

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

The Canon of Discourses - Commentaries (Sutta
Piṭaka - Aṭṭhakathā)

5. The Collection of Minor Texts (5. Khuddaka Nikāya -
Aṭṭhakathā)

19. Commentary on the Guide (19. Nettippakaraṇa-aṭṭhakathā)

1. Commentary on the Summary Section
(1. Saṅgahavāraṇaṇā)



PaliVerse

5. The Collection of Minor Texts

19. Commentary on the Guide

Homage to the Blessed One, the Worthy One, the Perfectly Enlightened One

In the Collection of Minor Texts

Commentary on 'The Guide'

Introductory Discussion on the Undertaking of the Work

The greatly compassionate protector, who has gone beyond the ocean of the knowable;

I pay homage to him whose teaching is subtle, profound, and varied in method.

Accomplished in true knowledge and conduct, by which they are led forth from the world;

I pay homage to that highest Teaching, venerated by the Perfectly Enlightened One.

Accomplished in virtues beginning with morality, established in the paths and fruits, whoever he be;

I pay homage to that noble Community, the unsurpassed field of merit.

Whatever merit has been generated by this homage to the Triple Gem;

By the power of that, may I be one whose obstacles are destroyed everywhere.

By one desiring the duration for a long time of the Guide of the Good Teaching;

Being requested by the elder named Dhammarakkhita.

Having seen the resolution set in motion at the feet of the Protector Padumuttara,

Whose summit has been reached.

By the One of Such Nature, saying "This one is the foremost of those who analyse what has been spoken in brief";

He who is the highest of the great disciples was placed in this foremost position.

The possessor of the six higher knowledges, one who has attained mastery, of penetrating analytical knowledge;

The Elder Mahākaccāyana, praised by the Self-awakened One.

The Guide that was spoken by him, approved by the Teacher;

Ever devoted to the Dispensation, is the exposition of the meaning of the nine-factored teaching.

Because its meaning must be plunged into with profound knowledge;
Although the exposition of the meaning is difficult for me to do.

Because together with the exposition it sustains the Teacher's instruction;
The judgment of the former teacher-lions still stands.

Therefore, in dependence on that, having plunged into all five
Nikāyas and also the Peṭaka, having compared according to one's strength.

Well purified, unmixed, with judgment of subtle meaning;
Not opposing the doctrine of the dwellers of the Great Monastery.

Having avoided erroneous readings, rightly applying the canonical text;
Making clear the instruction, I shall give the explanation of meaning.

Thus the unmixed meaning of the Netti treatise, by me
Analysing it carefully, listen well, O good people.

Therein, in what meaning is it "Guide"? It is "Guide" in the meaning of leading to the Good Teaching. Just as craving leads beings to sensual existence and so on, thus it is called "craving for existence," so too this leads beings amenable to instruction to the noble teaching, thus in the meaning of leading to the Good Teaching it is called "Guide." Or else, they lead by it - thus it is "Guide." For by the Netti treatise, which serves as the instrument, speakers of the Teaching lead beings amenable to instruction to the path of vision, causing them to arrive; or they are led here - having established those amenable to instruction in this treatise which serves as the foundation, they are caused to arrive at Nibbāna - thus it is "Guide." For without the support of the instruction of the Guide, the undistorted understanding of the meaning of the discourses does not come to be. For thus it has been said - "Therefore, by one desiring to attain Nibbāna" and so on. For all exposition of the meaning of the discourse is dependent on the instruction of the Guide, and the Guide has its origin in the discourse, and the discourse has its origin in the Perfectly Enlightened One.

Now this Guide, from the standpoint of the division of the treatise, is of three varieties by way of guides, methods, and establishments. For first is the examination of guides, then the examination of methods, and afterwards the examination of establishments. But from the standpoint of defining the text, it is twofold by way of the compendium section and the classification section. For the entire Guide consists of just two sections: the compendium section and the classification section.

