

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)

02. Commentary on the Book of the Twos (02. Dukanipāta-
aṭṭhakathā)

3. The Third Fifty (3. Tatiyapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

02. Commentary on the Book of the Twos

3. The Third Fifty

1. Explanation of the Chapter on Hard to Abandon Hopes

119. In the first of the third fifty, "hopes" means craving. "Difficult to abandon" means difficult to give up, difficult to remove. Because of the difficult-to-abandon nature of the hope for material gain, beings for even ten years, twenty years, or even sixty years, thinking "Today we shall gain, tomorrow we shall gain," attend upon the king, do agricultural work and so on, plunge into battle massed on both sides, proceed along goat paths, stake paths and so on, and enter the great ocean by boat. Because of the difficult-to-abandon nature of the hope for life, even when the time of death has arrived, they imagine themselves to be ones who will live a hundred years. He, even while seeing kamma, the sign of kamma and so on, when being told by compassionate ones "Give a gift, make an offering," does not heed anyone's word, due to the hope "I shall not die, I shall live."

120. In the second, "one who acts first" means one who is the doer of help first. "Grateful and thankful" means one who, having known what was done by him, is the doer afterwards. Among those, one who acts first holds the perception "I am giving a loan," and the one who acts afterwards holds the perception "I am repaying a loan."

121. In the third, "one who is satisfied and one who satisfies": the Individually Enlightened One and the disciple of the Truth-finder who has eliminated the mental corruptions are called satisfied; the Truth-finder, the Worthy One, the Perfectly Enlightened One is both satisfied and one who satisfies.

122. In the fourth, "hard to satisfy" means hard to satisfy by a donor, not easy to satiate. "Lays aside" means stores away, does not use. "Gives away" means gives to others.

123. In the fifth, "does not give away" means he does not give everything to others, but having taken just enough for his own sustenance, he gives the remainder.

124. In the sixth, "the sign of the beautiful" means a desirable object.

125. In the seventh, "the sign of aversion" (paṭighanimitta) means an undesirable sign.

126. In the eighth, "the utterance of another" means the hearing of untrue teaching from another's presence.

127. In the ninth, "the utterance of another" means the hearing of the Good Teaching from another's presence. The remainder is of manifest meaning everywhere.

2. Explanation of the Chapter on Aspiring

131. "Rightly imploring, should implore thus" means a faithful monk, having arisen, "Whatever the Elder Sāriputta is like in wisdom, may I too be such. Whatever the Elder Mahāmoggallāna is like in supernormal power, may I too be such" - thus imploring, longing for, aspiring to that which exists, because of aspiring to just that, one would rightly aspire. One aspiring beyond this would wrongly aspire. For such an aspiration, because of aspiring to that which does not exist, is called a wrong aspiration. Why? "This, monks, is the standard, this is the measure" means just as for one weighing gold or unwrought gold a balance is to be desired, for one measuring grain a measure - in weighing a balance, and in measuring a measure is the standard, just so for my disciples who are monks this is the standard, this is the measure, that is to say, Sāriputta and Moggallāna. Having taken them, "May I too be of this measure in knowledge or in supernormal power" - it is possible to weigh or to measure oneself, not otherwise than this.

132. The same method applies also to the second and so on. But here there is only this distinction - "The nun Khemā and Uppalavaṇṇā": for among these, Khemā is the foremost in wisdom, Uppalavaṇṇā in supernormal power. Therefore, rightly imploring, she should implore: "May I be such in wisdom or in supernormal power." Likewise, the householder Citta is the foremost in wisdom, Prince Hatthaka in the state of great supernormal power. Therefore, rightly imploring, he should implore: "May I be such in wisdom or in supernormal power." Khujjuttarā too is the foremost in great wisdom, Nandamātā in the state of great supernormal power. Therefore, rightly imploring, she should implore: "May I be such in wisdom or in supernormal power."

