

The Sixth Book of
The Abhidhamma Piṭaka

THE BOOK ON PAIRS
(YAMAKA)

VOLUME ONE

A Text Translation from the Pāli of the Chatṭha sangīti Edition

By

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and

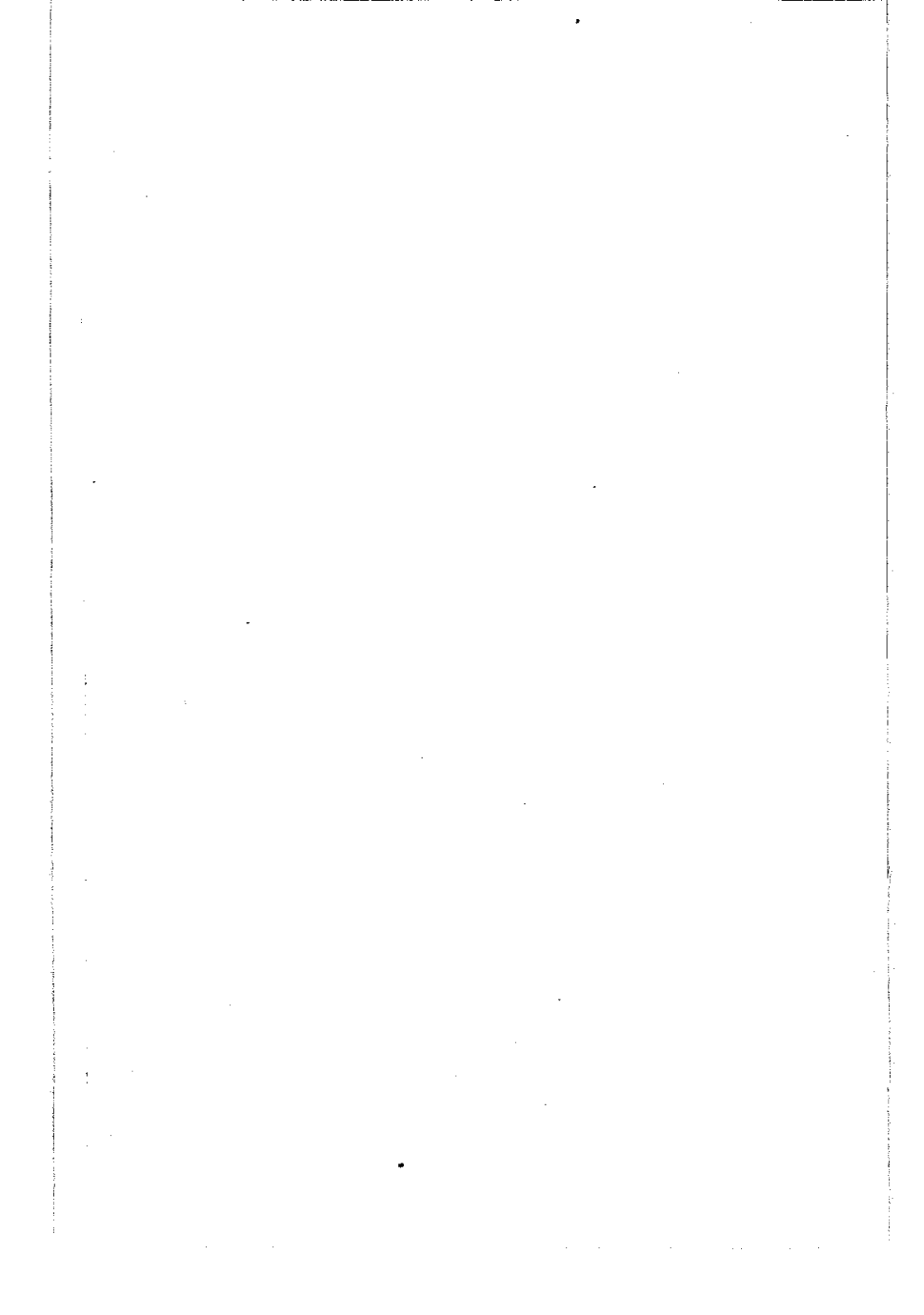
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THE BOOK ON PAIRS
(YAMAHA)

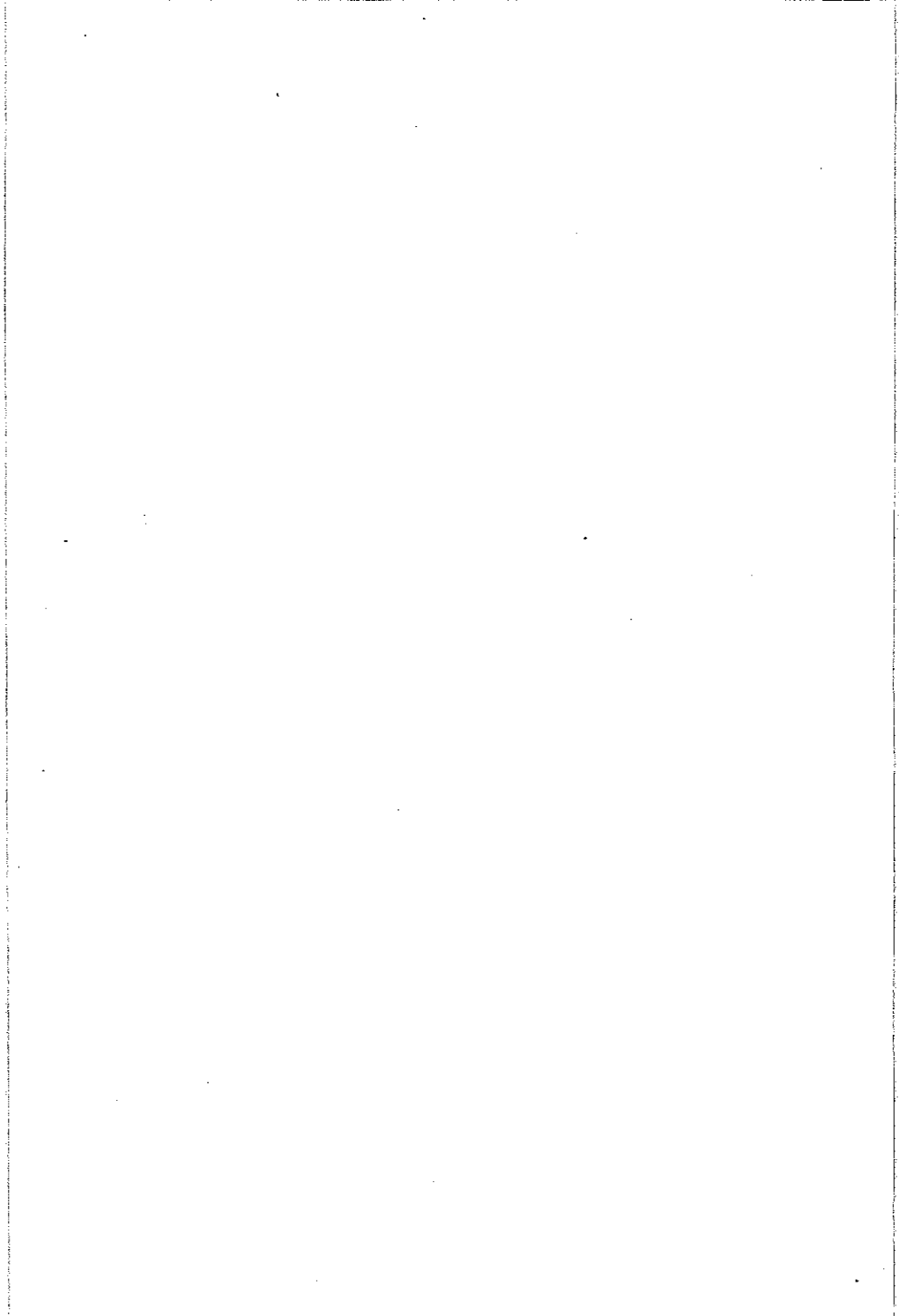
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FOREWORD

What makes **BUDDHISM** the most successful in religious history?

Underlying the humorous and excitement of achievements that fill our history, Buddhism is, above all else, a pragmatic religion. Buddhism never loses sight of the fact that each day, all of us confront a tough challenging world and teaches its adherence the harmonious living. To the millions who know the Buddha's view of this world, we are not luxury passengers but must only be necessarily vibrant pilgrims faring along the Path.

Basic to Buddhism is a steady focus on the power of the individual mind. Buddhism reveals that man's greatest ideas and accomplishments (*this often stunning faith and courage and hope*) can be readily seen in the life of ordinary men and women. Buddhism reflect on the universal scepticism that prevails to solve our problems and we herald the unending horizon of self determination and individual enterprise. Devotees thrive on truth and accuracy, logic and common-sense.

Buddhist stories come from the grit of human experience - the tough, the tender and the humorous. These stories are presented in a powerful narrative style, spring from love and caring with a sense of dedication to the vitality of the human psychic. We are in the fore-front of the moral issue, ardent fellowship and expand the mind to enrich the spirit and body. It is this clear voice—never preaching but always showing—that made people set us apart from all other creeds.

Deep within our panorama of devotion, discipline, precise and helpful information, there hums a subtle power that guides people in every aspect of their lives. They are comfortable with Buddha's clear concise advice that reminds them of those Eternal Noble values which can fortify all decent people as they seek clarity and coherence in a confusing world.

Buddhists recognise that the Buddha's Compass is good for the long-haul pilgrims and that His principles (*Dhamma*) are good for all seasons, good for all ages and good for all those who wish to play a role in making this world a better place. So long as we never lose sight of these powerful Dhamma principles, that are the Essence of Buddhism, so long as we remain at the cutting edge of life in our world - then we are prepared to lay claim to a *FUTURE* as brilliant and as exciting as our *PAST* and well as the harmonious adjustment to blend with our present life of disappointment and contentment.

PREFACE

Now we have an event to relate about the successful publishing of this much awaited Buddhist Abhidhamma book called YAMAKA, the Book on PAIRS.

It all began with our devotees, requesting enthusiastically for the Temple chanting book to be used in religious service. The book has to be concise and yet contains all the suitable sacred verses connected to the solemn occasion. The choice was made and it has to be selected Abhidhamma words and verses. As the Abhidhamma words and verses are selected for compilation, it is found that the words and verses from the YAMAKA, the Book on PAIRS are not available.

On further enquiry the YAMAKA Book in English is really not in print, even the Pāṭi Text Society of London does not have the book either, as reported by its Malaysian representative, Mr. Tan Aun Phaik, who is very keen and requests that translation be made to get this YAMAKA Book printed.

He also informed that out of the seven volumes, six volumes are already translated, but not the Yamaka. He requested the Venerable Chief Monk to organise the Yamaka publication and complete the Abhidhamma Volumes when the Venerable Sir goes back to Myanmar. The Abhidhamma translators are mostly Burmese Buddhist Monks and laity. He again humbly requested the Venerable Chief Monk to initiate this laudable printing of Yamaka and pledged his full support.

So several trips were made to Myanmar in search for the English translation of this Book. Although the government official translators were approached, it was of little help because they too were bogged down with a heavy workload. However, they recommended a very learned monk by the name of Venerable U Kumāra Sayādaw. It is indeed very fortunate that the Sayādaw still have the translation of the YAMAKA Book nearly completed but now abandoned because of the unavoidable circumstances to publish it. That was in the year 1995.

From there, it is an all systems go - meaning the correct source has been found although with many obstacles, such as seeking out the various monks formerly of the Piṭaka Translation Committee and the Religious Department, KABA AYE in Myanmar.

The Venerable Chief Monk returned to Myanmar in March 1995 and met the members for the Tipiṭaka Translators.

namely Madam Daw Mya Tin, U Kyaw Htut and U Tin Oo (*Myan Aung*) who suggested seeking the assistance of some other learned venerable monks.

The successful translation and publication of the various Buddhist books, especially from the Abhidhamma Pitaka (*Basket of Higher Doctrines*) include famous monks, like the Paṭṭhāna Sayādaw, etc. and others who have contributed so much dedication in all their life that the printing of this book is our humble gesture in showing our gratitude to their greatness.

It is also very fortunate indeed that the Most Venerable Chief Monk U PAÑNĀ VĀMSA, a former lecturer in the PĀLI University has some former colleagues to look up and to assist him in writing the YAMĀKA book better. Through the dogged persistence and harmonious rapport in Myanmar, the Venerable Chief Monk is then able to obtain all the library materials for its complete publication. This, he does and the scenario is shifted back to his own Temple in Penang, Malaysia.

In Penang, the Chief Monk is supported by the Pāli Text Society of London Malaysia representative, Mr. Tan Aun Phaik, and his friends who are the sponsors for this publication. In his own Temple, the Venerable Chief Monk organises a back-up team comprising Mr. Tan Cheng Guan, Mr. Yeap Theam Kwee, Mr. Lim Bok Hin, Mr. Tan Cheng Chui and Mdm. Cindy Hor to deal with all the clerical aspects of the pre-printing period of the Yamaka Book.

The Venerable Chief Monk himself, is in charge of writing the introductions to the relevant Divisions of the Yamaka Book and against all odds, pushes until its successful publishing - the Book you now read. This is indeed a great challenge and true dedication to all involved to make it a success.

May all share in the joy and pleasure in the study of this Yamaka Book ! May the light of the YAMĀKA be shone to attainment of Enlightenment.

THE BOOK ON PAIRS (YAMAKA)

The Buddha expounded the Book on Pairs (YAMAKA) which is the Sixth Book in the Abhidhamma Piṭaka after He completed the Fifth Book on Points of Controversy (KATHĀ VATTHU), THE ABHIDHAMMA PIṬAKA (Basket/Division of BUDDHIST Ethical, Philosophy and Psychology) consists of seven books the last of which is the PAṬṬHĀNA (Book on Conditional Relation).

What is YAMAKA (the Book on Pairs) which is also known as the Book on Twin Verses? It is called so, because of its presentation in pairs - the significance in twin meanings, the Pāḷi twin words in text and questions in its twosome rendering of regular and reverse order.

Why did the Buddha expound the Book on Points of Controversy (KATHĀ VATTHU) before the Book on Pairs? He taught the KATHĀ VATTHU first because He wanted to systematically remove Wrong Views regarding Wholesome and Unwholesome activities.

Thus without the Wrong Views, it is to facilitate study the Book on Pairs. They can then ask and answer variously and expediently. Therefore the expounding of the Book on Points of Controversy first and the Book on Pairs subsequently, shows that the two books are very closely related and interdependent. The Book on Points of Controversy is the CAUSE in eliminating Wrong Views while the Book on Pairs is the RESULT.

Accordingly the YAMAKA Pairs has a Ten-fold division, namely:-

Mūla Yamaka	-	Pairs on Roots
Khandha Yamaka	-	Pairs on Aggregates
Āyatana Yamaka	-	Pairs on Bases
Dhātu Yamaka	-	Pairs on Elements
Sacca Yamaka	-	Pairs on Truths
Sankhāra Yamaka	-	Pairs on Formations
Anusaya Yamaka	-	Pairs on Latent States
Citta Yamaka	-	Pairs on Consciousness
Dhamma Yamaka	-	Pairs on Phenomena
Indriya Yamaka	-	Pairs on Faculties

MŪLA YAMAKA – PAIRS on ROOTS

INTRODUCTION

Leading the BOOK ON PAIRS is the Pairs on Roots. As in all the following divisions, there are charts and diagrams used to supplement the explanations in the introductions preceding each DIVISION as they occur in sequence. This is done to augment the clarity and for speedy understanding of the briefing in each of the introductions.

According to the YAMAKA Pairs, which has a Ten-fold Divisions, namely:-

Mūla Yamaka	- Pairs on Roots
Khanda Yamaka	- Pairs on Aggregates
Āyatana Yamaka	- Pairs on Bases
Dhātu Yamaka	- Pairs on Elements
Sacca Yamaka	- Pairs on Truths
Sankhāra Yamaka	- Pairs on Formations
Anusaya Yamaka	- Pairs on Latent States
Citta Yamaka	- Pairs on Consciousnesses
Dhamma Yamaka	- Pairs on Phenomena
Indriya Yamaka	- Pairs on Faculties

Of these, The Buddha explained as follows:-

1) Mūla Yamaka - the Pairs on Roots which is further sub-divided into:-

- | | | |
|------------|---|-----------------|
| a) Uddesa | - | Numeration, and |
| b) Niddesa | - | Exposition |

Of the two and in brief, Uddesa (Numeration) has four sub-classification as shown below. -

- a) Wholesome word
- b) Unwholesome word
- c) Indeterminate word
- d) Mental phenomenal word

Niddesa not only upholds the above clear explanation but also expounds them in greater detail.

Futhermore, Uddesa is again two-fold when reckoned in this way. -

- 1) Tika - Mātika (Triplet Table of Contents)
amounting to twenty-two categories, while
- 2) Duka - Mātika (Couplet Table of Contents)
amounts to one hundred categories.

A brief example of the Triplet Table of Contents is as follows:-

- 1) Triplets on Wholesome State
- 2) Triplets on Feeling, and so on.

In greater detail, Triplet on Wholesome State is ten-fold consisting of:-

- 1) Mūla Vāra - Chapter on Root
- 2) Hetu Vāra - Chapter on Cause
- 3) Nidāna Vāra - Chapter on Source
- 4) Sambhava Vāra - Chapter on Production
- 5) Pabhava Vāra - Chapter on Birth
- 6) Samuṭṭhāna Vāra - Chapter on Arising
- 7) Āhara Vāra - Chapter on Nutrition
- 8) Ārammaṇa Vāra - Chapter on Object
- 9) Paccaya Vāra - Chapter on Conditional Relation
- 10) Samudaya Vāra - Chapter on Origin

Of the Ten mentioned in the above, Mūla Vāra is the Chapter on Roots and is four-fold as indicated below:-

- | | | |
|---------------|---|---------------------|
| Kusala Pada | - | Wholesome words |
| Akusala Pada | - | Unwholesome words |
| Avyākata Pada | - | Indeterminate words |
| Nāma Pada | - | Mental words |

Of the four mentioned in the aforesaid, the Wholesome Word is four-fold:-

- 1) Method on root
- 2) Method on root condition
- 3) Method on having root
- 4) Method on having root condition

and said Method on roots is three-fold as enumerated below:-

- 1) Pairs on the root
- 2) Pairs on the same root
- 3) Pairs on the mutual root

again, of them the pairs on the root is two-fold (of questions):- and furthermore each of the question has two aspects that is:-

- 1) Certain word in pair, and
- 2) Uncertain word in pair

How certain? They are hereby explained.

There are twenty-one wholesome consciousness and thirty-eight mental factors which are classified as wholesome states and must be understood as such.

And now how Uncertain? Given below are three roots of wholesome consciousness.

- 1) Non-greed
- 2) Non-hatred
- 3) Non-delusion

but it is Uncertain about their being wholesome or not.

Therein the other two remaining, that are the pairs on the same root and pairs on the mutual root are similarly explained, as pairs on the root.

In the same way, the three other roots which are Method on root condition, Method on having root and Method on having root-condition explained as before.

Thus at the Method on roots, there are three types of pairs, six questions and twelve specifications.

As such, the rest of the three remaining methods, also have the same explanation as the Method on roots." (Please refer to CHART "A" and "B" in the APPENDIX)

NIDDESA - EXPOSITION:

NIDDESA means exposition in greater detail and begins with the Chapter on ROOTS. Niddesa, is also two-fold, that is

- a) Tika Mātika - Triplet Table of Contents, and
- b) Duka Mātika - Couplet Table of Contents

The Triple Table of Contents consists of:-

- 1) Triplet on the Wholesome Consciousness
- 2) Triplet on the Feeling .. and so up to twenty-two categories

Of the twenty-two categories, just mentioned the Triplet on the WHOLESOME is ten-fold, namely:-

- 1) Chapter on Root
- 2) Chapter on Cause

and so on. The Chapter on Root is four-fold:-

- 1) Wholesome words
- 2) Unwholesome words
- 3) Indeterminate words
- 4) Mental words

The Wholesome Word is again four-fold:

- 1) Method on the root
- 2) Method on the root condition
- 3) Method on having root
- 4) Method on having root condition

The Method on Root is further sub-divided three-fold:

- 1) Pair on the Root
- 2) Pair on the same Root
- 3) Pair on the mutual Root

The Pair on the Root is two-fold as shown below:-

- 1) In regular order
- 2) In reverse order

The Regular order is again two-fold:-

- 1) Question
- 2) Answer

The Question is also two-fold:-

- 1) Certainty
- 2) Uncertainty

The rest can be similarly explained as is now done.
Please refer to the relevant CHART " C " in the APPENDIX.

To continue further in the Question its alternative is four-fold:-

- 1) Pure Pañhā - question in the first part
- 2) Pacchā Pañhā - question in the last part
- 3) Paripuṇṇa Pañhā - question in complete (both) parts
- 4) Mogha Pañhā - question in vain

- 1) Pure Pañhā means quality to get optimum value of the first part of the Question.
- 2) Pacchā Pañhā means quality to get optimum value of the last part of the Question.
- 3) Paripuṇṇa Pañhā means quality to get the optimum value of complete both parts of the Question.
- 4) Mogha Pañhā (also known as TUCCHA PAÑHĀ) means quality to get only VOID (NOTHING) of both parts of the Question and is mentioned only because of its token participation.

VISAJJANA (ANSWER) is five-fold, shown as follows:-

- | | | |
|------------------|---|--|
| 1) PĀḲI GATI | - | Answer in PāḲi terms |
| 2) PAṬI VACANA | - | Answer in admission |
| 3) SARUPADASSANA | - | Answer in specification |
| 4) PAṬISEDHA | - | Answer in preventing to the last part of uncertain words |
| 5) PAṬIKKHEPA | - | Answer by rejecting the first half of the certain words |

- 1) PāḲi Gatī is answering accordingly in the pāḲi terms.
- 2) Paṭivacana is reply in admission with regards to the first part of certain words.
- 3) Sarupādassana is answering clearly whatever specification found in the first and the last part as indicated.

- 4) Patisedha is answering rejecting the last part of the UNCERTAIN word.
- 5) Patikkhepa is answering rejecting the first part of the CERTAIN word.

How the Questions and Answers are inter-related or connected

- 1) If it is by questioning in the first part, then the answer is the reply in ~~Pat~~ Term.
- 2) If it is questioning in the last part then the answer is the reply in admission.
- 3) If it is questioning in the complete both parts the answers the reply in specification .
- 4) If it is by questioning the firstly in vain then the answer is the reply in avoidance.
- 5) If it is by questioning the secondly in vain then the answer is the reply in rejection.

With regards to the Question and Answer on the Positive and Negative basis.

Questions

- 1) The questioning in the second in vain is at the positive section.
- 2) The questioning in the first in vain and in the first part is at the negative section.
- 3) The questioning in the last part and the complete parts are at both the positive and negative sections.

** Please see updated page no.6 **

Answers

- 1) The answer in avoiding is only at the positive section.
- 2) The answer in ~~Pat~~ Term and in rejecting are only at the negative section.
- 3) The answer in admission and in specifications are both at the positive and negative sections.

(Please refer to its relevant comprehensive CHART " D " in the APPENDIX).

VIBHANGA - ANALYSIS:-

Analysis (answer) is five-fold:-

- 1) PĀLI GATI - means the answer accordingly in Pāli Terms.
- 2) ĀMANTĀ - means the answer in admission (and in position terms).
- 3) a) Single part - means answer responding to the relevant one part only.
b) Dual part - means the answer corresponding to all its complete whole.
- 4) NO - means to answer negatively.
- 5) NATTHI - means to answer by rejecting.

