

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)

3. Commentary on the Exposition Section
(3. Niddesavāraṇaṇā)



PaliVerse

5. The Collection of Minor Texts

19. Commentary on the Guide

3. Explanation of the Exposition Section

4. In order to explain in detail the guides and so on thus set forth in summary, "therein, in brief" and so on was begun. Therein, "therein" means in that synopsis passage. "The Guide has been proclaimed in brief" means the Netti treatise has been spoken of in summary. For the showing of the own forms of the guides, methods, and root terms has been done by the synopsis passage. And here, regarding the guides and methods -

In common and in distinction, the meaning of terms, the characteristic, and the order;

To this extent, cause and so on should be known by the wise.

Among those, the meaning of the guides and methods has been shown both without distinction and with distinction. But regarding the characteristic and so on, without distinction, all the guides and methods alike, in due order, by way of phrasing and meaning, have the characteristic of expounding the meaning of the nine-factored Dispensation. But in distinction, we shall explain the characteristic of each and every guide and method in the exposition itself. And since the order and so on become knowable when their characteristics are known, we shall make those clear too further on from the exposition.

The Abridgement of the Modes

1. Now, regarding the exposition verses beginning with "gratification, danger" and so on, in those, "gratification, danger" is the analysis of terms as "gratification" and "danger." And "danger" (ādinavatā) is just danger (ādinavo) itself. Some read "assādādinavato"; that is not good. Therein, "it is enjoyed" is gratification (assādo), meaning happiness and pleasure. For this was said: "Whatever happiness and pleasure arises dependent on the five aggregates of clinging, this is the gratification in the five aggregates of clinging." And just as this happiness and pleasure, so too a desirable object. And this too was said - "He enjoys it, he desires it"; "he enjoys matter, delights in it, and referring to that, lust arises"; and "monks, for those observing gratification in phenomena subject to mental fetters." Or, "one enjoys by means of it" is gratification (assādo), meaning craving. For through craving, which serves as the cause, a person enjoys both happiness and a pleasant object. And just as craving, so too illusions. For through the power of illusion, beings enjoy even an undesirable object in the guise of the desirable; thus the investigation of gratification should be understood by way of feeling, of all three-plane activities, of craving, and of illusions.

But how is there the quality of being enjoyable in painful, unpleasant, and neither-unpleasant-nor-pleasant feelings? Through illusion and through the existence of a synonymous mode of pleasure. For thus it has been said - "Friend Visākha, pleasant

feeling is pleasant in its presence and unpleasant in its change. Unpleasant feeling is unpleasant in its presence and pleasant in its change; neither-unpleasant-nor-pleasant feeling is pleasant when known and unpleasant when not known." Therein, the classification should be understood: of feeling, by way of the one hundred and eight modes; of the three-plane activities, by way of the summary section and the matter section; of craving, by way of the craving exposition in the analysis of the basis of defilement and in the summary section; and of illusions, by way of the perception of pleasure and so on, and by way of the sixty-two wrong views.

Danger is unpleasant feeling, or the three kinds of suffering. Or else, all activities of the three planes are danger. For "danger" means it proceeds as wretched, exceedingly miserable - a miserable person; and phenomena of the three planes are of such intrinsic nature through the connection with impermanence and so on. Since therein the observation of danger for those who have commenced insight is called the method of seeing as it really is. And thus it has been said - "That, monks, the five aggregates of clinging are impermanent, suffering, subject to change, this is the danger in the five aggregates of clinging." Therefore, danger should be explained by classifying it by way of birth and so on, which constitute the exposition of the truth of suffering, and by way of impermanence and so on, and by way of the forty-two aspects.

"One escapes by means of this" - thus "escape" means the noble path. Or "it escapes" - thus "escape" means Nibbāna. Both are called "escape" by way of a general description or by way of a single remainder. The particle "pi" serves the purpose of combining the former and the latter. Therein, on the side of the noble path, escape should be explained by classifying it by way of the thirty-seven qualities conducive to enlightenment beginning with the establishments of mindfulness, and by way of the subdivisions included therein beginning with observation of the body.

On the side of Nibbāna, however, although there is no classification of the unconditioned element without qualification. But by way of exposition, there is the distinction into with residue of clinging and without residue of clinging. Or because it is escaped from, it should be explained by classifying it by way of being the escape from such conditioned phenomena as follows: the six doors beginning with the eye, the six objects beginning with matter, the six sets of six - consciousness, contact, feeling, perception, volition, craving, applied thought, and sustained thought - occurring at each respective door, the six elements beginning with the solid element, the ten kasiṇa bases, the foulness meditations, the thirty-two aspects beginning with head hair, the five aggregates, the twelve sense bases, the eighteen elements, the mundane faculties, the three elements beginning with the sensual element, the three sets of three existences beginning with sensual existence, the four meditative absorptions, the boundless states, the immaterial states, and the twelve factors of dependent origination - and so on, whose varieties have been shown in the Paṭisambhidāmagga.

"Fruit" means the fruit of the teaching. But what is that? That which is accomplished by the teaching. But is not the attainment of Nibbāna accomplished by the Blessed One's teaching? And has not Nibbāna already been stated as "escape" by this? This is true, but that is by way of succession. But here, the fruit of the teaching that is directly evident is intended. That, however, is knowledge born of learning. The six

purifications that constitute the preliminary-part practice of the noble path beginning with meaning, Teaching, and inspiration. And whatever, for one who does not attain the path at that moment, would be the cause for its attainment at a later time and also the cause for a fortunate existence. For thus he will say - "Having uprooted the view of self, thus one would be a crosser over death - this is the fruit," and "The Teaching indeed protects one who practises the Teaching - this is the fruit." By this method, among gods and humans, the achievements of life span, beauty, strength, happiness, fame, retinue, and sovereignty, the achievements of substrata, the glory of a universal monarch, the glory of divine kingship, the four wheels of achievement, accomplishment in morality, accomplishment in concentration, the three true knowledges, the six direct knowledges, the four analytical knowledges, the enlightenment of a noble disciple, individual enlightenment, and full self-enlightenment - all these achievements, having merit-accumulation as their cause, should be understood as fruit because they are to be accomplished by the Blessed One's teaching.