135. In the fifth, "injured" means injured because of the injury of virtues. "Damaged" means damaged because of the damage of virtues; the meaning is one whose virtues are cut off, one whose virtues are lost. "Maintains himself" means he watches over, he protects his virtueless self. "Blameable" means with hate. "Censurable" means with reproach. "Generates" means obtains. "Without investigating" means without knowing, without examining. "Without scrutinising" means without penetrating. "One who deserves dispraise" means of one deserving of blame, of a wrongly practising sectarian or a follower of a sectarian. "Praises" means he speaks of the virtue thus: "This one is well practised, rightly practised." "One who deserves praise" means of a certain one among the Buddha and so on who is rightly practised. "Dispraises" means he speaks of the fault thus: "This one is badly practised, wrongly practised." "He dispraises one who deserves dispraise" means here a certain person dispraises sectarians and disciples of sectarians who are badly practised and wrongly practised, saying: "Thus indeed they are badly practised, thus indeed they are wrongly practised." "He praises one who deserves praise" means he praises Buddhas and disciples of the Buddhas who are well practised and rightly practised, saying: "Thus indeed they are well practised, thus indeed they are rightly practised."

136. In the sixth, "in a matter not inspiring confidence" means in a cause for distrust. "Displays confidence" means regarding bad practice and wrong practice, he generates confidence thinking "this is good practice, right practice." "Distrust in a

matter inspiring confidence" means regarding good practice and right practice, he generates distrust thinking "this is bad practice, wrong practice." The remainder here is clear in itself.

137. In the seventh, "towards two" means in two instances, in two cases. "Proceeding wrongly" means proceeding in wrong practice. "Towards mother and father" means like Mittavindaka towards his mother, like Ajātasattu towards his father. The bright side should be understood by the method already stated.

138. In the eighth, "the Truth-finder and the disciples of the Truth-finder" means towards the Truth-finder like Devadatta, and towards the disciples of the Truth-finder like Kokālika. On the bright side, towards the Truth-finder like the Elder Ānanda, and towards the disciples of the Truth-finder like Nanda the son of the cowherd millionaire.

139. In the ninth, "cleansing of one's own mind" means the cleansing of one's own consciousness; this is the name for the eight attainments. "And does not cling to anything in the world" means in the world, among phenomena such as materiality and so on, one does not grasp nor fondle even a single phenomenon. Thus here non-clinging is the second factor. The tenth and eleventh are of manifest meaning.

The Chapter on Request is the second.

3. Explanation of the Chapter on Gifts

142. In the first of the third, "gifts" means gifts by virtue of what is given; this is a name for what should be given. Or volition with its basis is giving; this is a name for the relinquishment of one's possessions. "The giving of material things" means the four requisites, by virtue of what is given, are called the giving of material things. "The giving of the Teaching" means here a certain person, having spoken the practice for the attainment of the Deathless, gives; this is called the giving of the Teaching.

143. In the second, the four requisites, by virtue of sacrificing, are called sacrifice; the Teaching too, by virtue of sacrificing, should be understood as sacrifice.

144. In the third, the giving up of material things is generosity of material things, the giving up of the Teaching is generosity of the Teaching. In the fourth, the distinction is merely a prefix.

146. In the fifth, the enjoyment of the four requisites is material wealth, the enjoyment of the Teaching is wealth of the Teaching. In the sixth, the distinction is merely a prefix.

148. In the seventh, the sharing of the four requisites is the sharing of material things; the sharing of the Teaching is the sharing of the Teaching.

149. In the eighth, supporting others with the four requisites is supporting others with material things; supporting others with the Teaching is supporting others with the Teaching.

150. In the ninth, assisting others with the four requisites is material assistance; assisting others with the Teaching is assistance through the Teaching.

151. In the tenth, showing compassion with the four requisites is worldly compassion; showing compassion with the Teaching is compassion through the teaching.

The Chapter on Giving is the third.

4. Explanation of the Chapter on Munificence

152. In the first discourse of the fourth, covering the gap between oneself and others with the four requisites is material covering; covering with the Teaching is Teaching covering. In the second, the distinction is merely a prefix.

