

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
1. Commentary on the Compendium of Mental States
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PaliVerse

1. Commentary on the Compendium of Mental States

4. The Chapter on Commentary

Explanation of the Extraction of Meaning of Triads

1384. Now the turn of explanation has arrived for the Commentary Section placed after the Classification Section. But why did this so-called Commentary Section come into being? Because the meaning of the Buddha's word of the Three Piṭakas was extracted and established therein. For in all three Piṭakas, a different teaching that has come is properly determined and well determined only by delimiting it through the Commentary Section. Even for one who does not discern the method of approach in the entire Abhidhamma Piṭaka, the extraction of questions in the Great Treatise, or the course of enumeration, it is fitting to bring them together from the Commentary Section itself.

But from where does this originate? It originates from the Elder Sāriputta. For the Elder Sāriputta taught and gave the Commentary Section to one of his own co-residents who was unable to discern the extraction of meaning in the Classification Section. However, this was rejected in the Great Commentary, and this was stated - the Abhidhamma is not the domain of disciples, not the sphere of disciples; it is the domain of a Buddha, the sphere of a Buddha. But the Commander of the Dhamma, when asked by his co-resident, took him and went to the Teacher's presence and spoke to the Perfectly Enlightened One. The Perfectly Enlightened One taught and gave the Commentary Section to that monk. How? For the Blessed One asked: 'What mental states are wholesome?' The meaning is: he considered 'Which are the mental states called wholesome?' Then, to him who remained silent: 'Is it not that what was shown by me as "What mental states are wholesome?" By the method beginning with "On the occasion when a wholesome consciousness of the sense-sphere has arisen," the wholesome was shown according to the division of planes - all that is wholesome in the four planes, these mental states are wholesome' - in this manner, making it cluster by cluster, group by group, bunch by bunch, he taught and gave it by way of extraction of meaning, showing the wholesome and other mental states.

Therein, "in the four" means in the sense-sphere, fine-material sphere, immaterial sphere, and the transcendent. "Wholesome" means the wholesome classified as contact and so forth. "These mental states are wholesome" means all those mental states beginning with contact stated in those respective planes are called wholesome.

1385. However, since there is no division of unwholesome states by way of plane, he said "twelve unwholesome arisings of consciousness." Therein, "it arises" means arising (uppādo). Consciousness itself as arising is "arising of consciousness" (cittuppādo). This is merely a heading of the teaching. Just as when it is said "the king has arrived," the arrival of ministers and others is also implied, so too when "arisings of consciousness" is said, the mental states associated with them are also implied. It

should be understood that everywhere by the term "arising of consciousness," consciousness together with its associated mental states is included. Henceforth, the meaning of all the terms of the Analytical Chapters of triads and dyads, such as resultant and so forth in the four planes, and the inapplicability of pleasant feeling and so forth in the feeling triad and so forth, should be understood by examining the meaning of the canonical text in the same manner as stated above. However, we shall explain only what is distinctive.

1420. Therein, in the limited-object triad first: regarding "all resultant of the sensual-sphere" here - the two sets of fivefold consciousness arise depending on the eye-sensitivity and so on, invariably taking as object visible form, sound, smell, taste, and tangible phenomena classified as desirable, undesirable, and so forth - thus they have a limited object. However, the two mind-elements, resultant of wholesome and unwholesome, depending on the heart-base, arising immediately after eye-consciousness and so on, invariably taking as object visible form and so forth - thus they have a limited object. The rootless mind-consciousness element, resultant of wholesome, accompanied by pleasure, functions in the five sense-doors as investigating and in the six doors as registration - thus it invariably arises taking as object the six limited phenomena of visible form and so forth - thus it has a limited object. The pair of rootless mind-consciousness elements, resultant of wholesome and unwholesome, function in the five sense-doors as investigating and in the six doors as registration, invariably arising taking as object the six limited phenomena of visible form and so forth. Even when occurring as relinking, it takes as object a limited kamma, a sign of kamma, or a sign of destiny; in the course of existence as life-continuum, and at the end even when occurring as death, it takes that very same object - thus it has a limited object. However, the eight consciousness-arising with roots that are resultant, in the manner stated here, arise taking as object only limited phenomena, by way of registration, and by way of relinking, life-continuum, and death. The functional mind-element occurs in the five sense-doors taking as object visible form and so forth. The rootless functional mind-consciousness element accompanied by pleasure occurs in the six doors in the present, and at the mind-door even regarding the past and future, taking as object only limited phenomena of visible form and so forth, producing a delighted manner in those with taints destroyed - thus it has a limited object. Thus these twenty-five consciousness-arising should be understood as having exclusively a limited object.

1421. The mental states of the plane of infinite consciousness and the plane of neither-perception-nor-non-perception have an exalted object because they occur with reference to their own respective lower attainment. Likewise, path and fruit mental states have an immeasurable object because they have nibbāna as their object.