Therein, the compendium section is defined from the beginning by five verses. For there is no meaning of the treatise whatsoever that is not encompassed by the five verses beginning with "That which the world venerates." But is not the establishment not included here? This should not be seen thus, because the establishment is included by the taking up of the root terms. For thus he will say - "Where should the

eighteen root terms be seen? In the Establishment of the Dispensation." For the root terms and establishments are mutually included, like the triad of meaning, method, and activities.

But the classification section is threefold by way of synopsis, analytic explanation, and back-reference explanation. Among those, beginning with "Therein, what are the sixteen guides?" up to "they are eighteen terms" - this is the synopsis section. Beginning with "Gratification, danger" up to "thirty-three - this much is the Guide" - this is the analytic explanation section. But the back-reference explanation section is fourfold: the section on analysis of guides, the section on concurrence of guides, the section on origination of methods, and the section on establishment of the Dispensation. Among those, beginning with "Therein, what is the Teaching guide?" up to "this is attribution by abandoning" - this is the section on analysis of guides. Therein, beginning with "What is the Teaching-Guide-Concurrence?" up to "and the element of Nibbāna without residue of clinging" - this is the section on concurrence of guides. Here one asks - What is the difference between the section on analysis of guides and the section on concurrence of guides? It is said - Where one guide is explained by means of many illustrative discourses, this is the section on analysis of guides. But where many guides concur in one discourse, this is the section on concurrence of guides. For this was said in the Peṭaka -

"And where all the guides, flying together, lead the meaning of the discourse;
Due to the diversity of phrase-methods, that plane is the guide concurrence."

The classification of the method, origination, and Dispensation establishment sections is obvious indeed. The Dispensation establishment section, however, like in the compendium section, has not been taken up in its own form in the synopsis and description sections either. Here one asks - "This Netti treatise was spoken by a great disciple, approved by the Blessed One" - how is this known? From the Pāḷi text itself. For there is nothing more authoritative than the Pāḷi text. For whatever Pāḷi text is not contrary to the four great references, that is the authority. For indeed, just as the Peṭakopadesa, this Netti treatise has been brought down through an unblamed teacher's lineage. If so, why was its source not stated? For even among disciple-spoken texts, the source of the Subha Sutta, the Anaṅgaṇa Sutta, the Kaccāyana Saṃyutta, and so on was spoken? This is not absolute. For even among disciple-spoken and Buddha-spoken texts, the source of certain ones such as the Paṭisambhidāmagga, the Niddesa, and so on, and the Dhammapada, the Buddhavaṃsa, and so on was not spoken; yet those are not thereby without authority. So too it should be seen here.

And the source of the discourses and the monastic discipline was spoken only by great disciples such as the Treasurer of the Teaching, the Elder Upāli, and so on; and this too was spoken by a great disciple. Since this investigation is not the domain of anyone other than the Elder, what is the use of this search for a source? Only the meaning should be sought here, which is not contrary to the Pāḷi text. Or else, because of being an exposition of the meaning of the Pāḷi text, this treatise has no separate need for a statement of source, just like the Paṭisambhidāmagga, the Niddesa, and so on - so it should be seen.

Now, for the purpose of proficiency in various aspects regarding this treatise, this classification should be known - This entire treatise is of one kind because of being a search for the Dispensation, likewise because of the accomplishment of the noble path and because of the taste of liberation. It is twofold because of being an examination of phrasing and meaning, likewise because of the nature of compendium and classification, because of the exposition of the meaning of the Teaching and monastic discipline, because of the inclusion of mundane and supramundane meaning, because of encompassing material and immaterial phenomena, because of the nature of characteristic and what is characterised, because of statements of occurrence and cessation, because of the description of similar and dissimilar, and because of the classification of common and uncommon phenomena.

It is threefold because of the description of the triad of persons, because of the classification of the threefold excellence, because of the explanation of the triad of full understanding, because of the instruction on the triad of abandoning, because of the inclusion of the threefold training, because of the threefold defilement and purification, because of the division into root recitation, recited in accompaniment, and communal recitation, because of the exposition of the meaning of the three Canons, and because of the division into guides, methods, and establishments.

