

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)

03. Commentary on the Book of the Threes (03. Tikanipāta-
aṭṭhakathā)

3. The Third Fifty (3. Tatiyapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

03. Commentary on the Book of the Threes

3. The Third Fifty

1. The Chapter on Enlightenment

1. Explanation of the Discourse on Before the Highest Enlightenment

104. In the first of the third, "before the enlightenment" means before the enlightenment; what is meant is in the period prior to the attainment of the noble path. "While still unenlightened" means one who had not yet penetrated the four truths. "Being just a Bodhisatta" means being just a being capable of awakening, a being who was just beginning to strive to attain perfect enlightenment; or being just a being attached to, fastened upon, highest enlightenment. For from the time of the success of the resolution through the combination of eight factors at the feet of the Blessed One Dīpaṅkara, the Truth-finder, being attached to perfect enlightenment, fastened upon it, came without ever releasing his effort for the achievement of that, thinking "This must be attained by me." Therefore he is called a Bodhisatta. "Ko nu kho" means "which indeed." "The world" means the world of activities. "Gratification" means a sweet character. "Danger" means a character not to be delighted in. "To that one, to me" means to me, being thus just a Bodhisatta. "The removal of desire and lust, the abandoning of desire and lust" - having come to, referring to, dependent on Nibbāna, desire and lust is removed and abandoned; therefore Nibbāna is called "the removal of desire and lust, the abandoning of desire and lust." "This is the escape from the world" - this Nibbāna, because of being escaped from the world, is called the escape from the world. "As long as" means for however much measure of time. "Directly knew" means I knew through most excellent noble path knowledge. "And knowledge and vision arose in me" - by both these terms, reviewing knowledge is stated. The remainder here is clear in itself.

2. Explanation of the First Discourse on Gratification

105. In the second, "pursued the quest for gratification" means I pursued for the purpose of the quest for gratification. From when? From the time of Sumedha. "With wisdom" means with path wisdom together with insight. "Well seen" means thoroughly penetrated. By this method the meaning should be understood everywhere. The third is clear everywhere.

4. Explanation of the Discourse on Ascetics and Brahmins

107. In the fourth, "the goal of asceticism" means the fourfold noble fruition. The other is a synonym for that very thing. Or, by "the goal of asceticism" the four paths, by "the goal of the holy life" the four fruits. However, in all four of these discourses, only the world of aggregates is spoken of.

5. Explanation of the Discourse on Weeping

108. The fifth was laid down on a particular occasion. On which occasion? On the occasion of the misconduct of the group of six. It is said that they went about singing, dancing, and laughing. The monks reported this to the One of Ten Powers. The Teacher, having had them summoned, began this discourse for the purpose of exhorting them. Therein, "weeping" means crying. "Madness" means the action of a madman. "Childishness" means a task to be done by youngsters. "Teeth-showing laughter" means the laughter with a loud sound of those who show their teeth and clap their hands. "Destruction of the bridge to singing" explains: let there be destruction of the condition for singing for you; abandon singing together with its cause. In the case of dancing too, the same method applies. "Alam" means proper. "For those gladdened by the Teaching, being mindful" - here, "dhamma" is called reason; for those who are good and who are delighted by whatever reason. "A smile is sufficient just for a smile" - when there is that reason for smiling, whatever smile you make, that is for you sufficient just for a smile; having shown the tips of the teeth, it is proper only for showing the mere appearance of delight - this is what is said.

6. Explanation of the Discourse on Dissatisfaction

109. In the sixth, "of sleep" means of slumber. "There is no satisfaction in the using" means in whatever way one uses it, in that very way one finds delight in it - thus there is no satisfaction. The same method applies to the remaining two terms as well. For if the water in the great ocean were to become liquor, and a drunkard were to be reborn as a fish, even while moving about there and even while lying down there, there would be no satisfaction. In this discourse only the round of rebirths has been spoken of.

7. Explanation of the Discourse on the Unguarded

110. In the seventh, "is soaked" means is wet. "There is no good death" means because of the conditionality of conception in a realm of misery, it is not charming. "Passing away" is a synonym for that very thing. In the bright side, because of the conditionality of conception in heaven, it is good, charming. But that applies certainly only to the three noble disciples beginning with stream-enterers. The remainder here is clear in itself.

8. Explanation of the Discourse on the Corrupted

111. In the eighth, "corrupted" means standing having abandoned the natural state. The remainder is the same method as stated in the preceding discourse.