The eight consciousness-arising dissociated from knowledge - four wholesome and four functional - have a limited object when they occur with reference to sense-sphere mental states on occasions such as giving without care, reviewing, listening to the Dhamma, etc., for trainees, ordinary persons and those with taints destroyed. At the time of reviewing the first meditative absorption and so forth that have become very familiar, they have an exalted object. At the time of reviewing concepts such as the kasiṇa sign, they have an indeterminate object. The four consciousness-arising

associated with wrong view among the unwholesome have a limited object at the time of clinging to, relishing and delighting in the fifty-five sense-sphere mental states as 'a being, a being'. In the same manner, when they occur with reference to the twenty-seven exalted mental states, they have an exalted object. When they occur with reference to concepts, they may have an indeterminate object. For those dissociated from wrong view, occurring with reference to those very same mental states merely by way of relishing and delighting, for those associated with aversion occurring by way of displeasure, for the consciousness-arising associated with doubt occurring by way of indecision, and for that accompanied by restlessness occurring by way of distraction and by way of non-tranquillity, the state of having a limited, exalted or indeterminate object should be understood. However, not even a single one among these mental states can occur with reference to an immeasurable object; therefore they do not have an immeasurable object.

The eight consciousness-arisings associated with knowledge - four wholesome and four functional - have a limited, exalted or indeterminate object when they occur with reference to mental states of the kind already described, on occasions such as giving with care, reviewing, listening to the Dhamma, etc., for trainees, ordinary persons and those with taints destroyed. At the time of change-of-lineage and at the time of reviewing supramundane mental states, their state of having an immeasurable object should be understood.

Now, that fine-material-sphere fourth meditative absorption is of twelve kinds both as wholesome and as functional, namely: the fourth meditative absorption that is the foundation for all, the space-kasiṇa fourth, the light-kasiṇa fourth, the divine-abiding fourth, the mindfulness-of-breathing fourth, the psychic-power fourth, the divine-ear fourth, the mind-reading-knowledge fourth, the knowledge-of-faring-according-to-kamma fourth, the divine-eye-knowledge fourth, the knowledge-of-past-abodes fourth, and the knowledge-of-the-future fourth.

Therein, the 'fourth meditative absorption that is the foundation for all' is the fourth meditative absorption in the eight kasiṇas. For it is the foundation for insight, for direct knowledges, for cessation, and also the foundation for the round of existence - thus it is called 'the foundation for all'. The 'space-kasiṇa and light-kasiṇa fourth meditative absorptions', however, are foundations for insight, for direct knowledges, and for the round of existence, but they are not foundations for cessation. The 'divine-abiding and mindfulness-of-breathing fourth meditative absorptions' are foundations for insight and for the round of existence, but they are not foundations for direct knowledges or for cessation. Therein, the tenfold kasiṇa meditative absorption, because it occurs with reference to the kasiṇa concept, the divine-abiding fourth, because it occurs with reference to the concept of beings, and the mindfulness-of-breathing fourth, because it occurs with reference to the sign - since their object is a mental state that is indeterminate in terms of limited and so forth, they are called having an indeterminate object.

The 'psychic-power fourth meditative absorption' has a limited and exalted object. How? For when one makes the body dependent on mind and, wishing to go with an invisible body, transforms the body by the power of mind, places and establishes it in the exalted consciousness, then, since the object obtained for use is the material body, it has a limited object because its object is the material body. When one makes

the mind dependent on the body and, wishing to go with a visible body, transforms the mind by the power of the body, places and establishes the consciousness of the basic meditative absorption in the material body, then, since the object obtained for use is the exalted consciousness, it has an exalted object because its object is the exalted consciousness.

The 'divine-ear fourth meditative absorption' has exclusively a limited object because it occurs with reference to sound. The 'mind-reading-knowledge fourth meditative absorption' has a limited, exalted and immeasurable object. How? For it has a limited object at the time of knowing others' sense-sphere consciousness, an exalted object at the time of knowing fine-material-sphere and formless-sphere consciousness, and an immeasurable object at the time of knowing path and fruit consciousness. Here, an ordinary person does not know the consciousness of a stream-enterer, nor does a stream-enterer know that of a once-returner - thus this should be extended up to the arahant. An arahant, however, knows the consciousness of all. And also a higher one knows that of a lower one - this distinction should be understood. The 'knowledge-of-faring-according-to-kamma fourth meditative absorption' has a limited object at the time of knowing sense-sphere kamma, and an exalted object at the time of knowing fine-material-sphere and formless-sphere kamma.