KOTTHĀSA - DIVISION

The division is made up of two portions:-

- 1) PURIMA KOTTHĀSA - the first portion in both the regular and reverse order.
- 2) PACCHIMA KOTTHĀSA - the last portion in both the regular and reverse order.

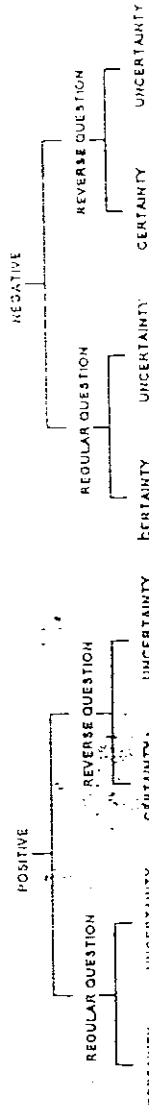
Finally comes the description and reckoning according to the Universal existence found therein the Thirty-one planes. VOKARA means the constituents (of a BEING) or Aggregates and is three-fold.

- 1) EKA VOKĀRA - is the plane of non-percipient beings having only one material aggregate.
- 2) CATU VOKĀRA - is the four planes of immaterial beings having four mental aggregates.
- 3) PANCA VOKĀRA - all the remaining twenty-six planes (i.e. excluding the plane of no perception and the four immaterial planes), are having five aggregates.

With this, comes the conclusion of our brief INTRODUCTION. It is our intention and wish that all will find satisfaction and pleasure in the reading of YAMAKA - the BOOK OF PAIRS.

APPENDIX - CHART "A"

THE POSITIVE AND NEGATIVE SECTIONS



NOTE: THE POSITIVE AND NEGATIVE SECTIONS HAVE REGULAR AND REVERSE QUESTIONS.
EACH OF THE QUESTIONS HAS THE CERTAINTY AND UNCERTAINTY WORDS

APPENDIX - CHART "B"

QUESTION		REGULAR QUESTION		REVERSE QUESTION		PAIRS
METHOD		CERTAINTY	UNCERTAINTY	CERTAINTY	UNCERTAINTY	
	All wholesome states (are present)		Are they all wholesome roots ?	These wholesome roots (are present)	Are they all wholesome states ?	PAIRS ON ROOTS
METHOD ON ROOTS			Have they all the same roots as wholesome roots ?	These have the same roots as the unwholesome roots		PAIRS ON SAME ROOTS
	All those states have same roots as the wholesome roots		Have they all mutual roots with wholesome roots ?	These have mutual roots with the wholesome roots		PAIRS ON MUTUAL ROOTS

- Refer : - 1) first to the words above top column
 2) then method on the left side column
 3) followed by pairs on the right side column
 4) after that look at the Question (In the above column headings)
 5) thus at the method on Roots there are : -
 6) three (3) pairs
 7) six (6) questions and
 8) twelve (12) specifications

The remaining method on the root conditions, on having root and having root condition are the same as the method on root

APPENDIX - CHART 'C'

SPECIFIC SENSES OF FOUR WORDS AT THE PAIRS ON THE ROOT SECTION

PHENOMENA	ROOTS	SAME ROOTS WITH ROOTS	MUTUAL ROOTS WITH ROOTS
3 WHOLESOME ROOTS	3 WHOLESOME ROOTS	3 WHOLESOME ROOTS	3 WHOLESOME ROOTS
21 wholesome Consc., 36 mental factors, without 3 wholesome roots.		21 wholesome Consc., 36 mental factors, without 3 wholesome roots. Matters produced by wholesome Consc.	
3 UNWHOLESOME ROOTS	3 UNWHOLESOME	3 UNWHOLESOME ROOTS, without delusion of Consc. rooted in DELUSION	3 UNWHOLESOME ROOTS without delusion of Consc. rooted in DELUSION
12 unwholesome Consc., 24 mental factors without 3 unwholesome roots		12 unwholesome Consc., 24 mental factors without 3 unwholesome roots	
		Matters produced by unwholesome Consc.	
3 INDETERMINATE ROOTS	3 INDETERMINATE ROOTS	3 INDETERMINATE ROOTS	3 INDETERMINATE ROOTS
38 resultant Consc., 20 functional Consc., 36 mental factors without 3 indeterminate roots, 28 matters, Nibbana.		except unrooted in Indetermihaue Consc., rooted in Indetermihaue Consc.	
9 MENTAL ROOTS	9 MENTAL ROOTS	9 mental root without delusion of Consc. rooted in delusion	9 mental root without delusion of Consc. rooted in delusion
89 Consc., 48 mental factors, 9 mental roots, Nibbana.		71 rooted Consc., 48 mental factors without 9 mental roots Matters produced by mental Consc.	

APPENDIX - CHART "D"

INTER-RELATIONSHIP WITH EACH OTHER

CLASSIFICATIONS	FOUR QUESTIONS	FIVE ANSWERS	SIX ANALYSES	TWO DIVISIONS
1 DIFFERENT SPECIFIC SENSES OF TWO WORDS 2 SPECIFIC SENSE ONLY IN CERTAIN WORD	QUESTION IN FIRST PART	ANSWER IN PAJJI TERMS	ANALYSIS IN PAJJI TERMS	FIRST DIVISION
1 EQUAL SPECIFIC SENSES IN THE BOTH WORDS 2 MORE SPECIFIC SENSE IN UNCERTAIN WORD	QUESTION IN FIRST PART	ANSWER IN ADMISSION	ANALYSIS BY ADMITTING AS "YES"	LAST DIVISION
1 MORE SPECIFIC SENSES IN CERTAIN WORD 2 SOME OF THE WORDS ARE EQUAL AND SOME	QUESTION IN COMPLETE PARTS	ANSWER IN SPECIFICATION	1. SPECIFIC SENSE IN ONE PART 2. SPECIFIC SENSE IN BOTH PARTS	FIRST DIVISION LAST DIVISION
1 DIFFERENT SPECIFIC SENSES IN CERTAIN AND UNCERTAIN WORDS 2 SPECIFIC SENSE ONLY IN CERTAIN WORD	QUESTION IN VAIN	ANSWER IN PREVENTING	ANALYSIS IN PREVENTING AS "NO"	PREVENTING SPECIFIC SENSE IN UNCERTAIN WORD
1 SPECIFIC SENSE ONLY IN UNCERTAIN WORD 2 VOID IN CERTAIN AND UNCERTAIN WORD		ANSWER IN REJECTING	ANALYSIS IN REJECTING AS "NO"	REJECTING SPECIFIC SENSE IN CERTAIN

ABHIDHAMMA PITAKA

MŪLA YAMAKA

AND

KHANDHA YAMAKA

(The Sixth Book of the Abhidhamma Piṭaka).

A Text Translation from the Pāli of the Chaṭṭasangī Edition
by
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ABHIDHAMMA PĪṬAKA
MŪLA-YAMAKA

Namo tassa Bhagavato Arahato Sammāsambuddhassa
Veneration to That Exalted, the Arahāt, the Fully Self -
Enlightened.

I. ENUMERATION CHAPTER ON ROOTS.
(MŪLA-VĀRA UDESSA).

1. SET OF FOUR METHODS ON FAULTLESS
SECTION.
(KUSALA-PADA NAYA-CATUKKA).

1. (a) All faultless states (are present).
(b) Are they all faultless roots?
(c) These faultless roots (are present).
(d) Are they all faultless states?
2. (a) All faultless states.
(b) Have they all the same roots as the faultless roots?
(c) These have the same roots as the faultless roots.
(d) Are they all faultless states?
3. (a) All these states have the same roots as the faultless roots.
(b) Have they all mutual roots with the faultless roots?
(c) These have mutual roots with the faultless roots.
(d) Are they all faultless states? (1)
4. (a) All faultless states.
(b) Are they all faultless root⁽¹⁾ roots?
(c) These faultless root roots.
(d) Are they all faultless states?

(a) and (b) are questions in progressive order (*anuloma*),
while (c) and (d) are those in regressive order (*paṭiloma*).
Again (a) and (c) are ascertainties (*sammitthāna*), while (b)
and (d) are doubts (*samśaya*).

(1) In the Text ' mūla mūla ' occurs having no other
significance than a single word ' mūla ' but it is
according to individual disposition.
5. (a) All faultless states.
(b) Have they all the same root roots as the faultless roots?
(c) These have the same root roots as the faultless roots.
(d) Are they all faultless states?

6. (a) All these states have the same root roots as the faultless roots.
 (b) Have they all mutual root roots with the faultless roots?
 (c) These have mutual root roots with the faultless roots.
 (d) Are they all faultless states? (2)
7. (a) All faultless states.
 (b) Have they all faultless roots?
 (c) These have faultless roots.
 (d) Are they all faultless states?
8. (a) All faultless states.
 (b) Have they all the same roots as the faultless roots?
 (c) These have the same roots as the faultless roots.
 (d) Are they all faultless states?
9. (a) All these states have the same roots as the faultless roots.
 (b) Have they all mutual roots with the faultless roots?
 (c) These have mutual roots with the faultless roots.
 (d) Are they faultless states? (3)
10. (a) All faultless states.
 (b) Have they all faultless root roots?
 (c) These have faultless root roots.
 (d) Are they all faultless states?
11. (a) All faultless states.
 (b) Have they all the same root roots as the faultless roots?
 (c) These have the same root roots as the faultless roots.
 (d) Are they all faultless states?
1. (a) All these states have the same root roots as the faultless roots.
 (b) Have they all mutual root roots with the faultless roots?
 (c) These have mutual root roots with the faultless roots.
 (d) Are they all faultless states? (4)

2. SET OF FOUR METHODS ON FAULTY SECTION.
 (AKUSALA-PADA NAYA-CATUKKA).

13. (a) All faulty states.
 (b) Are they all faulty roots?
 (c) These faulty roots.
 (d) Are they all faulty states?

14. (a) All faulty states.
(b) Have they all the same roots as the faulty roots?
(c) These have the same roots as the faulty roots.
(d) Are they all faulty states?
15. (a) All these states have the same roots as the faulty roots.
(b) Have they all mutual roots with the faulty roots?
(c) These have mutual roots with the faulty roots.
(d) Are they all faulty states? (1)
16. (a) All faulty states.
(b) Are they all faulty root roots?
(c) These faulty root roots.
(d) Are they all faulty states?
17. (a) All faulty states.
(b) Have they all the same root roots as the faulty roots?
(c) These have the same root roots as the faulty roots.
(d) Are they all faulty states?
18. (a) All these states have the same root roots as the faulty roots.
(b) Have they all mutual root roots with the faulty roots?
(c) These have mutual root roots with the faulty roots.
(d) Are they all faulty states? (2)
19. (a) All faulty states.
(b) Have they all faulty roots?
(c) These have faulty roots.
(d) Are they all faulty states?
20. (a) All faulty states.
(b) Have they all the same roots as the faulty roots?
(c) These have the same roots as the faulty roots.
(d) Are they all faulty states?
21. (a) All these states have the same roots as the faulty roots.
(b) Have they all mutual roots with the faulty roots?
(c) These have mutual roots with the faulty roots.
(d) Are they all faulty states?
22. (a) All faulty states.
(b) Have they all faulty root roots?
(c) These have faulty root roots.
(d) Are they all faulty states?

23. (a) All faulty states.
 (b) Have they all the same root roots as the faulty roots?
 (c) These have the same root roots as the faulty roots
 (d) Are they all faulty states?
24. (a) All these states have the same root roots as the faulty roots?
 (b) Have they all mutual root roots with the faulty roots?
 (c) These have mutual root roots with the faulty roots.
 (d) Are they all faulty states? (4)

3.SET OF FOUR METHODS ON INDETERMINATE SECTION (AVYAKATA-PADA NAYA-CATUKKA).

25. (a) All indeterminate states.
 (b) Are they all indeterminate roots?
 (c) These indeterminate roots.
 (d) Are they all indeterminate states?
26. (a) All indeterminate states.
 (b) Have they all the same roots as the indeterminate roots?
 (c) These have the same roots as the indeterminate roots.
 (d) Are they all indeterminate states?
27. (a) All these states have the same roots as the indeterminate roots.
 (b) Have they all mutual roots with the indeterminate roots?
 (c) These have mutual roots with the indeterminate roots.
 (d) Are they all indeterminate states? (1)
28. (a) All indeterminate states.
 (b) Are they all indeterminate root roots
 (c) These indeterminate root roots.
 (d) Are they all indeterminate states?
29. (a) All indeterminate states.
 (b) Have they all the same root roots as the indeterminate roots?
 (c) These have the same root roots as the indeterminate roots
 (d) Are they all indeterminate states?

30. (a) All these states have the same root roots as the indeterminate roots.
 (b) Have they all mutual root roots as the indeterminate roots?
 (c) These have mutual root roots as the indeterminate roots.
 (d) Are they all indeterminate states? (2)
31. (a) All indeterminate states.
 (b) Have they all indeterminate roots?
 (c) These have indeterminate roots.
 (d) Are they all indeterminate states?
32. (a) All indeterminate states.
 (b) Have they all the same roots as the indeterminate roots?
 (c) These have the same roots as the indeterminate roots.
 (d) Are they all indeterminate states?
33. (a) All these states have the same roots as the indeterminate roots.
 (b) Have they all mutual roots with the indeterminate roots?
 (c) These have mutual roots with the indeterminate roots.
 (d) Are they all indeterminate states? (3)
34. (a) All indeterminate states.
 (b) Have they all indeterminate root roots?
 (c) These have indeterminate root roots.
 (d) Are they all indeterminate states?
35. (a) All indeterminate states.
 (b) Have they all the same root roots as the indeterminate roots?
 (c) These have the same root roots as the indeterminate roots.
 (d) Are they all indeterminate states?
36. (a) All these states have the same root roots as the indeterminate roots.
 (b) Have they all mutual root roots with the indeterminate roots?
 (c) These have mutual root roots with the indeterminate roots.
 (d) Are they all indeterminate states? (4)

4. SET OF FOUR METHODS ON MENTAL
SECTION. (NĀMA-PADA MA-YA-CATUKKA).

37. (a) All mental states.
(b) Are they all mental roots?
(c) These mental roots.
(d) Are they all mental states?
38. (a) All mental states.
(b) Have they all the same roots as the mental roots?
(c) These have the same roots as the mental roots.
(d) Are they all mental states?
39. (a) All these states have the same roots as the mental roots.
(b) Have they all mutual roots with the mental roots?
(c) These have mutual roots with the mental roots.
(d) Are they all mental states? (1)
40. (a) All mental states.
(b) Are they all mental root roots?
(c) These mental root roots.
(d) Are they all mental states?
41. (a) All mental states.
(b) Have they all the same root roots as the mental roots?
(c) These have the same root roots as the mental roots.
(d) Are they all mental states?
42. (a) All these states have the same root roots as the mental roots.
(b) Have they all mutual root roots with the mental roots?
(c) These have mutual root roots with the mental roots.
(d) Are they all mental states? (2)
43. (a) All mental states.
(b) Have they all mental roots?
(c) These have mental roots.
(d) Are they all mental states?
44. (a) All mental states.
(b) Have they all the same roots as the mental roots?
(c) These have the same roots as the mental roots.
(d) Are they all mental states?

45. (a) All these states have the same roots as the mental roots.
 (b) Have they all mutual roots with the mental roots?
 (c) These have mutual roots with the mental roots.
 (d) Are they all mental states? (3)
46. (a) All mental states.
 (b) Have they all mental root roots?
 (c) These have mental root roots.
 (d) Are they all mental states?
47. (a) All mental states.
 (b) Have they all the same root roots as the mental roots?
 (c) These have the same root roots as the mental roots.
 (d) Are they all mental states?
48. (a) All these states have the same root roots as the mental roots.
 (b) Have they all mutual root roots with the mental roots?
 (c) These have mutual root roots with the mental roots.
 (d) Are they all mental states? (4)

End of Enumeration Chapter on Roots.

2-10. ENUMERATION OF CAUSE CHAPTER ETC.
 (HETU VĀRĀ-DI UDDESA).

49. All faultless states. Are they all faultless cause (hetu)?
 ... faultless sources (nidāna) ... faultless bases (sambhava) .
 ... faultless originations (pabhava) ... faultless geneses
 (samuṭṭhāna) ... faultless nutriments (āhāra) ... faultless
 supports (ārammaṇa) ... faultless conditions (paccaya) ...
 faultless origins (samudaya)

Thus: root, cause, source, basis, origination, genesis,
 nutriment, support, condition and origin.

END OF ENUMERATION CHAPTER.

I. EXPOSITION CHAPTER ON ROOTS.
(MŪLAVĀRA NIDDESA).

1. SET OF FOUR METHODS FAULTLESS SECTION.
(KUSALA-PADA NAYA-CATUKKA).

50. (a) All faultless states (are present).
(b) Are they all faultless roots?
(a+b) Only three are faultless roots (which are both faultless states and faultless roots).
(a) The remaining are faultless states, not faultless roots.
(c) These faultless roots (are present).
(d) Are they all faultless states?
(c+d) Yes (they are).
51. (a) All faultless states.
(b) Have they all the same roots as the faultless roots?
(a+b) Yes.
(c) These have the same roots as the faultless roots.
(d) Are they all faultless states?
(c) Faultless mind-produced matter has the same root as the faultless root, not faultless (state).
(c+d) Faultless (state) has the same root as the faultless root and is also faultless (state).
52. (a) All these states have the same roots as the faultless roots.
(b) Have they all mutual roots with the faultless roots?
(a+b) These faultless roots, which arise together, have both the same roots and mutual roots.
(a) The remainings, which are conscent with the faultless roots, have the same roots as the faultless roots but no mutual roots.
(c) These have mutual roots with the faultless roots.
(d) Are they all faultless states?
(c+d) Yes. (1)
53. (a) All faultless states.
(b) Are they all faultless root roots?
(a+b) Only three are faultless root roots (which are both faultless states and faultless root roots).
(a) The remainings are faultless states, not faultless root roots.
(c) These faultless root roots.
(d) Are they all faultless states?
(c+d) Yes.

54. (a) All faultless states.
 (b) Have they all the same root roots as the faultless roots?
 (a+b) Yes.
 (c) These have the same root roots as the faultless roots.
 (d) Are they all faultless states?
 (c) Faultless mind-produced matter has the same root roots as the faultless root, not faultless (state).
 (c+d) Faultless (state) has the same root roots as the faultless root and is also faultless (state).
55. (a) All these states have the same root roots as the faultless roots.
 (b) Have they all mutual root roots with the faultless roots?
 (a+b) These faultless roots, which arise together, have both the same root roots and mutual root roots.
 (a) The remainings, which are conscent with the faultless roots, have the same root roots as the faultless roots but no mutual root roots.
 (c) These have mutual root roots with the faultless roots.
 (d) Are they all faultless states?
 (c+d) Yes. (2)
56. (a) All faultless states.
 (b) Have they all faultless roots?
 (a+b) Yes.
 (c) These have faultless roots.
 (d) Are they all faultless states?
 (c) Faultless mind-produced matter has faultless root, (but is) not faultless (state).
 (c+d) Faultless (state) has faultless root and is also faultless (state).
57. (a) All faultless states.
 (b) Have they all the same roots as the faultless roots?
 (a+b) Yes.
 (c) These have the same roots as the faultless roots.
 (d) Are they all faultless states?
 (c) Faultless mind-produced matter has the same root as the faultless root, (but is) not faultless (state).
 (c+d) Faultless (state) has the same root as the faultless root and is also faultless (state).
58. (a) All these states have the same roots as the faultless roots.
 (b) Have they all mutual roots with the faultless roots?

58. (a+b) These faultless roots, which arise together, have both the same roots and mutual roots.
- (a) The remainings, which are consanct with the faultless roots, have the same root as the faultless roots but no mutual roots.
- (c) These have mutual roots with the faultless roots.
- (d) Are they all faultless states?
- (c+d) Yes. (3)
59. (a) All faultless states.
- (b) Have they all faultless root roots?
- (a+b) Yes.
- (c) These have faultless root roots.
- (d) Are they all faultless states?
- (c) Faultless mind-produced matter has the faultless root roots, (but is) not faultless (state).
- (c+d) Faultless (state) has faultless root roots and is also faultless (state).
60. (a) All faultless states.
- (b) Have they all the same root roots as the faultless roots?
- (a+b) Yes.
- (c) These have the same root roots as the faultless roots.
- (d) Are they all faultless states?
- (c) Faultless mind-produced matter has the same root roots as the faultless root, (but is) not faultless (state).
- (c+d) Faultless (state) has the same root roots as the faultless root and is also faultless (state).
61. (a) All these states have the same root roots as the faultless roots.
- (b) Have they all mutual root roots with the faultless roots?
- (a+b) These faultless root roots, which arise together, have both the same root roots and mutual root roots.
- (a) The remainings, which are consanct with the faultless root roots, have the same root roots as the faultless roots but no mutual roots.
- (c) These have mutual root roots with the faultless roots.
- (d) Are they all faultless states?
- (c+d) Yes. (4)

2. SET OF FOUR METHODS ON FAULTY SECTION.

(AKUSALA-PADA NAYA-CATUKKA).

62. (a) All faulty states.
(b) Are they all faulty roots?
(a+b) Only three are faulty roots (which are both faulty states and faulty roots).
(a) The remainings are faulty states, not faulty roots.
(c) These faulty roots.
(d) Are they all faulty states?
(c+d) Yes.
63. (a) All faulty states.
(b) Have they all the same roots as the faulty roots?
(a) Rootless faulty (state) has not the same root as the faulty root.
(a+b) Rootless faulty (state) has the same root as the faulty root.
(c) These have the same roots as the faulty roots.
(d) Are they all faulty states?
(c) Faulty mind-produced matter has the same root as the faulty root, not faulty (state).
(c+d) Faulty (state) has the same root as the faulty root and is also faulty (state).
64. (a) All these states have the same roots as the faulty roots.
(b) Have they all mutual roots with the faulty roots?
(a+b) These faulty roots, which arise together, have both the same roots and mutual roots.
(a) The remainings, which are conscent with the faulty roots, have the same roots as the faulty roots but no mutual roots.
(c) These have mutual roots with the faulty roots.
(d) Are they all faulty states?
(c+d) Yes. (1)
65. (a) All faulty states.
(b) Are they all faulty root roots?
(a+b) Only three are faulty root roots (which are both faulty states and faulty root roots).
(a) The remainings are faulty states, not faulty root roots.
(c) These faulty root roots.
(d) Are they all faulty states?
(c+d) Yes.

66. (a) All faulty states.
 (b) Have they all the same root roots as the faulty roots?
 (a) Rootless faulty (*state*) has not the same root roots as the faulty root.
 (a+b) Rooted faulty (*state*) has the same root roots as the faulty root.
 (c) These have the same root roots as the faulty roots.
 (d) Are they all faulty states?
 (c) Faulty mind-produced matter has the same root roots as faulty root, not faulty (*state*).
 (c+d) Faulty (*state*) has the same root roots as the faulty root and is also faulty (*state*).

67. (a) All these states have the same root roots as the faulty roots.
 (b) Have they all mutual root roots with the faulty roots?
 (a+b) These faulty root roots, which arise together, have both the same root roots and mutual root roots.
 (a) The remainings, which are conscent with the faulty roots, have the same root roots as the faulty roots but no mutual root roots.
 (c) These have mutual root roots with the faulty roots.
 (d) Are they all faulty states?
 (c+d) Yes. (2)

68. (a) All faulty states.
 (b) Have they all faulty roots.
 (a) Rootless faulty (*state*) has not the faulty root.
 (a+b) Rooted faulty (*state*) has the faulty root.
 (c) These have faulty roots.
 (d) Are they all faulty states?
 (c) Faulty mind-produced matter has faulty root, (*but is*) not faulty (*state*).
 (c+d) Faulty (*state*) has the faulty root and is also faulty (*state*).