"Means" is the preliminary-part practice that constitutes the proximate cause of the noble path. For each former stage is the means for each latter stage, because of being the means of achievement in succession, and because of being the cause for the attainment of the path and Nibbāna. And whatever is the practice that is the means for the achievement of the fruit stated above. Some, however, say "the path together with insight is the means"; according to their view, "escape" would be said to mean Nibbāna only. Like fruit, the means too would be said to be the preliminary part; but what he will say is "all phenomena etc. for purification - this is the means." Even here it can be understood that only the preliminary-part practice is cited as an example. Because he will say "having abandoned them, one would cross the flood - this is escape," declaring the nature of escape of the noble path. For the noble path is the crossing over the flood.

"Command" means the injunction "practise thus" of the Blessed One, who is worthy of command, for the accomplishment of the welfare of those amenable to instruction. For thus he will say: "Regard the world as empty, Mogharāja - this is the command."

"For practitioners" means for those amenable to instruction who are properly engaged in the meditation on the meditation subject of the four truths; "for the benefit of" is the remainder of the expression. "The Teaching guide" means the special mode of exposition characterised by the classification of these aforementioned gratification and so on is called the Teaching guide - this is the meaning. Here one asks - But is the Teaching guide the statement of all of these gratification and so on without remainder, or of only some? Of all without remainder indeed. For in whatever discourse the gratification, danger, and escape have come in their own form, therein there is nothing at all to be said. But where they have come only in part, or not in their own form. Therein, what has not come should be extracted by way of meaning and the guide should be applied. And this meaning will come in the analysis of the Teaching guide, therefore it is not elaborated upon here.

2. "What is questioned" means whatever question, "being investigated" is the remainder of the expression. "What is answered" and "recapitulation" - here too the same method applies. Therein, "what is answered" means the answering; that is the fourfold explanation by way of definite declaration and so on. The word "and" has the

purpose of combining; by that, it includes the term and so on not stated in the verse. But "whose are those questions and answers?" - thus he said "of the discourse." By this he shows that the question and answer that have come in the discourse should be investigated. And "what is the recapitulation" means whatever song sung afterwards following the very meaning that was stated is the recapitulation, a summary verse; or a song conforming to the question. By this, the former and latter is taken. For the conformity of the answer to the question is what is intended here as the former and latter. Which is called "the connection by question." Looking back to the former term "of the discourse," "of the discourse" is stated again. By that, it includes the gratification and so on which serve as the support of the discourse. To this extent, the domain of the investigation guide has been shown without remainder. And thus he will say in the analysis of the investigation guide: "It investigates the term, etc. it investigates the recapitulation."

Therein, the investigation of all terms in the discourse gradually by meaning and by phrasing is the investigation of terms. The investigation of questions should be understood by such as: "This question is for illuminating what has not been seen, for comparing what has been seen, for cutting off doubt, a question of approval, a question from the wish to speak, with beings as standpoint, with phenomena as standpoint, with a single standpoint, with multiple standpoints, with conventional domain, with ultimate reality domain, with past domain, with future domain, with present domain" and so on. The investigation of answers is by such as: "This answer is a definite declaration, an analytical declaration, a counter-question declaration, a setting aside, with remainder, without remainder, surpassed, unsurpassed, mundane, supramundane" and so on.

"This question agrees with this, it does not agree with that" - having brought the meaning of what was asked, the investigation by comparing what precedes with what follows is the investigation of what precedes and follows. "This recapitulation is an inclusion of stated meaning, an inclusion of unstated meaning, an inclusion of both those meanings, an inclusion of wholesome meaning, an inclusion of unwholesome meaning" - by such and so on is the investigation of the recapitulation. Among gratification and so on, regarding pleasant feeling by "having the characteristic of experiencing a desirable object" and so on, regarding craving by "having the characteristic of grasping the object" and so on, regarding illusions by "having the characteristic of grasping in a reversed manner" and so on, regarding the remaining phenomena of the three planes by "having their own respective characteristics" and so on, and by way of the terms obtainable in the twenty-two triads and in the two hundred and forty-two dyads, the specification of the particular meaning of each respective gratification is the investigation of gratification.

Regarding unpleasant feeling by "having the characteristic of experiencing the undesirable" and so on, regarding the truths of suffering by "having the characteristic of conception" and so on, regarding impermanence and so on by having a beginning and an end and by having the nature of impermanence, by "impermanent" and so on, and regarding all mundane phenomena by way of being conducive to defilement, conducive to relinquishment, and so on, by the specification of the occasion of the expression of danger, is the investigation of danger. In the term "escape," since the noble path is included, by way of the specification of the distinction of the

classification of the preliminary practice beginning with observation of the body, and by way of the specification of the distinction of the classification of Nibbāna according to the aforesaid methods - thus is the investigation of escape. The investigation of fruit and so on should be understood by way of the specification of the classification of the fruit to be accomplished by the teaching of each respective discourse, of the means for that, and of the prescriptive statement in each respective discourse. Thus, by way of the specification of the distinction of terms, questions, answers, what precedes and follows, recapitulation, and of gratification and so on, having the characteristic of investigation, it should be understood as "the investigation guide."

3. "Of all" means of the sixteen. "Plane" is said with reference to the phrasing. For the phrasing, like the root terms, is the plane, the basis of occurrence, of the methods and guides, because they are of the nature of examining the phrasing. For it is said - "The guides are the investigation of phrasing"; for in the Peṭaka too it is said - "And where all the guides, flying together, lead the meaning of the discourse. By the diversity of the method of phrasing." "Resort" means the meaning of the discourse. For the application of the guides is by way of extracting the meaning of the terms of the discourse. Of those phrasings and meanings. "The examination of what is fitting and unfitting" means the investigation of what is fitting and what is unfitting. "Yuttāyuttiparikkhā" is also a reading; the meaning is the examining of fitness and unfitness. But how is the knowing of what is fitting and unfitting for them? By non-contradiction with the four great references. Therein, first, regarding the phrasing, the state of being natural language and the state of expressing the intended meaning is the state of being fitting. But regarding the meaning, non-contrariness with the discourses, the monastic discipline, and the nature of phenomena. This is the summary here. The detail, however, will become clear further on. "The guide is declared as Fitness" - thus it should be understood that the fitness guide has the characteristic of elucidating the state of being fitting and unfitting of the phrasings and meanings in the discourse.

