

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))

5. Commentary on the Defiled Triplet (5-
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PaliVerse

9. Commentary on the Conditional Relations-1

5-22.

Explanation of the Mentally Defiled Triplet

In the triad of mentally defiled and subject to mental defilement, everything should be understood in accordance with the method stated in the triad of wholesome.

79. In the thought triad, "the preliminary work for the knowledge of rebirth according to beings' actions" means the preliminary work for the divine eye itself is the preliminary work for the purpose of producing that knowledge. But this was said with reference to the preliminary work at the time of exercising what has arisen. The remainder here proceeds according to the canonical text itself.

82. "Three" is said by way of registration, life-continuum, and root life-continuum. The remainder here should all be understood by the canonical text itself.

In the triad of vision, in the passages beginning with "lust to be abandoned through vision arises," what is to be abandoned through vision arises for a worldling. What is to be abandoned by meditative development arises even for a stream-enterer - thus it should be understood that for each higher one, each lower one does not arise. A mental state to be abandoned through vision is not a condition for a mental state to be abandoned by meditative development by even a single condition. The remainder here should be understood by following the canonical text, by the very characteristic stated in the triad of wholesome.

In the triad of connected with root to be abandoned through vision, the classification of those connected with root to be abandoned through vision and so on should be understood in the manner stated in the commentary section. Delusion accompanied by sceptical doubt or restlessness has entered the third term because of being rootless. Thus here, those which have a root to be abandoned through vision or meditative development, they are connected with a root to be abandoned. Those which do not have that are connected with a root to be abandoned neither by seeing nor by meditative development - having known this classification of connected with root to be abandoned, the remainder should be understood in accordance with the characteristic shown in both the triad of to be abandoned through vision and the triad of wholesome.

In the triad of leading to accumulation too, in the section on the dependent and the section on the conjoined, the positive is exactly the same as the triad of wholesome. The remainder, as regards the answers and the counting, proceeds according to the canonical text itself.

In the trainee triad, a state of one beyond training is not a condition for a trainee state by any condition whatsoever. A trainee state, however, is a proximity, natural, and decisive support condition for a state of one beyond training. The remainder here

proceeds according to the canonical text itself, likewise in the triad of limited states.

In the triad of limited object, "volition with a limitless object" means the change-of-lineage volition of trainees; it is also proper to say "reviewing volition." "Of resultants with a limited object" means of those arisen having made kamma as object at conception, having form and so on as object by way of eye-consciousness and so on in occurrence, and having made as object the limited object apprehended by impulsion by way of registration. Those, however, who say "there is no conception by change-of-lineage consciousness" should be refuted by this discourse. The remainder here should be understood according to the method of the Pāḷi text itself. The triad of inferior is similar to the triad of mentally defiled.

In the triad of wrongness, that with fixed course of the wrong path is not a condition for that with fixed course of the right path, or that with fixed course of the right path for that with fixed course of the wrong path, by any condition. There is nothing called that with fixed course of the wrong path or that with fixed course of the right path devoid of connascent predominance. In that with fixed course of the right path, there is certainly no object pre-nascence; in that with fixed course of the wrong path, there may be object pre-nascence. Fixed wrong view might arise referring to an undetermined consciousness. The remaining fixed ones do not arise referring to a fixed one; having given weight to that with fixed course of the wrong path, no mental state whatsoever arises. A wholesome state is not a decisive support condition for wrongness. The remainder here should be understood by the method stated in the Pāḷi text itself.

In the triad of having the path as object, in the conformity of the section on the dependent, there is no result condition. Even in the kamma condition, in this triad the asynchronous is not obtained; likewise in the arisen triad and the past triad. In the negative, "rootless with path as object" means rootless with path as object; this was said with reference to adverting. The remainder here should be understood following the canonical text itself.

In the arisen triad and the past triad, the section on the dependent and so on do not exist; only the section on questions is obtained. Why? For the section on the dependent and so on are only of conascence and pre-nascence. And these triads are mixed with past and future. In the arisen triad, moreover, even the conditions pertaining to proximity are not obtained here. Why? Because of the absence of the past in the arisen triad. "Arisen and unarisen" - these two mental states here are not a condition by any condition for these two, "of the arisen and of the unarisen." But "unarisen and subject to arise" - these two are a condition for the arisen by two conditions, by way of object and decisive support. The remainder here should be understood by the method that has come in the Pāḷi text itself.