69. (a) All faulty states.
 (b) Have they all the same roots as the faulty roots?
 (a) Rootless faulty (*state*) has not the same root as the faulty root.
 (a+b) Rooted faulty (*state*) has the same root as the faulty root.
 (c) These have the same roots as the faulty roots.
 (d) Are they all faulty states?
 (c) Faulty mind-produced matter has the same root as the faulty root, (*but is*) not faulty (*state*).
 (c+d) Faulty (*state*) has the same root as the faulty root and is also faulty (*state*).

70. (a) All these states have the same roots as the faulty roots.
 (b) Have they all mutual roots with the faulty roots?
 (a+b) These faulty roots, which arise together have both the same roots and mutual roots.
 (a) The remainings, which are consascent with the faulty roots, have the same roots as the faulty roots but no mutual roots.
 (c) These have mutual roots with the faulty roots.
 (d) Are they all faulty states?
 (c+d) Yes. (3)
71. (a) All faulty states.
 (b) Have they all faulty root roots?
 (a) Rootless faulty (*state*) has not the faulty root roots.
 (a+b) Rooted faulty (*state*) has the faulty root roots.
 (c) These have faulty root roots.
 (d) Are they all faulty states?
 (c) Faulty mind-produced matter has three faulty root roots, (*but is*) not faulty (*state*).
 (c+d) Faulty (*state*) has the faulty root roots and is also faulty (*state*).
72. (a) All faulty states.
 (b) Have they all the same root roots as the faulty roots?
 (a) Rootless faulty (*state*) has not the same root roots as the faulty root.
 as (a+b) Rooted faulty (*state*) has the same root roots as the faulty root.
 (c) These have the same root roots as the faulty roots.
 (d) Are they all faulty states?
 (c) Faulty mind-produced matter has the same root roots as the faulty root, (*but is*) not faulty (*state*).
 (c+d) Faulty (*state*) has the same root roots as the faulty root and is also faulty (*state*).
73. (a) All these states have the same root roots as the faulty roots.
 (b) Have they all mutual root roots with the faulty roots?
 (a+b) These faulty roots, which arise together, have both the same root roots and mutual root roots.
 (a) The remainings, which are consascent with the faulty roots, have the same root roots as the faulty roots but no mutual root roots.
 (c) These have mutual root roots with the faulty roots.
 (d) Are they all faulty states?
 (c+d) Yes. (4)

3. SET OF METHODS ON INDETERMINATE SECTION.

(AVYAKATA-PADA NAYA-CATUKKA).

74. (a) All indeterminate states.
(b) Are they all indeterminate roots?
(a+b) Only three are indeterminate roots (which are both indeterminate state and indeterminate roots).
(a) The remainings are indeterminate states, not indeterminate roots.
(c) These indeterminate roots.
(d) Are they all indeterminate states?
(c+d) Yes.
75. (a) All indeterminate states.
(b) Have they all the same roots as the indeterminate roots?
(a) Rootless indeterminate state has not the same root as the indeterminate root.
(a+b) Rootless indeterminate (state) has the same root as the indeterminate root.
(c) These have the same roots as the indeterminate roots
(d) Are they all the indeterminate states?
(c+d) Yes.
76. (a) All these states have the same roots as the indeterminate roots.
(b) Have they all mutual roots with the indeterminate roots?
(a+b) These indeterminate roots, which arise together, have both the same roots and mutual roots.
(a) The remainings, which are conscent with the indeterminate roots, have the same roots as the indeterminate roots but no mutual roots.
(c) These have mutual roots with the indeterminate roots.
(d) Are they all indeterminate states?
(c+d) Yes. (1)
77. (a) All indeterminate states.
(b) Are they all indeterminate root roots?
(a+b) Only three are indeterminate root roots (which are both indeterminate states and indeterminate root roots).
(a) The remainings are indeterminate states, not indeterminate root roots.
(c) These indeterminate root roots.
(d) Are they all indeterminate states?
(c+d) Yes.

78. (a) All indeterminate states.
 (b) Have they all the same root roots as the indeterminate roots?
 (a) *Rootless indeterminate state has not the same root roots as the indeterminate root.*
 (a+b) Rooted indeterminate (*state*) has the same root roots as the indeterminate root.
 (c) These have the same root roots as the indeterminate roots.
 (d) Are they all indeterminate states?
 (c+d) Yes.
79. (a) All these states have the same root roots as the indeterminate roots.
 (b) Have they all mutual root roots with the indeterminate roots?
 (a+b) These indeterminate roots, which arise together, have both the same root roots and mutual root roots.
 (a) The remainings, which are conscent with the indeterminate roots, have the same root roots as the indeterminate roots but no mutual root roots.
 (c) These have mutual root roots with the indeterminate root roots.
 (d) Are they all indeterminate states?
 (c+d) Yes. (2)
80. (a) All indeterminate states.
 (b) Have they all indeterminate roots?
 (a) *Rootless indeterminate (*state*) has not the indeterminate root.*
 (a+b) Rooted indeterminate (*state*) has the indeterminate root.
 (c) These have indeterminate roots.
 (d) Are they all indeterminate states?
 (c+d) Yes.
81. (a) All indeterminate states.
 (b) Have they all the same roots as the indeterminate roots?
 (a) *Rootless indeterminate (*state*) has not the same root as the indeterminate root.*
 (a+b) Rooted indeterminate (*state*) has the same root as the indeterminate root.
 (c) These have the same roots as the indeterminate roots.
 (d) Are they all indeterminate states?
 (c+d) Yes.

82. (a) All these states have the same roots as the indeterminate roots.
 (b) Have they all mutual roots with the indeterminate roots?
 (a+b) These indeterminate roots, which arise together, have both the same roots and mutual roots.
 (a) The remainings, which are conscent with the indeterminate roots, have the same roots as the indeterminate roots but no mutual roots.
 (c) These have mutual roots with the indeterminate roots.
 (d) Are they all indeterminate states?
 (c+d) Yes. (3)
83. (a) All indeterminate states.
 (b) Have they all indeterminate root roots?
 (a) Rootless indeterminate (*state*) has not the indeterminate root roots.
 (a+b) Rooted indeterminate (*state*) has the indeterminate root roots.
 (c) These have indeterminate root roots.
 (d) Are they all indeterminate states?
 (c+d) Yes.
84. (a) All indeterminate states.
 (b) Have they all the same root roots as the indeterminate roots?
 (a) Rootless indeterminate (*state*) has not the same root roots as the indeterminate root.
 (a+b) Rooted indeterminate (*state*) has the same root roots as the indeterminate root.
 (c) *These have the same root roots as the indeterminate roots.*
 (d) Are they all indeterminate states?
 (c+d) Yes.
85. (a) All these states have the same root roots as the indeterminate roots.
 (b) Have they all mutual root roots with the indeterminate roots?
 (a+b) These indeterminate roots, which arise together, have both the root roots and mutual root roots.
 (a) The remainings, which are conscent with the indeterminate roots, have the same root roots as the indeterminate roots but no mutual root roots.
 (c) These have mutual root roots with the indeterminate roots.
 (d) Are they all indeterminate states?
 (c+d) Yes. (4)

4. SET OF FOUR METHODS ON MENTAL SECTION.

(NĀMA-PADA-NAYA-CATUKKA).

86. (a) All mental states.
(b) Are they all mental roots?
(a+b) Only nine are mental roots (*which are both mental states and mental roots*).
(a) The remainings are mental states, not mental roots.
(c) These mental roots.
(d) Are they all mental states?
(c+d) Yes.
87. (a) All mental states.
(b) Have they all the same roots as the mental roots?
(a) Rootless mental state has not the same as the mental root.
(a+b) Rooted mental (*state*) has the same root as the mental root.
(c) These have the same roots as the mental roots.
(d) Are they all mental states?
(c) Mental mind-produced matter has the same root as the mental root, not mental (*state*).
(c+d) Mental (*state*) has the same root as the mental root and is also mental (*state*).
88. (a) All these states have the same roots as the mental roots.
(b) Have they all mutual roots with the mental roots?
(a+b) These mental roots, which arise together, have both the same roots and mutual roots.
(a) The remainings, which are consascent with the mental roots, have the same roots as the mental roots but no mutual roots.
(c) These have mutual roots with the mental roots.
(d) Are they all mental states?
89. (a) All mental states.
(b) Are they all mental root roots?
(a+b) Only nine are mental root roots (*which are both mental states and mental root roots*).
(a) The remainings are mental states, not mental root roots.
(c) These mental root roots.
(d) Are they all mental states?
(c+d) Yes.

90. (a) All mental states.
 (b) Have they all the same root roots as the mental roots.
 (a) Rootless mental state has not the same root root as the mental root.
 (a+b) Rooted mental (*state*) has the same root root as the mental root.
 (c) These have the same root roots as the mental roots.
 (d) Are they all mental states?
 (c) Mental mind-produced matter has the same root root as the mental root, not mental (*state*).
 (c+d) Mental (*state*) has the same root root as the mental root and is also mental (*state*).
91. (a) All these states have the same root roots as the mental roots.
 (b) Have they all mutual root roots with the mental roots?
 (a+b) These mental roots, which arise together, have both the same root roots and mutual root roots.
 (a) The remainings, which are conscent with the mental roots, have the same root roots as the mental roots but no mutual root roots.
 (c) These have mutual root roots with the mental roots.
 (d) Are they all mental states?
 (c+d) Yes. (2)
92. (a) All mental states.
 (b) Have they all mental roots?
 (a) Rootless mental (*state*) has the mental root.
 (a+b) Rooted mental (*state*) has the mental root.
 (c) These have mental roots.
 (d) Are they all mental states?
 (d) Mental mind-produced matter has the mental root, (*but is*) not mental (*state*).
 (c+d) Mental (*state*) has the mental root and is also mental (*state*).
93. (a) All mental states.
 (a) Have they all the same roots as the mental roots?
 (a) Rootless mental (*state*) has not the same root as the mental root.
 (a+b) Rooted mental (*state*) has the same root as the mental root.
 (c) These have the same roots as the mental roots.
 (d) Are they all mental states?
 (c) Mental mind-produced matter has the same root as the mental root, (*but is*) not mental (*state*).
 (c+d) Mental (*state*) has the same root as the mental root and is also mental (*state*).

94. (a) All these states have the same roots as the mental roots.
 (b) Have they all mutual roots with the mental roots?
 (a+b) These mental roots, which arise together, have both the same roots and mutual roots.
 (a) The remainings, which are conscent with the mental roots, have the same roots as the mental roots but no mutual roots.
 (c) These have mutual roots with the mental roots.
 (d) Are they all mental states?
 (c+d) Yes. (3)
95. (a) All mental states.
 (b) Have they all mental root roots?
 (a) Rootless mental (*state*) has not the mental root root.
 (a+b) Rooted mental (*state*) has the mental root root.
 (c) These have mental root roots.
 (d) Are they all mental states?
 (c) Mental mind-produced matter has the mental root root, (*but is*) not mental (*state*).
 (c+d) Mental (*state*) has the mental root root and is also mental (*state*).
96. (a) All mental states.
 (b) Have they all the same root roots as the mental roots?
 (a) Rootless mental (*state*) has not the same root root as the mental root.
 (a+b) Rooted mental (*state*) has the same root root as the mental root.
 (c) These have the same root roots as the mental roots.
 (d) Are they all mental states?
 (c) Mental mind-produced matter has the same root root as the mental root, (*but is*) not mental (*state*).
 (c+d) Mental (*state*) has the same root root as the mental root and is also mental (*state*).
97. (a) All these states have the same root roots as the mental roots.
 (b) Have they all mutual root roots with the mental roots?
 (a+b) These mental roots, which arise together, have both the same root roots and mutual root roots.
 (a) The remainings, which are conscent with the mental roots, have the same root roots as the mental roots but no mutual root roots.
 (c) These have mutual root roots with the mental roots.
 (d) Are they all mental states?
 (c+d) Yes. (4)

2. 10. EXPOSITION OF CAUSE CHAPTER ETC.
(HETU VĀRĀDI NIDDESA).

98. (a) All faultless states.
(b) Are they all faultless causes?
(a+b) Only three are faultless causes (which are both
faultless states and faultless causes).
(a) The remainings are faultless states, not faultless
causes . . . faultless sources . . . faultless bases . . .
faultless originations . . . faultless geneses . . .
faultless nutriments . . . faultless supports . . .
faultless conditions . . . faultless origins.
99. All faulty states. All indeterminate states. All mental
states. Are they all mental causes? . . . mental
sources . . . mental bases . . . mental originations . . .
mental geneses . . . mental nutriments . . . mental
supports . . . mental conditions . . . mental origins.

Thus: Root, Cause, Source, Bases, Origination,
Genesis, Nutriment, Support, Condition and
Origin.

END OF EXPOSITION CHAPTER

END OF MŪLA YAMAKA.

(MŪLA YAMAKA PĀḲI NIṬṬHITĀ.)

KHANDHA YAMAKA - PAIRS ON AGGREGATES

INTRODUCTION.

The BOOK ON PAIRS (YAMAKA) has Ten Divisions and the first of which has already dealt with is the Pairs on Roots. Following this, is the Pairs on Aggregates (*Khandha Yamaka*) which is the topic of this DIVISION.

Why did the Buddha expound the Pairs on Aggregates second to the Pairs on Roots? He did so because He wanted to reiterate what was explained in the Pairs on Roots in a more radical and profound dimension. This would obviate any unnecessary queries and doubts about the Pairs on Aggregates and also to facilitate its smooth study.

The Pairs on Aggregates consists of three Chapters namely:-

- (1) PANNATTI VĀRA - Chapter on Terms
- (2) PAVATTI VĀRA - Chapter on Process
- (3) PARINĀNA VĀRA - Chapter on Comprehension

Pannatti Vāra - to define the terms of the Aggregate chapter. This chapter is advocated as the knowledge of Study.

Pavatti Vāra - is as ascribed to the studying of the process, formation, the rise and fall of Aggregates Phenomena, and so on ... The study of this chapter of classified processes would give rise to Insight knowledge.

Parināna Vāra - the aim of comprehension and understanding found in this chapter is to bring about the maturing of wisdom leading to realisation and the attainment of the Noble Path and Fruition.

In general; these three Chapters would be to foster and encourage understanding, practising and eradicating of defilements which are perfect antidotes to serious global social ills and evil corruption facing the world today.

No. 1 The Chapter on Terms is two-fold as shown below :-

1. Uddesa - is Numeration, and
2. Niddesa - is Exposition

Of the two, Numeration on the Chapter on Terms is again three-fold Chapter :-

1. PARICCHEDA VĀRA - is the Chapter on numerical reckoning
2. PARICCHINNUDESA VĀRA - is the Chapter on specific names
3. VIBHĀGA VĀRA - is the Chapter on analysis

1. Pariccheda Vāra means to briefly explain the aggregates, and so on numerically according to their numeric classification.

2. Paricchinnuddesa Vāra means to explain the specific meanings of the names.

3. Vibhāga Vāra means to analyse the Aggregates, and so on in detail by the FOUR Methods.

However it is alternatively explained by the Ven. AYAKAUK Sayādaw who said that :-

1. The Chapter on Terms, numerically reckoned has a three-fold aspect :-

1. KHANDHUDESA VĀRA - wherein the aggregates are briefly enumerated
2. NĀMAVAVATTHĀNA - wherein contains the classification of names
3. NAYA VĀRA - wherein is shown analysis of aggregates based on methods

Furthermore and in greater detail ;

1. Khandhuddesa Vāra is the chapter that explains briefly the meaning of the number allotted to aggregates, and so on.

2. Nā mavavattāna Vāra is the chapter that explains the classification of names.

3. Naya Vāra is the chapter that analyses all chapter based on the FOUR methods.

Of the above three, the Chapter on Methods is four-fold shown below :-

- | | |
|---------------------------------|--|
| 1. PADASODHANA VĀRA | - Chapter on Purification of Words |
| 2. PADASODHANA MŪLACAKKA VĀRA | - Chapter on Wheel based on Purification Words |
| 3. SUDDHAKHANDHA VĀRA | - Chapter on Pure Aggregates |
| 4. SUDDHAKHANDHA MŪLACAKKA VĀRA | - Chapter on Wheel based on Pure Aggregates |

Of the four described in the above :-

- | | |
|--|---|
| 1. Chapter on Purification of Words | - RŪPA KHANDHA means the Materiality aggregates. Materiality Aggregates are materiality but is materiality the same as Materiality Aggregates? |
| 2. Chapter on Wheel based on Purification of Words | - means its classification described on a rotation pattern for each of the five aggregates and so on. Each of the remaining aggregates is also similarly rotated, like a wheel. Example: matter is materiality aggregates. Are materiality aggregates the equivalent of materiality aggregates? Are aggregates the same as aggregates of feeling? and so on ... |

- | | | |
|--|---|---|
| 3. Chapter on Pure Aggregates | - | means to explain aggregates only, example, materiality aggregate, aggregates are materiality, and so on ... |
| 4. Chapter on Wheel based on Pure Aggregates | - | means to explain Pure Aggregates. Materiality aggregates. Are the aggregates the same as aggregates of feeling? and so on ... |

CHAPTER ON PROCESS

The Chapter on Process is three-fold :-

- | | | |
|--------------------------|---|--|
| 1. UPPĀDA VĀRA | - | means the Chapter on Arising |
| 2. NIRODHA VĀRA | - | means the Chapter on Cessation |
| 3. UPPĀDA - NIRODHA VĀRA | - | means the Chapter on Arising and Cessation of the three mentioned above :- |

1. The Chapter on Arising is the explanation of the characteristics of Arising on Aggregate, and so on.

2. The Chapter on Cessation is the explanation of the characteristics of Cessation on the Aggregate, and so on.

3. The Chapter on Arising and Cessation is the explanation of the characteristics of Arising and Cessation on Aggregate, and so on.

The following Chapter is also three - fold :-

- | | | |
|---------------------------|---|--|
| 1) PUGGALA VĀRA | - | Chapter on Individuals |
| 2) OKĀSA VĀRA | - | Chapter on Realms |
| 3) PUGGALOKĀSA | - | Chapter on Individuals and Realms |
| 1) Chapter on Individuals | - | means to explain the arising and cessation in aggregates, and so on. |

according to the types
of Individuals.

- 2) Chapter on Realms - means to explain the arising and cessation in aggregates, and so forth, according to the types of Realms.
- 3) Chapter on Individuals and Realms - means to explain the arising and cessation in aggregates, and so forth, according to the types of Individuals and Realms.

1) *The types of Individuals are twelve-fold namely :-*

- 1) the woeful rootless worldlings
- 2) the happy rootless worldlings
- 3) the dual-rooted worldlings
- 4) the triple-rooted beings
- 5) the Stream-enterer of the Noble Path
- 6) the Stream-enterer of the Noble Fruition
- 7) the Once-returner of the Noble Path
- 8) the Once-returner of the Noble Fruition
- 9) the Non-returner of the Noble Path
- 10) the Non-returner of the Noble Fruition
- 11) the Worthy One (Arahant) of the Noble Path
- 12) the Worthy One (Arahant) of the Noble Fruition

This is the twelve-fold description of Individuals.

Then comes the Classification of Individuals in relation to the Realms of existence.

1) Individuals of the woeful, rootless worldling type are found in the Four Woeful Realms and not anywhere else in the other remaining realms.

2) Individuals of the happy rootless worldling type are found in the Human World, the realm of the Four Great Kings Heaven and the Realm of Non-percipient beings and not anywhere else in the other remaining realms.

3) Individuals of the dual-rooted worldling type are only found in the seven happy sensual realms and not anywhere else in the other remaining realms.

4) The triple-rooted beings, the Once-returner of the first Noble Path, the Non-returner of the third Noble Path, the Stream-enterer of Noble Fruition, and the Once-returner of Noble Fruition are found in the Seven Happy sensual realms; ten of the five fine material spheres, excluding the five pure abodes (*Suddhāvāsa*) and Non-percipient realm, and the four immaterial realms; and they are not found in the other remaining realms.

5) The Stream-enterer of the Noble Path is the Seven Happy sensual realms and Ten Five Material realms; but not found in the Four Woeful realms, Non-percipient realms, five Pure Abodes and four Immatrual realms.

6) The Non-returner of Noble fruition and the Worthy One (*Arahat*) of the Noble Path and fruition are found in the seven Happy sensual realms, fifteen fine material realms, excluding the Non-percipient realm, and the four immaterial realms; and not in the rest of the remaining realms.

Alternatively the description of realms wherein the respective Individuals are found, can also be similary scheduled and classified.

Example - In the Four Woeful realms only the rootless worldings are found and unlike in the other remaining realms.

In the Chapter on Process, the Buddha preached only the eight Individuals consisting of :-

*The Four Worldlings, and
The Four Fruition Individuals.*

as the Individuals of Four Paths although are arisings and cessations of cognitive moments but birth and death do not occur to them in the very life.

CLASSIFICATION OF INDIVIDUALS IN THE CHAPTER ON COMPREHENSION

1) BABBA PUTHUJJANA	-	fit for enlightenment in this present life.
2) ABABBA PUTHUJJANA	-	not fit for enlightenment in this present life.
3) AṬṬHA ARIYA PUGGALA	-	eight Noble Individuals.

- 1) The persons who are eligible to attain enlightenment in the Noble Path of the present life.
- 2) The persons who are not eligible to attain enlightenment in the Noble Path and fruition of the present life.
- 3) The Eight Noble Individuals are already enlightened in the present life.

A stated in the BOOK of VIBHANGA and PUGGALA PANNATTI, these Individuals are not fit for Enlightenment :-

- 1) those who have committed the FIVE WEIGHTY ACTIONS (GARUKA KAMMA)
- 2) those who are dual-rooted worldlings
- 3) those who have No Faith in Noble actions
- 4) those who have no will to perform wholesome actions
- 5) those who have no wisdom (seed) at time of conception
- 6) those who are born with congenital defects (e.g. deaf mute) are barred only in the present life
- 7) those who cling firmly to the wrong view

** Present sincere and eager practice can lead to opportunities in future life.*

THE PAIRS ON AGGREGATES
Numbered in chapter of term:

Chapter	Method	Pairs	Question	Specific
Purity of words	1. Positive 2. Negative 2	5, aggregates Materiality 10	1. Regular 2. Reverse 20	1. Certainty 2. Uncertainty 40
Wheel on purity of words	2	40	80	180
Pure aggregates	2	10	20	40
Wheel on pure aggregates	2	40	80	160
4	8	100	200	400

THE FOUR ULTIMATES AS AGGREGATES AND ELEMENTS

Ultimate Realities 4	Matter 28	Mental Factors 52	Consciousness 89
Aggregates 5	Materiality Aggregate	Feeling aggr. 1 Percept. ion Ag. 1 Formation Ag. 50 None	Consciousness Aggregate
Elements 18	Eye element Nose Tongue Form Body Sound Smell Taste Tangible	Mental-Object element (subtle matter, mental factors, Nibbana)	Eye Cons. Ear Cons. Nose Cons. Tongue Cons. Body Cons. Mand- element Mand- Cons.

Note - Four-Ultimate Truths

1. Consciousness 89 - Citta;
2. Mental Factor 52 - Cetasika;
3. Matter 28 - Rupa;
4. Peaceful Happiness Nibbana.

One Conventional Truth, Parinatti

The Conventional Truth is a concept which is the name of the above ultimate truths.