It is fourfold because of the domain of the four analytical knowledges, because of the teaching of the four methods, and because of the nature of profundity of the Teaching, meaning, teaching, and penetration. It is fivefold because of the classification of phenomena beginning with what should be directly known, because of the description of the five aggregates, because of the delimitation of the five destinations, and because of the elucidation of the meaning of the five collections. It is sixfold because of the classification of the six objects and because of the classification of the six internal and external sense bases. It is sevenfold because of the delimitation of the seven stations of consciousness. It is ninefold because of the description of the nine factors beginning with discourses. It is fourteenfold because of the classification of discourse foundations. It is sixteenfold and twenty-eightfold because of the division of Dispensation establishments. It is eighty-four-thousandfold because of being an examination of the eighty-four thousand portions of the Teaching - by this and other such methods the classification of the treatise should be known.

Therein, "because of being a search for the Dispensation" means because the entire Netti treatise is an exposition of the meaning of the nine-factored Teacher's instruction included in the threefold training. "Because of the accomplishment of the noble path" means because of the accomplishment of the plane of seeing and the plane of development. "Because of the taste of liberation" is said because the Dispensation has the Deathless as its final goal. "Because of being an examination of phrasing and meaning" is said because the guides, phrase-terms, and action-methods examine phrasing, and the meaning-terms and meaning-methods examine meaning. The nature of compendium and classification will become clear further on. "Because of the exposition of the meaning of the Teaching and monastic discipline" is said because the entire scriptural teaching is of the nature of the Teaching and monastic discipline. "Because of the nature of characteristic and what is characterised" is said because the Netti statement has the nature of a characteristic, and the example discourses have the nature of what is characterised. "Because of the description of

similar and dissimilar" means phenomena of the same kind are similar, opposites are dissimilar; the meaning is because of being an examination of those. "Because of the classification of common and uncommon phenomena" means by the similarity of having a single purpose in abandoning, having a single purpose in co-arising, and so on, whatever phenomena are common to whatever other phenomena by way of name, basis, and so on, and uncommon due to being different from those - because of the classification of those, it is twofold. This is the meaning.

"From the description of the triad of persons" means from the description of the triad of persons beginning with one who understands quickly. "From the threefold classification of the good" means from the classification of good in the beginning and so on. "From the division into root recitation, recapitulation, and rehearsal" means the first utterance is the root recitation, the summary verses of the meaning already stated are the recapitulation, the rehearsing of the treatise scattered about by way of connecting the meaning of each respective discourse is the rehearsal - that should be understood as having been set in motion by the Elder onwards - the meaning is threefold from the division of these three. "From the description of the five aggregates" means fivefold from the description of the five aggregates beginning with matter and the five aggregates of the teaching beginning with morality. "From the classification of the discourse foundations" means fourteenfold from the statement classifying the fourteenfold discourse foundation by way of greed, hate, and delusion, non-greed, non-hate, and non-delusion, bodily, verbal, and mental action, and the five faculties beginning with faith. "The remainder is easily understood" - it has not been elaborated.

1. Explanation of the Summary Section

Thus, in the Netti treatise classified into many divisions, that which was said "twofold by way of the compendium and classification sections" - therein the compendium section is the beginning. And of that too, this verse "That which the world venerates" is the beginning. Therein, "that which" is a description of the object in an indefinite manner; its delimitation should be understood by "of that" in this way. "The world" is the description of the agent. "Venerates" is the description of the action. "Together with the guardian of the world" is the qualifier of the agent. "Always" is the description of time. "And pays homage" is the description of the action by way of production. "Of that" is the description of the possessor. "This" is the description of the reflexive. "The excellent Dispensation" is the indication of the thing described by the reflexive description. "By the wise" is the description of the agent by means of the instrumental case. "To be known" is the description of the action expressing the object. "Of the best of men" is the showing in its own form of what was shown after delimiting with "of that."

Therein, "the world" - here merit and demerit and their result is the world; the meaning is generation, the order of beings. For the word "world," being a class term, by way of generality includes beings without remainder. Although indeed the word "world" is seen applied also to activities and the vessel-world, yet here it should be seen as taken only as a term for the world of beings, by way of being suitable for the act of veneration. "Venerates" means honours, respects - this is the meaning.

