

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
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aṭṭhakathā (paṭhamo bhāgo))
- 3. Pairs on Sense Bases (3. Āyatanayamakaṃ)



PaliVerse

6. Commentary on the Pairs-1

3. Pairs on Sense Bases

1. Explanation of the Concept Synopsis Section

1-9. Now, having collected by way of sense bases the very same wholesome and other mental states taught in the Mūla-yamaka, there is the commentary on the Āyatana-yamaka taught immediately after the Khandha-yamaka. Therein, the determination of the canonical text should be understood in the very manner stated in the Khandha-yamaka. For just as there, there are three great sections - the section on description, the section on occurrence, and the section on full understanding - so too here. The meaning of the terms too should be understood in the very manner stated there. Here too, the section on description is determined in two ways by means of the synopsis and the analytic explanation. The others by way of analytic explanation only. Beginning with the term "Therein, twelve sense bases" up to "what is not a sense base is not mind," the synopsis section of the section on description should be understood. Therein, "twelve sense bases" - this is the synopsis of the sense bases to be questioned by way of pairs. The eye sense base, etc. The mind-object sense base - this is the defining of names of those very same by way of classification. For the purpose of ease of questioning by way of pairs, here first the internal material sense bases are stated in order. Afterwards the external material sense bases. At the end, the mind sense base and the mind-object sense base.

But just as below by way of aggregates, so here by way of these sense bases, there are only four method sections: the term-purification section, the term-purification-root-wheel section, the pure-sense-base section, and the pure-sense-base-root-wheel section. And each of these is just twofold by way of conformity and reverse order. Their meaning should be understood in the very manner stated there. But just as in the Khandha-yamaka, in the conformity section of the term-purification section, there are five pairs beginning with "matter is the aggregate of matter, the aggregate of matter is matter," so here, "eye, the eye sense base; the eye sense base; eye" and so on - twelve. In the reverse order section too, "not eye, not the eye sense base; not the eye sense base, not eye" and so on - twelve. But here, in the conformity section of the term-purification-root-wheel section, making eleven each with each sense base as root, there are one thousand three hundred and twenty pairs. In the reverse order section too, one thousand three hundred and twenty only. In the conformity section of the pure-sense-base section too, twelve; in the reverse order section, twelve. In the conformity section of the pure-sense-base-root-wheel section too, making eleven each with each sense base as root, there are one thousand three hundred and twenty pairs. In the reverse order section too, one thousand three hundred and twenty only. Thus here, the synopsis section of the section on description should be understood as adorned with five hundred and seventy-six pairs, one thousand one hundred and fifty-two questions, and two thousand three hundred and four meanings.

Explanation of the Concept Synopsis Section.

1. Explanation of the Concept Detailed Exposition Section

10-17. In the exposition section, however, the meaning should be understood by the very method stated below in the exposition of the concept section of the Khandha-yamaka. Except for the distinctions. Therein, this is the distinction - "Divine eye" means the knowledge of the second true knowledge. "Eye of wisdom" means the knowledge of the third true knowledge. "Divine ear" means the knowledge of the second direct knowledge. "Stream of craving" means craving itself. "Remaining body" means the mental body, the material body, the elephant corps, the horse corps, and so on. "Remaining matter" means the primary element and derived materiality remaining apart from the visible form sense base, as well as what has a dear nature and a pleasant nature. "Odour of morality" and so on are names for morality and so on themselves, in the sense of spreading. "Flavour of meaning" and so on too are names for meaning and so on themselves, in the sense of being excellent and sweet. "Remaining mental phenomenon" means the scriptural teaching and so on of many varieties - this here is the distinction.

Explanation of the Concept Detailed Exposition Section.

2. Commentary on the Occurrence Section

18-21. Here too, in each of the three sub-sections - the arising section and so on - of the occurrence section, there are only six divisions of time. In each of those times, there are three sections beginning with the person section. All of those are only twofold by way of the conformity and reverse methods. Therein, in the present time, in the conformity method of the person section, just as in the Aggregate Pairs, four rooted in the aggregate of matter, three rooted in the aggregate of feeling, two rooted in the aggregate of perception, one rooted in the aggregate of mental activities - by the taking up of what was not taken up, there are ten pairs. Thus, "for whom the eye sense base arises, does the ear sense base arise for that one; or else, for whom the ear sense base arises, does the eye sense base arise for that one; for whom the eye sense base arises, does the nose sense base, the tongue sense base, the body sense base, the visible form sense base, the sound sense base, the odour sense base, the flavour sense base, the touch sense base, the mind sense base, the mind-object sense base, arise for that one; or else, for whom the mind-object sense base arises, does the eye sense base arise for that one" - thus there are eleven rooted in the eye sense base. By the method beginning with "for whom the ear sense base arises, does the nose sense base arise for that one," ten rooted in the ear sense base; nine rooted in the nose sense base, eight rooted in the tongue sense base; seven rooted in the body sense base; six rooted in the visible form sense base; five rooted in the sound sense base; four rooted in the odour sense base; three rooted in the flavour sense base; two rooted in the touch sense base; one rooted in the mind sense base - by the taking up of what was not taken up, there are sixty-six pairs.