4. "The Teaching" refers to whatever wholesome and other phenomena occurring in the discourse. "Of that Teaching" means of that aforesaid wholesome and other phenomena. "Whatever proximate cause" means whatever reason, whether wise attention and so on has come in the discourse or has not come, having specified it from what is possible, it should be stated - this is the intention. "Thus" means in this way, by the method stated - this is the meaning. "Up to all phenomena" means the intention is that however many phenomena have come in that discourse, having specified the proximate cause of all of them as is appropriate, it should be stated. Or alternatively, "up to all phenomena" means whatever is the proximate cause of a phenomenon occurring in the discourse, and whatever is the proximate cause of that too - from what is possible, up to all phenomena, the examination of proximate causes should be done - this is the meaning. "This guide is Proximate Cause" - thus the meaning is that the guide named Proximate Cause has the characteristic of specifying the phenomena that are the proximate causes of phenomena occurring in the discourse, and those that are their proximate causes, from what is possible - the specification of phenomena that are proximate causes.

5. "When one phenomenon is stated" means when any single phenomenon among the wholesome and so on, or among the aggregates and so on, is spoken of in the discourse by way of specification in its own form. "Whatever phenomena have the same characteristic" means whatever phenomena have the same characteristic as that phenomenon by way of being wholesome and so on, or by way of being the aggregate of matter and so on. "All become stated" - the intention is that all those phenomena having the intrinsic nature of wholesome and so on, or having the intrinsic nature of aggregates and so on, even though not stated in the discourse, become stated by virtue of that same characteristic, by bringing them in by way of exposition. And here "having the same characteristic" is said to mean having an identical characteristic. By that, the specification of even those not stated, as if they were stated, should be understood through such means as co-occurrence, sameness of function, sameness of cause, sameness of fruit, and sameness of object, and so on. "That guide is named Characteristic" - the meaning is that the exposition which specifies phenomena not occurring in the discourse as if they had occurred, in the manner stated, that is the guide named Characteristic.

6. "Etymology" means language, the meaning is word-derivation. "Intention" means the intention of the Buddhas or the disciples who are the teachers of that discourse. "Phrasing" means by the phrasing; for this is a reflexive form used in the instrumental sense. Although indeed all guides are investigations of phrasing, this one is called "phrasing" because it specifically seeks the meaning through the door of phrasing alone. For thus he will say - "Through the phrasing of the discourse, the etymology and intention and source and connection of what precedes and what follows should be sought." "Then" is merely an expletive. "The source of the teaching" - that which deposits and bears fruit is the source, the cause; the cause by which the teaching proceeded, that is the occasion for the proceeding of the teaching - this is the meaning. "The connection of what precedes and what follows" means the connection between what precedes and what follows. "The connection of what precedes and what follows" is also a reading; the meaning is the speaking by comparing the earlier part of the discourse with the later part. Or by way of the recitation, the comparing of the discourse being expounded with other discourses that precede and follow is the connection of what precedes and what follows. And the linking of the following term by the preceding term - this too is the connection of what precedes and what follows. "This guide is the Fourfold Array" - the meaning is that the guide having the characteristic of elucidating the four, namely etymological derivation, intention, and so on, is called the Fourfold Array guide.

7. "In one proximate cause" means when a phenomenon such as the element of instigation and so on, which is the proximate cause of the element of exertion and so on, has been taken up in the teaching. "One seeks the remaining proximate cause" means one seeks with wisdom, searches for another phenomenon such as idleness and so on, which is the proximate cause due to being the near cause of negligence and so on, because of its dissimilarity or because of its not being grasped as the remaining one; and having sought, while applying it to the exposition, one turns the teaching to the opposite - that is to say, while explaining the discourse begun by way of the arousal of energy and so on, by the method stated, by way of negligence and so on, one turns the teaching from the opposite standpoint. "That guide is named Conversion" - the meaning is that the guide having the characteristic of converting

the phenomena taken up in the teaching by way of similar and dissimilar phenomena is called the Conversion guide.

8. "Phenomenon" means a phenomenon with intrinsic nature; that is of many kinds by way of wholesome and so on. "Proximate cause" means the cause for attaining a further distinction of quality when established in which; that is the cause for the attainment of distinction. "Plane" means the plane such as the plane of worldlings, the plane of vision, and so on. "Classifies" means speaks by way of classification. "Common" means in what is common, undistinguished, identical - by way of the designation of what is to be abandoned through vision and so on, or by way of the basis of worldlings, stream-enterers, and so on - this is the meaning. "Uncommon" should be understood by the reverse of what has been stated. "It should be understood as Classification" - the meaning is that this guide which classifies the aforesaid phenomena and so on should be known as Classification. Therefore, the guide having the characteristic of classifying defiling phenomena and cleansing phenomena by way of common and uncommon, by proximate cause, and by plane, should be seen as the "Classification guide."

9. "Declared" means spoken of in the discourse, occurring therein, or commented upon. "Developed" means just as things similar to what has arisen are called "arisen," so too what is similar to what has been developed should be developed - this is the meaning. "Abandoned" - here too the same method applies. "It turns to the opposite" means of the phenomena that have been stated, whatever are their opposites, by means of those it turns around - this is the meaning. Thus, having the characteristic of reversing the phenomena that have been declared from the standpoint of their opposites, it should be understood as the "reversal guide."

10. Various expressions for one and the same meaning are synonyms; synonyms are indeed synonyms - the meaning is synonymous terms. Those are the synonyms. "Many" means numerous. The word "tu" is used for emphasis. By that it shows that many synonymous terms indeed should be spoken of in the application of the synonym guide, not just a few. "Stated in the discourses" means spoken in the word of the Buddha in the three Canons, reckoned as the ninefold discourse. Here too the meaning of the word "tu" should be brought and connected; by that it is said that only synonyms occurring in the Pāḷi should be adopted. "Of one phenomenon" means of one meaning of a term. "Whoever knows, skilled in the discourses" means just as when it is said "find out about the ghee," one commands "examine with the ghee, give the ghee, give it" - this is the meaning; thus whoever, being skilled in the discourses, a speaker of the Teaching, investigates, makes clear, and connects even many synonymous terms for one meaning - this is the meaning. "That guide is named synonym" means the synonym guide has the characteristic of connecting synonymous terms of the aforesaid kind for that meaning. Therefore, having the characteristic of connecting many synonymous terms for one meaning, it should be understood as the "synonym guide."