"They protect the world" - thus they are guardians of the world, the four great kings. But the worldly people say that Indra, Yama, Varuṇa, and Kuvera are the guardians of the world. "Together with the guardians of the world" means together with the guardians of the world; this is a co-referential expression with "the world." Or else, the guardians of the world are warriors, the four great kings, Sakka, the Suyāma gods, the Santusita gods, the Sunimmita gods, the Paranimmitavasavattī gods, the Great Brahmā, and so on, because of protecting and guarding each respective world of beings through sovereignty and dominion. Together with them, each respective order of beings, together with the guardians of the world, is called the world. Or else, from the statement "These two bright qualities, monks, protect the world," the qualities of moral shame and moral fear are the guardians of the world. The world possessed of these is together with the guardians of the world. For good persons accomplished in moral shame and moral fear, who reproach evil, through possessing desire for the Teaching, are devoted to veneration and homage towards the Blessed One.

"Always" means at all times, both at night and by day; or "always" means during the time when the Blessed One was living and beyond that. Or alternatively, "always" means from the resolution onwards up to the disappearance of the Dispensation, or even beyond that. For from the great resolution onwards, the great Bodhisattas, being certain of enlightenment, having become sprouts of Buddhahood, are worthy of veneration and worthy of homage by the world including the gods. As the Blessed One, when he was Sumedha, said -

"Dīpaṅkara, knower of the world, the receiver of oblations;
Having praised my action, lifted up his right foot.

Those who were there, the sons of the Conqueror, circumambulated me;
Gods, humans and titans, having paid respect, departed."

"And pays homage" - some, even while performing veneration, honour, and so on for certain others, do not pay homage to them because of the obscurity of their qualities; it is not so with the Blessed One; but because of the reputation that has arisen in accordance with reality, the world including the gods both venerates and pays homage to the Blessed One - this is the meaning. Some read "sadā naramanusso"; that is not good. "Of him" means of him whom the world including the gods both venerates and pays homage to. "This" shows in a general way what is now to be stated as turning over in the mind. "Excellent Dispensation" shows that in its own form. Therein, it is the "Dispensation" because by this he instructs and trains beings as is fitting through benefits pertaining to the present life, the future life, and the highest good; that itself is "excellent" in the sense of being exclusively for deliverance, and in the sense of being the highest because of the quality of not being shared with others, or because it should be chosen by the wise as being the cause of the fulfilment of each and every thing aspired to; the Dispensation itself being excellent is the "excellent Dispensation." "By the wise" means those who know actions and the fruits of actions according to their intrinsic nature, and phenomena in their classification as wholesome and so on - thus they are the wise, wise people; by them. "To be known" means that which deserves knowledge; or "to be understood." "Of the best of men" means of the best of persons, of the foremost individual - this is the meaning.

This is what is meant - The Blessed One, the Worthy One, the Perfectly Enlightened One, who is worthy of veneration and homage by the world including the gods through the possession of the distinction of qualities not shared with others, such as great compassion and omniscient knowledge and so on - this Dispensation of his, the highest person in the world, which is now the domain of investigation by way of the guides, methods, and conditional relations to be analysed by us, is excellent, the highest, the best, through the achievement of qualities such as being good in the beginning and so on, and is to be experienced only by the wise because of being the range of subtle knowledge. For even a single verse of the Blessed One's word is supremely profound because of its capacity for the specification of phenomena of intrinsic nature such as the truths, dependent origination, aggregates, sense bases, elements, faculties, foundations of mindfulness, and so on, and because of its fitness for investigation by the sixteen guides, five methods, and sixteen, eight, and twenty-eight kinds of conditional relations; and in meaning it is unfathomable in its extent, and is exclusively the domain of smooth and subtle knowledge. Therefore he said - "This Teaching is for one who is wise, this Teaching is not for one who is unwise." Or alternatively, because the Blessed One's Dispensation is to be penetrated through the method of full understanding, through the practice of comprehending characteristics, through emptiness as an approach and so on, and because it is not the domain of the unwise even in a dream, he said - "To be known by the wise." And thus it has been said - "Let an intelligent person come" and so on.

