

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)

05. Commentary on the Book of the Fives (05. Pañcakanipāta-
aṭṭhakathā)

3. The Third Fifty (3. Tatiyapaṇṇāsakaṃ)



PaliVerse

4. The Collection of the Numerical Discourses - Commentaries

05. Commentary on the Book of the Fives

3. The Third Fifty

1. The Chapter on Dwelling Comfortable

1. Commentary on the Discourse on Timidity

101. In the first of the third, "producing self-confidence" means conducive to the state of being confident. "There is timidity" means there is displeasure.

2. Commentary on the Discourse on Suspicion

102. In the second, "suspected and distrusted" means suspected and distrusted. "Even if he is of unshakeable nature" means even if he is one of unshakeable nature, one who has eliminated the mental corruptions, he is suspected and distrusted by others as an evil monk - this is the meaning. In "one who frequents prostitutes" and so on, prostitutes are called women who live by their beauty; "they would be his resort" - thus "one who frequents prostitutes"; the meaning is frequently going to their houses. The same method applies to the remaining terms as well. Therein, however, "widow" means one whose husband has died. "Unmarried grown-up women" means old unmarried girls.

3. Commentary on the Discourse on the Great Thief

103. In the third, "I will offer hospitality with this wealth" means having taken wealth from here, from my own property, I will offer hospitality with that, and I will close the gap between him and myself - this is the meaning. "Seizures" means the seizures of goods belonging to others. "Secret counsels" means counsels that should be concealed. "Of an extreme view" means of one who stands having grasped either eternalism or annihilation. The remainder here is clear in meaning. In the fourth, everything is by the very method stated above.

5. Commentary on the Discourse on Comfortable Abiding

105. In the fifth, "bodily action of friendliness" means bodily action carried out with a mind of friendliness. "Both openly and in private" means face to face and in one's absence. The same method applies to the others as well. "Whatever moral practices" and so on is said by way of the fourfold purification morality. "Conducive to concentration" means producing path concentration and fruition concentration. "Having attained similarity of morality" means having reached the state of equal morality, having become of identical morality - this is the meaning. "Of one who practises it" means whoever does it, of that person. Thus in this discourse, morality has been spoken of as mixed, and view as insight right view.

6. Commentary on the Ānanda Sutta

106. In the sixth, "does not criticise others regarding higher morality" means he does not censure others, does not blame them by way of the state of morality. "One who observes himself" means one who contemplates only oneself by way of knowing what has been done and what has been left undone. "Not one who observes others" means uninvolved in what others have done and left undone. "Unknown" means not well-known, of little merit. "By that state of being unknown" means by the state of being unknown, by obscurity, by meagre merit. "Is not agitated" means does not fall into agitation. Thus in this discourse, only one who has eliminated the mental corruptions is spoken of.

7-8. Commentary on the Morality Discourse and Others

107-108. In the seventh, morality, concentration, and wisdom have been spoken of as mixed; liberation is the fruition of arahantship; knowledge and vision of liberation is reviewing knowledge, which is mundane only. The same method applies to the eighth as well. But here, because reviewing knowledge occurs for one beyond training, it is said to be beyond training.

9-10. Commentary on the Four Directions Discourse and Others

109-110. In the ninth, "belonging to the four directions" means one whose movement is unobstructed in the four directions. In this discourse too, only one who has eliminated the mental corruptions is spoken of. In the tenth, "ala" means proper. Here too, only one who has eliminated the mental corruptions is spoken of.

The Chapter on Comfortable Abiding is first.

2. The Chapter on Andhakavinda

1. Commentary on the Kulūpaka Sutta

111. "One who presumes intimacy without acquaintance" means he places trust in those who do not make acquaintance with himself, in those who do not enter into trust with him. "One who gives directions without authority" means being one who has no authority, he assigns saying "Give this, take this," as though he were a lord. "One who associates with those who are estranged" means he associates with estranged, divided families for the purpose of reuniting them. "One who whispers in the ear" means he takes counsel at the base of the ear. The bright side should be understood by the reverse of what has been stated.

2. Commentary on the Discourse on the Attendant Monk

112. In the second, "does not take the bowl and its contents" means when the preceptor has turned back and stood still, having given his own empty bowl, he does not take his bowl, or does not take what is being given from him. "Does not prevent" means he does not know that this statement is a statement on the verge of transgressing an offence. Or even having known, he does not prevent thus: "Venerable sir, it is not proper to say such a thing." "Interrupts the discussion" means having broken his discussion, he introduces his own discussion. "Dull" means stupid. "An idiot" means one whose mouth drips with saliva. The third is clear in itself.