9. Explanation of the First Discourse on Origin

112. In the ninth, "sources" means causes. "For the arising of actions" means for the purpose of accumulating actions leading to the round of rebirths. "Done through greed" means done by greed. "Blameworthy" means with fault. "That action leads to the arising of actions" means that action leads to the arising, to the accumulation, of other actions too that lead to the round of rebirths. "That action does not lead to the cessation of actions" means but that action does not lead to the purpose of the

cessation of actions leading to the round of rebirths. "In the bright side, for the arising of actions" means for the purpose of the arising of actions leading to the end of the round of rebirths. By this method, everything should be understood in meaning.

10. Explanation of the Second Discourse on Origin

113. In the tenth, "of actions" means of actions leading to the round of rebirths only. "That are a basis for desire and lust" means being the cause of desire and lust. "Referring to" means having come to, with reference to, dependent on. "Desire" means desire as craving. "That which is lust of the mind" means whatever lust, defilement, state of being defiled of consciousness - "this I call a mental fetter," the meaning is "I call it a bondage." "In the bright side, of actions" means of actions leading to the end of the round of rebirths. "One turns away from that" means one turns away from that. Or when the result is known and understood by him, then he turns away from those phenomena and that result. And by this term, insight is spoken of; "having turned away from that" - by this, the path. "Having penetrated with the mind" - by this too, the path itself. "Sees having pierced through with wisdom" means he sees having pierced through with path wisdom together with insight. Thus the meaning should be understood everywhere. But in this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

The Chapter on Enlightenment is first.

2. The Chapter on Those Bound for the Realm of Misery

1. Explanation of the Discourse on One Bound for the Realm of Misery

114. In the first of the second, "bound for the realm of misery" means they will go to a realm of misery. "Doomed to Niraya Hell" means they will go to hell. "Without having abandoned this" means without having abandoned this triad of evil qualities beginning with claiming to be a practitioner of the holy life. "Claiming to be a practitioner of the holy life" means one who resembles a practitioner of the holy life, or one who claims thus "I too am a practitioner of the holy life" by not abandoning their deportment. "Accuses" means reviles, abuses, and charges. "There is no fault in sensual pleasures" means there is no fault for one who indulges in objective sensual pleasures through the defilement of sensual desire. "Gulping down" means the state of being drunk, the state of being enjoyed, to be enjoyed with an unsuspecting mind, like the drinking of water by one who is thirsty. In this discourse only the round of rebirths has been spoken of.

2. Explanation of the Discourse on the Rare

115. In the second, "grateful and thankful" means a person who reciprocates, having known the deed done by him thus "This was done for me by him," having made it known and obvious.

3. Explanation of the Discourse on the Immeasurable

116. In the third, "to be measured with ease" means easily measured. "To be measured with difficulty" means difficult to measure. "One is unable to measure" means immeasurable. "Arrogant" means with a risen reed; the meaning is one who stands having raised up hollow conceit. "Fickle" means endowed with fickleness such as adorning bowls and so on. "Garrulous" means harsh of mouth. "Of loose speech" means of unrestrained speech. "Unconcentrated" means deprived of unified focus of mind. "With a wandering mind" means with a confused mind, comparable to a stray cow or a wandering deer. "With uncontrolled faculties" means with open faculties. The remainder here is clear in itself.

4. Explanation of the Discourse on the Imperturbable

117. In the fourth, "he enjoys that" means he enjoys that meditative absorption. "He desires that" means he aspires for that very thing. "And finds happiness on account of it" means he reaches contentment on account of that meditative absorption. "Established therein" means established in that meditative absorption. "Inclined to it" means inclined to that very thing. "Dwelling in it frequently" means dwelling frequently in that. "Is reborn in the company" means arrives at the state of being together; the meaning is that one is reborn in that heavenly world. "Goes to hell" and so on is said with reference to going there on a subsequent occasion, because of not being free from hell and so on. For there is no unwholesome action stronger than his access meditative absorption, by which he might be reborn in a realm of misery immediately after. "But a disciple of the Blessed One" means a certain one among stream-enterers, once-returners, and non-returners. "In that very existence" means right there in the immaterial existence. "Attains final nibbāna" means attains final nibbāna through the final Nibbāna without remainder. "Disparity" means additional exertion. The remainder here should be understood by the method already stated. But in this discourse, for the worldling, the meditative absorption for rebirth is spoken of; for the noble disciple, that same meditative absorption for rebirth and the meditative absorption forming a basis for insight are spoken of.

