fame

and little retinue." The Blessed One, having come by the former method itself, having heard their words, began this proclamation of the Teaching. The remainder should be understood by the method already stated.

Explanation of the Chapter on Good Friends and So Forth.



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.

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