11. "Phenomenon" means a phenomenon such as aggregates and so on. "With descriptions" means by modes of making known, by ways of informing, or by ways of establishing without confusion. "With various" means of many kinds by way of setting down, production, and so on. "That manner" means the manner of describing one and the same thing by many descriptions by way of setting down, production, description,

and so on. "Should be understood as the guide named description" means it should be known as the description guide. Therefore, having the characteristic of elucidating the manner in which each and every phenomenon is to be described by many descriptions, it should be understood as the "description guide."

12. "Dependent arising" means dependent origination. "Faculties and aggregates" means faculties and aggregates. "Elements and sense bases" means elements and sense bases. "By these" means by the twelve-termed mode of dependent conditions, the twenty-two faculties, the five aggregates, the eighteen elements, and the twelve sense bases - by these being specified through the approach of the meaning of terms occurring in the discourse. "Whoever descends" means whatever method of exposition plunges in, enters into dependent origination and so on - this is the meaning. "That guide is named descent" means whatever aforesaid special mode of exposition, that is the descent guide. By the word "and" here, the inclusion of emptiness as an approach and so on, though not mentioned in the verse, should be seen. Thus, having the characteristic of descending into the meaning of the discourse through the approaches of dependent origination and so on, it should be understood as the guide named descent.

13. "When answered" means when answered by the Buddha and others. "A question" means regarding a meaning wished to be known. "In a verse" means mounted upon a verse. And this is stated considering that those who ask mostly ask by way of verse composition. "Beginning with which" means that verse, whatever meaning it was asked about, referring to, of that meaning. "The investigation of pure and impure" means the term is corrected but the beginning is not corrected, or both the term is corrected and the beginning is corrected - thus the examination of the corrected and uncorrected state of terms and so on. "That guide is named correction" means the aforesaid examination is the correction guide. Thus in the discourse, having the characteristic of correcting terms, meanings of terms, questions, and beginnings, it should be understood as the "correction guide."

14. "By unity" means the state of one is oneness, oneness itself is unity, by that unity. And the word "eka" here is a synonym for the word "same," therefore the meaning is "by similarity." A distinguished measure is a distinct measure; a distinct measure itself is distinction; the state of that is difference; by that difference - the meaning is "by distinction." "They should not be assigned" means whatever phenomena are taught in the discourse by similarity such as "suffering, origin" and so on, and by distinction such as "birth, ageing, sensual craving, craving for existence" and so on, they should not be assigned by way of assigning similarity and distinction thus: "What here is the similarity, or what is the distinction?" Why? Because of the instability of the assigning of similarity and distinction through being merely conventional usage, and because of being established only through reference, like the distinctions of time, direction, and so on. For just as the distinctions of time called "today, yesterday, tomorrow" are of unsettled intrinsic nature, and the distinctions of direction called "the eastern direction, the western direction," so too are similarity and distinction. For thus what is called "this is suffering," with reference to birth and so on, is also similarity, being the same, but with reference to the truth, it is a distinction. This same method applies also to origin and so on. "This guide is determination" means

thus the guide having the characteristic of specifying similarity and distinction by way of not assigning the phenomena found in the discourse is named the determination guide - this is the meaning.

15. "Whatever phenomena" means whatever phenomena that are conditions, beginning with ignorance. "Whatever phenomenon" means whatever conditionally arisen phenomenon beginning with activities. "Produce" means bring forth. "As conditions" means by way of being conascence conditions. "Successively" means by way of being successive conditions, having become a condition by way of connecting a suitable continuum - this is the meaning. For the category of decisive support is intended here. The remaining state of being a condition is in the former. "Having drawn out the cause" means having drawn out that cause reckoned as the aforesaid condition, differentiated by the distinction of productive and so on, having extracted it from the discourse, whatever is reckoned as exposition, "this guide is requisite" - thus the meaning is that the requisite guide has the characteristic of exposition by extracting the cause and condition reckoned as requisite of the phenomena found in the discourse.

16. "Whatever phenomena" means whatever phenomena beginning with morality. "The root of what" means being the root of concentration and so on; the connection is that they should be attributed as being the proximate cause of those concentration and so on. "And whatever are of one meaning proclaimed by the sage" means whatever terms such as lust, dispassion, liberation of mind, trainee, fruition, transcendence of the sensual element, and so on, are illumined by the Buddha, the sage, as being of one meaning in the sense of the fruition of non-returning; the connection is that they should be attributed as being mutual synonyms. And attribution here means the statement of the fulfilment of development by way of elucidating through alternative expositions the three aggregates of morality and so on, reckoned as the threefold training, being taken up in the discourse either according to its literal expression or by way of specification; and since the fulfilment of development is through the abandoning of what is to be abandoned, the attribution of abandoning too is shown in meaning. "This is the attribution guide" means this guide, having the characteristic of examining the attribution of proximate cause, synonym, development, and abandoning of the phenomena found in the discourse, is named the attribution guide - this is the meaning.

The Abridgement of Method

17. Having thus explained the sixteen guides by way of verse composition, now in order to explain the methods, "craving and" and so on was stated. Therein, "craving and also ignorance" - the connection is: whoever leads craving and ignorance that have come in the discourse or that have been taken by way of specification from the meaning. The intention is: whatever special mode of exposition leads that, causes it to reach the side of defilement, applies the meaning of the discourse by way of defilement. "By serenity" means by concentration. "By insight" means by wisdom; whoever leads, causes it to reach the side of cleansing, likewise applies the meaning of the discourse - this is the intention. "Having connected with the truths" means: the method leading, craving and ignorance, being the root of becoming, are the truth of origin; the remaining phenomena of the three planes are the truth of suffering; serenity and insight are the truth of the path; the unconditioned element to be

attained by that is the truth of cessation - thus having connected with these four truths. "This method is the Nandiyāvaṭṭa" - the meaning is: whatever special mode of exposition has the characteristic of leading the meaning of the discourse on the side of defilement by craving and ignorance, and on the side of cleansing by serenity and insight, through the medium of connecting with the four truths, this is the method called the Nandiyāvaṭṭa. And here, the plane of the method was stated in the verse as "method"; therefore it was said "special mode of exposition." For the meaning-method is not the exposition; the meaning-method is the method of entering into the preliminary stage that is suitable for the penetration of the four truths. But whatever arrangement of the method-plane by way of craving and so on as the medium, according to those who understand quickly and so on - therein is the conventional expression "method."