5. Explanation of the Discourse on Failure and Accomplishment

118. In the fifth, "failure in morality" means the state of having failed in morality. In the remaining two as well, the same method applies. "There is not what is given" - he speaks with reference to the absence of fruit of what is given. "What is sacrificed" is called a great sacrifice. "What is offered" - a present of honour is intended. He rejects that both too with reference to the very absence of fruit. "Of good and bad actions" means of good and bad actions; the meaning is of wholesome and unwholesome actions. "Fruit" and "result" - whatever is called "fruit" or "result," he says that does not exist. "There is not this world" - for one established in the other world, this world does not exist; "there is not the other world" - even for one established in this world, the other world does not exist; he shows that all are annihilated right there in each place. "There is not mother, there is not father" - he speaks with reference to the absence of fruit of right practice and wrong practice towards them. "There are no spontaneously reborn beings" - he says that there are no such beings who, having passed away, are reborn. "Accomplishment" means fulfilment. "Accomplishment in morality" means the state of morality being complete and without deficiency. In the remaining two as well, the same method applies. "There is what is given" and so on should be understood by the method opposite to what was stated.

6. Explanation of the Apaṇṇaka Sutta

119. In the sixth, "unmistakable die" means a die endowed with six flat surfaces. "A fortunate realm, a heavenly world" means a certain heavenly world among the Cātumahārājika gods and so on. In this discourse, both morality and right view have been spoken of as mixed. The seventh is clear in itself.

8. Explanation of the First Discourse on Purity

121. In the eighth, "purities" means states of being pure. "Bodily purity" means the state of being pure at the body door. In the remaining two as well, the same method applies. However, in these four discourses in succession, the practice of the householder is spoken of. It is also proper for stream-enterers and once-returners.

9. Explanation of the Second Discourse on Purity

122. In the ninth, "internally" means one's own internal. "Sensual desire" means the mental hindrance of sensual desire. The same method applies in the case of anger and so on too. The remainder here is just the method already stated above. In the verse, however, "pure in body" means pure at the body door, or pure by body. In the remaining two as well, the same method applies. "One who has washed away evil" means one who stands having removed and washed away all evil. By this discourse and by the verse too, only one who has eliminated the mental corruptions is spoken of.

10. Explanation of the Moral Perfection Sutta

123. In the tenth, "moral perfections" means states of being a sage. "Bodily moral perfection" means the state of being a sage, the state of being good, the state of being wise at the body door. In the remaining two as well, the same method applies. "This is called, monks, bodily moral perfection" means this abandoning of the threefold bodily misconduct is called bodily moral perfection. Furthermore, the threefold bodily good conduct is also bodily moral perfection, likewise knowledge with the body as object is bodily moral perfection, full understanding of the body is bodily moral perfection, the path accompanied by full understanding is bodily moral perfection, the abandoning of desire and lust for the body is bodily moral perfection, the cessation of bodily activity - the attainment of the fourth meditative absorption - is bodily moral perfection. In the case of verbal moral perfection too, the same method applies.

Here, however, this is the distinction - just as here it is the attainment of the fourth meditative absorption, so there the cessation of verbal activity - the attainment of the second meditative absorption - should be known as verbal moral perfection. In the case of mental moral perfection too, having understood the meaning by this very method, the cessation of mental activity - the attainment of the cessation of perception and feeling - should be known as mental moral perfection. "A sage in body" means a sage who is highest and pure at the body door, or a sage by body. In the remaining two as well, the same method applies. "One who has abandoned all" means one who has eliminated the mental corruptions. For one who has eliminated the mental corruptions is called one who has abandoned all.

The Chapter on Those Bound for the Realm of Misery is second.

3. The Chapter on Kusiṇārā

1. Explanation of the Discourse on Kusiṇārā

124. In the first of the third, "at Kusiṇārā" means in the city so named. "In the Baliḥaraṇa jungle thicket" means in the jungle thicket so named. There, it is said, they bring offerings for the purpose of making offerings to beings; therefore it is called "Baliḥaraṇa." "If he wishes" means if he desires. "With own hand" means with his own hand. "Serves" means he causes him to refuse by speech saying "enough, enough" and by hand gesture. "It is good indeed that me this" means "it is good indeed that this one me." "Greedy" means bound by the greed of craving. "Infatuated" means infatuated by the infatuation of craving itself. "Transgressing" means one who proceeds having swallowed and brought to completion through craving. "Without wisdom of escape" means one who, having abandoned desire and lust, having collected, consumes - he is called one with wisdom of escape; this one is not like that, he consumes together with desire and lust - thus he is without wisdom of escape. The bright side should be understood by the reverse of what has been stated. But it should be understood that thoughts of renunciation and so on are here spoken of as mixed.