APPENDIX - CHART "E" THE 31 PLANES OF EXISTENCE

PLANE	REALM	LIFE - SPAN	
APRALOJA Immortals - Sphere Plane 4	31 Neither perfection nor non-perfection	84,000 G.A.	
	30 Holiness	80,000 -	
	29 Infinite consciousness	40,000 -	
	28 Infinite space	20,000 -	
ALPALOJA First Material-Sphere Plane 10	40th Plane Plane Pure Abode 23 - 27	27 Highest Pure Abode	16,000 G.A.
		26 Clear-sighted Abode	8,000 -
		25 Beautiful Abode	4,000 -
		24 Severe Abode	2,000 -
		23 Durable	1,000 -
	3rd Jhana Plane	22 Non-participant Realm	500 -
		21 Great Reward	500 -
		20 Steady Aura	64 G.A.
	2nd Jhana Plane	19 Infinite Aura	32 -
		18 Minor Aura	16 -
17 Radiant Lustre		8 G.A.	
1st Jhana Plane	16 Infinite Lustre	4 -	
	15 Minor Lustre	2 -	
	14 Male Brahma	1 I.A.	
KAMALOCA Sense - Sphere Plane 11	13 Brahman's Ministers	1/2 -	
	12 Brahma's Retinue	1/3 -	
	Sensuous Blissful Plane	11 God/Lord over the Creations of others	16,00 C.Y.
		10 God/rejoicing in their own creations	8,000 -
		9 Delightful God	4,000 -
		8 Divine Blissful Gods	2,000 -
		7, Thirty-three GOOS	1,000 -
		6 Gods of Four Great Kings	500 -
	5 Human	Indefinite	
	4 Host of Anuras (Titans) 3, Suffering Pretas (Hungry ghosts) 2, Animal Kingdom 1, Hell	4 Host of Anuras (Titans)	Indefinite
		3, Suffering Pretas (Hungry ghosts)	-
2, Animal Kingdom		-	
1, Hell		-	

CELESTIAL YEAR: The one celestial day (CD) in the heaven of four great king equals fifty human years (HY); thirty days amount to one celestial month; twelve months constitute one celestial year (CY). In the heaven of thirty-three Gods one celestial day equals one hundred human years and so on. They are doubled of celestial years in each higher heaven.

AN AEON: There are three kinds of Aeon; namely,

1. an interim aeon;
2. an incalculable aeon, and
3. a great aeon.

An interim aeon is the period of time required for the life-span of human beings to rise from the ten years to the maximum of thousands of years, and then fall back to ten years.

Twenty such interim aeons equal one incalculable aeon and four incalculable aeon constitute one great aeon.

G.A. = Great Aeon

I.A. = Incalculable Aeon

C.Y. = Celestial Year

In the Pure Abode no workings, stream-enterers, or one-returners are found in any way. Noble ones are not found in the non-participant realm and in the woeful planes. In other planes are found both noble ones and non-noble ones (workings).

ABHIDHAMMA PIṬAKA

PAIRS ON AGGREGATES (KHANDHA YAMAKA).

Veneration to That Exalted, the Arahāt, the Fully Self-Enlightened.

I. SUMMARY CHAPTER ON TERMS. (PANNATTIVĀRA UDDESA)

1. (*There are*) five aggregate: matter aggregate, feeling aggregate, perception aggregate, mental formation aggregate and consciousness aggregate.

1. CHAPTER ON PURIFICATION OF WORDS. (PADASODHANA - VĀRA).

Positive (Anuloma).

2. (i) (*It is*)⁽¹⁾ rūpa. (*Is it*)^{*} matter aggregate?
(*It is*)^{*} matter aggregate. (*Is it*)^{*} rūpa?
(ii) Feeling. Feeling aggregate? Feeling aggregate.
Feeling?
(iii) Perception. Perception aggregate? Perception
aggregate. Perception?
(iv) Mental formations. Mental formation aggregate?
Mental formation aggregate. Mental formations?
(v) Consciousness. Consciousness aggregate?
Consciousness aggregate. Consciousness?

Negative (Paccanīka)

3. (i) Not rūpa. Not matter aggregate? Not matter
aggregate. Not rūpa?
(ii) Not feeling. Not feeling aggregate? Not feeling
aggregate. Not feeling?
(iii) Not perception. Not perception aggregate? Not
perception aggregate. Not perception?
(iv) Not mental formations. Not mental formation
aggregate? Not mental formation aggregate. Not
mental formations?
(v) Not consciousness. Not consciousness aggregate?
Not consciousness aggregate. Not consciousness?

*The words in the brackets should be repeated in all the following sentences.

- (1) The word rūpa here means not only matter, but also mundane consciousness etc. Therefore it is left untranslated.

**II. CHAPTER ON WHEEL, BASED ON
PURIFICATION OF WORDS.
(PADASODHANA - MŪLA - CAKKA - VĀRA).**

Positive (Anuloma).

4. (i) Rūpa. Matter aggregate? Aggregates. Feeling aggregate?
- (ii) Rūpa. Matter aggregate? Aggregates. Perception aggregate.
- (iii) Rūpa. Matter aggregate? Aggregates. Mental formation aggregate?
- (iv) Rūpa. Matter aggregate? Aggregates. Consciousness aggregate?

5. (i) Feeling. Feeling aggregate? Aggregates. Matter aggregate?
- (ii) Feeling. Feeling aggregate? Aggregates. Perception aggregate?
- (iii) Feeling. Feeling aggregate? Aggregates. Mental formation aggregate?
- (iv) Feeling. Feeling aggregate? Aggregates. Consciousness aggregate?

6. (i) Perception. Perception aggregate? Aggregates. Matter aggregate?
- (ii) Perception. Perception aggregate? Aggregates. Feeling aggregate?
- (iii) Perception. Perception aggregate? Aggregates. Mental formation aggregate?
- (iv) Perception. Perception aggregate? Aggregates. Consciousness aggregate.

7. (i) Mental formations. Mental formation aggregate? Aggregates. Matter aggregate?
- (ii) Mental formations. Mental formation aggregate? Aggregates. Feeling aggregate?
- (iii) Mental formations. Mental formation aggregate? Aggregates. Perception aggregate?
- (iv) Mental formations. Mental formation aggregate? Aggregates. Consciousness aggregate?

8. (i) Consciousness. Consciousness aggregate? Aggregates. Matter aggregates?
- (ii) Consciousness. Consciousness aggregate? Aggregates. Feeling aggregate?

- (iii) Consciousness. Consciousness aggregate?
Aggregates. Perception aggregate?
- (iv) Consciousness. Consciousness aggregate?
Aggregates. Mental formation aggregate?

Negative (Paccanika)

- 9. (i) Not rūpa. Not matter aggregate? Not aggregates.
Not feeling aggregate?
- (ii) Not rūpa. Not matter aggregate? Not aggregates.
Not perception aggregate?
- (iii) Not rūpa. Not matter aggregate? Not aggregates.
Not mental formation aggregate?
- (iv) Not rūpa. Not matter aggregate? Not aggregates.
Not consciousness aggregate?
- 10. (i) Not feeling. Not feeling aggregate? Not aggregates.
Not matter aggregate.
- (ii) Not feeling. Not feeling aggregate? Not aggregates.
Not perception aggregate?
- (iii) Not feeling. Not feeling aggregate? Not aggregates.
Not mental formation aggregate?
- (iv) Not feeling. Not feeling aggregate? Not aggregates.
Not consciousness aggregate?
- 11. (i) Not perception. Not perception aggregate?
Not aggregates. Not matter aggregate?
- (ii) Not perception. Not perception aggregate?
Not aggregates. Not feeling aggregate?
- (iii) Not perception. Not perception aggregate? Not
aggregates. Not mental formation aggregate.
- (iv) Not perception. Not perception aggregate? Not
aggregates. Not consciousness aggregate?
- 12. (i) Not mental formations. Not mental formation
aggregate? Not aggregates. Not matter aggregate?
- (ii) Not mental formations. Not mental formation
aggregate? Not aggregates. Not feeling aggregate?
- (iii) Not mental formations. Not mental formation
aggregate? Not aggregates. Not perception
aggregate?
- (iv) Not mental formations. Not mental formation
aggregate? Not aggregates. Not consciousness
aggregate?
- 13. (i) Not consciousness. Not consciousness aggregate?
Not aggregates. Not matter aggregate?
- (ii) Not consciousness. Not consciousness aggregate?
Not aggregates. Not feeling aggregate?

- (iii) Not consciousness. Not consciousness aggregate?
Not aggregates. Not perception aggregate?
- (iv) Not consciousness. Not consciousness aggregate?
Not aggregates. Not mental formation
aggregate?

III. CHAPTER ON PURE AGGREGATE.

(SUDDHAKHANDHAVĀRA)

Positive (Anuloma).

14. (i) Rūpa. Aggregate? Aggregates. Rūpa?
(ii) Feeling. Aggregate? Aggregates. Feeling
(iii) Perception. Aggregate? Aggregates. Perception?
(iv) Mental formations. Aggregate? Aggregates.
Mental formations?
(v) Consciousness. Aggregates? Aggregates.
Consciousness?

Negative (Paccanika)

15. (i) Not rūpa. Not aggregate? Not aggregates.
Not rūpa?
(ii) Not feeling. Not aggregate? Not aggregates. Not
feeling.
(iii) Not perception. Not aggregate? Not aggregates.
Not perception?
(iv) Not mental formations. Not aggregate? Not
aggregates. Not mental formations?
(v) Not consciousness. Not consciousness aggregates?
Not aggregates. Not consciousness?

IV. CHAPTER ON WHEEL, BASED ON PURE AGGREGATE.

(SUDDHAKHANDHAMŪLACAKKAVĀRA).

Positive (Anuloma).

16. (i) Rūpa. Aggregate? Aggregates. Feeling?
(ii) Rūpa. Aggregate? Aggregates. Perception?
(iii) Rūpa. Aggregate? Aggregates. Mental formations?
(iv) Rūpa. Aggregate? Aggregates. Consciousness?
17. (i) Feeling. Aggregate? Aggregates. Rupa?
(ii) Feeling. Aggregate? Aggregates. Perception?
(iii) Feeling. Aggregate? Aggregates. Mental
formations?

- (iv) Feeling. Aggregate? Aggregates. Consciousness?
18. (i) Perception. Aggregate? Aggregates. Rūpa?
(ii) Perception. Aggregate? Aggregates. Feeling?
(iii) Perception. Aggregate? Aggregates. Mental formations?
(iv) Perception. Aggregate? Aggregates. Consciousness?
19. (i) Mental formations. Aggregate? Aggregates. Rūpa?
(ii) Mental formations. Aggregate? Aggregates. Feeling?
(iii) Mental formations. Aggregate? Aggregates. Perception?
(iv) Mental formations. Aggregate? Aggregates. Consciousness?
20. (i) Consciousness. Aggregate? Aggregates. Rūpa?
(ii) Consciousness. Aggregate? Aggregates. Feeling?
(iii) Consciousness. Aggregate? Aggregates. Perception?
(iv) Consciousness. Aggregate? Aggregates. Mental formations?
- Negative [Paccanika]
21. (i) Not rūpa. Not aggregate? Not aggregates. Not feeling?
(ii) Not rūpa. Not rūpa. Not aggregate? Not aggregates. Not perception?
(iii) Not rūpa. Not aggregate? Not aggregates. Not mental formations?
(iv) Not rūpa. Not aggregate? Not aggregates. Not consciousness?
22. (i) Not feeling. Not aggregate? Not aggregates. Not rūpa?
(ii) Not feeling. Not aggregate? Not aggregates. Not perception?
(iii) Not feeling. Not aggregate? Not aggregates. Not mental formations?
(iv) Not feeling. Not aggregate? Not aggregates. Not consciousness?
23. (i) Not perception. Not aggregate? Not aggregates. Not rūpa?
(ii) Not perception. Not aggregate? Not aggregates. Not feeling?

- (iii) Not perception. Not aggregate? Not aggregates. Not mental formations?
- (iv) Not perception. Not aggregate? Not aggregates. Not consciousness?
24. (i) Not mental formations. Not aggregate? Not aggregates. Not rūpa?
- (ii) Not mental formations. Not aggregate? Not aggregates. Not feeling?
- (iii) Not mental formations. Not aggregate? Not aggregates. Not perception?
- (iv) Not mental formations. Not aggregate? Not aggregates. Not consciousness?
25. (i) Not consciousness. Not aggregate? Not aggregates. Not rūpa?
- (ii) Not consciousness. Not aggregate? Not aggregates. Not feeling?
- (iii) Not consciousness. Not aggregate? Not aggregates. Not perception?
- (iv) Not consciousness. Not aggregate? Not aggregates. Not mental formations?

END OF CHAPTER ON TERMS.
(PAÑNATTI - UDDESA - VĀRO).

EXPOSITION CHAPTER ON TERMS.
(Pannatti vāra niddesa).

1. CHAPTER ON PURIFICATION OF WORDS.
(Padasodhana - vāra).

**2. CHAPTER ON WHEEL, BASED ON
PURIFICATION OF WORDS.**
(Padasodhana - mūla - cakka - vāra).

3. CHAPTER ON PURE AGGREGATE.
(Suddha - khandha - vāra).

**4. CHAPTER ON WHEEL, BASED ON PURE
AGGREGATE.**
(Suddha - khandha - mūla - cakka - vāra).

L. EXPOSITION CHAPTER ON TERMS.
(Paṅṅattī - vāra niddesa).

1. CHAPTER ON PURIFICATION OF WORDS.
(Padasodhana - vāra).

Positive (Anuloma).

26. (i) It is rūpa.
Is it matter aggregate?
Lovable-rūpa and pleasant-rūpa are rūpa, but not matter aggregate. Matter aggregate is both rūpa and matter aggregate.

It is matter aggregate.
Is it rūpa? Yes.

(ii) It is feeling.
Is it feeling aggregate? Yes.
It is feeling aggregate.
Is it feeling? Yes.

(iii) It is perception.
Is it perception aggregate?
Wrong views based on perception are perception, but not perception aggregate. Perception aggregate is both perception and perception aggregate.

It is perception aggregate.
Is it perception? Yes.

(iv) They are mental formations.
Are they mental formation aggregate?
With the exception of mental formation aggregate the remainings are mental formations, but not mental formation aggregate. Mental formation aggregate is both mental formation and mental formation aggregate.

It is mental formation aggregate.
Is it mental formation? Yes.

(v) It is consciousness.
Is it consciousness aggregate? Yes.
It is consciousness aggregate.
Is it consciousness? Yes.

Negative (Paccanika).

27. (i) It is not rūpa.
Is it not matter aggregate? Yes.⁽¹⁾
It is not matter aggregate.
Is it not rūpa?
Lovable-rūpa and pleasant-rūpa are not matter aggregate, but rūpa. With the exception of rūpa and matter aggregate the remainings are neither rūpa nor matter aggregate.
- (ii) It is not feeling.
Is it not feeling aggregate? Yes.
It is not feeling aggregate.
Is it feeling? Yes.
- (iii) It is not perception.
Is it not perception aggregate? Yes.
Is it not perception?
Wrong views based on perception are not perception aggregate, but perception. With the exception of perception and perception aggregate the remainings are neither perception nor perception aggregate.
- (iv) They are not mental formations.
Are they not mental formation aggregate? Yes.
They are not mental formation aggregate.
Are they not mental formations?
With the exception of mental formation aggregate the remainings are not mental formation aggregate, but mental formations. With the exception of mental formations and mental formation aggregate the remainings are neither mental formations nor mental formation aggregate.
- (v) It is not consciousness.
Is it not consciousness aggregate? Yes.
It is not consciousness aggregate.
Is it not consciousness? Yes.

(1) In Pāli we find 'Āmantā' = Yes. In most Asiatic Languages the affirmative is used to confirm negative question e.g. 'Are you not ill?' 'Yes. (I am ill)'. Here we'll use the word, 'Yes' according to Pāli. Gāde through the Abhidhamma Piṭaka p.73.

2. CHAPTER ON WHEEL, BASED ON PURIFICATION OF WORDS.

(Padasodhana - mūla - cakka - vāra)

Positive (Anuloma).

28. (i) It is rūpa.

Is it matter aggregate?

Lovable-rūpa and pleasant-rūpa are rūpa, but not matter aggregate. Matter aggregate is both rūpa and matter aggregate.

They are aggregates.

Are they feeling aggregate?

Feeling aggregate is both aggregate and feeling aggregate. The remainings are aggregates, but not feeling aggregate.

(ii) It is rūpa.

Is it matter aggregate?

Lovable-rūpa and pleasant-rūpa are rūpa, but not matter aggregate. Matter aggregate is both rūpa and matter aggregate.

They are aggregates.

Are they perception aggregate?

Perception aggregate is both aggregate and perception. The remainings are aggregates, but not perception aggregate.

(iii) It is rūpa.

Is it matter aggregate?

Lovable-rūpa and pleasant-rūpa are rūpa, but not matter aggregate. Matter aggregate is both rūpa and matter aggregate.

They are aggregates.

Are they mental formation aggregate?

Mental formation aggregate is both aggregate and mental formation aggregate. The remainings are aggregates, but not mental formation aggregate.

(iv) It is rūpa.

Is it matter aggregate?

Lovable-rūpa and pleasant-rūpa are rūpa, but not matter aggregate. Matter aggregate is both rūpa and matter aggregate.

They are aggregates.

Are they consciousness aggregate?

Consciousness aggregate is both aggregate and consciousness aggregate. The remainings are aggregates, but not consciousness aggregate.

29. (i) It is feeling.

Is it feeling aggregate? Yes.

They are aggregates.

Are they matter aggregate?

Matter aggregate is both aggregate and matter aggregate. The remainings are aggregates, but not the matter aggregate.

(ii) It is feeling.

Is it feeling aggregate? Yes.

They are aggregates.

Are they perception aggregate?

Perception aggregate is both aggregate and perception aggregate. The remainings are aggregates, but not perception aggregate.

(iii) It is feeling.

Is it feeling aggregate? Yes.

They are aggregates.

Are they mental formation aggregate?

Mental formation aggregate is both aggregate and mental formation aggregate. The remainings are aggregates, but not mental formation aggregate.

(iv) It is feeling.

Is it feeling aggregate? Yes.

They are aggregates.

Are they consciousness aggregate?

Consciousness aggregate is both aggregate and consciousness aggregate. The remainings are aggregates, but not consciousness aggregate.

30. (i) It is perception.

Is it perception aggregate?

Wrong views based on perception are perception, but not perception aggregate. Perception aggregate is both perception and perception aggregate.

They are aggregates.

Are they matter aggregate?

Matter aggregate is both aggregate and matter aggregate. The remainings are aggregates, but not matter aggregate.

(ii) It is perception.

Is it perception aggregate?

Wrong views based on perception are perception, but not perception aggregate. Perception aggregate is both perception and perception aggregate.

They are aggregates.

Are they feeling aggregate?

Feeling aggregate is both aggregate and feeling aggregate. The remainings are aggregates, but not feeling aggregate.

(iii) It is perception.

Is it perception aggregate?

Wrong views based on perception are perception, but not perception aggregate. Perception aggregate is both perception and perception aggregate.

They are aggregates.

Are they mental formation aggregate?

Mental formation aggregate is both aggregate and mental formation aggregate. The remainings are aggregates, but not mental formation aggregate.

(iv) It is perception.

Is it perception aggregate?

Wrong views based on perception are perception, but not perception aggregate. Perception aggregate is both perception and perception aggregate.

They are aggregates.

Are they consciousness aggregate?

Consciousness aggregate is both aggregate and consciousness aggregate. The remainings are aggregates, but not consciousness aggregate.

31. (i) They are mental formation.

Are they mental formation aggregate?

With the exception of mental formation aggregate the remainings are mental formations, but not mental formation aggregate. Mental formation aggregate is both mental formation and mental formation aggregate.

They are aggregates.

Are they matter aggregate?

Matter aggregate is both aggregate and matter aggregate. The remainings are aggregates, but not matter aggregate.

(ii) They are mental formations.

Are they mental formation aggregate?

With the exception of mental formation aggregate the remainings are mental formations, but not formation aggregate. Mental formation aggregate is both mental formation and mental formation aggregate.

They are aggregates.

Are they feeling aggregate?

Feeling aggregate is both aggregate and feeling aggregate. The remainings are aggregates, but not feeling aggregate.

(iii) They are mental formations.

Are they mental formation aggregate?

With the exception of mental formation aggregate the remainings are mental formations, but not mental formation aggregate. Mental formation aggregate is both mental formation and mental formation aggregate.

They are aggregates.

Are they perception aggregate?

Perception aggregate is both aggregate and perception aggregate. The remainings are aggregates, but not perception aggregate.

(iv) They are mental formations.

Are they mental formation aggregate?

With the exception of mental formation aggregate the remainings are mental formations, but not mental formation aggregate. Mental formation aggregate is both mental formation and mental formation aggregate.

They are aggregates.

Are they consciousness aggregate?

Consciousness aggregate is both aggregate and consciousness aggregate. The remainings are aggregates, but not consciousness aggregate.

32. (i) It is consciousness.

Is it consciousness aggregate? Yes.

They are aggregates.

Are they matter aggregate?

Matter aggregate is both aggregate and matter aggregate. The remainings are aggregates, but not matter aggregate.

(ii) It is consciousness.

Is it consciousness aggregate? Yes.

They are aggregates.

Are they feeling aggregate?

Feeling aggregate is both aggregate and feeling aggregate. The remainings are aggregates, but not feeling aggregate.

(iii) It is consciousness.

Is it consciousness aggregate? Yes.

They are aggregates.

Are they perception aggregate?

Perception aggregate is both aggregate and perception aggregate. The remainings are aggregates, but not perception aggregate.

- (iv) It is consciousness.
Is it consciousness aggregate? Yes.
They are aggregates.
Are they mental formation aggregate?

Mental formation aggregate is both aggregate and mental formation aggregate. The remainings are aggregates, but not mental formation aggregate.

NEGATIVE (Paccanika).

33. (i) It is not rūpa.
Is it not matter aggregate? Yes.
They are not aggregates.
Are they not feeling aggregate? Yes.
- (ii) It is not rūpa.
Is it not matter aggregate? Yes.
They are not aggregates.
Are they not perception aggregate? Yes.
- (iii) It is not rūpa.
Is it not matter aggregate? Yes.
They are not aggregates.
Are they not mental formation aggregate? Yes.
- (iv) It is not rūpa.
Is it not matter aggregate? Yes.
They are not aggregates.
Are they not consciousness aggregate? Yes.
34. (i) It is not feeling.
Is it feeling aggregate? Yes.
They are not aggregates.
Are they not matter aggregate? Yes.
- (ii) It is not feeling.
Is it not feeling aggregate? Yes.
They are not aggregates.
Are they not perception aggregate? Yes.
- (iii) It is not feeling.
Is it not feeling aggregate? Yes.
They are not aggregates.
Are they not mental formation aggregate? Yes.

