

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
- 7. Commentary on the Pairs-2 (7. Yamakappakaraṇa-
aṭṭhakathā (dutiyo bhāgo))
- 8. Pairs on Mind (8. Cittayamakaṃ)



PaliVerse

7. Commentary on the Pairs-2

8. Pairs on Mind

Explanation of the Synopsis Section

1-62. Now, having collected only 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 Citta-yamaka taught immediately after the Anusaya-yamaka. Therein, the determination of the text should first be understood. For in this Citta-yamaka, there are two sections: the setting up of the matrix, and the answering of the matrix that was set up. Therein, in the setting up of the matrix, from the very beginning there are three pure major sections: the person section, the phenomena section, and the person-phenomena section.

Therein, that which proceeds explaining the classification of arising, ceasing, and so on of consciousness by way of person thus: "for whom consciousness arises but does not cease" is called the person section. That which proceeds explaining the classification of arising, ceasing, and so on of consciousness by way of phenomena only thus: "which consciousness arises but does not cease" is called the phenomena section. That which proceeds explaining the classification of arising, ceasing, and so on of consciousness by way of both thus: "for whom which consciousness arises but does not cease" is called the person-phenomena section. Then, by way of sixteen terms beginning with "for whom consciousness is with lust," there are further sixteen person sections, sixteen phenomena sections, and sixteen person-phenomena sections distinguished by terms beginning with 'with lust' and so on - thus forty-eight mixed sections. Those are abbreviated by showing only the terms beginning with 'with lust' and so on. Then, by the method beginning with "for whom consciousness is wholesome," by way of two hundred and sixty-six Abhidhamma matrix terms, there are further two hundred and sixty-six person sections, two hundred and sixty-six phenomena sections, and two hundred and sixty-six person-phenomena sections distinguished by terms beginning with 'wholesome' and so on - thus seven hundred and ninety-eight mixed sections. Those too are abbreviated by showing only the terms beginning with 'wholesome' and so on. Whatever terms here such as 'manifest' and so on are not applicable together with consciousness, those are set up by way of empty questions.

Among those three sections, in the very first pure person major section, there are fourteen sub-sections: the arising-cessation-time-combination section, the arising-arisen section, the cessation-arisen section, the arising section, the cessation section, the arising-cessation section, the being-born-cessation section, the being-born-arisen section, the ceasing-arisen section, the arisen-arising section, the past-future section, the arisen-being-born section, the ceased-ceasing section, and the elapsed-time section. Among those, in these three sections - the arising section, the cessation section, and the arising-cessation section - making six each by way of forward and reverse order, there are eighteen pairs. In the arisen-arising section, by way of past

and future time, two in forward order and two in reverse order - thus four pairs. In the remaining ones, in the three shown at the beginning, in the three shown next; in the four shown at the end - thus in ten sections, making one in forward order and one in reverse order, two each, there are twenty pairs. Thus in all fourteen sub-sections there are forty-two pairs, eighty-four questions, and one hundred and sixty-eight meanings. And just as in one pure person major section, so too in the pure phenomena section and the pure person-phenomena section - thus in the three major sections there are one hundred and twenty-six pairs, from that double the questions, and from that double the meanings should be understood. But this triad of sections, having been multiplied sixteenfold by way of 'with lust' and so on, and two hundred and sixty-sixfold by way of 'wholesome' and so on, in this Citta-yamaka there are many thousands of pairs, from that double the questions, and from that double the meanings. But the text is abbreviated. Thus, for now, the determination of the text in this Citta-yamaka should be understood.

Commentary on the Setting Up of the Matrix.