The fourth meditative absorption of the divine eye knowledge has exclusively a limited object, because it has form as its object. The fourth meditative absorption of the knowledge of recollection of past lives has a limited, exalted, immeasurable, and indeterminate object. How? For at the time of recollecting aggregates of the sense-sphere, it has a limited object. At the time of recollecting aggregates of the fine-material sphere and the formless sphere, it has an exalted object. At the time of recollecting the path developed and the fruit realised by oneself or by others in the past, it has an immeasurable object. In the past, the Buddhas developed the path, realised the fruit, and attained final nibbāna through the nibbāna element - thus, by way of recollecting those who have cut off the round of rebirth, it also has an immeasurable object through the reviewing of the path, fruit, and nibbāna. In the past there was the Blessed One named Vipassī. At the time of recollecting his name, clan, earth-kasiṇa sign, and so forth, by such method as "His city was named Bandhumatī, his father was the king named Bandhumā, his mother was named Bandhumatī," it has an indeterminate object.

The same method applies to the fourth meditative absorption of the knowledge of the future. That too has a limited object at the time of knowing "He will be reborn in the sense-sphere in the future." At the time of knowing "He will be reborn in the fine-material sphere or the formless sphere," it has an exalted object. At the time of knowing "He will develop the path, he will realise the fruit," "He will attain final nibbāna through the nibbāna element," it has an immeasurable object. At the time of knowing name and clan by such method as "In the future the Blessed One named Metteyya will arise, his father will be the brahmin named Subrahmā, his mother will be the brahmin lady named Brahmavatī," it has an indeterminate object.

However, I shall discuss the fourth formless-sphere meditative absorption and the fourth meditative absorption of the destruction of the taints at the place where they appear in the canonical text. The functional rootless mind-consciousness element accompanied by equanimity is the forerunner of all these wholesome, unwholesome,

and functional mental states. Its classification of objects should be understood in the same manner as stated regarding those. But when it occurs at the five doors in the function of determining, it has exclusively a limited object. The fine-material sphere triads, tetrads of meditative absorption, and so forth have an indeterminate object, because they occur with reference to indeterminate mental states in terms of limited and so forth. For herein, the fine-material sphere meditative absorptions occur with reference to the earth-kasiṇa and so forth, the plane of infinite space with reference to released space, and the plane of nothingness with reference to the departure of consciousness.

1429. In the path-as-object triad, the eight arisings of consciousness associated with knowledge stated at the beginning have the path as object at the time of reviewing the paths personally penetrated by trainees and those beyond training; but they are not connected with the path as root because of not being co-arisen with the path; at the time of reviewing having given weight to the path personally penetrated, they have path predominance by way of object predominance; at the time of having other mental states as object, they are not to be said to have the path as object nor to have path predominance. The four noble paths are invariably connected with the path as root only, due to the existence of a root that is reckoned as the path or is associated with the path. However, by making energy or investigation predominant at the time of developing the path, they may have path predominance through co-nascent predominance; at the time when desire or consciousness is predominant, they may not be said to have path predominance.

Among the twelve kinds of fine-material-sphere fourth meditative absorption, the nine absorptions beginning with the fourth absorption that serves as basis for all are neither having the path as object, nor connected with the path as root, nor having path predominance. However, the four - knowledge of others' minds, knowledge of past lives, knowledge of the future, and the fourth - for noble ones at the time of knowing the path-consciousness, have the path as object; but they are not connected with the path as root because of not being co-arisen with the path; they do not have path predominance because they do not occur having given weight to the path. But why do they not give weight to the path? Because of their own sublime nature. Just as the whole world gives weight to a king, but his mother and father do not. For they do not rise from their seats upon seeing the king, they do not perform acts of salutation and so forth, and they address him in the same manner as they did when he was young. In the same way, these too do not give weight to the path because of their own sublime nature.

The functional rootless mind-consciousness element also has the path as object at the time of noble ones' reviewing of the path, because it is the precursor to reviewing; but it is not connected with the path as root because of not being co-arisen with the path; it does not have path predominance because it does not occur having given weight to the path. Why does it not give weight? Because of its own rootless nature, inferiority, and dullness. Just as the whole world gives weight to a king, but his own attendants - hunchbacks, dwarfs, servants, and so forth - because of their own ignorance do not give much weight like wise people do, in the same way this consciousness too does not give weight to the path because of its own rootless nature, inferiority, and dullness.

The wholesome and other states dissociated from knowledge do not obtain the status of having the path as object and so forth, because of the absence of knowledge and because of having mundane mental states as object; they should be understood as being only those that are not to be said to have the path as object.

1432. In the triplet of past-object, the mental states of the plane of infinite consciousness and the plane of neither-perception-nor-non-perception, as explained above, having arisen with reference to a past attainment, are exclusively of past object only.

1433. "By necessity, there is no future object" means that by rule there is no individual consciousness that is called a future-object consciousness. But is not the knowledge of the future (anāgataṃsaññā) exclusively a future object, and does not the knowledge of others' minds (cetopariyaññā) also operate with reference to the future? No, it does not operate thus. However, there is no such individual single consciousness as this. Because it is included in the fourth meditative absorption of the fine-material sphere, it is mixed with other exalted consciousnesses. Therefore it is said "by necessity, there is no future object."

