

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
- 5. Commentary on the Points of Controversy
(5. Kathāvatthu-aṭṭhakathā)
- 8. Commentary on the Discussion on the Establishment of
Mindfulness (8. Satipaṭṭhānakathāvaṇṇanā)



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5. Commentary on the Points of Controversy

8. Commentary on the Treatise on the Establishments of Mindfulness

301. Now there is the discussion on the establishments of mindfulness. Therein - By the very method stated in the Satipaṭṭhānasāmyutta as "Monks, I will teach the origin and passing away of the four establishments of mindfulness," for those whose view is "all phenomena are establishments of mindfulness," having taken the body and so on as object-phenomena of mindfulness, just as the Andhakans hold at present. The Andhakans are namely the Pubbaseliyā, the Aparaseliyā, the Rājagiriya, and the Siddhatthikā - these are later arisen orders. For the purpose of discriminating their view, the question is of the proponent of one's own doctrine, the acknowledgment is of the opponent. Therein, because "it is established in these, thus establishments. What is established? Mindfulness. The establishments of mindfulness are the establishments of mindfulness" - by this meaning, the domains of mindfulness too are establishments of mindfulness. "They are established, thus establishments. What are established? Mindfulnesses. Mindfulnesses alone are establishments, establishments of mindfulness" - by this meaning, mindfulnesses alone are establishments of mindfulness. Therefore both doctrines are applicable by way of method. But those who, having abandoned that method, state absolutely "all phenomena are establishments of mindfulness" - with reference to them, the question is of the proponent of one's own doctrine, the acknowledgment is of the opponent by way of object. But for the one who maintains "all phenomena are mindfulness," the rejecting is of that very one, because of the absence of the intrinsic nature of mindfulness in all. Therein, "leading to elimination" and so on are attributes of the path. For the direct path goes to Nibbāna, which is the elimination of mental defilements, thus it is leading to elimination. It goes while awakening to the four truths, thus it is leading to enlightenment. It goes while diminishing the round of rebirths, thus it is leading to non-accumulation. Thus by these terms he asks: "Are all those phenomena such that they are a direct path?" "Without mental corruptions, not subject to mental fetters" and so on too are stated for the purpose of asking about the supramundane nature. "Recollection of the Buddha" and so on are stated by way of questions on varieties.

"The eye sense base is an establishment of mindfulness" and so on is stated by way of questions on varieties of all phenomena. Therein too, the rejecting is by way of mindfulness, the acknowledgment is by way of object. Thus the meaning should be understood in all questions. The substantiation by discourse is of clear meaning only.

The commentary on the Treatise on the Establishments of Mindfulness is finished.



ABOUT THIS TRANSLATION

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

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