

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)

9. Commentary on the Conditional Relations-1
(9. Paṭṭhānappakaraṇa-aṭṭhakathā (paṭhamo bhāgo))

3. Commentary on Resultant Triplet
(3. Vipākattikavaṇṇanā)



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9. Commentary on the Conditional Relations-1

3. Explanation of (kammic) Resultant Triplet

1-23. In the Resultant Triplet, "a resultant mental state arises dependent on a resultant mental state by root condition" - the thirteen turns stated under root condition, having summarised those, in order to show by way of counting, it was said "by way of root thirteen." In "by way of object five" and so on too, the same method applies. Thus here there are six numerical delimitations: thirteen, five, nine, seven, three, and two; by virtue of those, the reckoning in the correlation of conditions should be understood by the method already stated above.

24-52. In the negative too, "a resultant mental state arises dependent on a resultant mental state by non-root condition" - the ten turns stated under non-root condition, having summarised those, in order to show by way of counting, it was said "by way of non-root ten." In "by way of non-object five" and so on too, the same method applies. Thus here there are eight numerical delimitations: ten, five, thirteen, twelve, two, one, nine, and three; by virtue of those, the reckoning in the correlation of conditions should be understood in detail by the method already stated above. But the canonical text is abbreviated; however, having correlated by way of the turns of those very obtained numerical delimitations, the positive-negative and the negative-positive should be understood.

The section on the conascence follows the same single course as this. The sections on the conditions, support, conjoined, and associated proceed according to the canonical text itself.

92. In the section on questions, "when the wholesome-unwholesome has ceased" means when the wholesome occurring by means of insight and the unwholesome occurring by way of attachment and so on have ceased. "Resultant registration arises" means sensual-sphere resultant arises as registration. But those who say "there is no registration at the conclusion of insight impulsions and of sceptical doubt and restlessness" should be refuted by this canonical passage. "The wholesome of the plane of infinite space is a condition for the functional of the plane of infinite consciousness by way of object condition" - this was said by way of one who, having attained arahantship, enters attainments not previously attained in reverse order. By this method, the meaning should be understood by thoroughly examining the canonical text in all the answers.

120. In "by way of root seven, by way of object nine, by way of predominance ten" and so on too, by way of connascent predominance, by way of object predominance, by way of conascence support, by way of prenascent support, by way of proximity decisive support, by way of object decisive support, by way of natural decisive support, by way of conascence dissociation, and by way of prenascent-postnascence dissociation - wherever and in whatever way and however many answers are obtained, there and in that way all those should be observed. Likewise, in the negative and so on, the extraction of turns by way of conformity, the reckoning

from the negative side of the turns obtained from the conformity side, the comparison of conditions, the reckoning of obtainable turns in the pure positive-negative and negative-positive as well as in the root-based and so on that proceed by way of comparison, and the non-obtainability of the non-obtainable - all should be understood in the same way as stated above.

And just as here, so too in the triads and dyads beyond this. For the Paṭṭhāna treatise is indeed infinite and immeasurable even as the Pāḷi text alone. Even for one of exceedingly long life span who has undertaken to explain the meaning in the sequence of terms, the life span is not sufficient. And it is not the case that, having explained a portion, when the remainder is shown by method, the meaning cannot be known; therefore, from here onwards, without saying even this much, in the remaining triads and dyads, because of the manner not stated above, whatever must inevitably be said, that alone we shall state. But whatever we shall pass over without saying, that should be understood according to the method of the Pāḷi text itself.

Explanation of (kammic) Resultant Triplet.



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. 3. The Canon of Higher Teaching - Commentaries. 9. Commentary on the Conditional Relations-1. 3. Commentary on Resultant Triplet Retrieved from paliverse.org

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