Others, however, read "taṃ tassa sāsanaṃ"; according to their view, the word "yaṃ" should be seen as being in the same case relation as the word "sāsana." This is what is meant: whatever excellent Dispensation the world together with the guardian of the world venerates and pays homage to, that excellent Dispensation should be known by the wise. And in this method, by the word "guardian of the world," the Blessed One too is referred to. For the Blessed One is a guardian of the world without qualification, because he is the maker of the world's highest welfare; therefore "of him" means of the guardian of the world, of the Teacher - this is the meaning. "Together with the guardian of the world" - and here, although the word "guardian of the world" is subordinate, because it pertains to the Teacher and because of its dependence on the word "Dispensation," it deserves a counter-explanation as if it were the principal element, being a special related term in the genitive relation.

But how does the Blessed One, who is himself the lord of the Teaching, venerate the Teaching? This is not a contradiction. For Buddhas, Blessed Ones, are respectful of the Teaching; they dwell at all times honouring the Teaching. For this was said: "What if I were to dwell in dependence on this very Teaching to which I have fully awakened, having honoured and respected it?"

Furthermore, the Blessed One's veneration of the Teaching should be explained by the practice of the seven weeks and so on. And "the lord of the Teaching" means the lord of the world with its gods by means of the Teaching; not the lord of the Teaching. Even so, the statement "he pays homage" is not fitting. "For the Blessed One does not pay homage to anyone" - this too is faultless. For the term "he pays homage" has just this meaning: "he makes homage"; but then, by way of revering, the meaning "slanting towards that, sloping towards that, inclining towards that" is also obtained. And the Blessed One, out of reverence for the Teaching, dwells at all times in the

state of slanting towards, sloping towards, and inclining towards the Teaching. And this meaning should be explained by discourse passages beginning with "by which I constantly dwell" and so on. "To be known by the wise" is also a reading; its meaning is that it should be led, should be brought to one's own and others' continuities by the wise. Therein, bringing to one's own continuity should be seen as awakening, and to others' continuity as enlightening.

Thus, when the state of being worthy of veneration and homage by the world with its gods and the state of being the foremost person of the Blessed One are being spoken of, it explains the distinction in virtues; and that distinction in virtues should be understood through the great enlightenment. For the knowledge of omniscience having the knowledge of the elimination of mental corruptions as its proximate cause, and the knowledge of the elimination of mental corruptions having the knowledge of omniscience as its proximate cause, is called "the great enlightenment." It is known that this is firmly established in the Truth-finder because of the unerring proclamation of the Teaching. For without the abandoning of all mental defilements without remainder together with their latent tendencies, and without unobstructed knowledge, such a proclamation of the Teaching does not come to be. Thus there is his possession of the four grounds of self-confidence. Thereby the fulfilment of all the qualities of omniscience - the ten powers, the six knowledges not shared with others, the eighteen qualities exclusive to a Buddha, and so on - has been made known. And such a splendour of virtue is not found without the accumulation of merit and knowledge reckoned as the thirty perfections, accomplished having made the accomplishment of the resolution preceded by great compassion as the forerunner; thus the accomplishment of the cause too has been elucidated in meaning. It should be understood that thus the virtues of the Buddha - which are the cause for the attainment of the absolute welfare of all beings in all three stages, good in the beginning, the middle, and the end, without remainder - have been made known by this verse.

