

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

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PaliVerse

7. Commentary on the Pairs-2

7. Pairs on Underlying Tendencies

Commentary on the Section on the Synopsis Defined by Division

1. Now, having collected a portion according to what is obtainable of the very same wholesome and other mental states taught in the Mūla-yamaka, there is the explanation of meaning of the Anusaya-yamaka taught immediately after the Saṅkhāra-yamaka. Therein, the determination of the text should first be understood - For in this Anusaya-yamaka, without making the teaching as in the Khandha-yamaka and so on, the teaching of the text was made by a different method. How? First, in order to cause the underlying tendencies to be grasped by three modes - by delimitation, by synopsis, and by place of arising - three sections were taught: the delimitation section, the delimited-synopsis section, and the place-of-arising section. Thereafter, having combined the underlying tendencies by means of seven great sections, the teaching of pairs was made. Therein, "seven underlying tendencies" - this is called the delimitation section, because the underlying tendencies were taught having delimited them by numerical delimitation thus: "seven only, not above that, not below." The underlying tendency to sensual lust, etc. The underlying tendency to ignorance - this is called the delimited-synopsis section, because having recited merely the names of those delimited by the delimitation section, it was taught thus: "these are they." Where does the underlying tendency to sensual lust underlie, etc. Here the underlying tendency to ignorance underlies - this is called the place-of-arising section, because the place of arising of those very same was taught thus: "in these places, these underlying tendencies underlie."

Now, the names of those for which the teaching of pairs was made having combined the underlying tendencies by means of seven great sections are these - The underlying tendency section, the with-underlying-tendencies section, the abandoning section, the section on full understanding, the abandoned section, the arising section, and the element section. Among these, the first is the underlying tendency section. That is twofold by way of the conformity and reverse methods.

Therein, in the conformity method, there are three sub-sections by way of person, location, and both of those: "for whom it underlies, where it underlies, for whom and where it underlies." Among those, in the first, the person section: "for whom the underlying tendency to sensual lust underlies, does the underlying tendency to aversion underlie for that one? Or else, for whom does the underlying tendency to aversion underlie, does the underlying tendency to sensual lust underlie for that one? For whom does the underlying tendency to sensual lust underlie, do the underlying tendency to conceit, the underlying tendency to wrong view, the underlying tendency to sceptical doubt, the underlying tendency to lust for existence, the underlying tendency to ignorance underlie for that one? Or else, for whom does the underlying tendency to ignorance underlie, does the underlying tendency to sensual lust underlie for that one?" - thus six pairs rooted in the underlying tendency to sensual lust. Again,

by way of taking up what was not taken up, five rooted in the underlying tendency to aversion, four rooted in the underlying tendency to conceit, three rooted in the underlying tendency to wrong view, two rooted in the underlying tendency to sceptical doubt, one rooted in the underlying tendency to lust for existence - thus all the single-rooted ones are twenty-one. Again, "for whom do the underlying tendency to sensual lust and the underlying tendency to aversion underlie" - thus those that have come, five rooted in dyads, four rooted in triads, three rooted in tetrads, two rooted in pentads, one rooted in hexads - there are another fifteen as well. Those, together with the previous twenty-one, make thirty-six - thus in the person section there are thirty-six pairs. Likewise in the location section, likewise in the person-location section - thus all in the conformity method are one hundred and eight pairs. Likewise in the reverse method - thus in the underlying tendency section there are two hundred and sixteen pairs, from that double the questions, from that double the meanings should be understood. And just as here, so too the with-underlying-tendencies section, the abandoning section, the section on full understanding, the abandoned section, the arising section - for these five sections also, in each one the counting of pairs; The questions are double the pairs, and the meanings should be understood as double the questions. Here, however, this is the distinction in the former three sections. In the location section, without saying "where, there," the teaching was made with the ablative expression "from where, from there." The remainder is exactly the same.