In the past triad, the present is not a condition for the past-and-future by any condition, and the past-and-future is not a condition for the past-and-future by any condition. But Nibbāna, in both these triads, is obtained neither as a condition nor as conditionally arisen. The remainder here too should be understood by the method that has come in the Pāḷi text itself.

In the internal triad, the internal-external term was not taken up. For the two categories reckoned as internal-external are neither conditions together nor

conditionally arisen; therefore it should be understood that even the colour of a mustard seed placed on the palm of the hand does not become an object together with the colour of the palm of the hand. And just as the internal-external term, so too here in the triad of internal object, the internal-external object term is not obtained. The remainder proceeds according to the canonical text itself.

In the manifest triad also, the meaning should be taken according to the Pāḷi text itself. The enumeration here too, having abbreviated the turns that have come in the Pāḷi text, should be understood by correlating in the correlations by the very method stated above.

Commentary on the Conditional Relations of Triads in Conformity with States.

2. Explanation of the Dyad Conditional Relations

In the Duka Paṭṭhāna also, the answering of questions and the enumeration in all the dyads should be understood by the very method that has come in the Pāḷi text. But here, the answer for the with-root and associated-with-root dyads is similar to the answer for the root dyad; likewise for the roots-and-with-root and roots-and-associated-with-root dyads, likewise for the with-condition and conditioned dyads. "This dyad should be made just as the with-condition dyad" - this was said because, just as the with-condition, the conditioned too does not admit of combination with the without-condition or with the unconditioned. The with-sense-object, associated-with-consciousness, and conjoined dyads also have similar answers only; likewise the mental corruption, mental flood, and mental bond clusters. For these three indeed have mutually similar answers only. Furthermore, the mundane, with-mental-corruptions, subject-to-mental-fetters, subject-to-mental-knots, subject-to-mental-hindrances, adhered-to, and subject-to-mental-defilement dyads are the same as the dissociated-from-mental-corruptions-but-with-mental-corruptions, dissociated-from-mental-fetters-but-subject-to-mental-fetters, dissociated-from-mental-knots-but-subject-to-mental-knots, dissociated-from-mental-hindrances-but-subject-to-mental-hindrances, dissociated-from-adherence-but-adhered-to, dissociated-from-mental-defilements-but-subject-to-mental-defilement, included, and surpassed dyads - these dyads too are the same.

The mental defilement dyad is similar to the mental fetter dyad. The mentally defiled, associated-with-mental-defilements, associated-with-mental-hindrances, to-be-abandoned-through-vision, and with-conflict dyads are also the same. Likewise the mental-defilements-and-mentally-defiled, mental-hindrances-and-associated-with-mental-hindrances, mental-defilements-and-associated-with-mental-defilements dyads. By this method, it should be understood that the answers for all dyads that are similar in meaning are similar only. However, in the entire Paṭṭhāna, the cognisable-in-some-way dyad is not obtained. In dyads of such kind as mental corruptions and associated with mental corruptions, mental fetters and associated with mental fetters, mental knots and associated with mental knots, mental hindrances and associated with mental hindrances, mental defilements and mentally defiled - the result condition and the asynchronous kamma condition are not obtained. In the non-root-with-root and non-root-rootless, there is no root condition. In these dyads - roots and associated with root, mental corruptions and associated with mental corruptions, mental knots and associated with mental knots - non-root, non-meditative-absorption,

and non-path are not obtained. But in these - mental fetters and associated with mental fetters, mental hindrances and associated with mental hindrances, mental defilements and associated with mental defilements, mentally defiled - by virtue of delusion accompanied by sceptical doubt and restlessness, the non-root condition is obtained; non-meditative-absorption and non-path conditions are not obtained - thus, having examined what is obtainable and what is not obtainable in all the dyads, the enumeration of turns should be understood according to the Pāḷi text itself.

Explanation of the Dyad Conditional Relations.