Therein, among the eleven rooted in the eye sense base, only these five were answered: "for whom the eye sense base arises, does the ear sense base, the nose sense base, the visible form sense base, the mind sense base, the mind-object sense base arise for that one." Among those, the first that was to be answered was answered. The second, although having a similar answer to the first, was answered for the purpose of removing doubt as to "how indeed should this be answered," since

the nose sense base does not invariably occur in the place of occurrence of the eye and ear sense bases. Three pairs together with the visible form sense base, the mind sense base, and the mind-object sense base were answered because of having dissimilar answers. Among the remaining ones, to begin with, two pairs together with the tongue sense base and the body sense base have similar answers together with the former two. Since the sound sense base is not attained at the moment of conception, there is no answering at all of the pair together with it. Three pairs together with the odour, flavour, and touch sense bases too, being merely similar answers to the former two, were abbreviated by the text for the purpose of brevity. Among those rooted in the ear sense base, whatever is obtained has merely a similar answer to the former ones, so not even one was included in the canonical text. Among those rooted in the nose sense base, one together with the visible form sense base, and two together with the mind sense base and the mind-object sense base - three pairs were included in the canonical text. The remaining ones were not included because of having similar answers to the nose sense base pair. Likewise those rooted in the tongue sense base and the body sense base. Among those rooted in the visible form sense base, only two together with the mind sense base and the mind-object sense base were answered. But three together with odour, flavour, and touch have similar answers to those together with the visible form sense base and the mind sense base. Just as below it was said "for those with material form, without consciousness" and so on, so here too the explanation should be understood as "for those with material form, without odour, without flavour, without touch." And here, odour and so on are intended as being sense bases only. Therefore, the meaning here should be seen by way of sense base as "for those with material form, with the odour sense base."

Those rooted in the sound sense base have not been included in the canonical text because of the absence of meaning. Those rooted in odour, flavour, and tangible object - four, three, and two - have not been included in the canonical text because of having similar answers to the lower ones. The one rooted in the mind sense base has been answered indeed - thus it should be understood that these sixty-six pairs in the present time, in the conformity method of the person section, are answered by the answering of just several pairs alone. And just as in the person section, so too in the location section and in the person-location section, sixty-six each - thus in the present time, in the three sections, in the conformity method, there are one hundred and ninety-eight pairs. And just as in the conformity method, so too in the reverse method - thus altogether in the present time there are three hundred and ninety-six pairs. Among those, it should be understood that there are seven hundred and ninety-two questions, and fifteen hundred and eighty-four meanings. Thus in the remaining five time-divisions too - altogether there are two thousand three hundred and seventy-six pairs. From that, double the questions, from that, double the meanings - this is the determination of the canonical text here in the arising section. The same method applies in the cessation section and in the arising-cessation section too. In the entire occurrence section, there are seven thousand one hundred and twenty-eight pairs. From that, double the questions, from that, double the meanings should be understood. But the canonical text for the mind sense base and the mind-object sense base is similar, there is no difference. But above, having stated "there is an

abridgement of the section" and so on, it was abbreviated here and there. Therefore whatever was abbreviated here and there, all that should be observed by those who are not confused.

But here in the determination of meaning, this is the opening of the method. "For those with eyes but without ears" is said with reference to spontaneously born beings deaf from birth in the realm of misery. For he is reborn having been one with eyes but without ears. As he said - "At the moment of rebirth in the sensual element, for some, another ten sense bases appear. Of spontaneously born ghosts, spontaneously born titans, spontaneously born animals, spontaneously born hell beings; at the moment of rebirth of those deaf from birth, ten sense bases appear - the eye sense base, the visible form, nose, odour, tongue, flavour, body, tangible object sense bases, the mind sense base, the mind-object sense base." "For those with eyes and with ears" is said with reference to spontaneously born beings with complete sense bases in fortunate and unfortunate worlds, and material brahmā gods. For they are reborn having been ones with eyes and with ears. As he said - "At the moment of rebirth in the sensual element, for some, eleven sense bases appear; of sensual-sphere gods, first-aeon human beings, spontaneously born ghosts, spontaneously born titans, spontaneously born animals, spontaneously born hell beings, those with complete sense bases. At the moment of rebirth in the fine-material element, five sense bases appear - the eye sense base, the visible form, ear, mind sense base, the mind-object sense base."

"Without nose" is said with reference to the Brahmā's Retinue and so on. For they are reborn having been ones with eyes but without nose. But in the sensual element there is no spontaneously born being without nose. If there were, one would state "for some, eight sense bases appear." But whoever is a womb-born being without nose, he is not intended here because of the expression "for those with eyes." "For those with eyes and with nose" is said with reference to spontaneously born beings both deaf from birth and with complete sense bases. "For those with nose but without eyes" is said with reference to spontaneously born beings both blind from birth and deaf from birth. "For those with nose and with eyes" is said with reference to only spontaneously born beings with complete sense bases.

"With material form but without eyes" - here, among the spontaneously born blind from birth and deaf from birth, either one or even a womb-born being is also obtained. "With consciousness but without eyes" - here, together with the three beginning with the blind from birth stated below, immaterial beings are also obtained. "Without eyes" - here, together with the four stated in the preceding term, non-percipient beings are also obtained. "With material form but without nose" - here, womb-born beings and non-percipient beings and the remaining material brahmā gods are obtained. "With consciousness but without nose" - here, womb-born beings and fine-material and immaterial brahmā gods are obtained. In the terms "without consciousness" and "immaterial beings," however, only single-aggregate constituent and four-aggregate constituent beings are obtained - by this method the classification of persons in all the person sections should be understood.

22-254. In the location section, "where the eye sense base" asks about the material brahma world. For that very reason "Yes" was said. For in that plane, those sense bases necessarily arise at conception. This is the opening of the method here. By this

opening of the method, the meaning should be understood in the entire occurrence section as well. The section on full understanding is just as the method stated in the Aggregate Pairs.

Commentary on the Occurrence Section.

The Commentary on the Pairs of Sense Bases 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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