154. In the third, the search for worldly gains of the aforesaid type is the search for worldly gains, the search for the Teaching is the search for the Teaching. In the fourth, the distinction is merely in the prefix.

156. In the fifth, the quest for material gains that has reached its summit is the search for worldly gains, and likewise the quest for the Teaching that has reached its summit is said to be the search for the Teaching.

157. In the sixth, veneration with material gains is material veneration, veneration through the teaching is veneration through the teaching.

158. In the seventh, "hospitalities" means gifts for visitors. "Atitheyāni" is also a reading.

159. In the eighth, worldly gains, by virtue of succeeding and accomplishing, are worldly supernormal power; the Teaching too, by virtue of succeeding and accomplishing, is supernormal power of the Teaching.

160. In the ninth, growth through material gains is growth in material gains, growth through the teaching is growth in the teaching.

161. In the tenth, in the meaning of producing delight, material gains are the jewel of material gains, the Teaching is the jewel of the Teaching.

162. In the eleventh, the accumulating and increasing of material gains is accumulation of material gains, the accumulating and increasing of the teaching is accumulation of the teaching.

163. In the twelfth, the extensive state of material gains is expansion of material gains, the extensive state of the Teaching is expansion of the Teaching.

The Chapter on Covering is the fourth.

5. Explanation of the Chapter on Meditative Attainment

164. In the first discourse of the fifth, "skilfulness in entering a meditative attainment" means skill in entering upon a meditative attainment having assessed suitability of food and suitability of climate. "Skilfulness in emerging from a meditative attainment" means when the determined time has passed, having become experienced, one rising is called skilled in emergence; such is the skilfulness.

165. In the second, "rectitude" means the state of uprightness. "Gentleness" means the state of softness.

166. In the third, "patience" means endurance-patience. "Meekness" means the state of being well-disposed through the quality of good conduct.

167. In the fourth, softness of speech means the state of being joyful by means of smooth speech. Hospitality means hospitable welcoming with material things or with the teaching.

168. In the fifth, "non-violence" is the preliminary part of compassion. "Purity" means the state of purity by the power of morality. The sixth and seventh are of manifest meaning only.

171. In the eighth, "power of reflection" means the power of reviewing.

172. In the ninth, mindfulness itself is the power of mindfulness by way of unshakeability regarding unmindfulness. Concentration itself is the power of concentration by way of unshakeability regarding restlessness.

173. In the tenth, "serenity" means unified focus of mind. "Insight" means the knowledge that discerns activities.

174. In the eleventh, "failure in morality" means immorality. "Failure in view" means wrong view.

175. In the twelfth, "accomplishment in morality" means the state of perfected morality. "Accomplishment in right view" means the state of having right view. By that, right view of the ownership of action, right view of meditative absorption, right view of insight, right view of the path, right view of fruition - thus all fivefold right view is included.

176. In the thirteenth, "purification of morality" means morality that causes one to reach purification. "Purification of view" means right view of the four paths that causes one to reach purification, or even the fivefold right view.

177. In the fourteenth, "purification of view" means right view itself that causes one to reach purification. "And striving in accordance with one's view" means energy associated with the lower path. Because that is indeed conformable to that view, it is said "striving in accordance with one's view."

178. In the fifteenth, "non-contentment in regard to wholesome qualities" means the state of non-contentment in regard to wholesome mental states, except for the path of arahantship.

179. In the sixteenth, "forgetfulness" means the state of unmindfulness. "Lack of full awareness" means the state of not knowing.

180. In the seventeenth, mindfulness has the characteristic of non-floating. Full awareness has the characteristic of rightly understanding.

The Chapter on Attainment is the fifth. The third fifty is finished.