3. Explanation of the Dyad-Triplet Conditional Relations

In the Duka-Tika Paṭṭhāna, the teaching was given in brief by way of merely extracting the questions thus: "A root wholesome mental state arises dependent on a root wholesome mental state by root condition." But the detail should be stated by the method beginning with "dependent on wholesome non-greed, non-hate and non-delusion arise"; since that can be known by the method shown above even though not stated, not even a single term or a single condition was stated. But that which was the teaching given in brief should be understood as having been done thus. For, having combined the wholesome term together with the root dyad, all obtainable conditions were shown in the section on the dependent by way of both the positive and the negative; the positive-negative and negative-positive methods and the conascence section and so on were not shown; it was merely said "it should be expanded just as the section on the dependent." In the section on questions, without even answering the question, having merely made the extraction of the question, the obtainable conditions were shown by way of the positive-negative only. And just as the wholesome term, so too the unwholesome and indeterminate terms should be combined together with the root dyad and the root-wholesome duka-tika should be expounded - thus it was said.

Beyond that, by the method beginning with "a root mental state associated with pleasant feeling," twenty-one duka-tikas beginning with the root-feeling duka-tika were shown. But since a root is neither manifest and impinging nor non-manifest but impinging, therefore the manifest-and-impinging and non-manifest-but-impinging terms were not combined together with the root term. Thus, having combined the twenty-two triads together with the root dyad by way of what is obtainable, they were again combined together with all the dyads beginning with the with-root dyad and ending with the refuge dyad. Therein, whatever term does not admit of combination together with whatever other term, that is not obtained in the Pāḷi text itself - thus it was said. Thus here, having combined twenty-two triads together with one dyad, then again twenty-two with another, twenty-two with another - in succession, the twenty-two triads were combined together with the obtainable dyad terms in the hundred dyads; thus, taking the twenty-two triads and incorporating them into the hundred dyads, what is called the Duka-Tika Paṭṭhāna was taught. Therein, in whichever places the abbreviation of the Pāḷi text was made by showing the method, in those very places its detail should be understood in accordance with the method shown.

Explanation of the Dyad-Triplet Conditional Relations.

4. Explanation of the Triplet-Dyad Conditional Relations

In the Tika-Duka Paṭṭhāna too, the teaching was given by way of merely extracting the questions thus: "A wholesome root mental state arises dependent on a wholesome root mental state by root condition." Therein, just as above the teaching was given in brief by combining the wholesome term with the root dyad by way of all conditions in all sections, so here the teaching was given in brief by combining the root term with the triad of wholesome by way of all conditions in all sections. And just as the root term, so also the non-root term was combined with the triad of wholesome, and the wholesome-triad-root-dyad was completed. Thereafter, by the method beginning with "a root mental state associated with pleasant feeling," twenty-one triad-dyads beginning with the feeling-triad-root-dyad were shown.

Thus, having combined the root dyad with the twenty-two triads, again together with those very same, all dyads beginning with the with-root dyad and ending with the conflicting dyad were combined according to what is obtainable. Here too, whatever term does not enter into combination, that was rejected in the canonical text itself. Thus, taking the hundred dyads and incorporating them into the twenty-two triads, what is called the Tika-Duka Paṭṭhāna was taught. Therein too, by whatever method the canonical text was abbreviated, that method should be understood in detail.

Explanation of the Triplet-Dyad Conditional Relations.

5. Explanation of the Triplet-Triple Conditional Relations

In the Tika-Tika Paṭṭhāna too, the teaching was given in brief by way of merely extracting the questions thus: "A wholesome mental state associated with pleasant feeling arises dependent on a wholesome mental state associated with pleasant feeling by root condition." And here, the triad of wholesome with the feeling triad and so on, and the feeling triad and so on with the triad of wholesome - thus triads were incorporated into triads themselves. And whatever term does not enter into combination with whatever term, having omitted that, the sections and the method of counting were shown in all conditions only according to what is obtainable; therefore those should be understood by thoroughly examining the canonical text. And just as the triad of wholesome with the feeling triad and so on, and the feeling triad and so on should be understood having been combined with that; likewise each triad with the remaining ones. And the remaining ones should be understood having been combined with those.

Explanation of the Triplet-Triple Conditional Relations.

6. Explanation of the Dyad-Dyad Conditional Relations

In the Duka-Duka Paṭṭhāna too, the teaching was given in brief by way of merely extracting the questions thus: "A root with-root mental state arises dependent on a root with-root mental state by root condition." Therein, the root dyad with the with-root dyad and so on, and the with-root dyad and so on were combined with that. But each dyad with the remaining ones, and the remaining ones should be combined with those in succession. For this Duka-Duka Paṭṭhāna was taught 'by incorporating dyads into dyads themselves.' Therefore here, the combination of all dyads with all dyads

should be understood. But the canonical text is abbreviated. And whatever term does not enter into combination with whatever term, having omitted that, the teaching was given.