Exposition

1. Explanation of the Person Section

63. Now, the resolution of the matrix in the established order beginning with "for whom consciousness arises but does not cease" has been begun. Therein, "arises" means it arises by being endowed with the moment of arising; "does not cease" means it does not cease because of not having reached the moment of cessation. "For that one's consciousness" asks whether, from that point onwards, consciousness will cease and will not arise for that person. "For them consciousness" means for those who have eliminated the mental corruptions, whose suffering of the round of rebirths has been delimited, for whom the moment of arising of the very last death consciousness is occurring - for them, that very death consciousness is called "arises" because of having reached arising, and does not cease because of not having reached dissolution. But now, having reached dissolution, that consciousness of theirs will cease, and thereafter, because of the impossibility of rebirth-linking, another will not arise. "For the others" means setting aside the one who has eliminated the mental corruptions who possesses final consciousness, for the remaining learners, non-learners, and worldlings, it will both cease and arise - that which has reached the moment of arising will indeed cease. But another will both arise and cease in that or in another individual existence. In the resolution of the second question too, "Yes" was said with reference to the consciousness of just such a one who has eliminated the mental corruptions. "Does not arise but ceases" means at the dissolution moment, both the final consciousness of the arahant and the dissolving consciousness of the rest. From that point onwards, however, it is possible to say that the arahant's consciousness will not cease, but it is not possible to say it will arise. For the rest, it is possible to say it will arise, but it is not possible to say it will not cease. Therefore the negation "no" was made. In the second question, the person for whom consciousness will not cease but will arise simply does not exist, therefore the rejection "there is not" was made.

65-82. "Arisen" is the name for that which is endowed with the possession of arising. Even for that which has not ceased, having reached arising. Therein, with reference to the state of possessing arising, "Yes" was said; with reference to the state of not having ceased, having reached arising, "for them consciousness has arisen" was said. "Unarisen" means not having reached arising. "For them consciousness arose" - here too, first, for all, consciousness having been merely momentarily present, because the moment of arising has passed, it is called "arose"; for those attained to cessation, because of having previously arisen before cessation; for non-percipient beings, because of having previously arisen in the percipient existence. "Both arose and arises" means: because of having reached arising, it "arose"; because of not having passed, it is called "arises" - this is the meaning.

"At the moment of arising and future" means: at the moment of arising consciousness and future consciousness - this is the meaning.

83. In the elapsed time section, "arising moment" means the moment of arising. Therein, although the moment of arising is not called "arising," it is stated thus because it is the moment of that which is arising. "Moment by moment has passed, is elapsed time" means not long passed; but that very moment of arising, having been passed, is reckoned as elapsed time. "Ceasing moment" means the moment of cessation. Therein, although the moment of cessation is not called "ceasing," it is stated thus because it is the moment of that which is ceasing. "Moment by moment has passed, is elapsed time" - it asks whether that one's consciousness has thus also passed the moment of cessation, having become elapsed time. Therein, because at the dissolution moment, consciousness, having passed the moment of arising as a moment, is elapsed time, but having passed the moment of cessation as a moment, is not called elapsed time. But past consciousness, having passed both moments as a moment, is called elapsed time; therefore he stated the answer: "At the dissolution moment, consciousness has passed the moment of arising but has not passed the dissolution moment; past consciousness has passed both the moment of arising and the dissolution moment." In the answer to the second question, since past consciousness, having passed both moments, is called elapsed time, therefore "past consciousness" was said. In the answer to the reverse question, since consciousness at the moment of arising and future consciousness, having passed both moments as a moment, is not called elapsed time, because those moments have not been passed. Therefore "at the moment of arising, consciousness, and future consciousness" was said. The second answer is obvious.

84-113. In the phenomena section too, by this same method, the meaning in all the answers should be understood. The person-phenomena section follows the same course as the phenomena section.

114-116. All the mixed sections too are abbreviated by showing only the opening by the method beginning with "for whom a mind with lust" and so on. But their elaboration should be understood by the very same method as stated above. Among those, however, "for whom a mind with lust arises but does not cease; will consciousness cease but not arise for that one?" - thus, because it is to be elaborated in this way, the question itself is similar. But since a mind with lust is not the final consciousness, therefore "for whom a mind with lust arises but does not cease; will consciousness cease but not arise for that one? - no" - thus, because it is to be

answered in this way, the answer is dissimilar. That should be understood in accordance with each respective question.

The commentary on the Yamaka of Consciousness is concluded.



ABOUT THIS TRANSLATION

This translation is part of the PaliVerse Project - the first complete, unified English translation of the Pāli Canon together with its Commentaries (Aṭṭhakathā) and Subcommentaries (Tīkā), accompanied by interactive study tools. PaliVerse is an ongoing project. The AI translations are continuously improved through experts' revisions and feedback. This text is the latest translation as of the date of download.

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