- (iv) It is not feeling.
 It is not feeling aggregate? Yes.
 They are not aggregates.
 Are they not consciousness aggregate? Yes.
35. (i) It is not perception.
 Is it not perception aggregate? Yes.
 They are not aggregates.
 Are they not matter aggregate? Yes.
- (ii) It is not perception.
 Is it not perception aggregate? Yes.
 They are not aggregates.
 Are they not feeling aggregate? Yes.
- (iii) It is not perception.
 Is it not perception aggregate? Yes.
 They are not aggregates.
 Are they not mental formation aggregate? Yes.
- (iv) It is not perception.
 Is it not perception aggregate? Yes.
 They are not aggregates.
 Are they not consciousness aggregate? Yes.
36. (i) They are not mental formations.
 Are they not mental formation aggregate? Yes.
 They are not aggregates.
 Are they not matter aggregate? Yes.
- (ii) They are not mental formations.
 Are they not mental formation aggregates? Yes.
 They are not aggregates.
 Are they not feeling aggregates? Yes.
- (iii) They are not mental formations.
 Are they not mental formation aggregate? Yes.
 They are not aggregates.
 Are they not perception aggregate? Yes.
- (iv) They are not mental formations.
 Are they not mental formation aggregate? Yes.
 They are not aggregates.
 Are they not consciousness aggregate? Yes.
37. (i) It is not consciousness.
 Is it not consciousness aggregate? Yes.
 They are not aggregates.
 Are they not matter aggregate? Yes.

- (ii) It is not consciousness.
Is it not consciousness aggregate? Yes.
They are not aggregates.
Are they not feeling aggregate? Yes.
- (iii) It is not consciousness.
Is it not consciousness aggregate? Yes.
They are not aggregates.
Are they not perception aggregate? Yes.
- (iv) It is not consciousness.
Is it not consciousness aggregate? Yes.
They are not aggregates.
Are they not mental formation aggregate? Yes.

3. CHAPTER ON PURE AGGREGATE

(Suddha - khandha - vāra).

Positive (Anuloma).

38. (i) It is rūpa.
Is it aggregate? Yes.
They are aggregates.
Are they matter aggregate?
Matter aggregate is both aggregate and matter aggregate. The remainings are aggregates, but not matter aggregate.
- (ii) It is feeling.
Is it aggregate? Yes.
They are aggregates.
Are they feeling aggregate?
Feeling aggregate is both aggregate and feeling aggregate. The remainings are aggregates, but not feeling aggregate.
- (iii) It is perception.
Is it aggregate? Yes.
They are aggregates.
Are they perception aggregate?
Perception aggregate is both aggregate and perception aggregate. The remainings are aggregates, but not perception aggregate.
- (iv) They are mental formations.
Are they aggregate? Yes.
They are aggregate.
Are they mental formation aggregate?

Mental formation ~~aggregate~~ is both aggregate and mental formation aggregate. The remainings are aggregates, but not mental formation ~~aggregate~~.

- (v) They are mental ~~formations~~.
Are they aggregate? Yes.

They are ~~aggregate~~.
Are they mental ~~formation~~ aggregate?

Mental formation ~~aggregate~~ is both aggregate and mental formation aggregate. The remainings are aggregates, but not mental formation ~~aggregate~~.

- (v) It is consciousness.
Is it aggregate? Yes.

They are ~~aggregates~~.
Are they ~~consciousness~~ aggregate?

Consciousness ~~aggregate~~ is both aggregate and consciousness aggregate. The remainings are aggregates, but not consciousness ~~aggregate~~.

NEGATIVE (Paccanika).

39. (i) It is not rūpa.
Is it not aggregate?
With the ~~exception~~ of rūpa the remaining aggregates are not rūpa, ~~but~~ aggregates. With the exception of rūpa and aggregates, the remainings are neither rūpa nor aggregates.

They are not ~~aggregates~~.
Are they not ~~aggregate~~? Yes.

- (ii) It is not feeling.
Is it not aggregate?

With the ~~exception~~ of feeling the remaining aggregates are not feeling, ~~but~~ aggregates. With the exception of feeling and aggregates the remainings are neither feeling nor aggregates.

They are not ~~aggregates~~.
Are they not ~~feeling~~ aggregate? Yes.

- (iii) It is not perception.
Is it not aggregate?

With the ~~exception~~ of perception the remaining aggregates are not perception, but aggregates. With the exception of perception ~~and~~ aggregates the remainings are neither perception nor aggregates.

They are not ~~aggregates~~.
Are they not ~~perception~~ aggregate? Yes.

(iv) They are not mental formations.
 Are they not aggregates? Yes.
 They are not aggregates.
 Are they not mental formation aggregate? Yes.

(v) It is not consciousness.
 Is it not aggregate?
 With the exception of consciousness the remaining aggregates are not consciousness, but aggregates. With the exception of consciousness and aggregates the remainings are neither consciousness nor aggregates.
 They are not aggregates.
 Are they not consciousness aggregate? Yes.

4. CHAPTER ON WHEEL, BASED ON PURE AGGREGATE.

(Suddha - khandha - mūla - cakkā-vāra).

Positive (Anuloma).

40. (i) It is rūpa.
 Is it aggregate? Yes.
 They are aggregates.
 Are they feeling aggregate?
 Feeling aggregate is both aggregate and feeling aggregate. The remainings are aggregates, but not feeling aggregate.

(ii) It is rūpa.
 Is it aggregate? Yes.
 They are aggregates.
 Are they perception aggregate?

Perception aggregate is both aggregate and perception aggregate. The remainings are aggregates, but not perception aggregate.

(iii) It is rūpa.
 Is it aggregates? Yes.
 They are aggregates.
 Are they mental formation aggregate?
 Mental formation aggregate is both aggregate and mental formation aggregate. The remainings are aggregates, but not mental formation aggregate.

(iv) It is rūpa.
 Is it aggregate? Yes.
 They are aggregates.
 Are they consciousness aggregate?

Consciousness aggregate is both aggregate and consciousness aggregate. The remainings are aggregates, but not consciousness aggregate.

41. (i) It is feeling.

Is it aggregate? Yes.

They are aggregates.

Are they matter aggregate?

Matter aggregate is both aggregate and matter aggregate. The remainings are aggregates, but not matter aggregate.

(ii) It is feeling.

Is it aggregate? Yes.

They are aggregates.

Are they perception aggregate?

Perception aggregate is both aggregate and perception aggregate. The remainings are aggregates, but not perception aggregate.

(iii) It is feeling.

Is it aggregate? Yes.

They are aggregates.

Are they mental formation aggregate?

Mental formation aggregate is both aggregate and mental formation aggregate. The remainings are aggregates, but not mental formation aggregate.

(iv) It is feeling.

Is it aggregate? Yes.

They are aggregates.

Are they consciousness aggregate?

Consciousness aggregate is both aggregate and consciousness aggregate. The remainings are aggregates, but not consciousness aggregate.

42. (i) It is perception.

Is it aggregate? Yes.

They are aggregates.

Are they matter aggregate?

Matter aggregate is both aggregate and matter aggregate. The remainings are aggregates, but not matter aggregate.

(ii) It is perception.

Is it aggregate? Yes.

They are aggregates.

Are they feeling aggregate?

Feeling aggregate is both aggregate and feeling aggregate. The remainings are aggregates, but not feeling aggregate.

(iii) It is perception.
Is it aggregate? Yes.

They are aggregates?
Are they mental formation aggregate?

Mental formation aggregate is both aggregate and mental formation aggregate. The remainings are aggregates, but not mental formation aggregate.

(iv) It is perception.
Is it aggregate? Yes.

They are aggregates.
Are they consciousness aggregate?

Consciousness aggregate is both aggregate and consciousness aggregate. The remainings are aggregates, but not consciousness aggregate.

43. (i) They are mental formations.
Are they aggregate? Yes.

They are aggregates.
Are they matter aggregate?

Matter aggregate is both aggregate and matter aggregate. The remainings are aggregates, but not matter aggregate.

(ii) They are mental formations.
Are they aggregate? Yes.

They are aggregates.
Are they feeling aggregate?

Feeling aggregate is both aggregate and feeling aggregate. The remainings are aggregates, but not feeling aggregate.

(iii) They are mental formations.
Are they an aggregate? Yes.

They are aggregates.
Are they perception aggregate?

Perception aggregate is both aggregate and perception aggregate. The remainings are aggregates, but not perception aggregate.

(iv) They are mental formations.
Are they an aggregate? Yes.

They are aggregates.
Are they consciousness aggregate?

Consciousness aggregate is both aggregate and consciousness aggregate. The remainings are aggregates, but not consciousness aggregate.

44. (i) It is consciousness.
Is it aggregate? Yes.
They are aggregates.
Are they matter aggregate?
Matter aggregate is both aggregate and matter aggregate. The remainings are aggregates, but not matter aggregate.

(ii) It is consciousness.
Is it aggregate? Yes.
They are aggregates.
Are they feeling aggregate?
Feeling aggregate is both aggregate and feeling aggregate. The remainings are aggregates, but not feeling aggregate.

(iii) It is consciousness.
Is it aggregate? Yes.
They are aggregates.
Are they perception aggregate?
Perception aggregate is both aggregate and perception aggregate. The remainings are aggregates, but not perception aggregate.

(iv) It is consciousness.
Is it aggregates? Yes.
They are aggregates.
Are they mental formation aggregate?
Mental formation aggregate is both aggregate and mental formation aggregate. The remainings are aggregates, but not mental formation aggregate.

NEGATIVE (Paccanīka).

45. (i) It is not rūpa.
Is it not aggregate?
With the exception of rūpa the remaining aggregates are not rūpa, but aggregates. With the exception of rūpa and aggregates the remainings are neither rūpa nor aggregates.
They are not aggregates.
Are they not feeling aggregate? Yes.

(ii) It is not rūpa.

Is it not aggregate?

With the exception of rūpa the remaining aggregates are not rūpa, but aggregates. With the exception of rūpa and aggregates the remainings are neither rūpa nor aggregates.

They are not aggregates.

Are they not perception aggregate? Yes.

(iii) It is not rūpa.

Is it not aggregate?

With the exception of rūpa the remaining aggregates are not rūpa, but aggregates. With the exception of rūpa and aggregates the remainings are neither rūpa nor aggregates.

They are not aggregates.

Are they not mental formation aggregate? Yes.

(iv) It is not rūpa.

Is it not aggregate?

With the exception of rūpa the remaining aggregates are not rūpa, but aggregates. With the exception of rūpa and aggregates the remainings are neither rūpa nor aggregates.

They are not aggregates.

Are they not consciousness aggregate? Yes.

46. (i) It is not feeling.

Is it not aggregate?

With the exception of feeling the remaining aggregates are not feeling, but aggregates. With the exception of feeling and aggregates the remainings are neither feeling nor aggregates.

They are not aggregates.

Are they not matter-aggregate? es.

(ii) It is not feeling.

Is it not aggregate?

With the exception of feeling the remaining aggregates are not feeling, but aggregates. With the exception of feeling and aggregates the remainings are neither feeling nor aggregates.

They are not aggregates.

Are they not perception-aggregate? Yes.

(iii) It is not feeling.

Is it not aggregate?

With the exception of feeling the remaining aggregates are not feeling, but aggregates. With the exception of feeling and aggregates the remainings are neither feeling nor aggregates.

They are not aggregates.

Are they not mental-formation-aggregate? Yes.

(iv) It is not feeling.

Is it not aggregate?

With the exception of feeling the remaining aggregates are not feeling, but aggregates. With the exception of feeling and aggregates, the remainings are neither feeling nor aggregates.

They are not aggregates.

Are they not consciousness-aggregates? Yes.

47. (i) It is not perception.

Is it not aggregate?

With the exception of perception the remaining aggregates are not perception, but aggregates. With the exception of perception and aggregates, the remainings are neither perception nor aggregates.

They are not aggregates.

Are they not matter-aggregates? Yes.

(ii) It is not perception.

Is it not aggregate?

With the exception of perception the remaining aggregates are not perception, but aggregates. With the exception of perception and aggregates, the remainings are neither perception nor aggregates.

They are not aggregates.

Are they not feeling-aggregates? Yes.

(iii) It is not perception.

Is it not aggregate?

With the exception of perception the remaining aggregates are not perception, but remainings are neither perception nor aggregates.

They are not aggregates.

Are they not mental formation-aggregates? Yes.

(iv) It is not perception.

Is it not aggregate?

With the exception of perception, the remaining aggregates are not perception, but aggregates. With the exception of perception and aggregates, the remainings are neither perception nor aggregates.

They are not aggregates.

Are they not consciousness-aggregates? Yes.

48. (i) They are not mental formations.
Are they not aggregate? Yes.
They are not aggregates.
Are they not matter-aggregate? Yes.
- (ii) They are not mental formations.
Are they not aggregate? Yes.
They are not aggregates.
Are they not feeling-aggregate? Yes.
- (iii) They are not mental formations.
Are they not aggregates? Yes.
They are not aggregates.
Are they not perception-aggregate? Yes.
- (iv) They are not mental-formations.
Are they not aggregate? Yes.
They are not aggregates.
Are they not consciousness-aggregate? Yes.
49. (i) It is not consciousness.
Is it not aggregate? Yes.
With the exception of consciousness the remaining aggregates are not consciousness, but aggregates. With the exception of consciousness and aggregates the remainings are neither consciousness nor aggregates.
They are not aggregates.
Are they not matter-aggregates? Yes.
- (ii) It is not consciousness.
Is it not aggregate?
With the exception of consciousness the remaining aggregates are not consciousness, but aggregates. With the exception of consciousness and aggregates the remainings are neither consciousness nor aggregates.
They are not aggregates.
Are they not feeling-aggregate? Yes.
- (iii) It is not consciousness.
Is it not aggregate?
With the exception of consciousness the remaining aggregates are not consciousness, but aggregates. With the exception of consciousness and aggregates, the remainings are neither consciousness nor aggregates.
They are not aggregates.
Are they not perception-aggregate? Yes.

- (iv) It is not consciousness.
Is it not aggregate?

With the exception of consciousness, the remaining aggregates are not consciousness, but aggregates. With the exception of consciousness and aggregates, the remainings are neither consciousness nor aggregates.

They are not aggregates.

Are they not mental-aggregate? Yes.

END OF EXPOSITION CHAPTER OF TERMS.

II. PROCESS (Pavatti).
1. CHAPTER ON ORIGINATION (Uppādavāra).

1. CHAPTER ON THE PRESENT
(Paccuppanna-vāra).

Positive (Anuloma) Person (Puggala).

50. Matter aggregate arises to this person.
Does feeling aggregate arise to that person?
To those at the birth-moment of non-percipient beings matter aggregate arises; feeling aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons matter aggregate arises and feeling aggregate also arises.

Feeling aggregate arise to this person.
Does matter aggregate arise to that person?
To those at the birth-moment of immaterial persons feeling aggregate arises; matter aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons feeling aggregate arises and matter aggregate also arises.

**(Feeling aggregate arises to this person.
Does perception aggregate arise to that person?
Yes.
Perception aggregate arises to this person.
Does feeling aggregate arise to that person?
Yes.)*

Positive (Anuloma) Plane (Okāsa)

51. Matter aggregate arises at this plane.
Does feeling aggregate arise at that plane?
At the plane of non-percipient beings matter aggregate arises; feeling aggregate does not arise at that plane. At the five-aggregate plane matter aggregate arises and feeling aggregate also arises.

Feeling aggregate arises at the plane.
Does matter aggregate arise at that plane?
At the immaterial plane feeling aggregate arises; matter aggregate does not arise at that plane. At the five-aggregate plane feeling aggregate arises and matter aggregate also arises.

* Not mentioned in the Text, but should be understood.

**(Feeling aggregate arises at this plane.
 Does perception aggregate arise at that plane. Yes.
 Perception aggregate arises at this plane.
 Does feeling aggregate arise at that plane? Yes.)*

Positive (Anuloma) Person and Plane (Puggalokāsa).*

52. Matter aggregate arises to this person at this plane.
 Does feeling aggregate arise to that person at that plane?

To those at the birth-moment of non-percipient beings matter aggregate arises at that plane; feeling aggregate does not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons matter aggregate arises and feeling aggregate also arises at that plane.

Feeling aggregate arises to this person at this plane.
 Does matter aggregate arise to that person at that plane?

To those at the birth-moment of immaterial persons feeling aggregate arises at that plane; matter aggregate does not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons feeling aggregate arises and matter aggregate also arises at that plane.

** (Feeling aggregate arises to this person at this plane.*

Does perception aggregate arise to that person at that plane? Yes.

Perception aggregate arises to this person at this plane.

Does feeling aggregate arise to that persons at that plane? Yes.)

Negative (Paccanika) Person (Puggala).*

53. Matter aggregate does **not** arise to this person.
 Does feeling aggregate **not** arise to that person?

To those at the birth-moment of immaterial persons matter aggregate does not arise; (*it is*) not feeling aggregate does not arise to those persons. To all those persons at the death-moment neither matter aggregate nor feeling aggregate arises.

Feeling aggregate does **not** arise to this person.
 Does matter aggregate **not** arise to that person?

To those at the birth-moment of non-percipient beings feeling aggregate does not arise; (*it is*) not that matter aggregate does not arise. To all those persons at the death-moment neither feeling aggregate nor matter aggregate arises.

**(Feeling aggregate does not arise to this person.
Does perception aggregate not arise to that person?
Yes.
Perception aggregate does not arise to this person.
Does feeling aggregate not arise to that person?
Yes)*

Negative (Paccanika) Plane (Okāsa).*

54. Matter aggregate does not arise at this plane.
Does feeling aggregate not arise at that plane?
(It) arises.
Feeling aggregate does not arise at that plane.
Does matter aggregate not arise at that plane?
(It) arises.
**(Feeling aggregate does not arise at this plane.
Does perception aggregate not arise at that plane.
Yes.
Perception aggregate does not arise at this plane.
Does feeling aggregate not arise at that plane?
Yes.)*

Negative (Paccanika) Person and Plane (Puqqalokāsa).*

55. Matter aggregate does not arise to this person at this plane.
Does feeling aggregate not arise to that person at that plane?
To those at the birth-moment of immaterial persons matter aggregate does not arise at that plane; (it is) not that feeling aggregate does not arise to those persons at that plane. To all those persons at the death-moment neither matter aggregate nor feeling aggregate arises at that plane.
Feeling aggregate does not arise to this person at this plane.
Does matter aggregate not arise to that person at that plane?
To those at the birth-moment of non-percipient beings feeling aggregate does not arise at that plane; (it is) not that matter aggregate does not arise to those persons at that plane. To all those persons at the death-moment neither feeling aggregate nor matter aggregate arises at that plane.
**(Feeling aggregate does not arise to this person at this plane.
Does perception aggregate not arise to that person at that plane? Yes.*

Perception aggregate does not arise to this person at this plane.

Does feeling aggregate not arise to that person at that plane? Yes.)

2. CHAPTER ON THE PAST (Atīta - vāra).

Positive (Anuloma) Person (Puṅgala).

56. Matter aggregate had arisen to this person.
Had feeling aggregate arisen to that person? Yes.
Feeling aggregate had arisen to this person.
Had matter aggregate arisen to that person? Yes.
**(Feeling aggregate had arisen to this person.
Had perception aggregate arisen to that person?
Yes.
Perception aggregate had arisen to this person.
Had feeling aggregate arisen to that person? Yes.)*

Positive (Anuloma) Plane (Okāsa)*

57. Matter aggregate had arisen at this plane.
Had feeling aggregate arisen at that plane?
At the plane of non-percipient beings matter aggregate had arisen; feeling aggregate had not arisen at that plane. At the five-aggregate plane matter aggregate had arisen and feeling aggregate had also arisen.
Feeling aggregate had arisen at this plane.
Had matter aggregate arisen at that plane?
At the immaterial plane feeling aggregate had arisen; matter aggregate had not arisen at that plane. At the five-aggregate plane feeling aggregate had arisen and matter aggregate had also arisen.
**(Feeling aggregate had arisen at this plane.
Had perception aggregate arisen at that plane? Yes.
Perception aggregate had arisen at this plane.
Had feeling aggregate arisen at that plane? Yes.)*

Positive (Anuloma) Person and Plane (Puṅgalokāsa)*

58. Matter aggregate had arisen to this person at this plane.
Had feeling aggregate arisen to that person at that plane.
To those non-percipient beings matter aggregate had arisen at that plane; feeling aggregate had not arisen to those persons at that plane. To those five-aggregate persons

matter aggregate had arisen and feeling aggregate had also arisen at that plane.

Feeling aggregate had arisen to this person at this plane.

Had matter aggregate arisen to that person at that plane?

To those immaterial persons feeling aggregate had arisen at that plane; matter aggregate had not arisen to those persons at that plane. To those five-aggregate persons feeling aggregate had arisen and matter aggregate had also arisen at that plane.

(Feeling aggregate had arisen to this person at this plane.

Had perception aggregate arisen to that person at that plane? Yes.

Perception aggregate had arisen to this person at this plane.

Had feeling aggregate arisen to that person at that plane ? Yes.)

Negative (Paccanīka) Person (Puqqala).

59. Matter aggregate had not arisen to this person.
Had feeling aggregate not arisen to that person?
None. (*No such person*).

Feeling aggregate had not arisen to this person.
Had matter aggregate not arisen to that person?
None. (*No such person*).

**(Feeling aggregate had not arisen to this person.
Had perception aggregate not arisen to that person?
None. (No such person).*

*Perception aggregate had not arisen to this person.
Had feeling aggregate not arisen to that person?
None. (No such person).*

Negative (Paccanīka) Plane (Okāsa).

60. Matter aggregate had not arisen at this plane.
Had feeling aggregate not arisen at that plane.
(*It*) had arisen.

Feeling aggregate had not arisen at this plane.
Had matter aggregate not arisen at that plane?
(*It*) had arisen.

**(Feeling aggregate had not arisen at this plane.
Had perception aggregate not arisen at that plane?
Yes.*

Perception aggregate had not arisen at this plane.

*Had feeling aggregate not arisen at that plane?
Yes.)*

Negative (Paccanīka) Person and Plane (Puggalokāsa)*

61. **Matter aggregate had not arisen to this person at this plane.**

Had feeling aggregate not arisen to that person at that plane?

To those immaterial persons matter aggregate had not arisen at that plane; (*it is*) not that feeling aggregate had not arisen to those persons at that plane. To those pure-abode persons neither matter aggregate nor feeling aggregate had arisen at that plane.

Feeling aggregate had not arisen to this person at this plane.

Had matter aggregate not arisen to that person at that plane?

To those non-percipient beings feeling aggregate had not arisen at that plane; (*it is*) not matter aggregate had not arisen to those persons at that plane. To those pure-abode persons neither feeling aggregate nor matter aggregate had arisen at that plane.

**(Feeling aggregate had not arisen to this person at this plane.*

Had perception aggregate not arisen to that person at that plane? Yes.

Perception aggregate had not arisen to this person at this plane.

Had feeling aggregate not arisen to that person at that plane? Yes.)

3.CHAPTER ON THE FUTURE (Anāgata - vāra).

62. **Positive (Anuloma) Person (Puggata).**

Matter aggregate will arise to this person.

Will feeling aggregate arise to that person? Yes.

Feeling aggregate will arise to this person.

Will matter aggregate arise to that person?

To those persons, who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), feeling aggregate will arise; matter aggregate will not arise to those persons. To other persons feeling aggregate will arise and matter aggregate will also arise.

**(Feeling aggregate will arise to this person.*

Will perception aggregate arise to that person? Yes.

Perception aggregate will arise to this person.

Will feeling aggregate arise to that person? Yes.)

Positive (Anuloma) Plane (Okāsa).

63. Matter aggregate will arise at this plane.
Will feeling aggregate arise at that plane?
At the plane of non-percipient beings matter aggregate will arise; feeling aggregate will not arise at that plane. At the five-aggregate plane matter aggregate will arise and feeling aggregate will also arise.
Feeling aggregate will arise at this plane.
Will matter aggregate arise at that plane?
At the immaterial plane feeling aggregate will arise; matter aggregate will not arise at that plane. At the five-aggregate plane feeling aggregate will arise and matter aggregate will also arise.
**(Feeling aggregate will arise at this plane.
Will perception aggregate arise at that plane? Yes.
Perception aggregate will arise at this plane.
Will feeling aggregate arise at that plane? Yes.)*

Positive (Anuloma) Person and Plane (Puggalokāsa).

