

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
- 6. Commentary on the Pairs-1 (6. Yamakappakaraṇa-
aṭṭhakathā (paṭhamo bhāgo))
- 5. Pairs on Truths (5. Saccayamakaṃ)



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6. Commentary on the Pairs-1

5. Pairs on Truths

1. Commentary on the Section on Designation

1-9. Now, having collected by way of truths the very same wholesome and other mental states taught in the Mūla-yamaka, there is the commentary on the Sacca-yamaka taught immediately after the Dhātu-yamaka. Therein too, the three major sections beginning with the section on description, the sub-sections and the remaining classifications should be understood in the very same manner as stated above. But here in the section on description, the counting of pairs should be understood in these four sections: the term-purification section, the term-purification-root-wheel section, the pure-truth section, and the pure-truth-root-wheel section, by way of the four truths.

10-26. In the exposition of the concept section, however, "remaining truth of suffering" should be understood as phenomena of the three planes free from unpleasant feeling and craving. "Remaining origin" means a condition for the truth of suffering, classified as sensual-sphere wholesome and so on as described in the Analysis of the Truths. "Remaining cessation" means cessation by substitution of opposites, cessation by suppression, cessation by eradication, cessation by tranquillisation, and also cessation by momentary dissolution. "Remaining path" means such as "now at that time there is a fivefold path, an eightfold path, a wrong path, a footpath, a cart-road" and so on.

Commentary on the Section on Designation.

2. Commentary on the Occurrence Section

27-164. But here in the occurrence section, in the present time, in the conformity method of the person section, "for whom the truth of suffering arises, does the truth of origin arise for that one; or else, for whom the truth of origin arises, does the truth of suffering arise for that one" - with three rooted in the truth of suffering, two rooted in the truth of origin, and one rooted in the truth of cessation, having taken both what is obtainable and what is not obtainable, there should be six pairs by way of the text. Among those, since for cessation neither arising nor cessation is fitting, therefore two rooted in the truth of suffering together with the truth of origin and the truth of path, and one rooted in the truth of origin together with the truth of path - three pairs have come. The same method applies in its reverse method and in the location section and so on too. Thus here, in all sections, the counting of pairs should be understood by way of three pairs each. But here in the determination of meaning, this is the characteristic - For in the occurrence section of this Truth Pairs, the truth of cessation is first not obtainable at all. But among the remaining three, the truth of origin and the truth of path are certainly obtained only in occurrence. The truth of suffering is obtained both in death and conception and in occurrence. But the three times

beginning with the present are obtained by way of both death and conception and occurrence. Thus here, whatever is obtained, the determination of meaning should be understood by way of that.

Herein this is the opening of the method - "Of all those being reborn" means even of those in the Pure Abodes at the very least. For they too are reborn only with the truth of suffering. "Of consciousness dissociated from craving" - this was said for the purpose of showing the arising of one portion among the truth of suffering and the truth of origin. Therefore it should be taken only by way of the five-aggregate constituent realm. But in the four-aggregate constituent realm, at the moment of arising of the fruition attainment consciousness dissociated from craving, not even one truth arises. This should not be taken here. "And the truth of suffering for them" - this was said with reference to the fact that at that moment, setting aside craving, the remainder is called the truth of suffering. The same method applies at the moment of arising of the path too. But there, only matter is called the truth of suffering. The remaining states associated with the path are free from the truths. For that very reason it was said: "In the immaterial-sphere of existence, at the moment of arising of the path, for them the truth of path arises, but the truth of suffering does not arise for them." "For all those being reborn, during the occurrence of consciousness dissociated from craving at the moment of arising, for them there" means for them at that moment of rebirth and at the moment of arising of consciousness dissociated from craving - thus here the location should be understood by way of moment. The same method applies in other similar cases too. "Of those who have not fully realised" means of beings who have not attained the full realisation termed the penetration of the four truths. "Of those who have fully realised" means of those whose truths have been fully realised. By this opening of the method, the determination of meaning should be understood everywhere.

Commentary on the Occurrence Section.

3. Commentary on the Section on Full Understanding

165-170. In the section on full understanding, however, three full understandings are obtained here: full understanding as the known, full understanding as judgement, and full understanding as abandoning. And since there is no such thing as full understanding regarding supramundane states, therefore two truths have been taken here. Therein, "fully understands the truth of suffering" is stated by means of full understanding as the known and full understanding as judgement only. "Abandons the truth of origin" is by means of full understanding as the known and full understanding as abandoning. Thus, by way of these full understandings, the meaning should be understood in all terms.

Commentary on the Section on Full Understanding.

The Commentary on the Pairs of Truths 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. 6. Commentary on the Pairs-1. 5. Pairs on Truths Retrieved from paliverse.org

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