4. Commentary on the Andhakavinda Sutta

114. In the fourth, "be moral" means be virtuous. "With mindfulness for safeguarding" means endowed with mindfulness that guards the doors. "With mindfulness for discernment" means of one who is mindful, endowed with knowledge that is precisely for guarding the doors. "Endowed with a mind protected by mindfulness" means endowed with a consciousness protected by mindfulness. "Of little talk" means of little speech. "Ones with right view" means endowed with the fivefold right view by way of the ownership of action, meditative absorption, insight, path, and fruition. But further, reviewing knowledge too should be understood as right view itself.

5. Commentary on the Discourse on the Stingy Woman

115. In the fifth, "stingy regarding residence" means she is miserly about the residence, she does not endure others dwelling there. "Stingy regarding families" means she is miserly about the supporting family, she does not endure others approaching there. "Stingy regarding material gain" means she is miserly about material gain, she does not endure that arising for others. "Stingy regarding praise" means she is miserly about virtue, she does not endure the praise of others. "Stingy regarding the teachings" means she is miserly about the Scriptures, she does not wish to give to others.

6-7. Commentary on the Discourse on Praise and So On

116-117. In the sixth, "wastes offerings given in faith" means without taking the best from the almsfood given by others in faith, she gives it to another. In the seventh, "envious" means possessed of envy. The remainder is clear everywhere.

The Chapter on Andhakavinda is second.

3. The Chapter on the Sick

4. Commentary on the Second Discourse on the Attendant

124. "Not competent" means not possessed of bodily power and the power of knowledge. "With material gain within" means rooted in material gain, expecting robes and other requisites in return.

5-6. Commentary on the Two Discourses on Not Conducive to Long Life

125-126. In the fifth, "detrimental to life" means cutting off life, not increasing life. In the sixth too, the same method applies.

7. Commentary on the Discourse on Dwelling Apart

127. In the seventh, "not able to withdraw from the monastic community" means not proper to go out from the Community and live alone. Although indeed he is not proper even to live in the midst of the Community because of not being an adornment to the Community, yet because of being bound to exhortation and instruction, he is without qualification not proper to withdraw from the Community. "Able to withdraw from the monastic community" means because of belonging to the four directions, having

gone out from the Community, he is proper to live alone; but because of being an adornment to the Community, he is proper to live in the Community as well. The eighth is of clear meaning.

9. Commentary on the Discourse on Agitation

129. In the ninth, "bound for the realm of misery" means going to the realm of misery. "Doomed to Niraya Hell" means going to hell. "Festering" means having the intrinsic nature of festering, like an old wound. "Incurable" means for which no remedial treatment can be done. The tenth is of manifest meaning only.

The Chapter on the Sick is third.

4. The Chapter on Kings

1. Commentary on the First Discourse on Turning the Wheel

131. In the first of the fourth, "by the Teaching" means by the ten wholesome states. "Wheel" means the wheel of command. "One who knows the meaning" means he knows the purpose of kingship. "One who knows the Teaching" means he knows the traditional Teaching. "One who knows moderation" means he knows the measure in punishment or in the army. "One who knows the proper time" means he knows the time for enjoying the happiness of kingship, the time for making judgments, and the time for touring the countryside. "One who knows the assembly" means he knows this is an assembly of warriors, this is an assembly of brahmins, merchants, workers and ascetics.

In the Truth-finder section, "one who knows the meaning" means he knows the five meanings. "One who knows the Teaching" means he knows the four teachings. "One who knows moderation" means he knows the measure of acceptance and use regarding the four requisites. "One who knows the proper time" means he knows the time thus: this is the time for seclusion, this is the time for attainment, this is the time for expounding the Teaching, this is the time for touring the countryside. "One who knows the assembly" means this is an assembly of warriors, etc. this is an assembly of ascetics - thus he knows. "Unsurpassed" means unsurpassed by the nine supramundane states. "The wheel of the Teaching" (dhammacakka) means the foremost wheel.