But according to the second method, since the world with its gods venerates the fruitful Dispensation of the noble path included in the threefold training, and the deathless element which is its object, and the Dispensation of preliminary practice which is the means for its achievement, and the Dispensation of the Scriptures which is the elucidation of its purpose - as is fitting, by way of the comprehension of the truths, fully realising, attending to the state of being endowed with the distinction of virtues such as being well proclaimed and so on, and carefully becoming familiar through hearing, retention, questioning, and so on. And the Lord of the World venerates by way of carefully expounding the Teaching for the attainment of perfect enlightenment to those amenable to instruction, and by praise with such words as "I will teach you, monks, noble right concentration," "Of paths, the Eightfold is foremost," "As far as there are phenomena, monks, whether conditioned or unconditioned, dispassion is declared the foremost among them," "Elimination, dispassion, the Deathless, the sublime," "Monks, this is the one-way path for the purification of beings," "I will teach you, monks, the Teaching, good in the beginning," and so on. Therefore, the state of being worthy of veneration of the excellent Dispensation, being spoken of here, explains the qualities of the Teaching without remainder. It should be understood that whatever many qualities of the Teaching - the state of being noble and so on, the state of leading out and so on, elimination and

dispassion and so on, the crushing of vanity and so on, the unconditioned and so on, the well proclaimed and so on, the state of being good in the beginning and so on - have been declared by many discourse passages, those have been made known without remainder by this verse.

But since those whose confusion has been uprooted by the penetration of the noble truths are wise in the ultimate sense, because of transcending foolishness and so on, therefore noble persons who have developed the supramundane path and realised the fruit of asceticism are called the wise in a special sense. For they are able to know and to lead the aforesaid excellent Dispensation without error in their own and others' continuities. Since the Community in the ultimate sense, the assembly of the eight noble persons, is also taken here, whatever qualities of the noble Community - well practised and so on - praised by many discourse passages, those too have been made known without remainder here - thus it should be understood.

Having thus made the surpassing elucidation of the qualities of the Triple Gem by the first verse, now -

"The non-performance of all evil, the acquisition of the wholesome;
The purification of one's own mind - this is the instruction of the Buddhas."

From this statement, the Dispensation is in brief included in the threefold training; and that threefold training is threefold according to the distinction of being the domain of different kinds of knowledge and according to the distinction of stages. How? And that which is the domain of knowledge born of learning is called "the Good Teaching of the Scriptures." And that which is the domain of knowledge born of reflection, a special kind of liberation-base whose character is to be grasped through the modes of reflection, the pondering of views, and the acceptance through contemplation, is called "the Good Teaching of practice." And that which is the domain of knowledge born of meditation, accompanied by insight knowledge and so on, is called "the Good Teaching of penetration." Having thus included the threefold Dispensation by the term "the excellent Dispensation," therein, that which is first, being the means of achievement for the others, being the root of the entire Dispensation and being the domain of one's own treatise - classifying in brief just the Dispensation of the Scriptures for now, he spoke the verse "twelve terms."

Therein, "twelve" is a delimitation by counting. "Terms" is an indication of the defined phenomena. Among those, the phrasing-terms - "meaning is reached by these" thus they are terms. The meaning-terms, however - "they proceed, they are known" thus they are terms. Or both may be connected in both ways - because the phrasing-terms too should be proceeded upon without distortion, and because the meaning-terms are the cause of the attainment of further distinction; those terms will become clear further on in the Pāḷi text itself, so we shall explain them right there. A discourse (sutta) from the meaning beginning with the indication of meanings. For this was said in the compendia -

"Because of indicating meanings, because of being well spoken, because of flowing forth, and because of yielding;
Because of being similar to a thread, it is declared a 'discourse'."

That has come there by way of the Sutta Canon, but here it should be connected by

way of the three Canons. "The discourse has twelve terms" was said; the meaning is that which is the teaching of learning. "All that" means that which is said to be a "discourse" - the entire word of the Buddha. "Both phrasing and meaning" means the phrasing itself and its meaning. Since "the discourse has twelve terms" was said. This is what is meant - A discourse (sutta) from the indication of meanings and so on is the Scriptures, and all that, as regards meaning, is twelve terms - six phrasing-terms and six meaning-terms. Or, that which is this said as "the excellent Dispensation," all that is discourse, because the teaching of learning is intended. But as regards meaning, there are twelve terms, because of being a collection of phrasing-terms and meaning-terms. As he said - "Both phrasing and meaning." "That both should be cognised" means in whatever connection between phrasing and meaning by way of the relationship of expression and what is to be expressed the conventional expression "discourse" applies, that both should be cognised in their own form - therein, which is the phrasing, which is the meaning? Therefore he said - "What is the meaning, which is the phrasing?"