64. Matter aggregate will arise to this person at this plane.
Will feeling aggregate arise to that person at that plane?
To those non-percipient beings matter aggregate will arise at that plane; feeling aggregate will not arise to those persons at that plane. To those five-aggregate persons matter aggregate will arise and feeling aggregate will also arise at that plane.
Feeling aggregate will arise to this person at this plane.
Will matter aggregate arise to that person at that plane?
To those immaterial persons feeling aggregate will arise at that plane; matter aggregate will not arise to those persons at that plane. To those five-aggregate persons feeling aggregate will arise and matter aggregate will also arise at that plane.
**(Feeling aggregate will arise to this person at this plane.
Will perception aggregate arise to that person at that plane? Yes.
Perception aggregate will arise to this person at this plane.
Will feeling aggregate arise to that person at that plane? Yes.)*

Negative (Paccanika) Person (Puggala).

65. Matter aggregate will not arise to this person.
Will feeling aggregate not arise to that person?
To those persons, who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), matter aggregate will not arise; (it is) not that feeling aggregate will not arise to those persons. To those final-existence persons neither matter aggregate nor feeling aggregate will arise.
Feeling aggregate will not arise to this person.
Will matter aggregate not arise to that person? Yes.
(Feeling aggregate will not arise to this person.
Will perception aggregate not arise to that person?
Yes.
Perception aggregate will not arise to this person.
Will feeling aggregate not arise to that person?
Yes.)

Negative (Paccanika) Plane (Okāsa)

66. Matter aggregate will not arise at this plane.
Will feeling aggregate not arise at that plane?
(It) will arise.
Feeling aggregate will not arise at this plane.
Will matter aggregate not arise at that plane?
(It) will arise.
(Feeling aggregate will not arise at this plane.
Will perception aggregate not arise at that plane?
Yes.
Perception aggregate will not arise at this plane.
Will feeling aggregate not arise at that plane? Yes.)

Negative (Paccanika) Person and Plane (Puggalokāsa).

67. Matter aggregate will not arise to this person at this plane.
Will feeling aggregate not arise to that person at that plane?
To those immaterial persons matter aggregate will not arise at that plane; (it is) not that feeling aggregate will not arise to those persons at that plane. To those final-existence persons neither matter aggregate nor feeling aggregate will arise at that plane.
Feeling aggregate will not arise to this person at this plane.
Will matter aggregate not arise to that person at that plane?

To those non-percipient beings feeling aggregate will not arise at that plane; (it is) not that matter aggregate will not arise to those persons at that plane. To those final-existence persons neither feeling aggregate nor matter aggregate will arise at that plane.

(Feeling aggregate will not arise to this person at this plane.

Will perception aggregate not arise to that person at that plane? Yes.

Perception aggregate will not arise to this person at this plane.

Will feeling aggregate not arise to that person at that plane? Yes.)

4. CHAPTER ON THE PRESENT AND THE PAST.

(Paccuppannālitāvāra).

Positive (Anuloma) Person (Puggala).

68. Matter aggregate arise to this person.
Had feeling aggregate arisen to that person? Yes.
Feeling aggregate had arisen to this person.
Does matter aggregate arise to that person?
To all those persons at the death-moment and to those at the birth-moment of immaterial persons, feeling aggregate had arisen; matter aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate had arisen and matter aggregate also arises.

69. Feeling aggregate arises to this person.
Had perception aggregate arisen to that person?
Yes.
Perception aggregate had arise to this person.
Does feeling aggregate arise to that person?
To all those persons at the death-moment and to those at the birth-moment of non-percipient beings; perception aggregate had arisen; feeling aggregate does not arise to those persons. To those at the birth-moment of four- or five- aggregate persons perception aggregate had arisen and feeling aggregate also arisen.

Positive (Anuloma) Plane (Okāsa).

70. Matter aggregate arises at this plane.
Had feeling aggregate arisen at that plane?

At the plane of non-percipient beings matter aggregate arises, feeling aggregate had not arisen at that plane. At the five-aggregate plane matter aggregate arises and feeling aggregate had also arisen.

Feeling aggregate had arisen at this plane.

Does matter aggregate arise at that plane?

At the Immaterial plane feeling aggregate had arisen; matter aggregate does not arise at that plane. At the five-aggregate plane feeling aggregate had arisen and matter aggregate also arises.

71. Feeling aggregate arises at this plane.
Had perception aggregate arisen at that plane? Yes.
Perception aggregate had arisen at this plane.
Does feeling aggregate arise at that plane? Yes.

Positive (Anuloma)

Person and Plane (Puṅgalokāsa).

72. Matter aggregate arises to this person at this plane.
Had feeling aggregate arisen to that person at that plane?

To those at the birth-moment of pure-abode persons and to those at the birth-moment of non-percipient beings, matter aggregate arises at that plane; feeling aggregate had not arisen to those persons at that plane. To others at the birth-moment of five-aggregate persons, (except those at the birth-moment of pure-abode persons), matter aggregate arises and feeling aggregate had also arisen at that plane.

Feeling aggregate had arisen to this person at this plane.

- Had matter aggregate arise to that person at that plane?

To those at the death-moment of five-aggregate persons and those immaterial persons, feeling aggregate had arisen at that plane; matter aggregate does not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons feeling aggregate had arisen and matter aggregate also arises at that plane.

73. Feeling aggregate arises to this person at this plane.
Had perception aggregate arisen to that person at that plane?

To those at the birth-moment of pure-abode persons feeling aggregate arises at that plane; perception aggregate had not arisen to those persons at that plane. To others at the birth-moment of four- or five-aggregate persons, (except those at the birth-moment of pure-abode persons), feeling aggregate had arisen and perception aggregate also arises at that plane.

Perception aggregate had arisen to this person at this plane.

Does feeling aggregate arise to that person at that plane?

To those at the death-moment of four- or five-aggregate persons perception aggregate had arisen; feeling aggregate does not arise to those persons at that plane. To those at the birth-moment of four- or five-aggregate persons perception aggregate had arisen and feeling aggregate also arises at that plane.

Negative (Paccanika) Person (Puggala).

74. Matter aggregate does not arise to this person.
Had feeling aggregate not arisen to that person?
(K) had arisen.
Feeling aggregate had not arisen to this person.
Does matter aggregate not arise to that person?
None.

75. Feeling aggregate does not arise to this person.
Had perception aggregate not arisen to that person?
(K) had arisen.
Perception aggregate had not arisen to this person.
Does feeling aggregate not arise to that person?
None.

Negative (Paccanika) Plane (Okāsa)

76. Matter aggregate does not arise at this plane.
Had feeling aggregate not arisen at that plane?
(K) had arisen.
Feeling aggregate had not arisen at this plane.
Does matter aggregate not arise at that plane?
(K) arises.

77. Feeling aggregate does not arise at this plane.
Had perception aggregate not arisen at that plane?
Yes.
Perception aggregate had not arisen at this plane.
Does feeling aggregate not arise at that plane? Yes.

78. Matter aggregate does not arise to ~~this~~ person at this plane.

 Had feeling aggregate not arisen to ~~that~~ person at that plane?

 To those at the death-moment of ~~five~~-aggregate persons and to those immaterial persons, matter aggregate does not arise at that plane; (*it is*) not that feeling aggregate had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of non-percipient beings, matter aggregate does not arise and feeling aggregate also had not arisen at ~~that~~ plane.

 Feeling aggregate had not arisen to ~~this~~ person at this plane.

 Does matter aggregate not arise to ~~that~~ person at that plane?

 To those at the birth-moment of pure-abode persons and to those at the birth-moment of non-percipient beings, feeling aggregate had not arisen at that plane; (*it is*) not that matter aggregate does not arise to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of non-percipient beings, feeling aggregate had not arisen and matter aggregate ~~also~~ does not arise at that plane.

79. Feeling aggregate does not arise to ~~this~~ person at this plane.

 Had perception aggregate not arisen to ~~that~~ person at that plane?

 To those at the death-moment of ~~four~~- or five-aggregate persons feeling aggregate does not arise at that plane; (*it is*) not that perception aggregate had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, feeling aggregate does not arise and perception aggregate also had not arisen at that plane.

 Perception aggregate had not arisen to ~~this~~ person at this plane.

 Does feeling aggregate not arise to ~~that~~ person at that plane?

 To those at the birth-moment of pure-abode persons perception aggregate had not arisen at that plane; (*it is*) not that feeling aggregate does not arise to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, perception aggregate had not arisen and feeling aggregate also does not arise at ~~that~~ plane.

5. CHAPTER ON THE PRESENT AND THE FUTURE.

(Paccuppanā - nāgata - vāra).

Positive (Anuloma) - Person (Puggala).

80. Matter aggregate arises to this person.
Will feeling aggregate arise to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane matter aggregate arises; feeling aggregate will not arise to those persons. To others at the birth-moment of five-aggregate persons, (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), and to those at the birth-moment of non-percipient beings, matter aggregate arises and feeling aggregate will also arise.

Feeling aggregate will arise to this person.
Does matter aggregate arise to that person?

To all those persons at the death-moment and to those at the birth-moment of immaterial persons, feeling aggregate will arise; matter aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate will arise and matter aggregate also arises.

81. Feeling aggregate arises to this person.
Will perception aggregate arise to that person?
To those at the birth-moment of final-existence persons feeling aggregate arises; perception aggregate will not arise to those persons. To others at the birth-moment of four- or five-aggregate persons, (*except those at the birth-moment of final-existence person*), feeling aggregate arises and perception aggregate will also arise.

Perception aggregate will arise to this person.
Does feeling aggregate arise to that person?

To all those persons at the death-moment and to those at the birth-moment of non-percipient beings, perception aggregate will arise; feeling aggregate does not arise to those persons. To those at the birth-moment of four- or five-aggregate persons perception aggregate will arise and feeling aggregate also arises.

Positive (Anuloma) Plane (Okāsa)

82. Matter aggregate arises at this plane.
Will feeling aggregate arise at that plane?

At the plane of non-percipient beings matter aggregate arises; feeling aggregate will not arise at that plane. At the five-aggregate plane matter aggregate arises and feeling aggregate will also arise.

Feeling aggregate will arise at this plane.

Does matter aggregate arise at that plane?

At the immaterial plane feeling aggregate will arise; matter aggregate does not arise at that plane. At the five-aggregate plane feeling aggregate will arise and matter aggregate also arises.

33. Feeling aggregate arises at this plane.
Will perception aggregate arise at that plane? Yes.
Perception aggregate will arise at this plane.
Does feeling aggregate arise at that plane? Yes.

Positive (Anuloma) Person and Plane (Puqqalokāsa).

34. Matter aggregate arises to this person at this plane.
Will feeling aggregate arise to that person at that plane.

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those at the birth-moment of non-percipient beings, matter aggregate arises at that plane; feeling aggregate will not arise to those persons at that plane. To others at the birth-moment of five-aggregate persons, (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), matter aggregate arises and feeling aggregate will also arise at that plane.

Feeling aggregate will arise to this person at this plane.

Does matter aggregate arise to that person at that plane?

To those at the death-moment of five-aggregate persons and to those immaterial persons, feeling aggregate will arise at that plane; matter aggregate does not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons feeling aggregate will arise and matter aggregate also arises at that plane.

35. Feeling aggregate arises to this person at this plane.
Will perception aggregate arise to that person at that plane?

To those at the birth-moment of final-existence persons feeling aggregate arises at that plane; perception aggregate will not arise to those persons at that plane. To others at the birth-moment of four- or five-aggregate persons, (*except those at the birth-moment of final-existence persons*), feeling

aggregate arises and perception aggregate will also arise at that plane.

Perception aggregate will arise to this person at this plane.

Does feeling aggregate arise to that person at this plane?

To those at the death-moment of four- or five-aggregate persons perception aggregate will arise at that plane; feeling aggregate does not arise to those persons at that plane. To those at the birth-moment of four- or five-aggregate persons perception aggregate will arise and feeling aggregate also arises at that plane.

Negative (Paccanika) Person (Puṅgala).

86. Matter aggregate does not arise to this person.

Will feeling aggregate not arise to that person?

To all those persons at the death-moment and to those at the birth-moment of immaterial persons, matter aggregate does not arise; (*it is*) not that feeling aggregate will not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, matter aggregate does not arise and feeling aggregate also will not arise.

Feeling aggregate will not arise to this person.

Does matter aggregate not arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, feeling aggregate will not arise; (*it is*) not that matter aggregate does not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, feeling aggregate will not arise and matter aggregate also does not arise.

87. Feeling aggregate does not arise to this person.

Will perception aggregate not arise to that person?

To all those persons at the death-moment and to those at the birth-moment of non-percipient beings, feeling aggregate does not arise; (*it is*) not that perception aggregate will not arise to those persons. To those at the death-moment of final-existence persons feeling aggregate does not arise and perception aggregate also will not arise.

Perception aggregate will not arise to this person.

Does feeling aggregate not arise to that person?

To those at the birth-moment of final-existence persons perception aggregate will not arise; (*it is*) not that feeling aggregate does not arise to those persons. To those at the death-moment of final-existence persons perception

aggregate will not arise and feeling aggregate also does not arise.

Negative (Paccanīka) Plane (Okāsa)

88. Matter aggregate does not arise at this plane.
Will feeling aggregate not arise at that plane?
(#) will arise.
Feeling aggregate will not arise at this plane.
Does matter aggregate not arise at that plane?
(#) arises.

89. Feeling aggregate does not arise at this plane.
Will perception aggregate not arise at that plane?
Yes.
Perception aggregate will not arise at this plane.
Does feeling aggregate not arise at that plane? Yes.

Negative (Paccanīka) Person and Plane (Puggalokāsa).

90. Matter aggregate does not arise to this person at this plane.
Will feeling aggregate not arise to that person at that plane?

To those at the death-moment of five-aggregate persons and to those immaterial persons, matter aggregate does not arise at that plane; (# is) not that feeling aggregate will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those at the death-moment of non-percipient beings, matter aggregate does not arise and feeling aggregate also will not arise at that plane.

Feeling aggregate will not arise to this person at this plane.

Does matter aggregate not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and those at the birth-moment of non-percipient beings, feeling aggregate will not arise at that plane; (# is) not that matter aggregate does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence person; in the immaterial plane and to those at the death-moment of non-percipient beings, feeling aggregate will not arise and matter aggregate also does not arise at that plane.

91. Feeling aggregate does not arise to this person at this plane.

Will perception aggregate not arise to that person at that plane?

To those at the death-moment of four- or five-aggregate persons feeling aggregate does not arise at that plane; (it is) not that perception aggregate will not arise to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, feeling aggregate does not arise and perception aggregate also will not arise at that plane.

Perception aggregate will not arise to this person at this plane.

Does feeling aggregate not arise to that person at this plane?

To those at the birth-moment of final-existence persons perception aggregate will not arise at that plane; (it is) not that feeling aggregate does not arise to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, perception aggregate will not arise and feeling aggregate also does not arise at that plane.

6. CHAPTER ON THE PAST AND THE FUTURE.

(Atitānāgatavāra)

Positive (Anuloma) Person (Puggala).

92. Matter aggregate had arisen to this person.
Will feeling aggregate arise to that person?
To those final-existence persons matter aggregate had arisen; feeling aggregate will not arise to those persons. To other persons matter aggregate had arisen and feeling aggregate will also arise.
Feeling aggregate will arise to this person.
Had matter aggregate arisen to that person? Yes.

93. Feeling aggregate had arisen to this person.
Will perception aggregate arise to that person?
To those final-existence persons feeling aggregate had arisen; perception aggregate will not arise to those persons. To other persons feeling aggregate had arisen and perception aggregate will also arise.
Perception aggregate will arise to this person.
Had feeling aggregate arisen to that person? Yes.

Positive (Anuloma) Plane (Okāsa).

94. Matter aggregate had arisen at this plane.

At the plane of non-percipient beings matter aggregate had arisen; feeling aggregate will not arise at that plane. At the five-aggregate plane matter aggregate had arisen and feeling aggregate will also arise.

Feeling aggregate will arise at this plane.

Had matter aggregate arisen at that plane?

At the immaterial plane feeling aggregate will arise; matter aggregate had not arisen at that plane. At the five-aggregate plane feeling aggregate will arise and matter aggregate had also arisen.

95. Feeling aggregate had arisen at this plane.
Will perception aggregate arise at that plane? Yes.
Perception aggregate will arise at this plane.
Had feeling aggregate arisen at that plane? Yes.

Positive (Anuloma) Person and Plane (Puṅgalokāsa)

96. Matter aggregate had arisen to this person at this plane.

Will feeling aggregate arise to that person at that plane?

To those final-existence persons in the five-aggregate plane and to those non-percipient beings matter aggregate had arisen at that plane; feeling aggregate will not arise to those persons at that plane. To other five-aggregate persons, (except those final-existence persons in the five-aggregate plane), matter aggregate had arisen and feeling aggregate will also arise at that plane.

Feeling aggregate will arise to this person at this plane.

Had matter aggregate arisen to that person at that plane?

To those immaterial persons feeling aggregate will arise at that plane; matter aggregate had not arisen to those persons at that plane. To those five-aggregate persons feeling aggregate will arise and matter aggregate had also arisen at that plane.

97. Feeling aggregate had arisen to this person at this plane.

Will perception aggregate arise to that person at that plane?

To those final-existence persons feeling aggregate had arisen at that plane; perception aggregate will not arise to those persons at that plane. To other four- or five- aggregate persons, (*except those final-existence persons*) feeling aggregate had arisen and perception aggregate will also arise at that plane.

Had feeling aggregate arisen to that person at that plane? Yes.

Negative (Paccanika) Person (Puqqala).

98. Matter aggregate had arisen to this person.
Will feeling aggregate not arise to that person?
None.
Feeling aggregate will not arise to this person.
Had matter aggregate not arisen to that person?
(It) had arisen.
99. Feeling aggregate had not arisen to this person.
Will perception aggregate not arise to that person?
None.
Had perception aggregate not arisen to that person?
(It) had arisen.

Negative (Paccanika) Plane (Okāsa)

100. Matter aggregate had not arisen at this plane.
Will feeling aggregate not arise at that plane?
(It) will arise.
Feeling aggregate will not arise at this plane.
Had matter aggregate not arisen at that plane?
(It) had arisen.
101. Feeling aggregate had not arisen at this plane.
Will perception aggregate not arise at that plane?
Yes.
Perception aggregate will not arise at this plane.
Had feeling aggregate not arisen at that plane?
Yes.

Negative (Paccanika) Person and Plane (Puqqalokāsa)

102. Matter aggregate had not arisen to this person at this plane.
Will feeling aggregate not arise to that person at that plane?
To those immaterial persons matter aggregate had not arisen at that plane; (It is) not that feeling aggregate will not

arise to those persons at that plane. To those pure-abode persons and to those final-existence persons in the immaterial plane, matter aggregate had not arisen and feeling aggregate also will not arise at that plane.

Feeling aggregate will not arise to that person at this plane.

Had matter aggregate not arisen to that person at that plane?

To those final-existence persons in the five-aggregate plane and to those non-percipient beings, feeling aggregate will not arise at that plane; (*it is*) not that matter aggregate had not arisen to those persons at that plane. To those pure-abode persons and to those final-existence persons in the immaterial plane, feeling aggregate will not arise and matter aggregate also had not arisen at that plane.

103. Feeling aggregate had not arisen to this person at this plane.

Will perception aggregate not arise to that person at that plane? Yes.

Perception aggregate will not arise to this person at this plane.

Had feeling aggregate not arisen to that person at that plane?

To those final-existence persons perception aggregate will not arise at that plane; (*it is*) not that feeling aggregate had not arisen to those persons at that plane. To those pure-abode persons and to those non-percipient beings, perception aggregate will not arise and feeling aggregate also had not arisen at that plane.

END OF CHAPTER ON ORIGINATION

(Uppāda vāra niṭṭhito).

II. PROCESS (Pavatti).
2. CHAPTER ON CESSATION (Nirodha - vāra)

1. CHAPTER ON THE PRESENT
(Paccuppanna - vāra).

Positive (Anuloma) Person (Puggala).

104. Matter aggregate ceases to this person.
Does feeling aggregate cease to that person?
To those at the death-moment of non-percipient beings matter aggregate ceases; feeling aggregate does not cease in those persons. To those at the death-moment of five-aggregate persons matter aggregate ceases and feeling aggregate also ceases.

Feeling aggregate ceases to this person.

Does matter aggregate cease to that person?

To those at the death-moment of immaterial persons feeling aggregate ceases; matter aggregate does not cease to those persons. To those at the death-moment of five-aggregate persons feeling aggregate ceases and matter aggregate also ceases.

**(Feeling aggregate ceases to this person.*

Does perception aggregate cease to that person?

Yes.

Perception aggregate ceases to this person.

Does feeling aggregate cease to that person? Yes.)

Positive (Anuloma) Plane (Okāsa).

105. Matter aggregate ceases at this plane.
Does feeling aggregate at that plane?
At the plane of non-percipient beings matter aggregate ceases; feeling aggregate does not cease at that plane. At the five-aggregate plane matter aggregate ceases and feeling aggregate also ceases.

Feeling aggregate ceases at this plane.

Does matter aggregate cease at that plane?

At the immaterial plane feeling aggregate ceases; matter aggregate does not cease at that plane. At the five-aggregate plane feeling aggregate ceases and matter aggregate also ceases.

**(Feeling aggregate ceases at this plane.*

Does perception aggregate cease at that plane?

Yes.

Perception aggregate ceases at this plane.

Does feeling aggregate cease at that plane? Yes.

Positive (Anuloma) Person and Plane (Puggalokāsa).

106. Matter aggregate ceases to this person at this plane.
Does feeling aggregate cease to that person at that plane.

To those at the death-moment of non-percipient beings matter aggregate ceases at that plane; feeling aggregate does not cease to those persons at that plane. To those at the death-moment of five-aggregate persons matter aggregate ceases and feeling aggregate also ceases at that plane.

Feeling aggregate ceases to this person at this plane.

Does matter aggregate cease to that person at that plane?

To those at the death-moment of immaterial persons feeling aggregate ceases at that plane; matter aggregate does not cease to those persons at that plane. To those at the death-moment of five-aggregate persons feeling aggregate ceases and matter aggregate also ceases at that plane.

(Feeling aggregate ceases to this person at this plane.

Does perception aggregate cease to that person at that plane? Yes.

Perception aggregate ceases to this person at this plane.

Does feeling aggregate cease to that person at that plane? Yes.)

Negative (Paccanika) Person (Puggala).

107. Matter aggregate does not cease to this person.
Does feeling aggregate not cease to that person?

To those at the death-moment of immaterial persons matter aggregate does not cease; (it is) not that feeling aggregate does not cease to those persons. To all those persons at the birth-moment neither matter aggregate nor feeling aggregate ceases.

Feeling aggregate does not cease to this person.

Does matter aggregate not cease to that person?

To those at the death-moment of non-percipient beings feeling aggregate does not cease; (it is) not that matter aggregate does not cease. To all those persons at the birth-moment, neither feeling aggregate nor matter aggregate ceases.

*(Feeling aggregate does not cease to this person.
Does perception aggregate not cease to that
person? Yes.
Perception aggregate does not cease to this person.
Does feeling aggregate not cease to that person?
Yes.)