Explanation of the Dyad-Dyad Conditional Relations.

Thus far -

The excellent triad conditional relations and the best dyad,
Dyad with triad and triad with dyad;
Triad with triad and dyad with dyad,
Six methods in the conformity, very profound.

In the Dhamma Conformity Conditional Relations, six methods are described. But here, by way of conditions, in each conditional relations there are four methods each beginning with the conformity, thus by one method of exposition, it should be understood as the Conformity Conditional Relations itself adorned with twenty-four methods.

7-12. Explanation of the Conditional Relations in the Negative Method

1. Now, in order to show the Negative Conditional Relations, which obtained its name from the negativity of mental states by way of negating the terms beginning with wholesome, the passage beginning with "A not-wholesome mental state arises dependent on a not-wholesome mental state by root condition" was begun. Therein, "dependent on a not-wholesome mental state" excludes the condition-state of the wholesome. "A not-wholesome mental state arises" excludes the arising of the wholesome; therefore the question here should be answered by the method beginning with "dependent on one unwholesome-and-indeterminate aggregate, three unwholesome-and-indeterminate aggregates and consciousness-originated materiality arise." But the reckoning obtained in each condition is stated in the canonical text itself. Those sections too that have similar answers are shown right there. Therefore all here should be understood by examining the canonical text in accordance with the method stated above. And just as here, so in the Duka Paṭṭhāna, the Duka-Tika Paṭṭhāna, the Tika-Duka Paṭṭhāna, the Tika-Tika Paṭṭhāna, and the Duka-Duka Paṭṭhāna.

Thus far -

The excellent triad conditional relations and the best dyad,
Dyad with triad and triad with dyad;
Triad with triad and dyad with dyad,
Six methods in the negative, very profound.

As explained by the verse stated in the commentary. In the Dhamma-Negative Conditional Relations, six methods are described. But here, by way of conditions, in each conditional relations there are four methods each beginning with conformity, thus by one method of exposition, it should be understood as the Negative Conditional Relations itself consisting of twenty-four methods.

Explanation of the Conditional Relations in the Negative Method.

1. Now, in order to show the Positive-Negative Conditional Relations, so named because of the positive-negative nature of phenomena by way of not rejecting the condition-state of the conditioning phenomenon among mental states beginning with wholesome, but rejecting the wholesome and so on nature of the conditionally arisen, the passage beginning with "a wholesome mental state dependent on, a not-wholesome mental state arises by root condition" was begun. Therein, "dependent on a wholesome mental state" allows the condition-state of the wholesome. "A not-wholesome mental state arises" prevents the arising of the wholesome itself. Therefore the answer was shown by the method beginning with "dependent on wholesome aggregates, consciousness-originated materiality"; all that should be thoroughly observed by examining the canonical text. Whatever is similar to whatever, whatever is obtained wherever, and whatever delimitation of the count of whatever answers in whatever conditions - all that is shown in the canonical text; therefore the canonical text itself is the meaning here. And just as here, so also in the Dyad Conditional Relations and so on.

Thus far -

The excellent triad conditional relations and the best dyad,
Dyad with triad and triad with dyad;
Triad with triad and dyad with dyad,
Six methods in the positive-negative, very profound.

As explained by the verse stated in the commentary, in the Dhamma-Positive-Negative Conditional Relations, six methods are described. But here, by way of conditions, in each conditional relations there are four methods each beginning with conformity, thus by one method of exposition, it should be understood as the Positive-Negative Conditional Relations itself consisting of twenty-four methods.

Explanation of the Conditional Relations in the Positive-Negative Method.

1. Now, in order to show the Negative-Positive Conditional Relations, so named because of the negative-positive nature of phenomena by way of rejecting the condition-state of the conditioning phenomenon among mental states beginning with wholesome, but not rejecting the wholesome and so on nature of the conditionally arisen, the passage beginning with "an unwholesome mental state arises dependent on a not-wholesome mental state by root condition" was begun. Therein, "dependent on a not-wholesome mental state" excludes the condition-state of the wholesome. "An unwholesome mental state arises" allows the arising of the unwholesome. For not-wholesome is either unwholesome or indeterminate, and making that a conascence condition, there is nothing called wholesome arising; therefore the teaching was given by way of unwholesome and indeterminate. Therein, the answer dependent on a not-wholesome mental state should be understood thus: "dependent on one unwholesome aggregate, three aggregates." But this question "an indeterminate mental state arises by root condition" is answered as: "dependent on one resultant indeterminate or functional indeterminate aggregate, three aggregates

and consciousness-originated materiality." Thus in all questions, the answer of what is not answered is in accordance with the meaning, and of what is answered, the answer is just as it has come in the canonical text. And in each triad-dyad, the entire arrangement of the classification of turns, conditions, and counting should be understood in accordance with the method stated above.