Now, that which is the very last section called the element section, it stands in two parts as the question section and the answer section. In its question section, having said "for one who has passed away from the sensual element and is being reborn in the sensual element," "or else for one being reborn in the sensual element, having passed away from the sensual element" was not said. Why? Because of the absence of a distinction in meaning. For both these questions are of one meaning only; therefore, having asked just one question from each pair, at the conclusion of all questions, following the order of the questions themselves, the answer was given by the method beginning with "for one who has passed away from the sensual element and is being reborn in the sensual element, for some, seven underlying tendencies underlie."

Therein, "for one who has passed away from the sensual element and is being reborn in the sensual element, in the material element, in the immaterial element, in the non-sensual element, in the non-material element, in the non-immaterial element, for one being reborn" - these are six pure questions. "In the non-sensual element, in the non-immaterial element, in the non-material element; in the non-immaterial element, in the non-sensual element, in the non-material element, for one being reborn" - and three mixed questions - thus there are nine conformity questions rooted in the sensual element. Likewise, nine rooted in the material element, nine rooted in the immaterial element - thus there are twenty-seven conformity questions. Likewise, twenty-seven reverse questions rooted in the non-sensual element, the non-material element, and the non-immaterial element. Again, "from the non-sensual element, from the non-immaterial element, from the non-material element, from the non-immaterial element, from the non-sensual element, from the non-immaterial element" - twenty-seven dyad-rooted questions - thus all combined together there are eighty-one questions. The answer herein was given according to those. This is the

determination of the canonical text in the element section. Thus, for now, this determination of the canonical text should be understood in the entire Anusaya Yamaka.

Now, beginning from the start, whatever herein is unclear, regarding each of those, this is the analytical discussion - "Underlying tendencies" - in what sense are they underlying tendencies? In the sense of lying latent. What is this meaning of lying latent? The meaning of not being abandoned. For these, in the sense of not being abandoned, underlie in the continuity of this and that being; therefore they are called "underlying tendencies." "They underlie" means the meaning is that, having obtained a suitable cause, they arise. And furthermore, there might be - The meaning of lying latent is the mode of not being abandoned. And it is not fitting to say that the mode of not being abandoned "arises"; therefore underlying tendencies do not arise. Herein this is the reply - The mode of not being abandoned is the underlying tendency; but "underlying tendency" means a mental defilement that has become strong in the sense of not being abandoned. It is associated with consciousness, has a sense-object, in the sense of having a condition it has a root, is exclusively unwholesome, and exists in the past, the future, and the present; therefore it is fitting to say "it arises."

Herein this is the measure - In the Abhidhamma, first, in the Kathāvatthu, all the theories that "underlying tendencies are indeterminate, underlying tendencies are rootless, underlying tendencies are dissociated from consciousness" are refuted. In the Paṭisambhidāmagga, having posed the question "does one abandon mental defilements in the present?" because of the existence of the present state of underlying tendencies, it is said "one abandons the underlying tendency that has become strong." But in the Dhammasaṅgaha, in the word-by-word analysis of delusion, "the underlying tendency to ignorance, the prepossession by ignorance, the bar of ignorance, delusion, the unwholesome root - this is delusion at that time" - thus the arisen state of the underlying tendency to ignorance together with unwholesome consciousness is stated. In this very Anusaya Yamaka, in one of the seven great sections, in the arising section, it is said "for whom the underlying tendency to sensual lust arises, does the underlying tendency to aversion arise for that one?" and so on. Therefore, what was said as "they underlie means having obtained a suitable cause, they arise" - that should be understood as well said by this measure of the canonical texts. What was also said as "associated with consciousness, with sense-object" and so on, that too is well said indeed. The conclusion should be reached here that the underlying tendency is indeed a predetermined, consciousness-associated, unwholesome mental state. Among "the underlying tendency to sensual lust" and so on, it is sensual lust and that, in the sense of not being abandoned, is also an underlying tendency - thus it is "the underlying tendency to sensual lust." The same method applies to the remaining terms as well.

Commentary on the Section on the Synopsis Defined by Division.