18. "Unwholesome" means all unwholesome mental states included in the twelve types of consciousness-arising. "With their roots" means with their own roots; the meaning is with greed, hate, and delusion. "Wholesome" means all wholesome mental states of the four planes. "With the wholesome roots" means whoever leads with the wholesome roots of non-greed and so on. And in leading the wholesome and unwholesome, it is not non-factual like illusions, mirages, and so on - thus it is factual. It is not merely conventional truth like pots, jars, and so on - thus it is true. Because of the absence of desirable result for the unwholesome and the absence of undesirable result for the wholesome, when there is result, because of being non-deceiving, it leads as unerring. Thus the qualification by wholesome and unwholesome should be seen for all three terms. Or else, leading the unwholesome by the unwholesome roots and the wholesome by the wholesome roots, this method leads as factual, true, and unerring - the meaning is that it applies having specified the four truths. For suffering and so on are factual because of the nature of afflicting and so on, through the absence of becoming otherwise; they are true because of having the intrinsic nature of truth; they are unerring because of being non-deceiving. For this was said by the Blessed One: "Monks, these four are true, unerring, not otherwise." "They call that method the Tipukkhalā" - the meaning is: whatever special mode of exposition has the characteristic of leading the meaning of the discourse on the side of defilement by the unwholesome roots and on the side of cleansing by the wholesome roots, through the medium of connecting with the four truths - they call that the Tipukkhalā method.

19. "By the illusions" means by the four illusions that operate in the manner of perceiving the unattractive as attractive and so on. "The defilements" means they are defilements because they defile and afflict; defiled mental states; the meaning is the side of defilement. Some also read "saṃkilese"; the meaning is together with the defilements. "By the faculties" means by the faculties of faith and so on. "The Good Teaching" means the Good Teaching of practice and penetration; the meaning is the side of cleansing. "This method" - the meaning is: whatever special mode of exposition has the characteristic of leading the entire side of defilement by the illusions of the perception of beauty and so on, and the side of cleansing by the faith faculty and so on, by way of connecting with the four truths - those skilled in method, those skilled in the method of the Good Teaching, or indeed those skilled in the meaning-method, call this method the Lion's Play.

20. "In the explanations" means in the elucidations of the meaning of the discourse made for the purpose of applying each respective method of meaning - this is the meaning. Therefore he said "here and there." "Wholesome and unwholesome" means the purifying and defiling phenomena that serve as the directions of each respective method. "Stated" means having specified from the discourse, spoken. "One examines with the mind" means one investigates, examines those aforesaid phenomena with the mind alone, by way of being the directions of each respective method, such as "this is the first direction, this is the second direction" and so on - this is the meaning. "Olokayate te abahī" is also a reading. Therein, "they" means those aforesaid phenomena. "Not outside" means internally, in the mind alone - this is the meaning. "That indeed they call the Direction-Viewing" - in the passage "one examines," whatever this examining is, they call that the method named Direction-Viewing. "Khu" is an indeclinable particle used in emphasis. By that it shows that this method is merely the examining itself, and there is no special distinction of meaning.

21. "Having viewed" means having examined by way of being the first and other directions. "With the Direction-Viewing" means by the Direction-Viewing method which serves as the instrument. Or the meaning here should be seen thus: by whatever procedure the directions are viewed for the purpose of applying each respective method of meaning, that procedure is the Direction-Viewing. "Having lifted up" means having raised up, having specified from the discourse the phenomena that serve as directions - this is the meaning. Some also read "ukkipiya yo samāneti"; its meaning is - "Whoever performs the bringing together of those phenomena that serve as directions." Or "yaṃ" is a reference to the action. "Brings together" means brings evenly, or brings rightly, by way of applying each respective method. But what does one bring? All the wholesome and unwholesome that serve as the directions of each respective method. "This method" - in the passage "brings together," whatever this bringing together of the phenomena that serve as the directions of each respective method is, this is the method named the Goad - this is the meaning. And this pair is also called "the conventional method" and "the action method."

22. Having thus described the guides and methods, now showing the order of their application, he said beginning with "the sixteen guides first." Therein, "first the sixteen guides" - "should be applied" is the remainder of the expression. The intention is that the exposition of the guides should be done first, because it is of the nature of searching for the phrasing. "Disalocanato" means by the Direction-Viewing; or this itself is the reading. "With the Goad indeed" - the word "hi" is merely an indeclinable particle. The remainder is clear in itself.

The Twelve Terms

23. Now, it was said that by way of phrasing-terms and meaning-terms there are twelve terms in the discourse; in order to explain those terms, he said beginning with "Letter, term." Therein, in an uncompleted term, a letter is a syllable, by way of exposition, because of not perishing, because of not moving. For indeed no synonym for a letter exists; then, "letter" - in what sense is it a letter? In the sense of illuminating meaning. For indeed a letter, occurring in successive moments through its brief duration, being apprehended in the form of terms and so on, expresses this and that meaning according to its connection. Or a single-syllable term is a syllable; but some say "it is a syllable because of not perishing in the mind, in the teaching,

and in speech."

"Term" means that by which meaning is reached - thus it is a term; that is fourfold: noun, verb, prefix, and indeclinable particle. Therein, such as "contact, feeling, consciousness" and so on, having a being as predominant, is a noun. Such as "touches, feels, cognises" and so on, having action as predominant, is a verb. Such as "pa" and so on, having as its purpose the apprehension of a distinction of action, is a prefix. Such as "eva" and so on, being the cause of manifesting the particular distinction of the action and the being in their own form, is an indeclinable particle.

"Phrase" means, stated in brief, that which makes manifest the meaning expressed by terms - thus it is a phrase; it is a sentence. But that should be seen in meaning as a collection of terms. For even when hearing merely a term, comprehension of meaning occurs only by making a connection with other terms obtainable by way of the subject matter and so on - thus it is the sentence itself that makes the meaning manifest. "Language" means the etymological derivation expressed by the characteristic is language.