1434. The two sets of fivefold sense consciousness and the three mind-elements are called having a present object because they occur with regard to present visible forms and so forth. "Ten arisings of consciousness" - herein, first, the eight with roots have a past object when occurring with regard to kamma or a sign of kamma at the time of taking rebirth-linking among devas and humans. The same method applies also at the times of life-continuum and death. However, with regard to a sign of destination, they have a present object at the time of taking rebirth-linking and thereafter at the time of life-continuum. Likewise, at the five sense-doors, when occurring by way of registration. But at the mind-door, they have a past, future, or present object because they occur having taken the object of the impulses that have a past, future, or present object. The same method applies also to the wholesome-resultant rootless mind-consciousness element accompanied by equanimity. For it is solely the rebirth-linking of those born blind and so forth among humans. And the distinction here is that at the five sense-doors it also has a present object by way of investigating. The one accompanied by pleasure, however, has a present object at the five sense-doors by way of investigating and by way of registration. At the mind-door, it should be understood as having a past, future, or present object, like the resultants with roots, by way of registration.

The unwholesome-resultant rootless mind-consciousness element, however, follows the same course as the wholesome-resultant rootless one accompanied by equanimity. The sole distinction here is that it occurs among those in the lower realms by way of rebirth-linking, life-continuum, and death. The functional rootless mind-consciousness element accompanied by pleasure has a present object when producing a delighted manner at the five sense-doors among those with taints destroyed. At the mind-door, when occurring by way of smile-producing consciousness with regard to mental states classified as past and so forth, it has a past, future, or present object.

In the passage beginning with "sensual-sphere wholesome" etc., first, from the wholesome, the four arisings of consciousness associated with knowledge. For trainees and worldlings who are examining and reviewing the aggregates, elements, and sense bases classified as past and so forth, they have a past, future, or present object. When reviewing concepts or Nibbāna, they have an object that is not to be said. The same method applies also to those dissociated from knowledge. For with those there is simply no reviewing of the path, fruit, and Nibbāna. This itself is the distinction here.

From the unwholesome, the four arisings of consciousness associated with wrong view have a past and so forth object at the time of relishing, delighting in, and grasping the aggregates, elements, and sense bases classified as past and so forth. For one who relishes and delights in concepts, grasping them as "a being, a being," they have an object that is not to be said. The same method applies also to those dissociated from wrong view. For with those there is simply no grasping through wrong view. The two arisings of consciousness associated with aversion have a past and so forth object for those who are displeased with regard to mental states classified as past and so forth, and have an object that is not to be said for those who are displeased with regard to concepts. Those associated with doubt and restlessness, when occurring with regard to those very same mental states through the state of being unsettled and through the state of being agitated, have a past, future, present, or not-to-be-said object. From the functional, the eight arisings of consciousness with roots follow the same course as the wholesome arisings of consciousness. The functional rootless mind-consciousness element accompanied by equanimity has only a present object when occurring at the five sense-doors by way of determining. At the mind-door, at the time of being the forerunner of impulses that have a past, future, or present object and of those that have concepts or Nibbāna as object, it has a past, future, present, or not-to-be-said object.

Regarding the fine-material-sphere meditative absorption of the kinds as stated above, these five - the fourth as the basis for all, the fourth with the space kasiṇa, the fourth with the light kasiṇa, the fourth with the divine abidings, and the fourth with mindfulness of breathing - have exclusively an object that is not to be said. The 'fourth for the knowledge of psychic powers,' when one is transforming the mind by means of the body, has a past object because it occurs with reference to the past basic meditative absorption consciousness. For those who resolve upon the future, as in the case of the Elder Mahākassapa and others at the Great Relic Enshrinement, it has a future object. It is said that the Elder Mahākassapa, when making the Great Relic Enshrinement, resolved regarding the future: "For two hundred and eighteen years, may these fragrances not dry up, may these flowers not wither, may these lamps not be extinguished." Everything was just so. The Elder Assagutta, having seen the community of monks eating dry food at the monastery where he was residing, resolved: "May the water trough, day after day, before the meal, be filled with curd." What was taken before the meal became curd; after the meal it was just ordinary. However, when making the body dependent on the mind and going with an invisible body, or when performing another marvel, it has a present object because it occurs with reference to the body.

The 'fourth for the divine ear' has a present object because it occurs with reference to an existing sound. The fourth for the knowledge of others' minds, when knowing the minds of others within the past seven days and within the future seven days, has a past object and a future object. But beyond seven days, one cannot know it. For that is the domain of the knowledges of the past and future. However, at the time of knowing the present, this does not have a present object.