2. Explanation of the Discourse on Quarrel

125. In the second, "abandoned" means they abandon. "Made abundant" means they do again and again. Here too the three applied thoughts were spoken of in a mixed manner.

3. Explanation of the Discourse on the Gotamaka Shrine

126. In the third, "in the Gotamaka shrine" means in the abode of the demon Gotamaka. For the Truth-finder, during the first twenty years after enlightenment, sometimes at the Cāpāla shrine, sometimes at the Sārandada, sometimes at the Bahuputta, sometimes at the Gotamaka - thus for the most part he dwelt in shrines of the gods. But at this time he dwelt in dependence on Vesālī, at the dwelling place of the demon Gotamaka. Therefore it was said - "in the Gotamaka shrine." "Said this" means he spoke this discourse beginning with "having directly known, I."

And it should be understood that this discourse was spoken by the Blessed One on an occasion of arising. On which occasion of arising? On the occasion of arising of the Mūlapariyāya. It seems that many who had gone forth as brahmins, in dependence on the word of the Buddha learnt by themselves, having generated the vanity of knowledge, did not go to the hall for hearing the Teaching - "The Perfectly Enlightened One, when teaching, will speak only what is known by us, not what is unknown." The monks reported to the Truth-finder. The Teacher, having had those monks summoned, having obtained their verbal acknowledgment, taught the Mūlapariyāya. Those monks could see in the teaching neither the place from which it came nor the place to which it went. Not seeing, they thought "The Perfectly Enlightened One speaks only what comes to his mouth, thinking 'my talk is going forth.'" The Teacher, having known their minds, began this discourse.

Therein, "having directly known" means having known, having penetrated, having

made evident - "these are the five aggregates, the twelve sense bases, the eighteen elements, the twenty-two faculties, the four truths, the nine causes, the seven contacts, the seven feelings, the seven volitions, the seven perceptions, the seven consciousnesses" - and likewise - "these are the four establishments of mindfulness" - by this method, having known those various phenomena, having penetrated, having made them directly evident - this is the meaning. "With a source" means having made it with a condition, I speak, not without a condition. "With the wondrous effect of liberation" means having made it with the wondrous effect of liberation by the removal of what is opposed, I speak, not without the wondrous effect of liberation. "And it is enough for you" means and it is proper for you. "For contentment" means the meaning is that it is proper for you, who recollect by virtue the three jewels - "The Blessed One is the Perfectly Enlightened One, well proclaimed is the Teaching, the Community is practicing well" - to have contentment. The same method applies to the remaining two terms as well.

"Trembled" means it trembled in six ways. For such an earthquake also occurred at the seat of enlightenment. It seems that when the Bodhisatta ascended the seat of enlightenment from the southern direction, the southern side was as if reaching down below to Avīci, and the northern side was as if rising up and striking the highest point of existence. When he went to the western direction, the western side was as if reaching down below to Avīci, and the eastern side was as if rising up and striking the highest point of existence. When he went to the northern direction, the northern side was as if reaching down below to Avīci, and the southern side was as if rising up and striking the highest point of existence. When he went to the eastern direction, the eastern side was as if reaching down below to Avīci, and the western side was as if rising up and striking the highest point of existence. The Bodhi tree too was as if once reaching down below to Avīci, and once rising up and striking the highest point of existence. On that day too, thus in six ways the great earth of the thousandfold world-system trembled.

4. Explanation of the Discourse on Bharaṇḍu the Kālāma

127. In the fourth, "kevalakappan" means almost the whole. "Anvāhiṇḍanto" means wandering about. "Nāddasā" means for what reason did he not see? This Bharaṇḍu Kālāma, it is said, was going about eating the best almsfood of the Sakyans. Having known that when the time came to arrive at his dwelling place, a proclamation of the Teaching would arise, the Blessed One determined thus, so that no other public rest-house was apparent. Therefore he did not see one. "Purāṇasabrahmacārī" means a former fellow in the holy life. He, it is said, was in that very hermitage at the time of Ālāra Kālāma; with reference to that, he said thus. "Santharaṃ paññāpehī" means "spread what is to be spread"; this is the meaning. "Santharaṃ paññāpetvā" means having prepared a bed-sheet on an allowable small bed. "Declares the full understanding of sensual pleasures" means herein, full understanding is transcendence; therefore he declares the first meditative absorption as the transcendence of sensual pleasures. "Not the full understanding of material forms" means he does not declare the immaterial-sphere meditative attainment, which is the transcendence of material forms. "Not the full understanding of feelings" means he does not declare Nibbāna, which is the transcendence of feelings. "Niṭṭhā" means destination, accomplishment. "Udāhu puthu" means or are there different ones.