Having thus shown the nature of the discourse said as "the excellent Dispensation" as being the Scriptures, and that it should be known by way of meaning-terms and phrasing-terms, now in order to show the Netti treatise as the means of its investigation by the classification of the meaning of terms, he spoke the verse "sixteen guides."

Therein, "sixteen guides are of this" thus "sixteen-guides." "Five methods, eighteen root terms" - here too the same method applies. Or, sixteen guides are "sixteen-guides." Thus for the other meaning as well. For indeed the guides, methods, and root terms spoken in brief and in detail are the Netti. "The search for the Dispensation" means the quest for the meaning of the Dispensation; the meaning is the exposition of the meaning of the teaching of learning; or the meaning is the examination of the meaning of the entire Dispensation. For even practice and penetration are attained by following the methods of the Netti. "By Mahākaccāna" - Kacci is an ancient sage; this great elder who is the ornament of his lineage is called "Kaccāna." "Mahākaccāna," however, is a word of veneration, just as "Mahāmoggallāna"; "designated by the Kaccāyana clan" is also a reading. And this verse should be seen as placed by those who recited the Netti together by way of summarising the meaning of the treatise. Just as this is so, likewise in the section on the analysis of guides, at the conclusion of the exposition of each respective guide, the statement "therefore the Venerable said" and so on; in the examination of what is investigated by what in this Netti, which is a collection of guides and so on, and in the discourse, which is a collection of phrasing and meaning, he said - "The guides are the investigation of phrasing" and so on.

Therein, all sixteen guides, without the specification of the root term, are expositions of the discourse through the approach of phrasing alone, not through the approach of specification of phenomena of intrinsic nature reckoned as the root term, as the methods are; therefore they are called "the investigation of phrasing of the discourse." But the meaning-methods serve for the practice of the meaning of the discourse through the approach of meaning as aforesaid - thus he said - "The three methods of the discourse and the meaning of the discourse." And this examination will come later too. Some read "nayo cā"; that is not good. "Both are comprehended" means the guides and the methods - this both is taken from all sides by way of the

specification of the meaning of the discourse, applied to the discourse in every way. "It is called" means it speaks of the discourse, it explains. How? "According to the discourse" means conforming with the discourse; whatever discourse is to be explained in whatever way, it explains it in that way - this is the meaning. Or "whatever discourse" means according to the discourse; "every discourse" is the meaning. For indeed there is no discourse that cannot be explained by the method of the Netti.

Now, what was said - "The excellent Dispensation should be known by the wise" - therein, in order to define and show by another method the teaching of the Scriptures alone, which is the domain of the Netti's exposition, "both the" and so on was stated.

Therein, the Teaching is the continuous composition of phrasing in which the meanings have been delimited, which is called the text. Its meaning is what is taught, because of being awakened by that Teaching. And that both, because of being the cause of the successes culminating in final nibbāna without clinging for those who practise under the heading of the bases of liberation, is invariably cognisable; or because of the absence of anything knowable apart from that both, that very dyad is cognisable - it shows this meaning by "both the" etc. "Cognisable." "Therein" means in that cognition to be accomplished, to be brought about - and this is a locative. "This is the succession" means this succession about to be stated is the order of the guides and methods; the guides and methods about to be stated in order - this is the meaning. "The ninefold discourse-search" means the quest for the nine-factored Dispensation by way of discourses and so on; the examination of meaning - this is the meaning. Or this is a nominative case used in the genitive sense: the succession of the ninefold discourse-search. Or alternatively, "succession" is a nominative case used in the instrumental sense. This is what is meant - In the aforesaid cognition to be accomplished, by the succession of guides and methods about to be stated, this is the search for the meaning of the ninefold discourse.