Commentary on the Section on the Place of Origin

2. Now, in order to make known the place of arising of those, he said beginning with "Where does the underlying tendency to sensual lust underlie?" Therein, "in the sensual element, in the two feelings" means in the sensual-sphere plane of existence,

in the two feelings, namely pleasant and equanimity. "Here the underlying tendency to sensual lust underlies" means it arises in these two feelings. And this underlies in unwholesome feelings in two ways: by way of conascent and by way of object. It arises being conascent with both unwholesome pleasant feeling and equanimity feeling. The meaning is that it also arises having made those feelings an object. But the remaining sensual-sphere wholesome, resultant, and functional feelings arise only having made them an object. And this, underlying in the two feelings in the sensual element, also underlies in the perception, activities, and consciousness associated with those feelings. For it is not possible for one underlying in feelings to be non-conascent with the perception and so on associated with them, or for the perception and so on associated with them to arise without making them an object. Yet even this being so, since these two feelings alone, because of being pleasant and comfortable in their pleasantness, are predominant over the remaining associated mental states in the meaning of gratification for the arising of the underlying tendency to sensual lust, therefore it was said "in the two feelings, here the underlying tendency to sensual lust underlies," for it is easy to awaken those capable of being awakened by way of what is gross.

But does not this, underlying by way of object, underlie not only in these two feelings and in the mental states associated with feelings, but also in desirable material phenomena and so on? And this too was said in the Vibhaṅga treatise: "Whatever in the world has a dear nature and a pleasant nature, here beings' underlying tendency to sensual lust underlies." In this treatise too, in the reverse method of the underlying tendency section, it was said: "Where the underlying tendency to sensual lust does not underlie, does the underlying tendency to wrong view not underlie there? In unpleasant feeling, in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sensual lust does not underlie, but the underlying tendency to wrong view does not not underlie there. In what is not included, here both the underlying tendency to sensual lust does not underlie and the underlying tendency to wrong view does not underlie." Here, because it was said that it does not underlie in unpleasant feeling and in the fine-material element and so on, it amounts to saying that, setting aside unpleasant feeling together with its associated mental states, the fine-material and immaterial-sphere phenomena with their locations, nine, and supramundane states, it underlies in the remaining visible forms, sounds, odours, tastes, and tangible objects. Why was that not stated here? Because of their not being gross. For by the method stated above, because feelings alone are gross, but because these are not gross, it was not stated that it underlies in those material phenomena and so on; but in meaning it is obtained. Therefore it should be known that the underlying tendency to sensual lust underlies in those too. For the Teacher does not speak of everything everywhere. But according to the capacity of beings capable of being awakened, in some cases whatever is obtainable, all that he speaks of; in some cases he does not speak of it. For thus, having asked in one place "Where does the underlying tendency to wrong view underlie?" whatever is obtainable was all spoken of as "in all phenomena included in identity, here the underlying tendency to wrong view underlies." In another place, by the one answering, without speaking of all that is obtainable as "in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to sceptical doubt and the underlying tendency to conceit and the underlying tendency to wrong

view underlie; in the sensual element, in the two feelings, here the underlying tendency to sceptical doubt and the underlying tendency to sensual lust and the underlying tendency to conceit and the underlying tendency to wrong view underlie; in unpleasant feeling, here the underlying tendency to sceptical doubt and the underlying tendency to aversion and the underlying tendency to wrong view and the underlying tendency to ignorance underlie," only the three feelings together with the fine-material element and the immaterial element were spoken of. But the immaterial mental states associated with feeling, and all matter, were not spoken of. Although not spoken of, the underlying tendency to wrong view nevertheless underlies here. Just so, although the desirable object of material phenomena and so on was not spoken of here, the underlying tendency to sensual lust nevertheless underlies here. Thus, for now, the place of underlying of the underlying tendency to sensual lust should be understood.