5. Explanation of the Hatthaka Discourse

128. In the fifth, "when the night was far advanced": here the word "abhikkanta" is seen in the senses of passing away, beautiful, handsome, appreciation, and so on. Therein, in such passages as "The night has passed, venerable sir, the first watch has gone, the Community of monks has been seated for a long time; let the Blessed One, venerable sir, recite the Pātimokkha to the monks," it is seen in the sense of passing away. In such passages as "This one of these four persons is more brilliant and more sublime," in the sense of beautiful.

"Who pays respect to my feet, blazing with supernormal power and fame;
With surpassing beauty, illuminating all directions?"

In such passages as these, in the sense of handsome. In such passages as "Excellent, Master Gotama," in the sense of appreciation. But here in the sense of beautiful. Therefore, "when the night was far advanced" means "on a desirable, pleasant, agreeable night" is what is said. "With surpassing beauty": here the word "abhikkanta" is in the sense of handsome, and the word "vaṇṇa," however, is seen in the senses of skin, praise, caste group, reason, shape, measure, visible form sense base, and so on. Therein, in such passages as "The Blessed One is of golden colour," in the sense of skin. In such passages as "But when, householder, were these praises of the ascetic Gotama concocted by you?" in the sense of praise. In such passages as "There are these four castes, Master Gotama," in the sense of caste group. In such passages as "Then for what reason is one called a scent-thief?" in the sense of reason. In such passages as "Having created a great elephant-king appearance," in the sense of shape. In such passages as "There are three sizes of bowls," in the sense of measure. In such passages as "Colour, odour, flavour, nutritive essence," in the sense of visible form sense base. That here should be seen in the sense of skin. Therefore, "with surpassing beauty" means with handsome skin, of desirable colour, with agreeable colour - this is what is said.

"Kavalakappaṃ": here the word "kevala" has many meanings such as without remainder, for the most part, unmixed, not exceeding, firm, and separation. For thus indeed, in such passages as "the holy life that is complete in its entirety and pure," the meaning is without remainder. In such passages as "Almost all the Aṅgas and Magadhans, having taken abundant solid and soft food, will approach," the meaning is for the most part. In such passages as "There is the origin of this whole mass of suffering," the meaning is unmixed. In such passages as "Surely this venerable one is of mere faith alone," the meaning is not exceeding. In such passages as "Venerable sir, the Venerable Anuruddha's co-resident pupil named Bāhiya is standing almost entirely for schism in the Community," the meaning is firmness. In such passages as "A consummate one, one who has lived the holy life, is called the highest person," the meaning is separation. But here the meaning of without remainder is intended.

Now this word "kappa" has many meanings such as believing, conventional expression, time, description, cutting, alternative, pretext, all around, and so on. For thus indeed, in such passages as "This is trustworthy of Master Gotama, as is natural for a Worthy One, a Perfectly Enlightened One," the meaning is believing. In "I allow, monks, to consume fruit by means of five procedures proper for ascetics" and so on, it is a conventional expression. In "By which I constantly dwell" and so on, it is time.

In "Thus said the Venerable Kappa" and so on, it is a description. In "Adorned, with trimmed hair and beard" and so on, it is cutting. In "The practice as to two finger-breadths is allowable" and so on, it is an alternative. In "There is reason to lie down" and so on, it is a pretext. In "Having illuminated almost the entire Bamboo Grove" and so on, it is all around. Here, however, the meaning of all around is intended. Therefore, in "kevalakappaṃ jetavanaṃ" here, the meaning is "completely, all around, Jeta's Grove."

"Having illuminated" means having pervaded with radiance. "On sand" means on smooth sand. "Does not stand firm" means does not become established. "Gross" - for when a Brahma deity is to become established on the earth, it is proper to create a gross body, or earth; therefore he spoke thus. "Teachings" - by this he shows the word of the Buddha previously learnt. "Were not occurring" means the words confused through recitation had indeed declined. "Discontent" means without turning back, without longing.

"With seeing" means with seeing by means of eye-consciousness. "With attending upon" means with attending upon with the four requisites. "Higher morality" means the tenfold morality. For that, with reference to the five precepts, is called "higher morality." "Has gone to Aviha" indicates "I have been reborn in the Aviha Brahma world."

