

THE PALIVERSE PROJECT

The Universe of Buddha's Wisdom

Commentaries (Aṭṭhakathā)

- 3. The Canon of Higher Teaching - Commentaries
(3. Abhidhamma Piṭaka - Aṭṭhakathā)
- 8. Commentary on the Pairs-3 (8. Yamakappakaraṇa-
aṭṭhakathā (tatiyo bhāgo))
- 9. Pairs on Mental States (9. Dhammayamakaṃ)



PaliVerse

8. Commentary on the Pairs-3

Canon of the Higher Teaching

Commentary on the Treatise "The Book of Pairs" (Third Part)

9. Pairs on Mental States

1. Explanation of the Concept Synopsis Section

1-16. Now, having set down the matrix of the very same wholesome and other mental states taught in the Mūla-yamaka, there is the commentary on the Dhamma-yamaka taught immediately after the Citta-yamaka. Therein, the determination of the canonical text should be understood in the very manner stated in the Khandha-yamaka. For just as there the three major sections beginning with the section on description, and the remaining sub-sections exist, so too here. But because it has come as "Whoever develops a wholesome mental state, does he abandon an unwholesome mental state," the section on full understanding here should be understood as being called the section on meditative development. Therein, because an indeterminate mental state is indeed not to be developed nor to be abandoned, therefore that very term was not taken up. 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-mental-state section, and the pure-mental-state-root-wheel section, by way of the three wholesome and other mental states.

1. Explanation of the Concept Detailed Exposition Section

17-32. In the exposition of the concept section, however, "wholesome states are wholesome" - because wholesome states are invariably of wholesome nature, "Yes" was stated. The same method applies in the remaining answers too. "The remaining states are not unwholesome states" means that the remaining states are not unwholesome, but they are states - this is the meaning. All answers should be understood by this method.

Commentary on the Section on Designation.

2. Commentary on the Occurrence Section

33-34. But here in the occurrence section, in the present time, in the conformity method of the person section, "for one to whom wholesome states arise, do unwholesome states arise for that one; or else, for one to whom unwholesome states arise, do wholesome states arise for that one" - two pairs rooted in wholesome states, and one rooted in unwholesome states - there are three pairs. 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 major section of this Dhamma-yamaka, regarding these arisings and cessations as "arise" and "cease", wholesome and unwholesome states are to begin with certainly obtained only in occurrence, not in death and rebirth-linking. But indeterminate states are obtained in all three times - in occurrence and in death and rebirth-linking. Thus here, whatever is obtained wherever, the judgment should be understood there by way of that.

Herein this is the opening of the method -To begin with, because wholesome and unwholesome states do not arise at one moment, the negation "no" was made. "And indeterminate" was stated by way of consciousness-originated materiality.

35-36. "Where wholesome states do not arise" was said with reference to the non-percipient existence. For that very reason, here the answer "Yes" was given. "Arise" - this too was said with reference to the non-percipient existence only. But because of the absence of a state where indeterminate states do not arise, the rejection "there is not" was made.

49. "The second unwholesome" means at the second impulsive consciousness among the impulsions of attachment that have arisen after enjoying existence. "When the second consciousness is occurring" means when the second life-continuum consciousness after conception is occurring, or else, taking the life-continuum together with conception as just one by way of resultant, at the advertent consciousness of attachment to existence. For that, being functional consciousness, belongs to the indeterminate class, and is called the second counting from the resultant.

57. "Immediately after this consciousness will obtain the highest path" was said with reference to the change-of-lineage consciousness. "Wholesome mental states will arise" was said with reference to those highest path states only.

79. "At the moment of arising of that consciousness immediately after which they will obtain the highest path" - this was stated by way of the type of consciousness. For indeed, for one of that same type, arisen by a single advertent, this characteristic is applicable even at the moment of arising of the preceding consciousness from that.

99. In the cessation section too, because wholesome and unwholesome states do not cease together, "no" was stated. By this opening of the method, the judgment should be understood everywhere.

The Commentary on the Pairs of Phenomena 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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