Negative (Paccanika) Plane (Okāsa).
108. Matter aggregate does not cease at this plane.
Does feeling aggregate not cease at that plane?
(*it*) ceases.
Feeling aggregate does not cease at this plane.
Does matter aggregate not cease at that plane?
(*it*) ceases
*(Feeling aggregate does not cease at this plane.
Does perception aggregate not cease to that
person? Yes.
Perception aggregate does not cease to this person.
Does feeling aggregate not cease to that person at
that plane? Yes.)

Negative (Paccanika) Person and Plane (Puggalokāsa).
109. Matter aggregate does not cease to this person at
this plane.
Does feeling aggregate not cease to that person at
that plane?
To those at the death-moment of immaterial
persons matter aggregate does not cease at that plane; (*it is*)
not that feeling aggregate does not cease to those persons at
that plane. To all those persons at the birth-moment neither
matter aggregate nor feeling aggregate ceases at that plane.
Feeling aggregate does not cease to this person at
this plane.
Does matter aggregate not cease to that person at
that plane?
To those at the death-moment of non-percipient
beings feeling aggregate does not cease to those persons at that
plane. To all those persons at the birth-moment neither feeling
aggregate nor matter aggregate ceases at that plane.
*(Feeling aggregate does not cease to this person
at that plane.
Does perception aggregate not cease to that person
at that plane? Yes.
Perception aggregate does not cease to this person
at this plane.
Does feeling aggregate not cease to that person at
that plane? Yes.)

2. CHAPTER ON THE PAST (Atīta - vāra)

Positive (Anuloma) Person (Puggala).

110. Matter aggregate had ceased to this person.
Had feeling aggregate ceased to that person? Yes.
Feeling aggregate had ceased to this person.
Had matter aggregate ceased to that person? Yes.
*(Feeling aggregate had ceased to this person.
Had perception aggregate ceased to that person?
Yes.
Perception aggregate had ceased to this person.
Had feeling aggregate ceased to that person?
Yes.

Positive (Anuloma) Plane (Okāsa).

111. Matter aggregate had ceased at this plane.
Had feeling aggregate ceased at that plane?
At the plane of non-percipient beings matter aggregate had ceased; feeling aggregate had not ceased at that plane. At the five-aggregate plane matter aggregate had ceased and feeling aggregate had also ceased.
Feeling aggregate had ceased at this plane.
Had matter aggregate ceased at that plane?
At the immaterial plane feeling aggregate had ceased; matter aggregate had not ceased at that plane. At the five-aggregate plane feeling aggregate had ceased and matter aggregate had also ceased.
*(Feeling aggregate had ceased at this plane.
Had perception aggregate ceased at that plane?
Yes.
Perception aggregate had ceased at this plane.
Had feeling aggregate ceased at that plane? Yes)

Positive (Anuloma) Person and Plane (Puggalokāsa).

112. Matter aggregate had ceased to this person at this plane.
Had feeling aggregate ceased to that person at that plane?
To those non-percipient beings matter aggregate had ceased at that plane; feeling aggregate had not ceased to those person at that plane. To those five-aggregate persons matter aggregate had ceased and feeling aggregate had also ceased at that plane.

plane.
Feeling aggregate had ceased to this person at this

plane?
Had matter aggregate ceased to that person at that

plane?
Had those immaterial persons feeling aggregate had
ceased at that plane; matter aggregate had not ceased to those
persons at that plane. To those five-aggregate persons feeling
aggregate had ceased and matter aggregate had also ceased at
that plane.

**(Feeling aggregate had ceased to this person at
this plane.*

*Had perception aggregate ceased to that person at
that plane? Yes.*

*Perception aggregate had ceased to this person at
this plane.*

*Had feeling aggregate ceased to that person at that
plane? Yes.)*

Negative (Paccanika) Person (Puggala)

113. Matter aggregate had not ceased to this person.
Had feeling aggregate not ceased to that person?
None.

Feeling aggregate had not ceased to that person.
Had matter aggregate not ceased to that person?
None.

**(Feeling aggregate had not ceased to this person.
Had perception aggregate not ceased to that
person? None.*

*Perception aggregate had not ceased to this person.
Had feeling aggregate not ceased to that person?
None.*

Negative (Paccanika) Plane (Okasa).

114. Matter aggregate had not ceased at this plane.
Had feeling aggregate not ceased at that plane?
(It) had ceased.

Feeling aggregate had not ceased at this plane?
(It) had ceased.

**(Feeling aggregate had not ceased at this plane.
Had perception aggregate not ceased at that plane?
Yes.)*

Negative (Paccanika) Person and Plane (Puggalokasa).

115. Matter aggregate had not ceased to this person at
this plane.

Had feeling aggregate not ceased to that person at that plane?

To those immaterial persons matter aggregate had not ceased at that plane; (*it is*) not that feeling aggregate had not ceased to those persons at that plane. To those pure-abode persons neither matter aggregate nor feeling aggregate had ceased at that plane.

Feeling aggregate had not ceased to this person at this plane.

Had matter aggregate not ceased to that person at that plane?

To those non-percipient beings feeling aggregate had not ceased at that plane; (*it is*) not that matter aggregate had not ceased to those persons at that plane. To those pure-abode persons neither feeling aggregate nor matter aggregate had ceased at that plane.

(Feeling aggregate had not ceased to this person at this plane.

Had perception aggregate not ceased to that person at that plane? Yes.

Perception aggregate had not ceased to this person at this plane.

Had feeling aggregate not ceased to that person at that plane? Yes.)

3. CHAPTER ON THE FUTURE (Anāgata - vāra)

Positive (Anuloma) Person (Puggala).

116.

Matter aggregate **will** cease to this person.

Will feeling aggregate cease to that person? Yes.

Feeling aggregate **will** cease to this person.

Will matter aggregate cease to that person?

To those: at the birth-moment of final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), feeling aggregate will cease matter aggregate **will** not cease to those persons. To other persons feeling aggregate will cease and matter aggregate will also cease.

(Feeling aggregate will cease to this person.

Will perception aggregate cease to that person?

Yes.

Perception aggregate will cease to this person.

Will feeling aggregate cease to that person? Yes.)

Positive (Anuloma) Plane (Okāsa).

117. Matter aggregate will cease at this plane.
Will feeling aggregate cease at that plane?
At the plane of non-percipient beings matter aggregate will cease; feeling aggregate will not cease at that plane. At the five-aggregate plane matter aggregate will cease and feeling aggregate will also cease.
Feeling aggregate will cease at this plane.
Will matter aggregate cease at that plane?
At the immaterial plane feeling aggregate will cease; matter aggregate will not cease at that plane. At the five-aggregate plane feeling aggregate will cease and matter aggregate will also cease.
**(Feeling aggregate will cease at this plane.
Will perception aggregate cease at that plane? Yes.
Perception aggregate will cease at this plane.
Will feeling aggregate cease at that plane? Yes.)*

Positive (Anuloma) Person and Plane (Puggalokāsa).

118. Matter aggregate will cease to this person at this plane.
Will feeling aggregate cease to that person at that plane?
To those non-percipient beings matter aggregate will cease at that plane; feeling aggregate will not cease to those persons at that plane. To those five-aggregate persons matter aggregate will cease and feeling aggregate will also cease at that plane.
Feeling aggregate will cease to this person at this plane.
Will matter aggregate cease to that person at that plane?
To those immaterial persons feeling aggregate will cease at that plane; matter aggregate will not cease to those persons at that plane. To those five-aggregate persons feeling aggregate will cease and matter aggregate will also cease at that plane.
**(Feeling perception aggregate cease to that person at that plane? Yes.
Perception aggregate will cease to this person at this plane.
Will feeling aggregate cease to that person at that plane? Yes.)*

Negative (Paccanika) Person (Puggala).

119. Matter aggregate will not cease to this person.

Will feeling aggregate not cease to that person?

To those at the birth-moment of final-existence persons in the immaterial plane and to those persons at the death-moment, who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), matter aggregate will not cease; (*It is*) not that feeling aggregate will not cease to those persons. To those at the death-moment of final-existence persons neither matter aggregate nor feeling aggregate will cease.

Feeling aggregate will not cease to this person.

Will matter aggregate not cease to that person?

Yes.

(*Feeling aggregate will not cease to this person.*

Will perception aggregate not cease to that person?

Yes.

Perception aggregate will not cease to this person.

Will feeling aggregate not cease to that person?

Yes.)

Negative (Paccanīka) Plane (Okāsa).

120. Matter aggregate will not cease at this plane.

Will feeling aggregate not cease at that plane?

(*It*) will cease.

Feeling aggregate will not cease at this plane.

Will matter aggregate not cease at that plane?

(*It*) will cease.

(*Feeling aggregate will not cease at this plane.*

Will perception aggregate not cease at that plane?

Yes.

Perception aggregate will not cease at this plane.

Will feeling aggregate not cease at that plane?

Yes.)

Negative (Paccanīka) Person and Plane (Puṅgalokāsa).

121. Matter aggregate will not cease to this person at this plane.

Will feeling aggregate not cease to that person at that plane?

To those immaterial persons matter aggregate will not cease at that plane; (*It is*) not that feeling aggregate will not cease to those person at that plane. To those at the death-moment final-existence persons neither matter aggregate nor feeling aggregate will cease at that plane.

Feeling aggregate will not cease to this person at this plane.

Will matter aggregate not cease to that person at that plane?

To those non-percipient beings feeling aggregate will not cease at that plane; (if it is) not that matter aggregate will not cease to those persons at that plane. To those at the death-moment of final-existence persons neither feeling aggregate nor matter aggregate will cease at that plane.

(Feeling aggregate will not cease to this person at this plane.

Will perception aggregate not cease to that person at that plane? Yes.

Perception aggregate will not cease to this person at this plane.

Will feeling aggregate not cease to that person at that plane? Yes.)

4. CHAPTER ON THE PRESENT AND THE PAST.

(Paccuppanā - ita - vāra).

Positive (Anuloma) Person (Puggala)

122. Matter aggregate ceases to this person.
Had feeling aggregate ceased to that person? Yes.
Feeling aggregate had ceased to this person.
Does matter aggregate cease to that person?

To all those persons at the birth-moment and to those at the death-moment of immaterial persons, feeling aggregate had ceased; matter aggregate does not cease to those persons. To those at the death-moment of five-aggregate persons and to those at the death-moment of non-percipient beings, feeling aggregate had ceased and matter aggregate also ceases.

123. Feeling aggregate ceases to this person.
Had perception aggregate ceased to that person?
Yes.
Perception aggregate had ceased to this person.
Does feeling aggregate cease to that person?

To all those persons at the birth-moment and to those at the death-moment of non-percipient beings, perception aggregate had ceased; feeling aggregate does not cease to those persons. To those at the death-moment of four- or five-aggregate persons perception aggregate had ceased and feeling aggregate also ceases.

Positive (Anuloma) Plane (Okāsa).

124. Matter aggregate ceases at this plane.
Had feeling aggregate ceased at that plane?

At the plane of non-percipient beings matter aggregate ceases; feeling aggregate had not ceased at that plane. At the five-aggregate plane matter aggregate ceased at that plane. At the five-aggregate plane matter aggregate ceases and feeling aggregate also had ceased.

Feeling aggregate had ceased at this plane.

Does matter aggregate cease at that plane?

At the immaterial plane feeling aggregate had ceased; matter aggregate does not cease at that plane. At the five-aggregate plane feeling aggregate had ceased and matter aggregate also ceases.

125. Feeling aggregate ceases at this plane.
Had perception aggregate ceased at that plane?
Yes.
Perception aggregate had ceased at this plane.
Does feeling aggregate cease at that plane? Yes.

Positive (Anuloma) Person and Plane (Paqqalokāsa).

126. Matter aggregate ceases to this person at this plane.
Had feeling aggregate ceased to that person at that plane?

To those at the death-moment of pure-abode persons and to those at the death-moment of non-percipient beings, matter aggregate ceases at that plane; feeling aggregate had not ceased to those persons at that plane. To others at the death-moment of five-aggregate persons, (*except those at the death-moment of pure-abode persons*) matter aggregate ceases and feeling aggregate had also ceased at that plane.

Feeling aggregate had ceased to this person at this plane.

Does matter aggregate cease to that person at that plane?

To those at the birth-moment of five-aggregate persons and to those immaterial persons, feeling aggregate had ceased at that plane; matter aggregate does not cease to those persons at that plane. To those at the death-moment of five-aggregate persons feeling aggregate had ceased and matter aggregate also ceases at that plane.

127. Feeling aggregate ceases to this person at this plane.

To those at the death-moment of pure-abode persons feeling aggregate ceases at that plane; perception aggregate had not ceased to those persons at that plane. To others at the death-moment of four- or five-aggregate persons, (*except those at the death-moment of pure-abode persons*), feeling aggregate had ceased and perception aggregate also ceases at that plane.

Perception aggregate had ceased to this person at this plane.

Does feeling aggregate cease to that person at that plane?

To those at the birth-moment of four- or five-aggregate persons perception aggregate had ceased; feeling aggregate does not cease to those persons at that plane. To those at the death-moment of four- or five-aggregate persons perception aggregate had ceased and feeling aggregate also ceases at that plane.

Negative (Paccanika) Person (Puṅgala).

128. Matter aggregate does not cease to this person.
Had feeling aggregate not ceased to that person?
(#) had ceased.
Feeling aggregate had not ceased to this person.
Does matter aggregate not cease to that person?
None.

129. Feeling aggregate does not cease to this person.
Had perception aggregate not ceased to that person?
(#) had ceased.
Perception aggregate had not ceased to this person.
Does feeling aggregate not cease to that person?
None.

Negative (Paccanika) Plane (Okāsa).

130. Matter aggregate does not cease at this plane.
(The rest should be fully inserted as mentioned before.)

Negative (Paccanika) Person and Plane (Puṅgalokāsa)

131. Matter aggregate does not cease to this person at this plane.
Had feeling aggregate not ceased to that person at that plane?

To those at the birth-moment of five-aggregate persons and to those immaterial persons, matter aggregate does not cease at that plane; (it is) not that feeling aggregate had not ceased to those persons at that plane. To those at the birth-moment of pure-abode persons and to those at the birth-moment of non-percipient beings, matter aggregate does not cease and feeling aggregate also had not ceased at that plane.

Feeling aggregate had not ceased to ~~this person~~ at this plane.

Does matter aggregate not cease to ~~that person~~ at that plane?

To those at the death-moment of ~~pure-abode~~ persons and to those at the death-moment of ~~non-percipient~~ beings, feeling aggregate had not ceased at that plane; (it is) not that matter aggregate does not cease to those ~~persons~~ at that plane. To those at the birth-moment of ~~pure-abode~~ persons and to those at the birth-moment of ~~non-percipient~~ beings, feeling aggregate had not ceased and matter aggregate ~~also~~ does not cease at that plane.

132. Feeling aggregate does not cease to ~~this person~~ at this plane.

Had perception aggregate not ceased to ~~that person~~ at that plane?

To those at the birth-moment of ~~four-or-five-~~aggregate persons feeling aggregate does not ~~cease~~ at that plane; (it is) not that perception aggregate had not ~~ceased~~ to those persons at that plane. To those at the ~~birth-moment~~ of ~~pure-abode~~ persons and to those ~~non-percipient~~ beings, feeling aggregate does not cease and perception ~~also~~ had not ~~ceased~~ at that plane.

Perception aggregate had not ceased to ~~this person~~ at this plane.

Does feeling aggregate not cease to ~~that person~~ at that plane?

To those at the death-moment of ~~pure-abode~~ persons perception aggregate had not ceased at ~~that plane~~; (it is) not that feeling aggregate does not cease to ~~those persons~~ at that plane. To those at the birth-moment of ~~pure-abode~~ persons and to those ~~non-percipient~~ beings, perception aggregate had not ceased and feeling aggregate ~~also~~ does not ~~cease~~ at that plane.

5. CHAPTER ON THE PRESENT AND THE FUTURE.

(Paccuppannāgatavāra)

Positive (Anuloma) Person (Paṅgala)

133. Matter aggregate ceases to this person.

Will feeling aggregate cease to that ~~person~~?

To those at the death-moment of ~~final~~ existence persons in the five-aggregate plane matter aggregate ceases; feeling aggregate will not cease to those persons. To others at the death-moment of five-aggregate persons, (~~except those at~~

the death-moment of final-existence persons in the five-aggregate plane), and to those at the death-moment of non-percipient beings, matter aggregate ceases and feeling aggregate will also cease.

Feeling aggregate will cease to this person.

Does matter aggregate cease to that person?

To all those persons at the birth-moment and to those at the death-moment of immaterial persons, feeling aggregate will cease; matter aggregate does not cease to those persons. To those at the death-moment of five-aggregate persons and to those at the death-moment of non-percipient beings, feeling aggregate will cease and matter aggregate also ceases.

134. Feeling aggregate ceases to this person.

Will perception aggregate cease to that person?

To those at the death-moment of final-existence persons feeling aggregate ceases; perception aggregate will not cease to those persons. To others at the death-moment of four- or five-aggregate persons, (*except those at the death-moment of final-existence persons*), feeling aggregate ceases and perception aggregate will also cease.

Perception aggregate will cease to this person.

Does feeling aggregate cease to that person?

To all those at the birth-moment and to those at the death-moment of non-percipient beings, perception aggregate will cease; feeling aggregate does not cease to those persons. To those at the death-moment of four- or five-aggregate persons perception aggregate will cease and feeling aggregate also ceases.

Positive (Anuloma) Plane (Okāsa)

135. Matter aggregate ceases at this plane

Positive (Anuloma) Person and Plane (Puṅgalokāsa).

136. Matter aggregate ceases to this person at this plane.
Will feeling aggregate cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those at the death-moment of non-percipient beings, matter aggregate ceases at that plane; feeling aggregate will not cease to those persons at that plane. To others at the death-moment of five-aggregate persons, (*except those at the death-moment of final-existence persons in the five-aggregate plane*), matter aggregate ceases and feeling aggregate will also cease at that plane.

Feeling aggregate will cease to this person at this plane.

Does matter aggregate cease to that person at that plane?

To those at the birth moment of five-aggregate persons and to those immaterial persons, feeling aggregate will cease at that plane. To those at the death-moment of five-aggregate persons feeling aggregate will cease and matter aggregate also ceases at that plane.

137. Feeling aggregate ceases to this person at this plane.

Will perception aggregate cease to that person at that plane?

To those at the death-moment of final-existence persons feeling aggregate ceases at that plane; perception aggregate will not cease to those persons at that plane. To others at the death-moment of four- or five-aggregate persons, (*except those at the death-moment of final-existence persons*), feeling aggregate ceases and perception aggregate will also cease at that plane.

Perception aggregate will cease to this person at this plane.

Does feeling aggregate cease to that person at that plane?

To those at the birth-moment of four- or five-aggregate persons perception aggregate will cease at that plane; feeling aggregate does not cease to those persons at that plane. To those at the death-moment of four- or five-aggregate persons perception aggregate will cease and feeling aggregate also ceases at that plane.

Negative (Paccanika) Person (Puggala).

138. Matter aggregate does not cease to this person.
Will feeling aggregate not cease to that person?

To all those persons at the birth-moment and to those at the death-moment of immaterial persons; matter aggregate does not cease; (*it is*) not feeling aggregate will not cease to those persons. To those at the death-moment of final-existence persons in the immaterial plane matter aggregate does not cease and feeling aggregate also will not cease.

Feeling aggregate will not cease to this person.

Does matter aggregate not cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane feeling aggregate will not cease; (*it is*) not that matter aggregate does not cease to those persons. To those at the death-moment of final-existence

persons in the immaterial plane feeling aggregate will not cease and matter aggregate also does not cease.

139. Feeling aggregate does not cease to this person.
Will perception aggregate not cease to that person?
(*It*) will cease.
Perception aggregate will not cease to this person.
Does feeling aggregate not cease to that person?
(*It*) ceases.

Negative (Paccanīka) Plane (Okāsa).

140. Matter aggregate does not cease at this plane

Negative (Paccanīka) Person and Plane (Puggalokāsa)

141. Matter aggregate does not cease to this person at this plane.

Will feeling aggregate not cease to that person at that plane?

To those at the birth-moment of five-aggregate persons and to those immaterial persons, matter aggregate does not cease at that plane; (*it is*) not that feeling aggregate will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane and to those at the birth-moment of non-percipient beings matter aggregate does not cease and feeling aggregate also will not cease at that plane.

Feeling aggregate will not cease to this person at this plane.

Does matter aggregate not cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those at the death-moment of non-percipient beings, feeling aggregate will not cease at that plane; (*it is*) not that matter aggregate does not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane and to those at the birth-moment of the birth-moment of non-percipient beings, feeling aggregate will not cease and matter aggregate also does not cease at that plane.

142. Feeling aggregate does not cease to this person at this plane.

Will perception aggregate not cease to that person at that plane?

To those at the birth-moment of four- or five-aggregate persons feeling aggregate does not cease at that plane; (*it is*) not that perception aggregate will not cease to those persons at that plane. To those non-percipient beings feeling aggregate does not cease and perception aggregate also will not cease at that plane.

----- Perception aggregate will not cease to this person at this plane.

Does feeling aggregate not cease to that person at that plane?

To those at the death-moment of final-existence persons perception aggregate will not cease at that plane; (*it is*) not that feeling aggregate does not cease to those persons at that plane. To those non-percipient beings perception aggregate will not cease and feeling aggregate also does not cease at that plane.

6. CHAPTER ON THE PAST AND THE FUTURE.

(Aitānāgatavāra).

Positive (Anuloma) Person (Puqqala).

143. Matter aggregate had ceased to this person.
Will feeling aggregate cease to that person?

To those final-existence persons matter aggregate had ceased; feeling aggregate will not cease to those persons. To other persons matter aggregate had ceased and feeling aggregate will also cease.

Feeling aggregate will cease to this person.

Had matter aggregate ceased to that person? Yes.

144. Feeling aggregate had ceased to this person.
Will perception aggregate cease to that person?

To those final-existence persons feeling aggregate had ceased; perception aggregate will not cease to those person. To other persons feeling aggregate had ceased and perception aggregate will also cease.

Perception aggregate will cease to this person.

Had feeling aggregate ceased to that person? Yes.

Positive (Anuloma) Plane (Okāsa).

145. Matter aggregate had ceased at this plane

Positive(Anuloma) Person and Plane(Puqqalokāsa).

146. Matter aggregate had ceased to this person at this plane.

Will feeling aggregate cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings matter aggregate had ceased at that plane; feeling aggregate will not cease to those persons at that plane. To other five-aggregate persons, (*except those final-existence persons in the five-aggregate plane*), matter aggregate had ceased and feeling aggregate also will cease at that plane.

Feeling aggregate will cease to this person at this plane.

Had matter aggregate ceased to that person at that plane?

To those at the birth-moment of pure-abode persons and to those immaterial persons, feeling aggregate will cease at that plane; matter aggregate had not ceased to those persons at that plane. To other five-aggregate persons, (*except those at the birth-moment of pure-abode persons*), feeling aggregate will cease and matter aggregate also had ceased at that plane.

147. Feeling aggregate had ceased to this person at this plane.

Will perception aggregate cease to that person at that plane.

To those at the death-moment of final-existence persons feeling aggregate had ceased at that plane; perception aggregate will not cease to those persons at that plane. To other four- or five-aggregate persons, (*except those at the death-moment of final-existence persons*), feeling aggregate had ceased and perception aggregate also will cease at that plane.

Perception aggregate will cease to this person at this plane.

Had feeling aggregate ceased to that person at that plane?