6. Explanation of the Kaṭuviya Discourse

129. In the sixth, "near the fig tree at the cattle market" means near the fig tree that had arisen at the place of sale of cows. "Devoid of gratification" means devoid of gratification due to the absence of the happiness of meditative absorption. "Seeking gratification externally" means seeking gratification externally by way of the happiness of the types of sensual pleasure. "Impure" means leftover. "With verminous odour" means with the foul odour reckoned as wrath. "Soaked" means wet. "Flies" means the flies of mental defilements. "Will not fall upon" means having risen up, will not pursue. "Will not devour" means having pursued, will not eat. "Attained a sense of urgency" means he became a stream-enterer.

"Made impure" means made leftover. "Is far" means is distant. "A partaker of vexation only" means a partaker of suffering only. "Wanders about" means walks about, goes. "Imprudent" means unwise. In this discourse only the round of rebirths has been spoken of; in the verses, the round of rebirths and the end of the round of rebirths have been spoken of. In the seventh, only the round of rebirths has been spoken of.

8. Explanation of the Second Anuruddha Discourse

131. In the eighth, "this is conceit in you" means this is your conceit grown ninefold - that is the meaning. "This is restlessness in you" means this is your restlessness, the state of consciousness being agitated. "This is remorse in you" means this is your remorse.

9. Explanation of the Concealed Discourse

132. In the ninth, "are conducive" means they are led out. "Is conducive when concealed" means having become concealed, it is led out. "Shines when unveiled" - here, the fourfold unveiling should be known as: from one side, from both sides, from oneself, and from every aspect. Therein, unveiled from one side is called the training rule not shared with others. Unveiled from both sides is called the training rule common to both. Unveiled from oneself is called the quality of the Teaching that has been attained. Unveiled from every aspect is called the three Canons of the Buddha's teaching.

10. Explanation of the Inscription Discourse

133. In the tenth, "repeatedly" means constantly, continuously. "Roughly" means strongly, harshly. "Harshly" means with harsh speech. The meaning is even when spoken to having made it strong, having made it harsh. "Disagreeably" means with what does not cling to the mind, with what does not increase it. "Is connected" means is joined together. "Is in harmony" means is continuous. "Is friendly" means goes to unity. The remainder is clear everywhere.

The Chapter on Kusinārā is third.

4. The Chapter on a Warrior

1. Explanation of the Warrior Discourse

134. In the first discourse of the fourth, "lives on war" means a warrior. "Worthy of a king" means suitable for the king. "Fit for a king's use" means the king's enjoyment and use. "Is reckoned as a factor" means because of being inevitably desirable, like a hand or like a foot, it is reckoned as a factor. "One who shoots far" means he shoots an arrow far - in water to the distance of one usabha, on dry ground to the distance of eight usabhas, or beyond that. For the warrior of Duṭṭhagāmaṇi Abhaya shot an arrow to the distance of nine usabhas, and the Bodhisatta in his final existence to the measure of a yojana. "One who shoots as quickly as lightning" means one who shoots without missing, or the meaning is one able to pierce lightning in the interval of a flash of lightning. "One who breaks open a great body" means one able to pierce through even a hundred planks bound together, even a hundred buffalo hides, a copper plate as thick as a thumb, a board of asana wood four finger-breadths thick, a board of udumbara wood a span thick, and even a sand cart lengthwise - this is the meaning. "Whatever materiality" and so on has been explained in detail in the Visuddhimagga. "This is not mine" and so on is stated by way of rejecting craving, conceit, and wrong view. "Sees with right wisdom" means he sees rightly, by cause, by reason, with path wisdom together with insight. "Breaks open" means he breaks open by the path of arahantship.

2. Explanation of the Assembly Discourse

135. In the second, "disciplined by rote" means disciplined without having asked - a badly disciplined assembly. "Disciplined by counter-questioning" means disciplined by having asked - a well-disciplined assembly. "Disciplined by measure" means disciplined by way of measure; the meaning is an assembly disciplined having known

the measure. But in the Pāḷi text "yāvatajjhā," the meaning is "up to the disposition"; it is said to be an assembly disciplined having known the disposition. The third is clear in itself.

4. Explanation of the Arising Discourse

137. In the fourth, "the principle of the causal relationship of phenomena" means the stability of intrinsic nature. "The cosmic law of phenomena" means the fixed order of intrinsic nature. "All activities" means activities of the four planes. "Impermanent" means impermanent in the sense of non-existence after having been. "Suffering" means suffering in the sense of constant oppression. "Non-self" means non-self in the sense of being beyond control. Thus in this discourse, the three characteristics have been spoken of in combination.

5. Explanation of the Hair Blanket Discourse

138. In the fifth, "of woven cloths" is the genitive case used in the reflexive sense; the meaning is cloths woven with threads. "Hair blanket" means a blanket woven of human hair. "Of the doctrines of various ascetics and brahmins" - this too is the genitive case used in the reflexive sense. "The worst" means the last, the lowest. "Foolish man" means a hollow man. "Obstructs" means prevents. "A trap set up" means one should lay a fish-trap. The sixth and seventh are of manifest meaning only.