2. Commentary on the Second Discourse on Turning the Wheel

132. In the second, "the wheel set in motion by his father" - when the wheel-turning monarch has either gone forth or died, the jewel wheel, having remained for only about a week, disappears. How then does he keep turning it? Even one who, having stood in his father's tradition, having fulfilled the duty of a wheel-turning monarch, exercises wheel-turning sovereignty, is said to keep turning that which was set in motion by his father.

3. Commentary on the Discourse on the King of the Dhamma

133. The third is the same as the method stated in the Book of Threes. But here the distinction is only in the last two terms regarding what should be cultivated and what should not be cultivated. Therein, right livelihood should be cultivated, wrong

livelihood should not be cultivated. A suitable village and market town should be frequented, an unsuitable one should not be frequented.

4. Commentary on the Discourse on In Whatever Direction

134. In the fourth, "on both sides" means on two sides. "On his mother's side and on his father's side" means one whose mother is of the warrior caste, whose mother's mother is of the warrior caste, whose mother too is of the warrior caste. The father is of the warrior caste, the father's father is of the warrior caste, his father too is of the warrior caste. He is well-born on both sides, on his mother's side and on his father's side. "Of pure descent" means endowed with a pure mother's womb. But in "with digestion that is even in ripening," here the kamma-born heat element is called "digestion." "Up to the seventh generation of ancestors" - here, the father's father is the grandfather; the generation of the grandfather is the generation of ancestors. "Generation" is called the measure of a lifespan. But this is merely a manner of speaking; in meaning, however, the grandfather himself is the generation of ancestors. Beyond that, all the forefathers too are included by the term "grandfather" itself. Thus, up to the seventh person, he is of pure descent; or else, it shows that he is unassailed and irreproachable with respect to birth. "Unassailed" means not assailed as "Remove this one, what is the use of him?" - thus unassailed, not cast down. "Irreproachable" means not reproached, not having previously received reviling or blame. For what reason? With respect to birth, by such a statement as "He too is of low birth" - this is the meaning.

Regarding "wealthy" and so on: whoever is wealthy through one's own property and riches. But here, not merely wealthy; "of great riches" means endowed with great wealth of immeasurable number - this is the meaning. "Of great possessions" means his possessions were great and lofty by way of the five types of sensual pleasure. "With full treasuries and storehouses" - "kosa" is called a storehouse; the treasury is full with wealth that has been deposited and stored, and the storehouse is full with grain - this is the meaning. Or alternatively, the treasury is fourfold - elephants, horses, chariots, and the realm; the storehouse is threefold - a wealth storehouse, a grain storehouse, and a cloth storehouse. All of that being full for him means "with full treasuries and storehouses." "Loyal" means for someone, even though giving much wealth, the army does not listen; that is called disloyal. For someone, even without giving, it listens indeed; this is called loyal. "Obedient to commands" means carrying out the exhortation given as "This should be done by you, this should not be done." "Wise" means possessed of erudition. "Accomplished" means endowed with lucidity of wisdom. "Intelligent" means possessed of wisdom that arises on the spot. "Competent" means capable. "To think about matters" means to think about matters of growth. For he, based on present matters alone, thinks: "In the past too they were thus, and in the future too they will be thus." "For the victorious" means of those who have won victory, or of those endowed with great victory. "For those with liberated minds" means of those whose minds are liberated by the five liberations.

5-6. Commentary on the Two Discourses on Aspiration

135-136. In the fifth, "of the townspeople and country-folk" means of the people dwelling in market towns and those dwelling in the country. By "in elephants" and so on, the sixteen great crafts such as elephants, horses, chariots, swords, bows,

writing, seals, arithmetic, and so on are shown. "Complete" means able, fully accomplished. The remainder here should be understood by the method already stated above. In the sixth, "viceroyalty" means the state of being a viceroy.

7. Commentary on the Discourse on Little Dust

137. In the seventh, "with intention towards a man" means having an intention arisen towards a man by way of faithless qualities, having the disposition towards a man. "With intention to take" means the intention to seize, thus: "Now I shall be able to take, now I shall be able to take." "With intention for disconnection" means the disposition towards Nibbāna, thus: "Now I shall attain Nibbāna, now I shall attain Nibbāna."

8. Commentary on the Discourse on the Food Eater

138. In the eighth, "food-eater" means one who eats food, the meaning is one who consumes much food. "Space-occupier" means one who is a space-occupier by having pervaded the space and caused confinement for others by his position. One who moves and drops dung here and there is a "dung-dropper." One who takes a voting ticket at the time of counting "this many elephants" is a "voting-ticket-taker." One who crushes beds and chairs by way of sitting and lying down is a "bed-and-chair-crusher." One who takes a voting ticket at the time of counting monks is a "voting-ticket-taker."