1. Consecutive Repetitions on Wrath

181. In the remaining sections beyond this, wrath has the characteristic of being angry. Hostility has the characteristic of bearing grudges. Contempt has the characteristic of belittling well-done deeds. Insolence has the characteristic of rivalry. Envy has the characteristic of envying. Stinginess is the state of the five kinds of miserliness. All of that has the characteristic of being stingy. Deceit has the characteristic of concealing what has been done. Fraudulence has the characteristic of deceitfulness. Shamelessness is the manner of not being ashamed. Moral fearlessness is the manner of not fearing blame. Non-wrath and the others should be understood by way of their opposites.

185. "Of a monk who is a learner" means they lead to decline from the successively higher qualities even of the sevenfold learner, but for a worldling they should be understood as leading to decline first of all. "To non-decline" means for the purpose of non-decline from the successively higher qualities.

187. "Deposited as if carried there" means as if having been brought and deposited, thus it should be understood as established in hell.

190. "A certain one" means for whom these states beginning with wrath are present, he is called "a certain one."

The Repetition Series on Wrath is concluded.

2. Consecutive Repetitions on the Unwholesome

191-200. "Blameworthy" means with fault. "Blameless" means faultless. "With painful consequences" means increasing suffering. "With pleasant consequences" means increasing happiness. "Afflictive" means with suffering. "Non-afflictive" means free from suffering. To that extent, only the round of rebirths and the end of the round of rebirths are spoken of.

The Repetition Series on the Unwholesome is concluded.

3. Consecutive Repetitions on Monastic Discipline

201. "There are these two reasons, monks" means, monks, in dependence on two purposes, with reference to two causes. "A training rule has been laid down" means a portion of the training has been established. "For the excellence of the Community" means for the state of excellence of the Community; the meaning is for the purpose of receiving by saying "Well said, venerable sir." "For the comfort of the Community" means for the purpose of the comfortable abiding of the Community. "Obstinate persons" means those who are immoral. "Well-behaved" means those of amiable nature. "Of mental corruptions pertaining to the present life" means of mental corruptions reckoned as painful states such as murder and imprisonment, to be obtained on account of transgression in the present life, in this very individual existence. "For the restraint" means for the purpose of closing off. "Pertaining to the future life" means of mental corruptions arising in the future state, reckoned as suffering in the realms of misery of just such a kind. "For the warding off" means for the purpose of prevention. "Of enmity" means both of unwholesome enmity and of personal enmity. "Of faults" means of defects. Or those very same painful states,

because they are to be avoided, are here intended as "faults." "Of fears" means both of fears that are terror of the mind and of the causes of fear, those very same painful states as well. "Of unwholesome" means of painful states reckoned as unwholesome in the sense of being unendurable. "Out of compassion for laypeople" means when laypeople were grumbling, the training rule that was laid down was laid down out of compassion for laypeople. "For the arrest of the faction of those with evil desires" means for the purpose of cutting off the faction of those with evil desires, lest those with evil desires, relying on a faction, should break the Community. "For the confidence of those without confidence" means for the purpose of the arising of confidence in wise people who were formerly without confidence, having seen the accomplishment of the laying down of the training rule. "For the increase of those with confidence" means for the state of ever-increasing confidence of those with confidence. "For the duration of the Good Teaching" means for the purpose of the long duration of the Good Teaching. "For the support of the monastic discipline" means for the purpose of supporting the monastic discipline of even the fivefold kind.