8. Explanation of the Inferior Horse Discourse

141. In the eighth, "inferior horse" means a young horse. "This I say is his speed" means this I say is his speed of knowledge. "This I say is his beauty" means this I say is his beauty of virtues. "This is his height and girth" means this I say is his state of loftiness and state of completeness.

9. Explanation of the Assaparassa Discourse

142. In the ninth, "thoroughbred horse" means a thoroughbred among horses. "Thoroughbred person" means a thoroughbred among persons; the meaning is a person among persons. In this discourse, three paths and fruits have been spoken of. Therein, this one should be understood as endowed with the speed of knowledge through the three paths.

10. Explanation of the Thoroughbred Horse Discourse

143. In the tenth, "good" means of good quality. "Thoroughbred horse" means a horse that knows what has a reason and what has no reason. In the case of thoroughbred persons too, the same method applies. In this discourse, the fruition of arahantship is spoken of. Therein, this one should be understood as endowed with the speed of knowledge through the path of arahantship.

11. Explanation of the First Peacock Feeding Ground Discourse

144. In the eleventh, "of absolute goal" means one whose goal has gone beyond the end, one whose goal is unshakable, one whose goal is everlasting - this is the meaning. The remainder is similar.

12. Explanation of the Second Peacock Feeding Ground Discourse

145. In the twelfth, "with the wonder of supernormal power" means with the wonder of succeeding. "With the wonder of mind-reading" means with the wonder of talk and repeated talk, having pointed out and having cited.

13. Explanation of the Third Peacock Feeding Ground Discourse

146. In the thirteenth, "with right view" means with right view for the purpose of fruition attainment. "With right knowledge" means with fruition knowledge. "With right liberation" means with the remaining qualities of fruition attainment. In these three discourses also, only one who has eliminated the mental corruptions is spoken of.

The Chapter on Warriors is fourth.

5. The Chapter on the Auspicious

1-9. Explanation of the Unwholesome Discourse and so on

147-155. In the first discourse of the fifth, "deposited as if carried there" means as if having been brought and placed. In the second, "with what is blameable" means with what is faulty. In the third, "unevenly" means with stumbling. "Evenly" means without stumbling. In the fourth, "with what is impure" means with what is like excrement, unpurified, unclean. "With what is pure" means with what is purified, clean. The fifth and so on are of manifest meaning only.

10. Explanation of the Forenoon Discourse

156. In the tenth, regarding "a good constellation" and so on: on whatever day the three states of good conduct are fulfilled, that day is called one that has obtained a conjunction of the planets; because of that, it is said that for him it is always called "a good constellation." That very day is called one on which a blessing has been made; because of that, it is said that for him it is always "a good blessing." His daybreak too is always a good daybreak indeed, his rising from bed too is a good rising indeed, his moment too is a good moment indeed, his instant too is a good instant indeed. And here, a period of time the measure of ten finger-snaps is called a moment; a period of time of ten such moments is called an instant; a period of time of ten such instants is called a moment-instant; ten times that is called a second; ten times that is called a moment-second - this classification should be known. "Well-sacrificed among the practitioners of the holy life" means on whatever day the three kinds of good conduct are fulfilled, then a gift given to those of the foremost conduct is called well-sacrificed. "Auspicious is bodily action" means the bodily action performed by him on that day is called bodily action of growth. The same method applies to the remaining terms as well. "Having done auspicious deeds" means having done bodily action and so on connected with growth. "They obtain auspicious benefits" means one obtains only auspicious benefits of growth. The remainder is clear in itself.

The Chapter on Blessings is fifth.

The third fifty is finished.