9. Commentary on the Discourse on the Unenduring

139. In the ninth, "elephant corps" means an elephant troop. The same method applies in the remaining ones too. "They frequent in the battle" means those who frequent the battlefield. "Having been deprived of one ration of grass and water" means deprived by one day's giving of grass and water; the meaning is not having received grass and water for the extent of one day. From here onwards too, the same method applies. "Is not able to concentrate the mind" means he is not able to rightly place the mind on the object. The remainder here is clear in itself. But it should be understood that in this discourse, the round of rebirths and the end of the round of rebirths have been spoken of.

10. Commentary on the Stream Discourse

140. In the tenth, "ill-spoken" means of harsh speech not well spoken, produced through the power of hate. "Ill-expressed" means having come to the ear-door in a manner that produces suffering. "Ways of speech" means of words. "Painful" means suffering. "Sharp" means dense, or of a tormenting nature. "Rough" means harsh. "Severe" means pungent. "Disagreeable" means unpleasant. "Unpleasant" means unable to satisfy and increase the mind. "Life-threatening" means taking away life. "That direction" - it should be understood that "direction" means Nibbāna, in the sense that it is seen and cited by way of the stilling of all activities and so on. But because, having come to that, all activities go to stilling, therefore "the stilling of all activities" was said. The remainder is clear everywhere. But in this discourse, morality, concentration, and wisdom have been spoken of as mixed.

The Chapter on Kings is fourth.

5. The Chapter on Tikaṇḍakī

1. Commentary on the Despises Discourse

141. In the first of the fifth, "through living together" means through dwelling together. "Credulous" means one whose face takes in, one whose face grasps; that is the meaning. "Having given, he despises that one" means he looks down upon him thus: "This one only knows how to accept what is given." "He despises that one through living together" means having become angry over some trifle, he speaks such things as "I know the deed done by you; for this long a stretch of time, what was I doing while dwelling here? Was I not investigating what you have done and left undone?" Then the other, thinking "Surely there must be some fault of mine," is unable to retort anything. "Quickly believes it" means he quickly believes that praise or blame. For because of taking in by way of believing, he is called "one whose face takes in." But "credulous" in the Pāḷi text means "one whose face is placed open"; that is the meaning. Like a pit dug on a road, it is said to be "one whose face is placed open" to receive whatever water comes, by way of believing praise or blame.

"Of fleeting faith" means of slight faith. In the passage beginning with "does not know wholesome and unwholesome mental states," he does not know wholesome mental states as "these are wholesome," and does not know unwholesome mental states as "these are unwholesome." Likewise, blameworthy mental states with faults as "these are blameworthy," and blameless mental states without faults as "these are blameless," inferior as "inferior," and superior as "superior." "Having dark and bright counterparts" means he does not know: "These dark ones, because of standing having warded off the bright, are called 'having counterparts,' and these bright ones, because of standing having warded off the dark, are called 'having counterparts.'"

2. Commentary on the Begins Discourse

142. In the second, "commits violations and is remorseful" means he commits violations by way of transgression of offences, and on account of that he is remorseful. "Liberation of mind, liberation by wisdom" means the concentration of arahantship and the knowledge of the fruition of arahantship. "Does not understand" means he does not know because it has not been attained. "Commits violations, but is not remorseful" means he commits an offence, but because he has emerged from it, he is not remorseful. "Does not commit violations, but is remorseful" means having once committed an offence and then having emerged from it, although afterwards he does not commit one, he is however unable to dispel his remorse. "Does not commit violations and is not remorseful" means he neither commits an offence, nor is he remorseful. And that liberation of mind, etc. "Cease" means however he has not attained arahantship. By the fifth method, one who has eliminated the mental corruptions is spoken of.

"Born of violation" means originating from transgression of offences. "Due to remorse" means arisen from remorse. "Increase" means they grow by arising again and again. "Having abandoned the mental corruptions born of violation" means having abandoned the mental corruptions originating from transgression either by confession of the offence or by emergence from the offence. "Having dispelled" means having removed by reviewing the state of being established in the pure end.

"Would develop the mind and wisdom" means he should develop the consciousness of insight and the wisdom associated with it. The remainder should be understood by this very method.

