

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)

2. Commentary on the Synopsis Section (2. Uddesavāraṇaṇā)



PaliVerse

5. The Collection of Minor Texts

19. Commentary on the Guide

2. Explanation of the Synopsis Section

1. Thus, having been shown in brief by way of the compendium, in order to now show the guides and so on by classification, the exposition beginning with "Therein, what are the sixteen guides?" was commenced. Therein, "therein" means what was said - "The Guide has sixteen guides," in that statement, or in that verse, whichever terms of guides, methods, and root passages were extracted - "in those" is the meaning. "What" is a word of inquiry. A question is of five kinds: a question for illuminating what has not been seen, a question for comparing what has been seen, a question for cutting off doubt, a question of approval, and a question from the wish to speak. Among those, this is a question from the wish to speak. "Sixteen" is a delimitation by way of counting. By that, it shows that for them there are neither more nor fewer than that - that is the utmost. And that utmost limit will become clear further on. "Guides" is the showing in common of those delimited by way of counting. "The Teaching, investigation" and so on is the showing of their own forms.

Therein, in what sense are they "guides"? They are "guides" because by these, or herein, ignorance, doubt, and illusion regarding the domains of discourses, mixed prose and verse, and so on are carried away; or they themselves carry those away; or they are "guides" by figurative usage of the result, being merely the carrying away. Or else, they are "guides" because they are carried, they are exchanged by those who expound the Teaching and those who receive the Teaching, by way of giving and receiving the Teaching. Or else, they are "guides" because they are like necklaces. For just as a collection of multiple strings of jewels, termed a necklace, having become productive of delight and happiness arising through the contact of the jewels that are its constituent parts, appeases the bodily heat of the people who enjoy it, produced by the fever of summer drought, so too these special modes of exposition, being continuous series of various ultimate reality jewels, producing the happiness of peace through the attainment of the ultimate reality jewels that are their constituent parts, appease the heart-torment of the people who receive the Teaching, caused by mental defilements such as sensual lust and so on. Or else, they are "guides" because they cause the removal, the disappearance of ignorance and so on, or because they declare it. Or else, they are "guides" by the method of language analysis, because of carrying away and delighting the minds of the listening people, just as - "The Blessed One who has renounced going in existences." This, for now, is the common meaning of the guides.

From the uncommon standpoint, however, it is "the Teaching" because by this the meaning of the discourse is taught and expounded; or it is "the Teaching" because of accompanying the teaching. But are not the other guides too companions of the teaching, since they expound the meaning of the discourse termed "the teaching"? This is true, but this guide, being understood mostly according to its literal expression

alone, deserves to be said to accompany the teaching, not so the others. For there is no discourse teaching that is devoid of showing gratification, danger, escape, and so on. And this guide has the characteristic of elucidating the showing of gratification and so on.

"Investigation" means that by which, or herein, terms, questions, and so on are investigated; or it is merely the investigating of those. But in the Pāḷi, the meaning "it investigates, thus it is investigation" has been shown.

"Fitness" means the fitness that establishes suitability; but here it is the examination of fitness that is called "fitness," by the elision of the further term, just as "fine-material existence" is stated as "matter"; or because of accompanying fitness. Here too the meaning should be expanded by the method stated regarding the guide of the Teaching.

"Proximate cause" means the near cause; here too this should be understood by the method already stated, beginning with "examining the proximate cause" and so on.

"Are characterised" by this, or herein phenomena having the same characteristic, even though not stated, are included by a single statement - thus it is the characteristic.

"Are arrayed" means are grouped by classification by this, or herein - thus it is the array. The fourfold array of the four beginning with etymological derivation and so on shown in the discourse is the fourfold array; or the array of four herein is the fourfold array.

"Are converted" by this, or herein are similar and dissimilar phenomena, or the converting of them - thus it is conversion.

"Are classified" by this, or herein are the common and uncommon phenomena of defilement and cleansing according to plane - thus it is classification; or the classifying of these according to plane - thus it is classification.

"Are reversed" by way of the opposite by this, or herein are the phenomena stated in the discourse, or the reversing of them - thus it is reversal.

A varied expression denoting one and the same meaning herein is a synonym; a synonym is indeed a synonym; or that by which a meaning is expressed in various ways is a synonym. The remainder is according to the method already stated.

"Are made known" by modes or by distinctions by this, or herein are meanings - thus it is description.

"Are descended into," that is, "are entered into" by this, or herein phenomena occurring in the discourse are placed into dependent origination and so on - thus it is descent.

"Are corrected," that is, "are settled" by this, or herein in the discourse are the undertakings of questions regarding terms and their meanings - thus it is correction.

"Are determined," that is, "are maintained" by this, or herein phenomena that are of the nature of similarity and distinction are without alternative - thus it is determination.

That which prepares, constructs, and bears fruit is a requisite - namely cause and condition; that which indicates the requisite is the requisite, the guide, because its domain is the requisite or because it accompanies the requisite - thus it is the requisite.

"Are attributed" by this, or herein phenomena are attributed by way of proximate cause and so on - thus it is attribution. And everywhere the meaning is also possible by way of the state-derivation, so it should be connected by way of that too.