And this present is indeed threefold - momentary present, continuity present, and period present. Therein, that which has reached arising, standing, and dissolution is 'momentary present.' That which is included within one or two rounds of continuity is 'continuity present.' Therein, for one who has been sitting in darkness and has gone to a place of light, the object is not yet clear; but until it becomes clear, in the interval, one or two rounds of continuity should be understood. Even for one who, having walked about in a place of light, has entered a room, the visible form is not immediately clear; until it becomes clear, in the interval, one or two rounds of continuity should be understood. And standing at a distance, even having seen the hand gestures of washermen and the striking movements of bells and drums and so forth, one does not yet hear the sound; but until one hears it, in that interval too, one or two rounds of continuity should be understood. Thus far according to the Majjhima reciters. But the Saṃyutta reciters, having stated two continuities as 'material continuity and immaterial continuity,' say: 'For one who has stepped on water and gone, until the water-line trodden upon at the bank does not become clear; for one who has come from a journey, until the state of warmth in the body does not subside; for one who has come from the sunshine and entered a room, until the state of darkness does not disappear; for one who, having attended to a meditation subject inside a room, opens the window during the day and looks out, until the state of flickering of the eyes does not subside - this is called material continuity; two or three rounds of javana are called immaterial continuity,' and they say 'both of these are called continuity present.'

But that which is delimited by a single existence is called period present. With reference to which it was said in the Bhaddēkaratta Sutta: "Friends, the mind and mental states - both of these are present. If consciousness is bound by desire and lust for that present, because consciousness is bound by desire and lust, one delights in it, delighting in it, one is drawn into present states." And the continuity present here is found in the commentaries. The period present is in the sutta.

Therein, some say that "momentarily present consciousness is the object of the knowledge of others' minds." Why? Because consciousness arises at the same moment for both the one with psychic power and the other person. And this is their simile - just as when a handful of flowers is thrown into the air, inevitably one flower pierces the stalk of another, stalk piercing stalk, so when one advert to the minds of a multitude of people en masse, thinking "I shall know the mind of another," inevitably the consciousness of one person is penetrated by one consciousness at either the moment of arising, the moment of presence, or the moment of dissolution. However, this has been rejected in the commentaries as untenable, because even if one were to advert for a hundred years or a thousand years, the consciousness by which one adverts and the consciousness by which one knows cannot co-exist, and

because of the fault of the adverting and the javanas having different objects at an undesirable point. But it should be understood that continuity-present and period-present are the objects.

Therein, whatever consciousness of another person falls within the duration of two or three javana processes reckoned as past or future from the current javana process, all of that is called continuity-present. That which was stated in the commentary, that period-present should be illustrated by means of the javana sequence, is well stated. Herein is the explanation - the one with psychic power, wishing to know the mind of another, adverts. The adverting, having made the momentarily present as its object, ceases together with it. Then there are four or five javanas, of which the last is the psychic-power consciousness, and the rest are sensual-sphere. For all of them, that very ceased consciousness is the object. And they do not have different objects. They have a single object because of having a present object in terms of period-present. And even though they have a single object, only the psychic-power consciousness directly knows the mind of another, not the others; just as at the eye-door, only eye-consciousness sees visible form, not the others. Thus this has a present object by way of both continuity-present and period-present. Or because continuity-present also falls within period-present itself, therefore this should be understood as having a present object by way of period-present.

"The fourth absorption of the knowledge of recollection of past lives" has an object that cannot be classified when recollecting name and lineage and when reviewing the sign of Nibbāna; at other times it has only a past object. "The fourth absorption of the knowledge of faring according to one's deeds" also has only a past object. Therein, although the knowledge of recollection of past lives and the knowledge of others' minds also have past objects, nevertheless for the knowledge of recollection of past lives, there is nothing among past aggregates and what is bound to aggregates that is without object. For that is similar in scope to omniscient knowledge with regard to mental states that are past aggregates and bound to aggregates. And for the knowledge of others' minds, only consciousness that is past within seven days is the object. For it does not know another aggregate or what is bound to an aggregate; but because it has as object consciousness associated with the path, it is said to have the path as object in a figurative sense. And for the knowledge of faring according to one's deeds, only past volition is the object. This distinction should be understood. This is the method of the commentary herein. But since it is stated in the Paṭṭhāna that "wholesome aggregates are a condition by way of object-condition for the knowledge of psychic power, the knowledge of others' minds, the knowledge of recollection of past lives, the knowledge of faring according to one's deeds, and the knowledge of the future," therefore all four aggregates are objects of the knowledge of others' minds and the knowledge of faring according to one's deeds. Therein too, for the knowledge of faring according to one's deeds, only wholesome and unwholesome.

The fourth meditative absorption of the divine eye knowledge has exclusively a present object, because it takes as object visible form that is presently existing. The fourth meditative absorption of the knowledge of the future has exclusively a future object. For that, with regard to mental states bound up with future aggregates and aggregates, functions like the knowledge of recollection of past lives, being similar in

scope to omniscient knowledge. Therein, although the knowledge of others' minds also has a future object, it takes as object only consciousness arising within a period of seven days. This, however, takes as object even consciousness arising in a hundred thousand aeons in the future, as well as aggregates and what is bound up with aggregates. The three-fold and four-fold fine-material-sphere meditative absorptions and so forth should be understood as having exclusively objects that are not to be so designated, since they do not occur with reference to even a single mental state among past, future, and present ones.