"Description" means the elaboration of the etymological derivation; because of teaching without remainder, it is description. The division of a sentence by terms is a characteristic. If so, what is the distinction between a term and a characteristic? A constituent part of a sentence that is uncompleted or not being analysed is a term. A constituent part of a sentence that is completed by way of utterance or being analysed is a characteristic - this is the distinction between them. The sixth expression is the sixth-expression. "Characteristic is the sixth expression of this" - thus "characteristic-as-sixth-expression" is a phrasing-term. And here, the characteristic-term that should be stated immediately after the term "phrase" is stated after the description-term by the speaker as "characteristic-as-sixth-expression"; but those wishing for the sequence of terms should place it immediately after the phrase-term itself. For thus he will say: "Immeasurable are the phrases, immeasurable are the characteristics; he reveals with phrases, he analyses with characteristics." Some, however, read "characteristic, term, phrase, language, and description." "This much is all the phrasing" means whatever these syllables and so on have been explained, just this much is all the phrasing; there is nothing called phrasing that is not included by these - this is the meaning.

24. "Explanation" means brief illustration. "Elucidation" means the first illustration; it is illustrated, it is illuminated - this is the meaning. For by this pair of meaning-terms, the manner of meaning being made clear by syllable-terms is grasped. Because when syllables are being heard, due to the particular arrangement having been made for the listeners, at the conclusion of a term there is comprehension of the meaning of the term. For thus he will say: "Therein the Blessed One explains with syllables, elucidates with terms; he summarises with syllables and terms."

"Revelation" means expansion. "Analysis and making manifest and concept" is "analysis-making manifest-concept." Therein, "analysis" means making a classification; by both he speaks of describing. Here it should be seen that the manner of meaning being described by the former method itself through the manners of phrasing is shown. "Making manifest" means making obvious. "Concept" is making known by modes. By both also he speaks of re-describing. Here too the manner of

meaning being described by the phrasing-terms reckoned as language and exposition is stated, which is called "being re-described." "By these" means by these alone, because of the non-existence of the meaning of the teaching apart from explanation and so on. "Meaning" means the meaning of the discourse. "Function" means the function of summarising and so on. For by the meaning of the discourse proceeding through the teaching, there is the production of the activity of awakening the continuity of consciousness of those amenable to instruction beginning with those who understand quickly. And that meaning of the discourse is of the manner of explanation and so on. Therefore it was said - "the meaning and function are described."

25. "Three" is said with a change of gender; it means "three" has been said. "By nine terms" means by nine portions. "The meaning is connected" means the meaning is rightly connected and does not occur without them. For since all the word of the Buddha is an elucidation of the four truths, and since the meaning-methods proceed by way of connecting with the four truths, the entire meaning of the canonical text is included in the three meaning-methods and has its expression in the distinctive manners of explanation and so on.

26. Now, showing by delimiting through counting for the purpose of easy comprehension the term-meanings of the Netti treatise as described in the Teaching guide and so on, he said beginning with "of meaning." Therein, "twenty-four" means sixteen guides, six phrasing-terms, and two action-methods - thus twenty-four. "Both" means six meaning-terms and three meaning-methods - this ninefold, and the aforesaid twenty-four-fold - this is "both." "Having combined" means having united together. "Saṅkhepayato" is also a reading; the meaning is "of one who brings together." "This much" means of this measure; the meaning is that there is no term-meaning of the Netti apart from this.

Thus, for the Netti with thirty-three term-meanings, for the search of the meaning of the discourse, the order of exposition of the guides and methods has been shown as "the sixteen guides first" - that the guides should be expounded before the methods; and this is established by the very order of teaching of the guides and methods. When this is established, this undertaking makes clear this meaning - all these guides and methods should be applied in the discourses by way of exposition in this very order shown, not out of sequence.

But what is the reason here that these guides and methods were taught in this very order? Even though the pursuit of the method settles somewhere in a sequence, yet because gratification and so on, which are the body constituting the support, fruit, and means thereof of the proclamation of the Teaching, have the nature of elucidation and are by nature suitable for all discourses, thus being easily cognisable, and because they are the basis of support for the other special modes of exposition such as the investigation guide and so on, the Teaching guide was shown first.

Because of the nature of thorough investigation of the meanings of the terms of the Teaching guide together with terms, questions, answers, what precedes and follows, and recapitulation, investigation comes immediately after that. For thus he will say: "It investigates the term, etc. it investigates the command, investigates the recapitulation."

The examination of fitness and unfitness of the meanings investigated by the investigation guide is fitness - because of being the examination of fitness, the fitness guide was stated immediately after investigation. For thus he will say - "Having investigated through the investigation guide, it should be connected through the fitness guide."

Because the reflection on proximate cause, having the characteristic of specification through the succession of causes in accordance with the suitability of the very meanings that are fitting and unfitting, should be done - the proximate cause guide was shown immediately after the fitness guide. For thus he will say - "Whatever decisive support, whatever condition, all that is a proximate cause."

In order to show that the grasping of phenomena whose intrinsic nature has been comprehended through the succession of causes of what is fitting and unfitting, even those not stated, should be done by virtue of having the same characteristic - the characteristic guide was stated immediately after the proximate cause. For thus in the analysis of the characteristic guide, having shown dependent origination by "with ignorance as condition, activities" and so on, "thus whatever phenomena have the same characteristic" and so on was stated.

In order to show that even for phenomena specified in meaning, etymological derivations and so on should be stated, not only for those occurring in the discourse in their own form - the fourfold array was stated immediately after the characteristic. For thus there is complete understanding of the meaning without remainder, and having done so, he will state the complete exhaustion without remainder: "For when a monk knows the name of the meaning and knows the name of the phenomenon, he implants it accordingly." Likewise, regarding "again and again one enters the womb," here he will state right practice as the intention by "those who will wish to be distressed by ageing and death will be knowing moderation in food, with guarded doors in the sense faculties" and so on.

When the examination of what precedes and follows, reckoned as the comparison with other discourses of the meanings of terms in the discourse, has been shown together with the statements of etymological derivation, intention, occasion, and so on, the converting of those into similar and dissimilar phenomena can easily be shown - thus conversion was stated immediately after the fourfold array. For precisely in the verse "Begin, go forth," having specified the faculties of energy, concentration, and wisdom through beginning, going forth, the Buddha's Dispensation, exertion, and shaking off, negligence, shown in another discourse as the root of the pursuit thereof, was converted.