But for the underlying tendency to aversion, from the statement "in unpleasant feeling," the two feelings of displeasure, body-consciousness-associated unpleasant feeling - thus three feelings are the place of underlying. And this underlies in the feelings of displeasure in two ways: by way of conascence and by way of object. But in the remaining unpleasant feeling, it underlies only by way of object. And this, underlying in those feelings, also underlies in the aggregate of perception and so on associated with them. For with whatever feeling this is conascent, it is conascent also with the perception and so on associated with it. And whatever feeling it makes an object, it also makes the perception and so on associated with them an object. Yet even this being so, since unpleasant feeling alone, because of being felt as disagreeable and painful, is superior to the remaining associated mental states in the meaning of being without gratification for the arising of the underlying tendency to aversion; therefore it was said "in unpleasant feeling, here the underlying tendency to aversion underlies," for it is easy to awaken those capable of being awakened by way of what is gross.

But does this not, when underlying by way of object, underlie not only in unpleasant feeling and in phenomena associated with it, but also in undesirable materiality and so on? And this too was said in the Vibhaṅga treatise: "Whatever in the world has an unpleasant nature and a disagreeable nature, here beings' underlying tendency to aversion underlies." In this treatise too, in the reverse method of the underlying tendency section, it was said - "In the sensual element, in the two feelings, here the underlying tendency to aversion does not underlie, but the underlying tendency to sensual lust does not not underlie there. In the fine-material sphere element, in the immaterial sphere element, in what is not included, here both the underlying tendency to aversion does not underlie and the underlying tendency to sensual lust does not underlie." Here, because it was said that it does not underlie in the two sensual-sphere feelings and in the fine-material element and so on, it amounts to saying that, setting aside the two feelings together with their associated phenomena, the fine-material and immaterial-sphere phenomena with their locations, nine, and the supramundane states, it underlies in the remaining materiality and so on. Why was that not stated here? Because of their not being gross. For by the method stated above, because of the grossness of unpleasant feeling only, but because of the non-

grossness of these, it was not stated that it underlies in those materiality and so on. But in meaning it is obtained; therefore it should be known that the underlying tendency to aversion underlies in those too.

But do the other two feelings or a desirable object not become an object of aversion? No, they do. For one whose meditative absorption has declined, by way of remorse, displeasure arises referring to those feelings together with their associated phenomena. And even for one who recollects the change of a desirable object that was obtained, or the non-obtaining of one that was not obtained, displeasure arises. But that is merely displeasure, not the underlying tendency to aversion. For the underlying tendency to aversion is a mental defilement that has arisen by way of striking against an undesirable object and has become strong; therefore here, even though aversion has arisen together with displeasure, by the very fact of not performing its own function of aversion, it is not the underlying tendency to aversion and becomes negligible. Just as anger arisen together with the volition of killing living beings is not called mental action and becomes negligible, so the underlying tendency to aversion is not such and becomes negligible. And this too was said with reference to a certain desirable object or to displeasure based on renunciation: "Whatever such displeasure - by that he abandons aversion, the underlying tendency to aversion does not underlie there." Thus the place of underlying of the underlying tendency to aversion should be known.

As for the underlying tendency to conceit, from the statement beginning with "in the sensual element, in the two feelings," the two sensual-sphere feelings and the fine-material and immaterial elements - this is the threefold place of underlying. Its conascent underlying tendency in unwholesome feelings should be understood like that of the underlying tendency to sensual lust. But in all sensual-sphere pleasant and neither-unpleasant-nor-pleasant feelings together with their associated phenomena, and in the fine-material and immaterial elements, it underlies only by way of object. But in the reverse method of the underlying tendency section, because it was said "in unpleasant feeling, in what is not included, here both the underlying tendency to sensual lust does not underlie and the underlying tendency to conceit does not underlie," setting aside unpleasant feeling and the ninefold supramundane states, this underlies in the remaining fine-material and immaterial phenomena too. Thus the place of underlying of the underlying tendency to conceit should be known.