202-230. "The principal monastic code (Pātimokkha) has been laid down" means the twofold principal monastic code (Pātimokkha) has been laid down, namely the monks' principal monastic code (Pātimokkha) and the nuns' principal monastic code (Pātimokkha). "The recitation of the principal monastic code (Pātimokkha)" means five for monks and four for nuns - thus nine recitations of the principal monastic code (Pātimokkha) have been laid down. "The suspension of the principal monastic code (Pātimokkha)" means the suspension of the Observance ceremony. "The invitation ceremony to admonish has been laid down" means two invitation ceremonies to admonish have been laid down: on the fourteenth day and on the fifteenth day. "The suspension of the invitation ceremony has been laid down" means the suspension of the invitation ceremony has been laid down for a monk with an offence when the invitation ceremony is being carried out by Uttiyā. Regarding the legal act of censure and so on: the legal act of censure has been laid down for the Paṇḍuka and Lohitaka monks who were pricking monks with verbal spears. The legal act of guidance has been laid down for the monk Seyyasaka who was foolish and inexperienced. The act of banishment has been laid down referring to the monks Assaji and Punabbasuka who were corrupters of families. The legal act of reconciliation has been laid down for the Elder Sudhamma who was reviling laypeople. The legal act of suspension has been laid down in cases of not seeing an offence and so on. The giving of probation has been laid down for one who has committed a heavy offence, for a concealed offence. The sending back to the beginning has been laid down for one who has committed an offence in the meantime during probation. The giving of penance has been laid down for an offence whether concealed or not concealed. Rehabilitation has been laid down for one who has performed penance. The involving being brought back has been laid down for one who is conducting himself rightly. The involving being sent away has been laid down in cases of improper conduct and so on.

Eight kinds of full ordination have been laid down: full ordination by "Come, monk," full ordination by going for refuge, full ordination by exhortation, full ordination by answering questions, full ordination by a legal act at which a motion is put and is followed by three proclamations, full ordination by the rules of respect, full ordination from both communities, and full ordination by messenger. "A legal act at which a motion is put goes to nine states" - thus a legal act at which a motion is put with nine

states has been laid down. "A legal act at which a motion is put and is followed by one proclamation goes to seven states" - thus a legal act at which a motion is put and is followed by one proclamation with only seven states has been laid down. "A legal act at which a motion is put and is followed by three proclamations goes to seven states" - thus a legal act at which a motion is put and is followed by three proclamations with only seven states has been laid down. The first regulation of the first expulsion and so on has been laid down in what had not been laid down. The supplementary regulation of those very same has been supplementarily laid down in what had been laid down. The verdict in the presence has been laid down by way of this fourfold presence: presence of rule, presence of monastic discipline, presence of a Community, and presence of individuals. The verdict of innocence has been laid down for the purpose of not accusing one who has attained full mindfulness, one who has eliminated the mental corruptions. The verdict of past insanity has been laid down for a mad monk. Carrying out on acknowledgement has been laid down for the purpose of not passing over the offence of one who has been accused without acknowledgement. Having taken the view of the greater number of those who speak what is the Teaching, for the purpose of settling the legal case, the decision of the majority has been laid down. The decision for specific depravity has been laid down for the purpose of refuting a person overcome by evil. Covering over with grass has been laid down for the purpose of settling the remaining offences of monks who, by way of quarrelling and so on, having done much that is unbecoming of a recluse, have committed offences, setting aside gross offences and those connected with laypeople.

The Repetition Series on Removal is concluded.

4. Consecutive Repetitions on Lust

231. "For the direct knowledge of lust" means for the purpose of directly knowing, for the purpose of making evident, the lust for the five strands of sensual pleasure. "For the full understanding" means for the purpose of fully understanding. "For the utter elimination" means for the purpose of reaching utter elimination. "For the abandoning" means for the purpose of abandoning. "For the destruction, for the passing away" means for the purpose of reaching destruction and passing away. "For dispassion" means for the purpose of becoming dispassionate. "For cessation" means for the purpose of ceasing. "For giving up" means for the purpose of leaving aside. "For relinquishment" means for the purpose of relinquishing.

232-246. "Of obstinacy" means of the state of being obstinate through the power of wrath and conceit. "Of rivalry" means of rivalry characterised by the surpassing of reasons. "Of conceit" means of the ninefold conceit. "Of arrogance" means of the conceit of imagining having surpassed others. "Of vanity" means of vanity in the manner of intoxication. "Of negligence" means of the separation from mindfulness, of the release of the mind regarding the five types of sensual pleasure. The remainder is of manifest meaning everywhere.

The Repetition Series on Lust is concluded.

In the Manorathapūraṇī, the commentary on the Aṅguttara Nikāya,

The exposition of the Book of Twos is completed.



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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