When the converting of similar and dissimilar phenomena has been engaged, the classification of phenomena of defilement and cleansing by way of common and uncommon, from the proximate cause and from the plane, can easily be applied - thus the classification guide was stated immediately after conversion. Since in the analysis of the classification guide, "What phenomena are common? Two phenomena are common: common by name and common by basis," beginning thus, "the mental defilements to be abandoned through vision are common to beings with fixed course

of the wrong path and to undetermined beings, sensual lust and anger are common to a worldling and a stream-enterer" and so on - he will classify phenomena that indeed possess the exposition of similar and dissimilar.

Because blameworthy and blameless phenomena have counterparts, when their classification has been made, the phenomena occurring in the discourse can easily be reversed from the opposite standpoint - thus the reversal guide was stated immediately after classification. For thus he will illustrate in the analysis of the reversal guide phenomena that are indeed of a mutually classified nature: "For a person of right view, wrong view has been worn away."

In order to show that even phenomena reversed from the opposite standpoint should be made understood through synonymous expressions, not only those occurring in the discourse itself - the synonym guide was stated immediately after reversal.

Thus those phenomena become elucidated also through synonymous terms - since the classification by way of description of phenomena made known through exposition can easily be known - the description guide was stated immediately after the synonym guide. For thus he will state in the analysis of the description guide the classification by way of exposition and description of phenomena occurring in the discourse and the easy understanding thereof.

When the classification of phenomena such as dependent origination, truths, and so on has been made through the approach of the classification of description beginning with production and full understanding, the ascertainment of phenomena occurring in the discourse through the approach of dependent origination and so on can be shown - thus the descent guide was stated immediately after description. For thus, having recited the verse "above, below," having specified the true knowledge of one beyond training by the term "free," he will illustrate dependent origination by "from the arising of true knowledge comes the cessation of ignorance" and so on.

The purification of the question and beginning of the meanings of terms in the discourse that have been descended into elements, sense bases, and so on can easily be accomplished - thus the correction guide was stated immediately after descent. For thus he will say - "Where thus the beginning is pure, that question is answered" and so on.

When the terms and their meanings in the discourse have been purified, in order to show that the distinguishing of similarity and distinction obtainable therein is easily done, the determination guide was shown after the correction guide. For correction is very helpful to determination; for that very reason indeed he will say "Or else, in whatever way it is asked, in that way it should be answered."

When phenomena that are of the nature of similarity and distinction, common and uncommon, have been made known, the variety of the heap of conditions and causes that is of common and uncommon form, reckoned as requisite, is easily understood - thus the requisite was stated after the determination. For thus he will say "The characteristic of a cause is not common, the characteristic of a condition is common. How might it be? Just as for the arising of a sprout, the seed is not common, while earth and water are common" and so on.

When the uncommon and common cause has been shown, the manner of causation

in relation to its own fruits, the manner of teaching according to the variety of those causes and fruits, and the development and abandoning of phenomena to be developed and to be abandoned, having been specified and being stated, rightly lead to the understanding of the true nature of the meaning of the discourse - thus the attribution guide was shown after the requisite. This is the reason for the sequence of the guides.

But as for the methods, because the instruction of the three meaning-methods is engaged by the three types of those amenable to instruction, the order of the three meaning-methods beginning with the Nandiyāvaṭṭa should be understood in that very sequence. For the three types of those amenable to instruction beginning with one who understands quickly engage the Nandiyāvaṭṭa and so on. Therefore they, like the synopsis, description, and counter-description, conduce to their benefit in due order. For thus their four, six, and eight root terms have been described. But as for the other pair of methods, the examination of the plane of the three meaning-methods and the bringing together therein - by this reason the order of recitation should be understood. For it is not possible to bring together without first examining.

And the utmost limit of the guides is that the meaning of the discourse, being specified by these many special modes together with the three meaning-methods, is sufficient for those amenable to instruction for the attainment of the first unsurpassed plane - thus it should be understood. For the teaching of the Netti treatise is for the purpose of the attainment of the plane of seeing. Or alternatively, because all the special modes of exposition of the discourse are included within these, this much should be seen as the extent of the guides. For however many special modes of exposition of the discourse there are, all of them are dependent on the instruction of the Netti - this is the meaning that has been stated.

For thus whatever modes of exposition of the discourse are described. That is: The origination of the discourse should be stated, the intention should be made clear, the meaning of the terms should be expounded in many ways, the injunction and the restatement should be known, the contradiction should be reconciled, and it should be concluded in accordance with the connection. Likewise, the purpose of the discourse, the summarised meaning, the meaning of the terms, the connection, the accusation, and the resolution should be stated by one explaining the meaning. Likewise, the introductory statement, the word-analysis, the meaning of the terms, the shifting, and the manifestation should be stated.

Likewise, there are three kinds of exposition: the single-stemmed, the four-sided, and the seated-cycle. Therein, having stated the canonical text and explaining the meaning of each term is called the single-stemmed.

Having shown the opposite, having shown a simile for the opposite, having shown the allied, having shown a simile for the allied, and expounding is called the four-sided.

Going to the conclusion by way of dissimilar phenomena only, and then again going to the conclusion by way of similar phenomena only is called the seated-cycle.

And the discourse should be expounded by way of analytical exposition, exposition of reality, and by synonymous expressions - and so on. Even those are included right here, because they are comprised within several guides.

But as for the methods, since only the three types of those amenable to instruction beginning with one who understands quickly are partakers of the comprehension of the truths, and the teaching of the meaning-methods is for that purpose, therefore even though there is a mode in which they could be classified by increasing the root terms according to the variety of the aforesaid root terms of the phenomena of defilement and cleansing, without so increasing the root terms, the utmost limit was stated by way of the three types of those amenable to instruction alone. For since in each set of nine root terms all phenomena of defilement and cleansing are included, those should not be increased; and since the scope is determined by the three types of those amenable to instruction, they should not be reduced - thus the utmost limit of the methods should be seen.