The underlying tendency to wrong view and the underlying tendency to sceptical doubt, however, do not underlie only in supramundane states. But in all phenomena of the three planes, they underlie indeed. Therefore it was said - "In all phenomena included in identity, here the underlying tendency to wrong view underlies, here the underlying tendency to sceptical doubt underlies." Therein, "in all included in identity" means in all phenomena included in identity in the meaning of being dependent on the round of rebirths - this is the meaning. Therein, these underlie in the five arisings of consciousness by way of conascent underlying. Or else, at the time of occurring with reference to those five arisings of consciousness or other phenomena of the three planes, they underlie by way of object-underlying. Thus the place of underlying of the underlying tendency to wrong view and the underlying tendency to sceptical doubt should be known.

But the underlying tendency to lust for existence, although it might be said that by

way of conascent underlying "it underlies in the sensual element, in the two feelings," because it arises in the four consciousnesses dissociated from wrong view. But even though this arises in the sensual element together with the two feelings, it obtains only fine-material-sphere and immaterial-sphere phenomena. It does not make even a single phenomenon included in the sensual element its object; therefore, having made the delimitation by way of object-underlying, it was said "in the fine-material sphere element, in the immaterial sphere element, here the underlying tendency to lust for existence underlies." But lust is twofold by way of sensual lust and lust for existence. Therein, sensual lust was said to underlie in the sensual element, in the two feelings. But if lust for existence too were stated thus like sensual lust, the teaching would be as if mixed up with sensual lust; therefore, having divided the defilement of lust in two, the teaching was given thus also for the purpose of showing the distinction of lust for existence from sensual lust. Thus the place of underlying of the underlying tendency to lust for existence should be known.

But the underlying tendency to ignorance underlies in all phenomena of the three planes. Therefore it was said "in all phenomena included in identity, here the underlying tendency to ignorance underlies." Its conascent underlying tendency nature should be known in the twelve arisings of consciousness. But by way of making an object, there is no phenomenon of the three planes referring to which it does not proceed. Thus the place of underlying of the underlying tendency to ignorance should be known. This, so far, is the analytical discussion in the delimitation section, the delimited synopsis section, and the place-of-arising section.

Commentary on the Section on the Place of Origin.

Great Section

1. Commentary on the Section on Underlying Tendencies

3. Now, in the first underlying tendency section of the seven great sections, here where the reply "Yes" was given to "for whom does the underlying tendency to sensual lust underlie, does the underlying tendency to aversion underlie for that one?" - that appears as if badly given. Why? Because sensual lust and aversion do not occur at one moment. For just as in such passages as "for whom the mind sense base arises, does the mind-object sense base arise for that one? 'Yes,' at the moment of arising of in-breath and out-breath, for them both bodily activity arises and verbal activity arises" - the mind sense base and the mind-object sense base, and bodily activity and verbal activity, arise at one moment, sensual lust and aversion do not so arise. For sensual lust arises in the eight arisings of consciousness accompanied by greed. Aversion in the two accompanied by displeasure - thus there is no arising of them at one moment. Therefore here the negation "no" should have been made. But without making that, since the reply "Yes" was given, here, as in the lower Yamakas, the present-tense conventional expression should not be taken by way of the momentary present, but should be taken otherwise.

How? By way of not being abandoned. For this present-tense conventional expression "underlies" is said with reference to not being abandoned, not to the momentary present. And since it is said with reference to not being abandoned, therefore in the question "for whom does the underlying tendency to sensual lust underlie, does the

underlying tendency to aversion underlie for that one?" - the meaning should be seen thus: for whom the underlying tendency to sensual lust has not been abandoned, has not been brought to the state of having the nature of non-arising, for that one the underlying tendency to aversion too has not been abandoned. And since among those, for whomever one has not been abandoned, for that one the other too has not been abandoned, therefore "Yes" was said. If so, that which above in the arising section, having asked "for whom does the underlying tendency to sensual lust arise, does the underlying tendency to aversion arise for that one?" was answered "Yes" - how should the meaning be taken there? There too, by way of not being abandoned, or by way of arising not being prevented when the condition for arising is present. For just as painters and so on, having undertaken painting and other such work, whose work is not yet completed, even at the moment of not performing those tasks, when asked by friends and companions at whatever place they are seen "What are you doing these days?" say "We are doing painting, we are doing woodwork." Although they are not doing it at that moment, yet because their work is uninterrupted, with reference to the moment of having done and the moment of what is to be done, they are indeed called doers. Just so, in whichever continuity the underlying tendencies have not been abandoned, or in whichever continuity their arising is not prevented when the condition for arising is present, there, even at the moment of not arising, with reference to what has previously arisen and what will arise after an interval of time, the meaning should be understood thus: for whom the underlying tendency to sensual lust arises, for that one the underlying tendency to aversion indeed arises. In the subsequent answers of such a kind from here on too, the same method applies. "But not for that one" - this is said because for a non-returner, sensual lust and anger have been abandoned without remainder. "For three persons" means for the worldling, the stream-enterer, and the once-returner. "For two persons" means for the stream-enterer and the once-returner. In what follows too, in such states, the same method applies.