1435. In the internal triad, the statement "matter not bound to the faculties and Nibbāna are external" - this is stated as "external" due to the absence of any mode of being intrinsically internal, just as matter bound to the faculties, although called "external" when in the continuity of another person, is intrinsically internal because it is included within one's own continuity; thus it does not become internal by any mode whatsoever - it is stated as "external" due to the absence of a mode of being intrinsically internal, not because of the impossibility of being merely intrinsically internal. However, with reference merely to the impossibility of being merely intrinsically internal, the state of having an external object is stated in the triad of internal object. Merely because of the departure from internal phenomena, without acknowledging the internal nature, external nature, or internal-external nature of the object of the base of nothingness, it is stated beginning with "the base of nothingness is not to be called having an internal object."

Therein, not only is that itself not to be called having a classifiable object, but also the adverting to it, the access consciousnesses, the reviewing consciousnesses of that object, and the unwholesome consciousnesses occurring by way of relishing it and so forth - all these too are not to be called having a classifiable object. However, those are not stated separately because when that is stated, they are already stated. How are they already stated? For this base of nothingness, and that which precedes it occurring by way of adverting, access, and so forth, would have the same object as it. All that is stated as "not to be called having a classifiable object" because, in the triad of past object, the state of not being classifiable as to object has been permitted by the method beginning with "may not be called having a past object" for those mind-states stated as "sense-sphere wholesome, unwholesome, nine mind-states from the functional, fine-material fourth meditative absorption," and because for the base of nothingness it is absolutely stated as not to be called having a classifiable object thus: "the base of nothingness, the four paths that are non-included, and the four fruits of recluship - these phenomena are not to be called having a past object." Now, even though that alone is stated in the triad of internal object, since below the state of not being classifiable as to object was stated for sense-sphere wholesome and so forth with reference also to having the same object as it, here too it indicates their state of not being classifiable as to object. For what obstacle is there to the state of not being classifiable as to object for those having the same object as it? Thus, when that is stated, they should be understood as "already stated." The remainder here in the triad of internal object is clear from the canonical text itself.

In the analysis of objects, however, for the base of infinite consciousness and the base of neither-perception-nor-non-perception, the state of having an internal object for the six mind-states by way of wholesome, resultant, and functional should be

understood as occurring with reference to the lower attainment connected with one's own continuity. And here, the functional base of infinite space is the object only of the functional base of infinite consciousness, not of the other. Why? Because there is no wholesome or resultant base of infinite consciousness for one who possesses the functional base of infinite space. However, the wholesome is the object of all three - wholesome, resultant, and functional. Why? Because, for one who has produced the wholesome base of infinite space and remains therein, there is the possibility of the arising of the base of infinite consciousness of all three kinds above that. But the resultant is not the object of any. Why? Because it is impossible for the mind to make a resolution after emerging from a resultant. The same method applies also to making the base of neither-perception-nor-non-perception an object. The state of having an external object for all the fine-material triad and tetrad meditative absorptions and so forth should be understood as occurring with reference to earth kasiṇa and so forth, which are external due to not being intrinsically internal.

Regarding "all sense-sphere wholesome, unwholesome, and indeterminate phenomena, and the fine-material fourth meditative absorption" - here, first, from the wholesome, the four mind-states associated with knowledge have an internal object when reviewing one's own aggregates and so forth. When reviewing others' aggregates and so forth, and when reviewing concepts and Nibbāna, they have an external object. By way of both, they have an internal-external object. The same method applies also to those dissociated from knowledge. Only, for them there is no reviewing of Nibbāna. From the unwholesome, the four mind-states associated with wrong view have an internal object at the time of relishing, delighting in, and grasping one's own aggregates and so forth; they have an external object at the time of occurring likewise with regard to others' aggregates and matter not bound to the faculties such as kasiṇas and so forth; and by way of both, they have an internal-external object. The same method applies also to those dissociated from wrong view. Only, for them there is no grasping. The two associated with aversion have an internal object when there is displeasure regarding one's own aggregates and so forth; they have an external object regarding others' aggregates and matter not bound to the faculties and concepts; and by way of both, they have an internal-external object. For those associated with doubt and restlessness too, the state of having an internal object and so forth should be understood as occurring by way of doubting and wavering regarding phenomena of the kinds already stated.

The two sets of five types of consciousness and the three mind-elements - these thirteen mental arisings, when occurring with reference to one's own form and so forth, have an internal object; when occurring with regard to another's form and so forth, they have an external object; by way of both, they have an internal-external object. The resultant rootless mind-consciousness-element accompanied by joy, when occurring at the five sense-doors by way of investigation and registration with reference to one's own five phenomena such as form and so forth, and at the mind-door by way of registration alone with reference to other internal sense-sphere phenomena as well, has an internal object; when occurring with regard to others' phenomena, it has an external object; by way of both, it has an internal-external object. The same method applies to the two rootless resultant mind-consciousness-

elements accompanied by equanimity. However, these also occur by way of relinking, life-continuum and death in relation to kamma and so forth classified as internal and so forth, in both happy and unhappy destinations.