As for the action methods, however, that is the utmost because of the viewing and bringing together, and because of the impossibility of another kind of method. "Cause and so on" - here by the word "and so on," fruit, plane, proximate cause, similar, dissimilar, characteristic, method, and so on are included. Among them, "cause" means reason; it is also called "phenomenon"; but it is of one kind by way of being a condition. As doer and as one who leads to attainment - thus it is twofold. Again, as doer, as one who informs, and as one who leads to attainment - thus it is threefold. Root-cause, condition-cause, highest cause, and common cause - thus it is fourfold. Conditioning phenomenon, wholesome, unwholesome, sound, and noble path - thus it is fivefold. Likewise, similar cause, dissimilar cause, internal cause, external cause, productive cause, encompassing cause, common cause, uncommon cause, contiguity cause, successive cause, conascent cause, non-conascent cause, cause with mental corruptions, and cause without mental corruptions - by such and so on, it should be understood as manifold.

Fruit too is of one kind by way of being conditionally arisen. Since the synonym of fruit is obtained also from the standpoint of what is to be attained, by way of the cause that leads to attainment - thus it is twofold by way of being what is to be produced and what is to be attained. By way of what is to be made known, what is to be produced, and what is to be reached - thus it is threefold. By way of conditionally arisen, resultant, functional, verbal meaning, and Nibbāna - thus it is fivefold. Produced by a similar cause, produced by a dissimilar cause - by such and so on, it should be understood as manifold. Likewise, mundane and supramundane. Therein, the supramundane is the four fruits of asceticism. Mundane fruit is twofold: bodily and mental. Therein, the bodily is that pertaining to the five sense doors; the remainder is mental. And whatever is to be accomplished by each respective discourse teaching, that too is fruit.

"Plane" means the plane with mental corruptions, the plane without mental corruptions, the conditioned plane, the unconditioned plane, the plane of seeing, the plane of development, the plane of the worldling, the trainee plane, the plane of one beyond training, the disciple plane, the Individually Enlightened One's plane, the Perfectly Enlightened One's plane, the plane of meditative absorption, the unconcentrated plane, the plane of one who is proceeding, the plane of one who has practised, the first plane up to the fourth plane, the sensual-sphere plane up to the supramundane plane - thus it is of many kinds. Therein, the plane with mental corruptions is the limited and exalted phenomena. The plane without mental

corruptions is the limitless phenomena. The conditioned plane is all phenomena of intrinsic nature except Nibbāna. The unconditioned plane is phenomena without conditions. The plane of seeing is the phenomena of the first path and fruition. The plane of development is the remaining path and fruition phenomena. The plane of the worldling is the inferior and middling phenomena. The trainee plane is the four noble path phenomena and the lower three fruition phenomena. The plane of one beyond training is the phenomena of the highest fruition. The phenomena of disciples, Individually Enlightened Ones, and Buddhas are the planes of disciples and so on. The plane of meditative absorption is the phenomena of meditative absorption. The unconcentrated plane is phenomena excluding meditative absorption. The plane of one who is proceeding is the path phenomena. The plane of one who has practised is the fruition phenomena. The first and subsequent planes are the four paths together with fruition, phenomena not included, because of such statements as "for the attainment of the first plane" and so on. The sensual-sphere and subsequent planes are the sensual-sphere and subsequent phenomena. And whatever phenomena are extracted in the discourses by way of being the support for those respective guides and methods, those too should be understood as plane.

"Proximate cause" means a powerful cause, which is called the decisive support condition. And with reference to which it was said in the discourse: "With suffering as proximate cause, faith; with faith as proximate cause, 'morality'" up to "with liberation as proximate cause, knowledge and vision of liberation." But further, "proximate cause" is said to be the inner heart of a doctrine at any given time. Here too, the heart of the Guide is that which, when rightly comprehended by speakers of the Teaching, they become capable of applying all guides and methods through the phenomena occurring in each and every discourse. But what is this heart of the Guide? That is to say, the domain of this very thirty-three-fold treatise with sixteen subject matters, together with the twenty-eight-fold analysis of proximate causes, defined without confusion together with the classification of signs.

That is: The domain of the guide of the Teaching is gratification and so on, because its characteristic is the elucidation of gratification and so on. Its classification is such as "gratification is happiness, pleasure" and so on; its sign is a desirable object and so on; and this meaning has been made clear in detail in the commentary on the exposition of the guide of the Teaching and the guide of investigation. The guide of conversion has as its domain the converting of phenomena similar and dissimilar to the phenomenon occurring in the discourse, because its characteristic is the converting of both those. The guide of reversal has as its domain the opposing phenomena of the phenomena occurring in the discourse, because its characteristic is the reversing of opposing phenomena. Regarding the proximate cause and the requisite, the near cause and the decisive support cause is the proximate cause; the cause is the requisite - this is the distinction between them.

And the similar and dissimilar phenomena should be understood in order as the favourable and unfavourable phenomena of those respective phenomena. As follows: Right thought is similar to right view; wrong thought is dissimilar - by this method everything should be understood in terms of the similar and the dissimilar.

"Characteristic" means intrinsic nature. That has been made clear in the exposition of the guides and methods itself.

But whatever is free from the distinction of cause and so on, and is the basis for the application of the guides and methods, that is the method. As he said - In the guide of characteristic: "Thus whatever phenomena have the same characteristic by function and by characteristic and by similarity" and so on. Likewise, "having investigated by the guide of investigation, one should connect by the guide of fitness." Likewise, in the guide of correction and so on: "The beginning is pure; that question is answered" and so on. Unity and so on, which are also methods, should be taken here as methods.

Thus, having reflected upon cause, fruit, and so on, by their means, through the approach of specifying the meanings of terms obtainable in each and every discourse, these guides and methods should be applied according to their respective characteristics. But in particular, the proximate cause and the requisite are by way of cause. The Teaching, investigation, fourfold array, and attribution are by way of cause and effect. Likewise, synonym, description, descent, and correction are by way of fruit only - so say some. Classification is by way of cause and plane. Reversal is by way of the dissimilar. Conversion is by way of the similar and the dissimilar. Characteristic, fitness, and determination should be applied by way of method. And to this extent, that which was said -

"In common and by distinction, the meaning of terms, the characteristic, and the order;

To this extent, cause and so on should be known indeed by the wise."

This verse has its meaning fully explained.

The explanation of the Exposition 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.

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