14. In the first and second questions of the location section, since the underlying tendency to sensual lust underlies in the sensual element in the two feelings, and the underlying tendency to aversion in unpleasant feeling; therefore the negation "no" was made. In the third question, because both underlie in the sensual element in the two feelings, the reply "Yes" was given. But in the fine-material sphere element and the immaterial sphere element, the place of arising of the underlying tendency to conceit is not shared with the underlying tendency to sensual lust. Therefore "but the underlying tendency to sensual lust does not there" was said. By this method, having inspected the section on the place of arising of all, the common and not common place of arising should be understood.

20. In the dyad-based question, since the underlying tendencies to sensual lust and aversion neither arise in one state nor make one phenomenon their object, therefore the rejection "there is not" was made. For this is the intention here. The state in which these two underlying tendencies would underlie simply does not exist. Therefore, the question "where does the underlying tendency to conceit underlie?" is indeed a non-question. The same method applies in other similar cases too.

27. In the person-location section, "of four" means of the worldling, stream-enterer, once-returner, and non-returner.

36. In the reverse method, "for whom does the underlying tendency to sensual lust not underlie" - this question asks having taken the non-returner.

56. "For two persons, everywhere, the underlying tendency to sensual lust does not underlie" means for the non-returner and the Worthy One. "In the sensual element, in the three feelings" - and by the taking of feelings, the inclusion of all sensual-sphere mental states, including those associated with feelings and their sense-bases and objects, should be understood. This is the analytical discussion in the underlying tendency section.

Commentary on the Section on Underlying Tendencies.

2. Commentary on the Section on With Underlying Tendencies

66-131. In the section on "with underlying tendencies," however, "whoever is with underlying tendencies by the underlying tendency to sensual lust" - just as one afflicted with an intermittent disease such as ageing and so on, as long as he is not released from that disease, even at the moment of non-occurrence of that disease, is indeed called "one with disease." Thus, for a being with defilements who is going in the round of rebirths, as long as the underlying tendencies do not go to uprooting by the noble path, even at the moment of non-occurrence of those underlying tendencies, he is indeed called "one with underlying tendencies." With reference to such a state of having underlying tendencies, "Yes" was said. The remainder here is similar to the underlying tendency section.

In the location section, however, if it were said "in the fine-material sphere element, in the immaterial sphere element, here one is with underlying tendencies by the underlying tendency to conceit," the state of having underlying tendencies of the person in those elements would be evident, but the place of arising of the underlying tendency would not be evident. And for the purpose of showing the place of arising of the underlying tendency, this section was commenced; therefore "from there one is with underlying tendencies by the underlying tendency to conceit" was said. For thus being the case, "one is with underlying tendencies by the underlying tendency to conceit arisen from those two elements" - the place of arising of the underlying tendency has been shown. However, since the meaning of the first question would not be clear if the meaning of this question were not stated, it was not stated first; therefore it should be understood thus. "From where by the underlying tendency to sensual lust" means one is with underlying tendencies by the underlying tendency to sensual lust arisen from there; is he also with underlying tendencies by the underlying tendency to aversion arisen from there? Since, however, these two do not arise from one place; therefore the negation "no" was made. "A Worthy One everywhere" means a Worthy One is without underlying tendencies in all phenomena by any underlying tendency that could arise. By this reason, in the all-embracing places, merely the locative expression was made. By this method, the determination of meaning should be understood everywhere.

