

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
- 8. Commentary on the Pairs-3 (8. Yamakappakaraṇa-
aṭṭhakathā (tatiyo bhāgo))
- 10. Pairs on Faculties (10. Indriyayamakaṃ)



PaliVerse

8. Commentary on the Pairs-3

10. Pairs on Faculties

Now, having collected a portion according to what is obtainable of the very same wholesome and other mental states taught in the Mūla-yamaka, there is the commentary on the Indriya-yamaka taught immediately after the Dhamma-yamaka. Therein, the determination of the canonical text should be understood in the very manner stated in the Khandha-yamaka and so on. Here too, indeed, the three major sections beginning with the section on description, and the remaining sub-sections together with the divisions of time and so on, are just as those that came in the Khandha-yamaka and so on. But because of the multiplicity of faculties, there are more pairs than even in the Dhātu-yamaka. But just as below in the person section and so on, in the method rooted in the eye sense base and eye-element, the tongue sense base and body sense base were not conjoined together with the eye sense base and eye-element. And the pairs rooted in the tongue sense base and body sense base were not taken up either, so too here in the method rooted in the eye-faculty, the tongue-faculty and body faculty were not conjoined, and the pairs rooted in the tongue-faculty and body faculty were not taken up either. The reason for their not being taken up should be understood in the very manner stated there. But since the mind faculty enters into combination together with those rooted in the eye-faculty and so on, and likewise also with those rooted in the femininity faculty and so on, it should be understood that, not having been conjoined in the laid-down order, it is conjoined at the end together with all those rooted in the eye-faculty and so on. Together with the eye-faculty, the femininity faculty, masculinity faculty, and life faculty were conjoined; the faculty of pleasantness, the faculty of pain, and the faculty of displeasure were not taken up because they do not exist at conception. The pleasure faculty and equanimity faculty were taken up because of the actuality of their arising at conception. Likewise the five beginning with the faith faculty. The three supramundane ones were not taken up precisely because of their absence at conception. Thus, whichever were taken up, by virtue of those the counting of pairs should be understood here in the method rooted in the eye-faculty. And just as here, so everywhere. But whichever were not taken up, by virtue of those the pairs should not be counted. Or by one counting them, they should be counted by way of empty questions - thus, for now, in all sections this should be understood as merely the determination of the canonical text.

Commentary on the Occurrence Section

1-86. Now here in the determination of meaning, this is the method of approach - "For those with eyes who are not women" is said by way of the brahmā gods beginning with the Brahmā's retinue and material male and neuter beings. For the femininity faculty does not arise for them. "For those with eyes who are not men" is said by way of material brahmā gods and female and neuter beings. For the masculinity faculty does not arise for them. "For those without eyes being reborn, for them the life faculty arises" is said with reference to single-aggregate constituent,

four-aggregate constituent, and sensual element beings. "For those with eyes without pleasure" is said by way of the four great resultant rebirth-linkings accompanied by equanimity. "For those with eyes without equanimity" is said by way of those whose rebirth-linking is accompanied by pleasure. "With equanimity, for those without eyes" is said by way of rootless rebirth-linking. "Rootless" is said because of the absence of the faith faculty and so on together with the rootless rebirth-linking consciousness. For therein, faith, mindfulness, and wisdom are absolutely absent. But concentration and energy do not attain the status of faculties. "For those with root who are without eyes" is said by way of womb-born beings and by way of immaterial beings. For there is no other being with root who is without eyes. "For those with eyes who are rootless" is said by way of spontaneously born beings in the realm of misery. "For those with eyes who are dissociated from knowledge" is said by way of those with two-rooted rebirth-linking in the sensual element. "For those with eyes who are associated with knowledge" is said with reference to material brahmā gods and sensual-sphere gods and human beings. "For those associated with knowledge who are without eyes" is said with reference to immaterial beings and three-rooted womb-born beings.

190. In the life faculty as root, "those being reborn without pleasure" was said with reference to both life faculties. "During the occurrence of consciousness dissociated from pleasure at the moment of arising" was said with reference to the immaterial life faculty. By this method, everywhere the application of the life faculty should be understood by way of conception and the course of existence. In the pleasure faculty and so on as root sections also, the meaning should be taken by way of conception and the course of existence only. But in the reverse method and in the cessation section, the non-arising and cessation of these and other states should be understood according to what is obtainable in all three - death, conception, and the course of existence.

281. In the future section, "in this very state" means in this very male state, without arriving at the female state in between, only by taking conception as a male - this is the meaning. "Having shown several existences, will attain final nibbāna" means having taken several conceptions, without reaching the female state, will attain final nibbāna - this is the meaning. The same method applies in the second question too.

361. In the present with past section, at the dissolution moment of rebirth consciousness of the Pure Abodes, "the mind faculty had not arisen" - not taking the meaning by way of passing beyond the moment of arising as in the Cittayamaka, but it should be apprehended by way of not having previously arisen in that existence. By this opening of the method, the determination of meaning should be understood in the entire occurrence section as well.

Commentary on the Occurrence Section.

Commentary on the Section on Full Understanding

435-482. In the section on full understanding, however, among the eye-root and so on, only one eye-ear pair has been shown. But because the rest too, being mundane indeterminate and mixed with mundane indeterminate, are indeed to be fully understood, therefore even though they are not specifically pointed out, they are

shown by this very method. But because the unwholesome is exclusively to be abandoned, the wholesome is exclusively to be developed, and the supramundane indeterminate is to be realised, therefore it is said "abandons the faculty of displeasure," "develops the faculty of 'I shall know the unknown'," and "realises the faculty of one who has final knowledge." The faculty of final knowledge, however, is both to be developed and to be realised; it has been taken by way of development only. Therein, "two persons" means the possessor of the path of once-returning and the possessor of the path of arahantship. Among them, one is said not to abandon the faculty of displeasure because of being unable to utterly destroy it. The other does not fully understand the eye-faculty because hate has been abandoned - meaning he does not fully understand because of being unable to bring about non-arising. By this method, the meaning in all the answers should be understood.

Commentary on the Section on Full Understanding.

The Commentary on the Pairs of Faculties is concluded.

Concluding Discussion

And to this extent -

Having stood in whose exhortation, one accomplished in function, whose function is completed;

Gone beyond even the young, well-established in restraint, from the commands of Yama.

In the midst of the assembly of gods, in the celestial city, by the god of all gods;

The Yamaka by name was made known, by him of stainless hair, that which by that one.

The method of defining the canonical text, and the manner of meaning in the questions and answers;

Was begun by me to show - the commentary on the Yamaka of that one.

That, in a world of very many obstacles, just as without obstacle;

This today, with about five recitation sections of the text.

Has thus reached conclusion; may all also reach completion;

May the wishes of all beings, productive of welfare and happiness, be fulfilled.

The Commentary on the Treatise "The Book of Pairs" is concluded.



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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