And to this extent -

The excellent triad conditional relations and the best dyad,
Dyad with triad and triad with dyad;
Triad with triad and dyad with dyad,
Six methods in the negative-positive, very profound.

As explained by the verse stated in the commentary. In the Dhamma Negative-Positive Conditional Relations, six methods are described. But here, by way of conditions, in each conditional relations there are four methods each beginning with conformity, thus by one method of exposition, the Negative-Positive Conditional Relations itself should be understood as consisting of twenty-four methods.

Explanation of the Conditional Relations in the Negative-Positive Method.

Thus, by way of the Dhamma Conformity and so on, in the four sections, by way of twenty-four methods in each one, there are ninety-six methods. Therein, without taking the condition method, by way of six methods each of triads, dyads, and so on in each conditional relations, this great treatise, the Samanta Paṭṭhāna, should be understood as consisting of twenty-four methods. Some, however, having set up a matrix called the object matrix by the method beginning with "a mental state having a wholesome object, a mental state having an unwholesome object," and having shown what is called the Object Conditional Relations by the method beginning with "a mental state having a wholesome object is a condition for a mental state having a wholesome object by way of root condition," extract and show yet another called the Contact Conditional Relations by way of contact and so on. That is found neither in the canonical text nor in the commentaries, therefore it is not considered here. But it should be understood that here the explanation was made only by way of the canonical text that was included in the councils.

And to this extent -

Where the generation, deluded, having reached the state of entanglement and so on;
Do not transcend the round of rebirths, a thicket of manifold suffering.

Skilled in the distinction of conditions, the mode of dependent conditions,
weighty even in the world;
Exceedingly subtle and profound, the domain of the impulsion of the Buddha's knowledge.

In dependence on the classification of mental states beginning with wholesome, by methods and various enumerations;
The Teacher, expanding the seventh Abhidhamma treatise.

With well-established conclusion, that which he made known as the
Conditional Relations;
The commentary on that, undertaken by me with faith.

Without abandoning the doctrine of the teachers, the pupils of the Analyst;
In the world of exceedingly manifold obstacles, without obstruction.

That has thus been made today, in about fourteen recitation sections;
Making clear the meaning of the entire excellent Conditional Relations.

Having reached conclusion, just as it has reached completion, so for the
multitude;
May all good thoughts quickly reach fulfilment.

Thus far -

The Protector expounded the Higher Teaching, the seven treatises;
The god of gods, who formerly in the world of gods,

This commentary on the whole of that is concluded;
Completed by me for the sake of the long endurance of the Teaching.

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.

The Commentary on the Conditional Relations is concluded.

And the Commentary on the Five Treatises is concluded.

Concluding Discussion

This commentary on the entire Abhidhamma Piṭaka was composed by the elder known by the name Buddhaghosa, given by his teachers - one adorned with supremely pure faith, wisdom and energy, endowed with the accumulation of virtues such as morality, conduct, uprightness and gentleness, capable of plunging into the depths of his own and other doctrines, possessed of the clarity of wisdom, one of unobstructed power of knowledge in the Teacher's dispensation with its commentaries in its division of the learning of the three Piṭakas, a great expounder, one whose speech was sweet, noble and graceful, produced from the accomplishment of expression, one who spoke what is fitting and appropriate, the

foremost of debaters, a great poet, one of vast and pure wisdom, an ornament of the lineage of the elders, the great monastery-dwelling elders, illuminators of the lineage of the elders, those of well-established wisdom in the superhuman states adorned with qualities such as the six direct knowledges and 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.

As long as even the name "Buddha" of such a one of pure mind;
The foremost of the world, the great sage, continues in the world.

The Commentary on the Canon of the Higher Teaching 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.

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. 5. Commentary on the Defiled Triplet Retrieved from paliverse.org

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