The eight great resultant consciousness also follow the same course as those two. However, these do not occur by way of investigation. These occur by way of relinking, life-continuum and death only in happy destinations. The rootless functional consciousness accompanied by joy, when occurring at the five sense-doors with reference to one's own form and so forth by way of producing a joyful manner, has an internal object; when occurring with regard to another's form and so forth, it has an external object. At the mind-door, when the Truth-finder reviews actions done by himself in the times of the young man Jotipāla, the deva-king Magha, the ascetic Kaṇha and so forth, occurring by way of the smile-producing consciousness, it has an internal object.

When occurring with reference to the actions of Queen Mallikā, the minister Santati, the garland-maker Sumana and so forth, it has an external object. By way of both, it has an internal-external object. The functional rootless mind-consciousness-element accompanied by equanimity, when occurring at the five sense-doors by way of determining and at the mind-door by way of adverting, has an internal object and so forth. The eight great functional consciousnesses follow the same course as the wholesome consciousnesses. The only difference here is that these arise for those whose taints are destroyed, while the wholesome ones arise for trainees and ordinary persons.

In the aforesaid fine-material fourth meditative absorption, five meditative absorptions beginning with the fourth meditative absorption that serves as basis for all and so forth find scope in this triad. For these have an external object because they take as object the sign of a kasiṇa concept.

The fourth meditative absorption of the variety of psychic powers, at the time of transforming the mind by means of the body or the body by means of the mind, and at the time of creating the appearance of a boy and so forth for oneself, has an internal object because it makes one's own body and mind its object; at the time of seeing externally elephants, horses and so forth, it has an external object; being sometimes internal and sometimes external, when occurring it has an internal-external object.

The fourth meditative absorption of the divine ear, at the time of hearing sounds within one's own belly, has an internal object; at the time of hearing others' sounds, it has an external object; by way of both, it has an internal-external object. The fourth meditative absorption of the knowledge of others' minds has only an external object because it takes others' minds as its object. However, there is no purpose for it in knowing one's own mind. The fourth meditative absorption of the recollection of past lives, at the time of recollecting one's own aggregates, has an internal object; because of recollecting another's aggregates, matter not bound to the faculties, and the three concepts, it has an external object; by way of both, it has an internal-external object.

The fourth meditative absorption of the divine eye, at the time of seeing form within one's own womb and so forth, has an internal object; at the time of seeing remaining

forms, it has an external object; by way of both, it has an internal-external object. The fourth meditative absorption of the knowledge of the future, at the time of recollecting one's own future aggregates, has an internal object; at the time of recollecting another's future aggregates or matter not bound to the faculties, it has an external object; by way of both, it has an internal-external object. The reason for the base of nothingness having an object that cannot be stated has already been stated above.

Explanation of the Extraction of Meaning of Dyads

1441. In the exposition of the group of roots, having shown the roots by the method beginning with "three wholesome roots," in order to show those very same roots again according to their place of arising, it is stated beginning with "they arise in wholesome states in the four planes." By this method, the manner of exposition in the remaining groups also should be understood.

1473. "Where two or three mental corruptions arise together" - here, the arising together of mental corruptions should be understood in three ways. Therein, the mental corruption of sensual desire arises together in two ways: in the four cases dissociated from wrong view, together with the mental corruption of ignorance; and in those associated with wrong view, together with the mental corruption of wrong view and the mental corruption of ignorance. The mental corruption of existence arises together in only one way: in the four cases dissociated from wrong view, together with the mental corruption of ignorance. Just as here, so too in the case of "where two or three fetters arise together," the arising together of fetters would be tenfold. Therein, sensual desire arises together in four ways, aversion in three ways, conceit in one way. Likewise doubt and desire for existence. How? First, sensual desire arises together in four ways: together with the fetter of conceit and the fetter of ignorance, together with the fetter of wrong view and the fetter of ignorance, together with the fetter of adherence to rites and rituals and the fetter of ignorance, and together with merely the fetter of ignorance. Aversion, however, arises together in three ways: together with the fetter of envy and the fetter of ignorance, together with the fetter of miserliness and the fetter of ignorance, and together with merely the fetter of ignorance. Conceit arises together in only one way, together with the fetters of desire for existence and ignorance. Likewise doubt. For it arises in one way together with the fetter of ignorance. The same method applies to desire for existence as well. Thus here two or three fetters arise together.