Commentary on the Section on With Underlying Tendencies.

3. Commentary on the Section on Abandoning

132-197. In the abandoning section, "abandons" means one abandons by means of

full understanding as abandoning through each respective path, and brings about the state of having the nature of non-arising in the future. "Yes" is the reply with reference to one standing on the path of non-returning. "He abandons the co-existent" is said with reference to the state of being co-existent in abandoning. "No" is the negation with reference to one standing on the path of arahantship.

"From where one abandons the underlying tendency to sensual lust" means the meaning is from where one abandons the underlying tendency to sensual lust that is capable of arising. "Eighth-path-attainer" means one standing on the path of stream-entry is called the eighth-path-attainer when counted by descending enumeration starting from one standing in the fruition of arahantship. For by the enumeration of those worthy of offerings, the Worthy One is the first because of being the foremost worthy of offerings, one standing on the path of arahantship is the second, the non-returner is the third, etc. One standing on the path of stream-entry is the eighth. He is here called "the eighth-path-attainer." Or this is merely a name-designation for that one. "Setting aside the possessor of the path of non-returning and the eighth-path-attainer, the remainder" means trainees and those beyond training together with the worldling. For among them, the worldling does not abandon because of the absence of full understanding as abandoning. The rest, because those underlying tendencies have been abandoned by them. "Of the two possessors of the path" means the meaning is setting aside the two possessors of the path. By this method, the judgment should be understood everywhere.

Commentary on the Section on Abandoning.

4. Commentary on the Section on Full Understanding

198-263. In the section on full understanding, "fully understands" means he fully understands with three full understandings. The remainder here is just the method already stated above. For this section too, like the abandoning section, was answered by way of the path stages only.

Commentary on the Section on Full Understanding.

5. Commentary on the Section on the Abandoned

264-274. In the abandoned section, the teaching was begun solely in terms of the fruition standpoint. For a non-returner, indeed, both these underlying tendencies have been abandoned; therefore "Yes" was said.

275-296. In the location section, having asked "where the underlying tendency to sensual lust has been abandoned, has the underlying tendency to aversion been abandoned there?" it was said "it should not be said 'abandoned' or 'not abandoned.'" Why is that? Because of the place of arising not being common. For the place of arising of the underlying tendency to sensual lust is one thing, and that of the underlying tendency to aversion is another. And for one whose path has not been developed, where an underlying tendency arises, when the path has been developed, right there it is called abandoned. Therein, since the underlying tendency to aversion does not arise in the place of the underlying tendency to sensual lust, nor the underlying tendency to sensual lust in the place of the underlying tendency to aversion, therefore it should not be said there that it is "abandoned" or "not

abandoned." For in whatever place of arising of its own the underlying tendency to sensual lust has been abandoned, because of it not being abandoned there, it should not be said "abandoned" there. Whatever is the place of arising of the underlying tendency to sensual lust, because of not being established there, it should not be said "not abandoned" there.

But regarding "where the underlying tendency to sensual lust has been abandoned, has the underlying tendency to conceit been abandoned there?" - here "Yes" was said with reference to the common place. For the underlying tendency to sensual lust underlies in the sensual element in the two feelings. The underlying tendency to conceit in those as well as in the fine-material and immaterial sphere elements. That, setting aside the not common place, is called abandoned together with it in the common place. Therefore "Yes" was said. By this method, in the entire location section too, both the state of being abandoned and the state of not being applicable should be understood. But in the passages where "there is not" occurs, the judgment is the same as stated above. The person-location section follows the same course as the location section.

297-307. In the reverse method, "for whom is the underlying tendency to sensual lust not abandoned" asks with reference to the worldling, the stream-enterer, and the once-returner. Although indeed these two underlying tendencies have not been abandoned for six persons beginning from the worldling up to those standing in the path of non-returning, Here, however, from the subsequent statements "for three persons" and "for two persons" and so on, those standing in the path are not intended; therefore "Yes" was said with reference to the worldling, the stream-enterer, and the once-returner only. "For two persons" means for the stream-enterer and the once-returner. By this method, the judgment in the person section should be understood.