3. Commentary on the Sārandada Discourse

143. In the third, "inclined to sensual pleasures" means inclined to sensual pleasures as objects and sensual pleasures as defilements. "Practising in accordance with the Teaching" means a person who has entered upon the preliminary practice together with morality for the purpose of the nine supramundane teachings, one who fulfils the practice, is rare in the world.

4. Commentary on the Tikaṇḍakī Discourse

144. In the fourth, "in the non-repulsive" means by way of a non-repulsive object. "Perceiving the repulsive" means having the perception thus: "repulsive." This same method applies everywhere. But how does one dwell thus? Regarding a desirable object, one either pervades it with foulness, or focuses on it as impermanent. Thus, for now, one dwells perceiving the repulsive in the non-repulsive. Regarding an undesirable object, one either pervades it with friendliness, or focuses on it as elements. Thus one dwells perceiving the non-repulsive in the repulsive. But regarding both, the third and fourth occasions are stated by way of the former method and the latter method, and the fifth by way of six-factored equanimity. And this six-factored equanimity is similar to the equanimity of one who has eliminated the mental corruptions, but it is not the equanimity of one who has eliminated the mental corruptions. Therein, "should dwell equanimous" means one should dwell standing in the state of impartiality. "Anywhere" means in any object. "In any place" means in any location. "In any way" means anyone, even the slightest. Thus in this discourse, insight alone has been spoken of in the five instances. A monk who has begun insight practice is able to do that; an ascetic possessed of knowledge, who has overcome through wisdom, and who is very learned is also able to do it. Stream-enterers, once-returners, and non-returners are indeed able to do it; regarding those who have eliminated the mental corruptions, there is nothing at all to be said. The fifth is clear in itself.

6. Commentary on the Friend Discourse

146. In the sixth, "engages in work" means he engages in work such as field-work and so on. "Takes up legal cases" means he takes up the four legal cases. "Among the chief monks" means among the monks who are chief in the various directions. "Is opposed" means he is opposed by way of taking an antagonistic stance. "Unsettled wandering" means wandering without a settled abode.

7. Commentary on the Bad Person's Giving Discourse

147. In the seventh, "gives inattentively" means he gives without having honoured and made it pure. "Gives without respect" means he gives with disrespect, by way of disregard. "Gives as if throwing it away" means he does not give continuously, or else he gives as if wishing to discard it. "One without view of future result gives" means he gives without having aroused the view of future result thus: "The fruit of what has been done will indeed come."

In the bright side, "gives with respect" means he gives having established respect towards both the gift and those worthy of offerings. Therein, one who gives having made the gift sublime and nourishing is said to establish respect towards the gift. One who gives having selected the person is said to establish respect towards those worthy of offerings. "Gives with one's own hand" means not giving by command through another's hand, thinking "There is indeed no measure of the time when, while wandering in the round of rebirths without discernible beginning, I have not obtained hands and feet; I shall make my release from the round of rebirths, my escape from existence" - thus he gives with his own hand only. "One with view of future result" means having believed in both action and result, thinking "It will be a condition for future existence," he gives.

8. Commentary on the Good Person's Giving Discourse

148. In the eighth, "by faith" means having believed in both giving and the fruit of giving. "In proper time" means at the appropriate and fitting time. "With an unattached mind" means having an unattached mind, having become one of free generosity. "Without wounding" means without harming, without disparaging virtues. "And benefits come to him abundantly at the right time" means benefits, when coming, not coming at the time of old age, come at the appropriate and fitting time, in the first period of life itself, and are both abundant.

9. Commentary on the First Temporarily Liberated Discourse

149. In the ninth, "of one temporarily liberated" means of one whose mind is liberated by the mundane liberation reckoned as temporary liberation, because of being liberated from the mental defilements suppressed only at each and every moment of attainment. The tenth is of clear meaning.

The Chapter on Tikaṇḍakī is fifth.

The third fifty 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.

PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. The Canon of Discourses - Commentaries. 4. The Collection of the Numerical Discourses - Commentaries. 05. Commentary on the Book of the Fives. 3. The Third Fifty Retrieved from paliverse.org

© 2026 The PaliVerse Project · All Rights Reserved
Centre for Study and Practice of Theravāda Buddhism
Civic Non-Profit Company registered in Greece
This PDF may be freely distributed for study and practice.

PaliVerse.org