1511. Now, regarding what was stated in the hindrance group - "where two or three hindrances arise together" - therein too, the arising together of hindrances should be understood in eight ways. For among these, sensual desire arises together in two ways, ill-will in four ways, restlessness in one way. Likewise doubt. How? First, sensual desire arises together in two ways: in unprompted consciousness-types together with the hindrance of restlessness and the hindrance of ignorance, and in prompted consciousness-types together with the hindrances of sloth-and-torpor, restlessness, and ignorance. Now, what was stated as "two or three" was stated by way of the lower limit. Therefore, the statement that even four arise together is indeed fitting. Ill-will, however, arises together in four ways: in unprompted consciousness together with the hindrances of restlessness and ignorance; in prompted consciousness together with the hindrances of sloth-and-torpor, restlessness, and ignorance; in

unprompted consciousness itself together with the hindrances of restlessness-and-worry and ignorance; and in prompted consciousness itself together with the hindrances of sloth-and-torpor, restlessness-and-worry, and ignorance. Restlessness, however, arises together in only one way - together with merely the hindrance of ignorance. Doubt arises together in only one way - together with the hindrances of restlessness and ignorance.

1577. As for what is stated in the defilement group, "where two or three mental defilements arise together," therein the meaning should be understood thus: "two mental defilements arise together with other mental defilements, or three mental defilements arise together with other mental defilements." Why? Because it is impossible for only two or only three to arise together.

Therein, the co-arising of mental defilements occurs in ten ways. Here, greed arises together in six ways. Aversion in two ways. Delusion should be understood likewise. How? First, greed in the unprompted consciousness dissociated from wrong view arises together with delusion, restlessness, shamelessness and fearlessness of wrongdoing; in the prompted, with delusion, sloth, restlessness, shamelessness and fearlessness of wrongdoing; in the unprompted alone, with delusion, conceit, restlessness, shamelessness and fearlessness of wrongdoing; in the prompted alone, with delusion, conceit, sloth, restlessness, shamelessness and fearlessness of wrongdoing; but in the unprompted consciousness associated with wrong view, with delusion, restlessness, wrong view, shamelessness and fearlessness of wrongdoing; in the prompted, with delusion, wrong view, sloth, restlessness, shamelessness and fearlessness of wrongdoing - thus it arises together in six ways.

Aversion, however, in the unprompted arises together with delusion, restlessness, shamelessness and fearlessness of wrongdoing; in the prompted, with delusion, sloth, restlessness, shamelessness and fearlessness of wrongdoing - thus it arises together in two ways. Delusion, however, in the consciousness associated with doubt arises together with doubt, restlessness, shamelessness and fearlessness of wrongdoing; in the consciousness associated with restlessness, with restlessness, shamelessness and fearlessness of wrongdoing - thus it arises together in two ways. The remainder is of manifest meaning everywhere.

Of the Atthasālinī, the Commentary on the Dhammasaṅgaṇī

the commentary on the section on the commentary is finished.

Concluding Discussion

And to this extent -

The mind, matter, the classification, the delightful extraction of meaning;
Which the Protector of the World, analysing, taught as the Dhammasaṅgaṇī.

Having collected together the states of the Abhidhamma without remainder;
Based upon that, the commentary on the meaning was undertaken by me.

Being the source of meanings that are unconfused, the Atthasālinī;
By this name, that very work has reached its conclusion.

From the recitation section of the thirty-nine canonical texts;
For the long endurance of the Dhamma, this was completed by me.

Whatever wholesome merit has been gained, by the power of that, may
beings;
All, having known the Dhamma of the King of the True Dhamma, which brings
happiness,

Attain, through the purified and happy practice;
The supreme happiness of Nibbāna, free from sorrow and free from distress.

May the True Dhamma endure long, may there be reverence for the Dhamma;
May all beings prosper, may the rain fall properly in due season.

Just as the good kings of old protected, so too may the king;
Protect by the Dhamma the people as though they were his own children.

This commentary on the Dhammasaṅgaṇī named Aṭṭhasālinī was composed by the elder known by the name Buddhaghosa, given by his teachers - who was adorned with supremely pure faith, wisdom and energy; endowed with a combination of virtues such as moral conduct, good behaviour, uprightness and gentleness; capable of plunging into the depths of his own tradition and other traditions; possessed of discriminating wisdom; of unimpeded power of knowledge in the Teacher's dispensation comprising the learning of the three Piṭakas together with their commentaries; a great expounder; endowed with the charm of sweet and noble speech flowing forth from the excellence of his literary skill; one who spoke what was fitting and apt; the foremost among debaters; a great poet; one of vast and pure intellect who was an ornament to the lineage of the elders dwelling in the Mahāvihāra, whose understanding was well established in the superhuman states adorned with qualities such as the six kinds of direct knowledge, attended by the analytical discriminations.

May it remain so long in the world, for those who seek to cross over the world;
Showing to sons of good family the method for purification of wisdom.

For as long as even the name 'Buddha' of that steadfast one of pure mind,
The foremost of the world, the great sage, continues in the world.

Named Aṭṭhasālinī.

the commentary on the Dhammasaṅgaha, is finished.



ABOUT THIS TRANSLATION

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