308-329. The place-section and the person-place-sections, however, should be understood in the very same manner as stated above.

Commentary on the Section on the Abandoned.

6. Explanation of the Arising Section

330. The arising section is just like the underlying tendency section.

7. Explanation of the Element Question Section

332-340. In the question section of the element classification, first, "how many underlying tendencies underlie" means how many underlying tendencies, having accompanied the continuity, lie latent. "How many underlying tendencies do not underlie" means how many underlying tendencies, not having accompanied the continuity, lie latent. "How many underlying tendencies are to be analysed" means the meaning is that they should be classified thus: "how many underlying tendencies underlie and how many do not underlie." The remainder here, whatever should be said, that has been stated below in the determination of the Pāḷi text already.

7. Explanation of the Element Answer Section

341-349. In the exposition section, however, "for some, seven underlying tendencies underlie" is said by way of worldlings. "For some, five" is said by way of stream-enterers and once-returners. For them, since the underlying tendency to wrong view and the underlying tendency to sceptical doubt have been abandoned, only five underlie. Therein, just as in the underlying tendency section the meaning of the term "underlie" was taken as "they arise," so here it should not be taken. Why? Because of not arising at that moment. For one being reborn in the sensual element, indeed, resultant consciousness and materiality originating from kamma arise, but there is no unwholesome consciousness. And underlying tendencies arise at the moment of unwholesome consciousness, not at the moment of resultant consciousness; thus, because of not arising at that moment, the meaning should not be taken in that way. But how should it be taken? It should be taken as it is obtained. And how is it obtained? In the sense of not being abandoned. For just as, because of lust, hate, and delusion not being abandoned, a person possessing wholesome or indeterminate consciousness is called "with lust, with hate, with delusion," so, because of not being abandoned through path development, even at the moment of conception, for each and every person, those respective underlying tendencies are said to underlie. And they are not merely said to do so; because of not being abandoned, they should be understood as indeed underlying by name.

"There is no dissolution of underlying tendencies" means: for whomever indeed whatever underlies, that underlies only; whatever does not underlie, that does not underlie only. There is no underlying tendency that should be analysed thus: "this one underlies and does not underlie, this one may underlie or may not underlie." "For one being reborn in the fine-material element, for some, three" is said by way of non-returners. For that one, indeed, the four underlying tendencies to sensual lust, aversion, wrong view, and sceptical doubt have been abandoned without remainder. The other three only have not been abandoned. Therefore it was said - "For some, three underlying tendencies underlie."

"Not in the sensual element" means: because the sensual element is excluded, the meaning is for one being reborn in the remaining two elements. "Or seven" means: since for a noble disciple who has passed away from the fine-material element there is no rebirth in the sensual element, it occurs only for a worldling; therefore it was said having specified "only seven." "For one who has passed away from the immaterial element and is being reborn in the sensual element, only seven" - here too the same method applies. "There is no rebirth in the fine-material element" - why is there not? Because of the absence of fine-material-sphere meditative absorption that produces rebirth. For he, having completely transcended perceptions of material form, was reborn in that element; thus there is no fine-material-sphere meditative absorption for him there. Due to the absence of that, it should be understood that there is no rebirth in the fine-material element. "For one who has passed away from the immaterial element, not in the sensual element" - here only the immaterial element is intended. By this method, the meaning in all the answers should be understood.

Commentary on the Section on Elements.

The Commentary on the Pairs on Underlying Tendencies is concluded.



ABOUT THIS TRANSLATION

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PDF Creation Date: 14 September 2026

HOW TO CITE

PaliVerse (2026). Commentaries. 3. The Canon of Higher Teaching - Commentaries. 7. Commentary on the Pairs-2. 7. Pairs on Underlying Tendencies Retrieved from paliverse.org

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