Here one asks - But how here is the discourse-nature of the mixed prose and verse factor and so on, and if they have discourse-nature, how is the nine-factored nature of the Dispensation? And what is said in the compendia, "a discourse with verses is mixed prose and verse, a discourse without verses is explanation" - that being so, there would be no discourse factor at all. Even if there were a separate discourse factor, there would be no inclusion in the discourse factor of the Maṅgala Sutta and so on; because of the absence of verses, like the Dhammapada and so on, there would be inclusion in the mixed prose and verse factor, because of having verses, like the Sagāthāvagga; likewise the portions with verses in the Ubbatovibhaṅga and so on. It is said -

"Discourse" is the general rule; the others are specific rules;
With sign, because of being established in usage, together with another, not from another.

For the term "discourse" is the general rule for all the word of the Buddha. For thus, from such statements as "this much of that Blessed One's, having come down in the discourses, included in the discourses," "at Sāvattihī, in the Suttavibhaṅga," "in one's own doctrine, five hundred discourses," the conventional expression "discourse" is seen even in the particular Scriptures of the Vinaya and Abhidhamma. But in certain

portions thereof, the particular rules of mixed prose and verse and so on are established by this and that sign. For thus, the state of containing verses is the sign of the being such of mixed prose and verse. For even in the world, they call a prose composition containing verses and stanzas "mixed prose and verse." But when there is an absence of verses, the nature of questioning and answering is that of explanation. For questioning and answering is called "explanation." Explanation is indeed the same as explanation. This being so, would the state of explanation apply even to those containing verses and so on that proceed by way of answering questions? It does not apply, because there is no occasion for the designations of mixed prose and verse and so on, and because it has been qualified as "when there is an absence of verses." For thus, in the Dhammapada and so on, which are solely verse compositions, in those containing verses yet joined with verses born of pleasure and knowledge, in those particular discourses connected with the phrase "this was said" and so on, and in those connected with wonderful phenomena, the designations of verse, inspired utterance, thus-it-is-said, and wonderful phenomena are respectively established; likewise, even though there is the state of verse composition, in those that illuminate the conduct and power of the Blessed One in past births, the designation of birth story is established. Even though there is the nature of answering questions and containing verses, in certain discourses, because of causing the obtaining of inspiration, the designation of catechism is established. Thus, by this and that sign of containing verses and so on, in those respective particular discourses, the designations of the mixed prose and verse factor and so on are established. Thus the particular rules are the remaining ones beginning with mixed prose and verse, apart from the discourse factor.

But whatever discourse herein is devoid of the sign of the mixed prose and verse factor and so on, that is the discourse factor, because it proceeds by the general designation through the avoidance of a particular designation. Is it not that a discourse containing verses is mixed prose and verse, and a discourse without verses is explanation, so the discourse factor does not come about - is this objection valid? It is not valid, because it has been clarified. For it was previously clarified that when there is an absence of verses, the nature of questioning and answering is the sign of the being such of explanation. And what was said - "Because of the absence of verses, there would be no inclusion in the discourse factor for the Maṅgala Sutta and so on" - that too is not so, because of being established in usage. For the nature of discourse is established in usage in the Maṅgala Sutta and so on; for they are not known by the absence of verses like the Dhammapada, Buddhavaṃsa, and so on, but rather by the nature of discourse itself. For precisely for this reason, in the commentary, the taking of the name "named as discourse" was made.

But what was said "because of containing verses, there would be inclusion in the mixed prose and verse factor" - that too does not exist, because together with another. For "together with verses" means "containing verses." And the state of being together is, in meaning, with something other; but in the Maṅgala Sutta and so on, there is no portion of the discourse that is free from verses. Which could be said to be "together with verses"; and there is no such thing as a composite. And what was said - "In the Ubbatovibhaṅga and so on, there would be inclusion in the mixed prose and verse factor for the portions containing verses" - that too is not so, from another. For those verses are different, because of being included in the Jātaka and so on.

Therefore, there is no state of being the mixed prose and verse factor for the Ubhatovibhaṅga and so on by means of those. Thus the absence of mutual confusion among the factors of discourse and so on should be understood. But since all the word of the Buddha is called "discourse" in the sense of indicating meanings and so on, in the manner stated, therefore it was said - "The ninefold search for the discourse."

The explanation of the Summary Section is finished.



ABOUT THIS TRANSLATION

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