6. Explanation of the Chapter on Naked Ascetics

157-163. "The rough practice" in the subsequent passages from here means strong, hard, firm grasping through the influence of greed. "Scorched" means well burnt, heated, and tormented through the influence of the pursuit of self-mortification. "Middle" means neither hard nor burnt, existing in the middle. "A naked ascetic" means clotheless, naked. "Of loose habits" means of unrestrained conduct; devoid of the conduct of worldly sons of good family in matters of defecation and so on, he defecates while just standing, urinates while just standing, eats hard food, and eats soft food. "Licking his hands" means when almsfood on his hand is finished, he licks his hand with his tongue; even having defecated, perceiving his hand itself as a stick, he scrapes it with his hand. When told "Come, venerable sir" for the purpose of receiving almsfood, he does not come - thus he is "not one who comes when asked 'Come, venerable sir.'" Even when told "Then stop, venerable sir," he does not stop - thus he is "not one who stops when asked 'Stop, venerable sir.'" Both of those, it is said, he does not do, thinking "this person's word will have been carried out." "Brought to him" means almsfood taken and brought beforehand. "Specifically prepared" means almsfood announced thus: "This was prepared dedicated to you." "An invitation" means even almsfood to which he has been invited thus: "Please enter such and such a family or street or village" - he does not consent to, he does not accept. "Not from the mouth of a pot" means he does not accept even almsfood being given having been taken out from a pot. "Not from the mouth of a bowl" means a "kaḷopī" is a cooking pot or a hand-basket; from that too he does not accept. Why? "In dependence on me, the pots and bowls receive a blow from a ladle." "Not across a threshold" means he does not accept what is being given having made a threshold as an intermediary. Why? "This one, in dependence on me, receives the function of being an intermediary." In the case of a stick and a pestle too, the same method applies. "From two" means when two are eating, if one rises and gives, he does not accept. Why? Because "there is an obstacle to a mouthful."

But in the passages beginning with "not from a pregnant woman" and so on, the child in the womb of a pregnant woman suffers; for a nursing woman, there is an obstacle to milk for the child; for a woman who has gone among men, there is an obstacle to delight - thus he does not accept. "From where food has been collected" means at meals prepared by collecting. During a time of famine, it is said, disciples of the naked ascetics, for the sake of the naked ascetics, having instigated people here and there to give rice-grain and so on, cook food; a superior naked ascetic does not accept from that. "Not where a dog" means where a dog is standing by thinking "I shall obtain almsfood," he does not accept what has been brought without giving to it there. Why? Because there is an obstacle to almsfood for this one. "Swarming" means moving in swarms and swarms. For if, having seen a naked ascetic, people enter the food-house thinking "we shall give almsfood to this one," and as they enter, flies that were hidden in the mouths of bowls and so on fly up and move about in swarms, he does not accept almsfood brought from there. Why? "In dependence on me, an obstacle to the feeding ground of the flies has arisen."

"Rice-water" means sour gruel made from the ingredients of all kinds of grain. And here, only the drinking of liquor is blameworthy, but this one perceives all of them as blameworthy. "A one-house man" means one who, having obtained almsfood at just one house, turns back. "A one-morsel man" means one who sustains himself with just one morsel. In the case of "a two-house man" and so on too, the same method

applies. "With even one small dish" means with one small dish. A "datti" is a small bowl in which they place the choicest almsfood and keep it. "Once a day" means with an interval of one day. "Once a fortnight" means with an interval of a fortnight. "Eating food in rotation" means eating food by turns; food that comes by turns of days, thus: by a turn of one day, by a turn of two days, by a turn of seven days, by a turn of a fortnight. "One who feeds on vegetables" and so on are of already stated meaning.

"One who stands upright" means one who stands upward. "Devoted to the striving of squatting" means engaged in the energy of squatting; even when going, he goes by squatting and hopping up again and again. "One who lies on thorns" means he drives iron thorns or natural thorns into the ground, spreads a hide over them, and performs standing, walking, and so on there. "Sleeping place" means even when lying down, he makes his sleeping place right there. "The evening being the third" means three times including the evening. In the morning, at midday, and in the evening - thinking "I shall wash away evil" three times a day, he dwells devoted to the practice of going down into the water.

"Observing the body in the body" and so on should be understood in the manner already stated below in the commentary on the Book of Ones. "This is called, monks, the middle practice" means, monks, this should be understood as the middle practice that has not approached the two extremes of the pursuit of sensual happiness and the pursuit of self-mortification, or that is liberated from the extremes of eternalism and annihilationism.

The Chapter on Naked Ascetics is sixth.

7-8.

Explanation of the Consecutive Repetitions and what follows

164-184. "Approving" means of the same disposition. "Of lust" means of lust for the five strands of sensual pleasure. "For the direct knowledge" means for the purpose of directly knowing. By the three concentrations beginning with "emptiness concentration" and so on, only insight has been spoken of. For insight obtains these names because of the absence of adherence to permanence, the sign of permanence, aspiration for permanence, and so on. "For the full understanding" means for the purpose of fully understanding. The same method applies to the remaining terms as well.

The repetition chapters and so on are finished.

In the Manorathapūraṇī, the commentary on the Aṅguttara Nikāya,

The exposition of the Book of Threes is completed.



ABOUT THIS TRANSLATION

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