"Of that" means of the aforesaid synopsis of guides. "Recited in accompaniment" means verses sung afterwards for the purpose of easy comprehension of the very meaning that was stated; in those verses, "unmixed in meaning" in the concluding verse means free from confusion in the meaning of the terms; thereby it shows that even though some guides appear as if undistinguished from one another, nevertheless there is no confusion among them in meaning. And that non-confusion of them becomes well evident in the description of characteristics. "And of these" means of these sixteen guides. Just as there is non-confusion, so indeed there is. What is there? "By way of detail" means in detail. "Classification of method" means classification by method, by means, by the true method. By this he makes clear that very unmixed nature. Some read "vitthāranayā"; that is not good, and this verse is not found in certain manuscripts.

2. Having thus recited the guides, now in order to recite the methods, "therein, what" and so on was stated. Therein, "they lead" means they are "methods" because they inform of defilements and cleansings by way of classification; or they are "methods" because those are led by these, or herein; or they are "methods" because they are merely the leading; or they are "methods" because they themselves are led, being brought forward by speakers of the Teaching for the purpose of investigating the meaning of the discourse. Or else, they are "methods" because they are like methods. For just as the methods beginning with unity, when rightly penetrated, by showing in due order the connection, classification, absence of activity, and correspondence of result of conditions and conditionally arisen phenomena, declaring without confusion the intrinsic nature of conventional truth and ultimate truth, lead to the penetration of ultimate truth, so too these, by showing the classification of dark, bright, and counterpart phenomena, being capable of the undistorted understanding of the meaning of the discourse, lead to the penetration of the four truths for those amenable to instruction. Or else, they are "methods" by the method of language analysis, because of the leading of the meaning of the scriptures, because of defilement, and because of restraining.

Among "Nandiyāvaṭṭa" and so on, "its turning is like that of a Nandiyāvaṭṭa" - thus it is Nandiyāvaṭṭa. For just as a Nandiyāvaṭṭa turns outwardly by means of the principal constituent situated within, so too does this method - this is the meaning. Or else, "the turning of delight, that is craving, or of joy is herein" - thus it is Nandiyāvaṭṭa. "Adorned with three constituents - greed and so on on the side of defilement, and non-greed and so on on the side of cleansing, it is beautiful" - thus it is Tipukkhalā. The Blessed One is a lion by the possession of the distinction of fearlessness, speed, effort, and so on; his sport, having made the dwelling which is the verbal action of teaching, because of the elucidation of the counterpart of illusion and its opposite, "the sport of the lion is herein" - thus it is the Sīhavikkīṭa, the method. Or else,

because of the elucidation of the possession of the distinction of power, the method is Sīhaviikkīlita due to its similarity to a lion's play. And the distinction of power here is the power of faith and so on, or indeed the ten powers. The examination of wholesome and other phenomena by way of the three aspects of meaning, method, and direction is the Disālocana. Likewise, because of bringing together those phenomena thus examined in the application of the triad of meaning, method, and direction, it is the Aṅkusa, like a goad. In the verses, "it elucidates" means it makes known the meaning of the discourse - thus it is an "elucidator"; and it is a method and an elucidator - thus it is a "method-elucidator." "Gatā" means "known"; the meaning is "understood." Or that itself is the reading. The remainder should be understood by the method already stated.

3. Having thus recited the methods as well, now in order to recite the root terms, "therein, what" and so on was begun. Therein, they are "roots" because of being the support for the methods and the portions of the conditional relations, and "terms" because of being the means of achievement and because of being portions - thus "root terms." The meaning of the terms should be understood thus: "wholesome" in the sense of being born of proficiency, or because of shaking and demolishing contemptible evil phenomena, or because of cutting lust and so on which are like kusa grass, or because of cutting like kusa grass, or because they are to be taken up and made to proceed by knowledge which is kusa - thus "wholesome"; "unwholesome" because of being the opposite of that.

Having thus shown the root terms by way of numerical delimitation and distinction of kind, now showing them in their own form, he first recites the side of defilement itself by "craving" and so on. Therein, it trembles, it trembles all around - thus craving. It finds what should not be found, it does not find what should be found - thus ignorance; or ignorance because it is the opposite of true knowledge. They are greedy by means of it, or it itself is greedy, or it is merely the act of being greedy - thus greed. The same method applies to hate and delusion as well. The perception that occurs as "beautiful" regarding the unattractive is the perception of beauty. In the perception of pleasure and so on too, the meaning should be understood by this very method. "Classification" means reckoning. "Coming together" means bringing together.

It appeases the opposing states - thus serenity. It sees in various ways by way of impermanence and so on - thus insight. Non-greed and so on should be understood as the opposite of greed and so on. The perception that occurs as "unattractive" regarding the unattractive is the perception of foulness - the establishment of mindfulness through observation of the body. For the teaching is under the heading of perception. In the perception of suffering and so on too, the same method applies.

"This is the summary" means this is the summary - the giving upward, the protection, not allowing the meaning already stated to perish through being scattered about; the meaning is a word of compilation. "Four illusions" is also a reading. "Plane of defilements" means the plane of defilement, because of being the place of coming together for all unwholesome mental states. The three roots that are of the wholesome. Some also read "kusalānī." "Establishments of mindfulness" - he said this with reference to the perception of foulness and so on. "Plane of faculties" - this was said because of being the place of coming together for the faculties beginning with

faith that bring liberation to maturity. "Are joined" means are connected. "Kho" is an indeclinable particle used as an expletive or in the sense of emphasis. By that it shows "these only." Or "eighteen only." "Mūlapadā" means root terms; or it is a change of gender.

The explanation of the synopsis section 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. 5. The Collection of Minor Texts. 19. Commentary on the Guide. 2. Commentary on the Synopsis Section 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