To those at the birth-moment of pure-abode persons perception aggregate will cease at that plane; feeling aggregate had not ceased to those persons at that plane. To other four- or five-aggregate persons, (*except those at the birth-moment of pure-abode persons*), perception aggregate will cease and feeling aggregate also had ceased at that plane.

Negative (Paccanika) Person (Puggala).

148. Matter aggregate had not ceased to this person.
Will feeling aggregate not cease to that person?
None.

Feeling aggregate will not cease to this person.
Had matter aggregate not ceased to that person?
(It) had ceased.

149. Feeling aggregate had not ceased to this person.
 Will perception aggregate not cease to that person?
 None.
 Perception aggregate will not cease to this person.
 Had feeling aggregate not ceased to that person?
 (*ñ*) had ceased.

Negative (Paccanīka) Plane (Okāsa)

150. Matter aggregate had not ceased at this plane

Negative (Paccanīka) Person and Plane (Pyggalokāsa)

151. Matter aggregate had not ceased to this person at this plane.
 Will feeling aggregate not cease to that person at that plane?

To those at the birth-moment of pure-abode persons and to those immaterial persons, matter aggregate had not ceased at that plane; (*ñ is*) not that feeling aggregate will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, matter aggregate had not ceased and feeling aggregate also will not cease at that plane.

Feeling aggregate will not cease to this person at this plane.

Had matter aggregate not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings, feeling aggregate will not cease at that plane; (*ñ is*) not that matter aggregate had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, feeling aggregate will not cease and matter aggregate also had not ceased at that plane.

152. Feeling aggregate had not ceased to this person at this plane.

Will perception aggregate not cease to that person at that plane?

To those at the birth-moment of pure-abode persons feeling aggregate had not ceased at that plane; (*ñ is*) not that perception aggregate will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and

to those non-percipient beings, feeling aggregate had not cease and perception aggregate also will not cease at that plane.

Perception aggregate will not cease to this person at this plane.

Had feeling aggregate not ceased to that person at that plane?

To those at the death-moment of final-existence persons perception aggregate will not cease at that plane; (it is) not that feeling aggregate had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, perception aggregate will not cease and feeling aggregate also had not ceased at that plane.

END OF CHAPTER ON CESSATION.
(Nirodhavāra).

3. CHAPTER ON ORIGATION AND CESSATION.

(Uppādanirodha - vāra).

1. CHAPTER ON THE PRESENT

(Paccuppanna - vāra).

Positive (Anuloma) Person (Puggala).

153. Matter aggregate arises to this person.
Does feeling aggregate cease to that person? No.
Feeling aggregate ceases to this person.
Does matter aggregate arise to that person? No.

154. Feeling aggregate arises to this person.
Does perception aggregate cease to that person?
No.
Perception aggregate ceases to this person.
Does feeling aggregate arise to that person? No.

Positive (Anuloma) Plane (Okāsa).

155. Matter aggregate arises at this plane.
Does feeling aggregate cease at that plane?
At the plane of non-percipient beings matter
aggregate arises; feeling aggregate does not cease at that
plane. At the five-aggregate plane matter aggregate arises and
also feeling aggregate ceases.

Feeling aggregate ceases at this plane.
Does matter aggregate arise at that plane?
At the immaterial plane feeling aggregate ceases;
matter aggregate does not arise at that plane. At the five
aggregate plane feeling aggregate ceases and also matter
aggregate arises.

156. Feeling aggregate arises at this plane.
Does perception aggregate cease at that plane? Yes.
Perception aggregate ceases at this plane.
Does feeling aggregate arise at that plane? Yes.

Positive (Anuloma) Person and Plane (Puggalokāsa).

157. Matter aggregate arises to this person at this plane.
Does feeling aggregate cease to that person at that
plane? No.
Feeling aggregate ceases to this person at this
plane.

Does matter aggregate arise to that person at that plane? No.

158. Feeling aggregate arises to this person at this plane. Does perception aggregate cease to that person at that plane? No.

Perception aggregate ceases to this person at this plane.

Does feeling aggregate arise to that person at that plane? No.

Negative (Paccanika) Person (Puggala).

159. Matter aggregate does not arise to this person.

Does feeling aggregate not cease to that person?

To those at the death-moment of four- or five-aggregate persons matter aggregate does not arise; (*it is*) not that feeling aggregate does not cease to those persons. To those at the birth-moment of immaterial persons and to those at the death-moment of non-percipient beings, matter aggregate does not arise and also feeling aggregate does not cease.

Feeling aggregate does not cease to this person.

Does matter aggregate not arise to that person?

To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate does not cease; (*it is*) not that matter aggregate does not arise to those persons. To those at the birth-moment of immaterial persons and to those at the death-moment of non-percipient beings, feeling aggregate does not cease and also matter aggregate does not arise.

160. Feeling aggregate does not arise to this person.

Does perception aggregate not cease to that person?

To those at the death-moment of four- or five-aggregate persons feeling aggregate does not arise; (*it is*) not that perception aggregate does not cease to those persons. To those non-percipient beings feeling aggregate does not arise and also perception aggregate does not cease.

Perception aggregate does not cease to this person.

Does feeling aggregate not arise to that person?

To those at the birth-moment of four- or five-aggregate persons perception aggregate does not arise; (*it is*) not that feeling aggregate does not cease to those persons. To those non-percipient beings perception aggregate does not cease and also feeling aggregate does not cease and also feeling aggregate does not arise.

Negative (Paccanīka) Plane (Okāsa)

161. Matter aggregate does not arise at this plane.
Does feeling aggregate not cease at that plane?
(#) ceases.
Feeling aggregate does not cease at this plane?
(#) arises.
162. Feeling aggregate does not arise at this plane.
Does perception aggregate not cease at that plane?
Yes.
Perception aggregate does not cease at this plane.
Does feeling aggregate not arise at that plane? Yes.

Negative (Paccanīka) Person and Plane (Puggalokāsa)

163. Matter aggregate does not arise to this person at this plane.
Does feeling aggregate not cease to that person at that plane?
To those at the death-moment of four- or five-aggregate persons matter aggregate does not arise at that plane; (# is) not that feeling aggregate does not cease to those persons at that plane. To those at the birth-moment of immaterial persons and to those at the death-moment of non-percipient beings, matter aggregate does not arise and also feeling aggregate does not cease at that plane.
Feeling aggregate does not cease to this persons at this plane.
Does matter aggregate not arise to that persons at that plane?
To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate does not cease at that plane; (it is) not that matter aggregate does not arise to those persons at that plane. To those at the birth-moment of immaterial persons and to those at the death-moment of non-percipient beings feeling aggregate does not cease and also matter aggregate does not arise at that plane.
164. Feeling aggregate does not arise to this person at this plane.
Does perception aggregate not cease to that person at that plane?
To those at the death-moment of four- or five-aggregate persons feeling aggregate does not arise at that plane; (# is) not that perception aggregate does not cease to those persons at that plane. To those non-percipient beings

feeling aggregate does not arise and also perception aggregate does not cease at that plane.

Does feeling aggregate not arise to that person at that plane?

To those at the birth-moment of four- or five-aggregate persons perception aggregate does not cease at that plane; (*It is*) not that feeling aggregate does not arise to those persons at that plane. To those non-percipient beings perception aggregate does not cease and also feeling aggregate does not arise at that plane.

2. CHAPTER ON THE PAST (Atītavara).

Positive (Anuloma) Person (Puggala).

165. Matter aggregate had arisen to this person.
Had feeling aggregate ceased to that person? Yes.
Feeling aggregate had ceased to this person.
Had matter aggregate arisen to that person? Yes.
166. Feeling aggregate had arisen to this person.
Had perception aggregate ceased to that person?
Yes.
Perception aggregate had ceased to this person.
Had feeling aggregate arisen to that person? Yes.

Positive (Anuloma) Plane (Okāsa).

167. Matter aggregate had arisen at this plane

Positive(Anuloma) Person and Plane(Puggalokāsa).

168. Matter aggregate had arisen to this person at this plane.
Had feeling aggregate ceased to that person at that plane?

To those non-percipient beings matter aggregate had arisen at that plane; feeling aggregate had not ceased to those persons at that plane. To those five-aggregate persons matter aggregate had arisen and also feeling aggregate had ceased at that plane.

Feeling aggregate had ceased to this person at this plane.

Had matter aggregate arisen to that person at that plane?

To those immaterial persons feeling aggregate had ceased at that plane; matter aggregate had not arisen to those persons at that plane. To those five-aggregate persons feeling aggregate had ceased and also matter aggregate had arisen at that plane.

To those immaterial persons feeling aggregate had ceased at that plane; matter aggregate had not arisen to those persons at that plane. To those five-aggregate persons feeling aggregate had ceased and also matter aggregate had arisen at that plane.

159. Feeling aggregate had arisen to this person at this plane.

Had perception aggregate ceased to that person at that plane? Yes.

Perception aggregate had ceased to this person at this plane.

Had feeling aggregate arisen to that person at that plane? Yes.

Negative (Paccanika) Person (Puggala).

170. Matter aggregate had not arisen to this person.
Had feeling aggregate not ceased to that person?
None.

Feeling aggregate had not ceased to this person.
Had matter aggregate not arisen to that person?
None.

171. Feeling aggregate had not arisen to this person.
Had perception aggregate not ceased to that person?
None.

Perception aggregate had not ceased to this person.
Had feeling aggregate not arisen to that person?
None.

Negative (Paccanika) Plane (Okāsa).

172. Matter aggregate had not arisen at this plane

Negative(Paccanika) Person and Plane(Puqqalokāsa)

173. Matter aggregate had not arisen to this person at this plane.

Had feeling aggregate not ceased to that persons at that plane.

To those immaterial persons matter aggregate had not arisen at that plane; (*it is*) not feeling aggregate had not ceased to those persons at that plane. To those pure-abode persons matter aggregate had not arisen and also feeling aggregate had not ceased at that plane.

Feeling aggregate had not ceased to this person at this plane.

Had matter aggregate not arisen to that person at that plane?

To those non-percipient beings feeling aggregate had not ceased at that plane; (*it is*) not that matter aggregate had not arisen to those persons at that plane. To those pure-abode persons feeling aggregate had not ceased and also matter aggregate had not arisen at that plane.

174. Feeling aggregate had not arisen to this person at this plane.

Had perception aggregate not ceased to that person at that plane? Yes.

Perception aggregate had not ceased to this person at this plane.

Had feeling aggregate not arisen to that person at that plane? Yes.

3. CHAPTER ON THE FUTURE

(*Anāgatavāra*).

Positive (Anuloma) Person (Puqqala):-²

175. Matter aggregate will arise to this person.

Will feeling aggregate cease to that person? Yes.

Feeling aggregate will cease to this person.

Will matter aggregate arise to that person?

To those at the birth-moment of final-existence persons and to those persons who will be born at the immaterial plane and will die there, (*without being reborn, i.e. Parinibbāna*) feeling aggregate will cease; matter aggregate will not rise to those persons. To other persons feeling aggregate will cease and also matter aggregate will arise.

176. Feeling aggregate will arise to that person? Yes.

Perception aggregate will cease to this person.

Will feeling aggregate arise to that person?

To those at the birth-moment of final-existence persons perception aggregate will cease; feeling aggregate will not arise to those persons. To other persons perception aggregate will cease and also feeling aggregate will arise.

Positive (Anuloma) Plane (Okāsa)

177. Matter aggregate will arise at this plane

Positive(Anuloma) Person and Plane(Puṅgalokāsa).

178. ~~.....~~ Matter aggregate will arise to this person at this plane.

Will feeling aggregate cease to that person at that plane?

To those non-percipient beings matter aggregate will arise at that plane; feeling aggregate will not cease to those persons at that plane. To those five-aggregate persons matter aggregate will arise and also feeling aggregate will cease at that plane.

Feeling aggregate will cease to this persons at this plane.

Will matter aggregate arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, feeling aggregate will cease at that plane; matter aggregate will not arise to those persons at that plane. To other five-aggregate persons (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), feeling aggregate will cease and also matter aggregate will arise at that plane.

179. Feeling aggregate will arise to this person at this plane.

Will perception aggregate cease to that person at that plane? Yes.

Perception aggregate will cease to this person at this plane.

Will feeling aggregate arise to that person at that plane.

To those at the birth-moment of final-existence persons perception aggregate will cease at that plane; feeling aggregate will not arise to those persons at that plane. To other four- or five-aggregate persons, (*except those at the birth-moment final-existence persons*), perception aggregate will cease and also feeling aggregate will arise at that plane.

Negative (Paccanika) Person (Puggala).

180. Matter aggregate will not arise to this person.

Will feeling aggregate not cease to that person?

To those at the birth-moment of final-existence persons and to those persons who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), matter aggregate will not arise; (*it is*) not that feeling aggregate will not cease to those persons. To those at the death-moment of final-existence persons matter aggregate will not arise and also feeling aggregate will not cease.

Feeling aggregate will not cease to this person.

Will matter aggregate not arise to that person? Yes.

181. Feeling aggregate will not arise to this person.
Will perception aggregate not cease to that person?
To those at the birth-moment of final-existence persons feeling aggregate will not arise; (*it is*) not that perception death-moment of final-existence persons feeling aggregate will not arise and also perception aggregate will not cease.

Perception aggregate will not cease to this person.

Will feeling aggregate not arise to that person? Yes.

Negative (Paccanīka) Plane (Okāsa).

182. Matter aggregate will not arise at this plane

Negative (Paccanīka) Person and Plane (Puggalokāsa)

183. Matter aggregate will not arise to this person at this plane.

Will feeling aggregate not cease to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, matter aggregate will not arise at that plane; (*it is*) not that feeling aggregate will not cease to those persons at that plane. To those at the death-moment of final-existence persons matter aggregate will not arise and also feeling aggregate will not cease at that plane.

Feeling aggregate will not cease to this person at this plane.

Will matter aggregate not arise to that person at that plane?

To those non-percipient beings feeling aggregate will not cease at that plane; (*it is*) not that matter aggregate will not arise to those persons at that plane. To those at the death-moment of final-existence persons feeling aggregate will not cease and also matter aggregate will not arise at that plane.

184. Feeling aggregate will not arise to this person at this plane.

Will perception aggregate not cease to that person at that plane?

To those at the birth-moment of final-existence persons feeling aggregate will not arise at that plane; (it is) not that perception aggregate will not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, feeling aggregate will not arise and also perception aggregate will not cease at that plane.

Perception aggregate will not cease to this person at this plane.

Will feeling aggregate not arise to that person at that plane? Yes.

4. CHAPTER ON THE PRESENT AND THE PAST

(Paccuppannātīta - vāra).

Positive (Anuloma) Person (Puqqala).

185. Matter aggregate arises to this person.
Had feeling aggregate ceased to that person? Yes.
Feeling aggregate had ceased to this person.
Does matter aggregate arise to that person?

To all those persons at the death-moment and to those at the birth-moment of immaterial persons, feeling aggregate had ceased; matter aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate had ceased and also matter aggregate arises.

(This chapter should be expounded the same as Chapter on the Present and the Past in Chapter on Origination.)

5. CHAPTER ON THE PRESENT AND THE FUTURE

(Paccuppannānāgata vāra).

Positive (Anuloma) Person (Puqqala).

186. Matter aggregate arises to this person.
Will feeling aggregate cease to that person? Yes.
Feeling aggregate will cease to this person.
Does matter aggregate arise to that person?

To all those persons at the death-moment and to those at the birth-moment of immaterial persons, feeling

aggregate will cease; matter aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate will cease and also matter aggregate arises.

187. **Feeling aggregate arises to this person.** Will perception aggregate cease to that person?

Yes.

Perception aggregate will cease to this person.

Does feeling aggregate arise to that person?

To all persons at the death-moment and to those at the birth-moment of non-percipient beings, perception aggregate will cease; feeling aggregate does not arise to those persons. To those at the birth-moment of four- or five-aggregate persons perception aggregate will cease and also feeling aggregate arises.

Positive (Anuloma) Plane (Okāsa).

188. **Matter aggregate arises at this plane**

Positive(Anuloma) Person and Plane(Puggalokāsa).

189. **Matter aggregate arises to this person at this plane.** Will feeling aggregate cease to that person at that plane?

To those at the birth-moment of non-percipient beings matter aggregate arises at that plane; feeling aggregate will not cease to those persons at that plane. To those at the birth-moment of five-aggregate persons matter aggregate arises and also feeling aggregate will cease at that plane.

Feeling aggregate will cease to this person at this plane.

Does matter aggregate arise to that person at that plane.

To those at the death-moment of five-aggregate persons and to those immaterial persons, feeling aggregate will cease at that plane; matter aggregate does not arise to those person at that plane. To those at the birth-moment of five-aggregate persons feeling aggregate will cease and also matter aggregate arises at that plane.

190. **Feeling aggregate arises to this person at this plane.** Will perception aggregate cease to that person at that plane? Yes.

Perception aggregate will cease to this person at this plane.

Does feeling aggregate arise to that person at that plane?

To those at the death-moment of four- or five-aggregate persons perception aggregate will cease at that plane; feeling aggregate does not arise to those persons at that plane. To those at the birth-moment of four- or five-aggregate persons perception aggregate will cease and also feeling aggregate arises at that plane.

Negative (Paccanika) Person (Puggala).

191. Matter aggregate does not arise to this person.
Will feeling aggregate does not cease to that person?

To all those persons at the death-moment and to those at the birth-moment of immaterial persons, matter aggregate does not arise; (it is) not that feeling aggregate will not cease to these persons. To those at the death-moment of final-existence persons matter aggregate does not arise and also feeling aggregate will not cease.

Feeling aggregate will not cease to this person.
Does matter aggregate not arise to that person?
Yes.

192. Feeling aggregate does not arise to this person.
Will perception aggregate not cease to that person?

To all those persons at the death-moment and to those at the birth-moment of non-percipient beings, feeling aggregate does not arise; (it is) not that perception aggregate will not cease to those persons. To those at the death-moment of final-existence persons feeling aggregate does not arise and also perception aggregate will not cease.

Perception aggregate will not cease to this person.
Does feeling aggregate not arise to that person?
Yes.

Negative (Puccanika) Plane (Okāsa).

193. Matter aggregate does not arise at this plane.

Negative (Paccanika) Person and Plane (Puggalokāsa)

194. Matter aggregate does not arise to this person at this plane.

Will feeling aggregate not cease to that person at that plane?

To those at the death-moment of five-aggregate persons and to those immaterial persons, matter aggregate does not arise at that plane; (*it is*) not that feeling aggregate will not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those at the death-moment of non-percipient beings, matter aggregate does not arise and also feeling aggregate will not cease at that plane.

Feeling aggregate will not cease to this person at this plane.

Does matter aggregate not arise to that person at that plane?

To those at the birth-moment of non-percipient beings feeling aggregate will not cease at that plane; (*it is*) not that matter aggregate does not arise to those persons at that plane. To those at the death-moment of final-existence persons and to those at the death-moment of non-percipient beings, feeling aggregate will not cease and also matter aggregate does not arise at that plane.

195. Feeling aggregate does not arise to this person at this plane.

Will perception aggregate not cease to that person at that plane?

To those at the death-moment of four- or five-aggregate persons feeling aggregate does not arise at that plane; (*it is*) not that perception aggregate will not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, feeling aggregate does not arise and also perception aggregate will not cease.

Perception aggregate will not cease to this person at this plane.

Does feeling aggregate not arise to that person at that plane? Yes.

6. CHAPTER ON THE PAST AND THE FUTURE

(*Alitānāgata - vāra*)

Positive (Anutoma) Person (Puggala).

196. Matter aggregate had arisen to this person.

Will feeling aggregate cease to that person?

To those at the death-moment of final-existence persons matter aggregate had arisen; feeling aggregate will not cease to those persons. To other persons matter aggregate had arisen and also feeling aggregate will cease.

Feeling aggregate will cease to this person.

Had matter aggregate arisen to that person? Yes.

197. Feeling aggregate had arisen to this person.
 Will perception aggregate cease to that person?
 To those at the death-moment of final-existence persons feeling aggregate had arisen; perception aggregate will not cease to those persons. To other persons feeling aggregate had arisen and also perception aggregate will cease.
 Perception aggregate will cease to this person.
 Had feeling aggregate arisen to that person? Yes.

Positive (Anuloma) Plane (Okāsa).

198. Matter aggregate had arisen at this plane

Positive(Anuloma) Person and Plane(Puṅgalokāsa).

199. Matter aggregate had arisen to this person at this plane.

Will feeling aggregate cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings, matter aggregate had arisen at that plane; feeling aggregate will not cease to those persons at that plane. To other five-aggregate persons, (*except those at the death-moment of final-existence persons in the five-aggregate plane*), matter aggregate had arisen and also feeling aggregate will cease at that plane.

Feeling aggregate will cease to this person at this plane.

Had matter aggregate arisen to that person at that plane?

To those at the birth-moment of pure-abode persons and to those immaterial persons, feeling aggregate will cease at that plane; matter aggregate had not arisen to those persons at that plane. To other five-aggregate persons, (*except those at the birth-moment of pure-abode persons*), feeling aggregate will cease and also matter aggregate had arisen at that plane.

200. Feeling aggregate had arisen to this person at this plane.

Will perception aggregate cease to that person at that plane?

To those at the death-moment of final-existence persons feeling aggregate had arisen at that plane; perception aggregate will not cease to those persons at that plane. To other four- or five-aggregate persons. (*except those at the death-*

moment of final-existence persons), feeling aggregate had arisen and also perception aggregate will cease at that plane.

Perception aggregate will cease to this person at this plane.

Had feeling aggregate arisen that person at that plane?

To those at the birth-moment of pure-abode persons perception aggregate will cease at that plane; feeling aggregate had not arisen to those persons at that plane. To other four- or five-aggregate persons, (except those at the birth-moment of pure-abode persons), perception aggregate will cease and also feeling aggregate had arisen at that plane.

Negative (Paccanika) Person (Puggala).

201. Matter aggregate had not arisen to this person.
Will feeling aggregate not cease to that person?
None.
Feeling aggregate will not cease to this person.
Had matter aggregate not arisen to that person?
(It) had arisen.

202. Feeling aggregate had not arisen to this person.
Will perception aggregate not cease to that person?
Perception aggregate will not cease to this person.
Had feeling aggregate not arisen to that person?
(It) had arisen.

Negative (Paccanika) Plane (Okāsa).

203. Matter aggregate had not arisen at this plane

Negative (Paccanika) Person and Plane (Puggalokāsa)

204. Matter aggregate had not arisen to this person at this plane.
Will feeling aggregate not cease to that person at that plane?

To those at the birth-moment of pure-abode persons and to those immaterial persons, matter aggregate had not arisen at that plane; (it is) not that feeling aggregate will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, matter aggregate had not arisen and also feeling aggregate will not cease at that plane.

Feeling aggregate will not cease to this person at this plane.

Had matter aggregate not arisen to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings, feeling aggregate will not cease at that plane; (*ñ is*) not that matter aggregate had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, feeling aggregate will not cease and also matter aggregate had not arisen at that plane.

205. Feeling aggregate had not arisen to this person at this plane.

Will perception aggregate not cease to that person at that plane?

To those at the birth-moment of pure-abode persons feeling aggregate had not arisen at that plane; (*ñ is*) not that perception aggregate will not cease to those persons at that plane. To those at the death-moment of pure abode persons and to those non-percipient beings, feeling aggregate had not arisen and also perception aggregate will not cease at that plane.

Perception aggregate will not cease to this person at this plane.

Had feeling aggregate not arisen to that person at that plane?

To those at the death-moment of final-existence persons perception aggregate will not cease at that plane; (*ñ is*) not that feeling aggregate had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, perception aggregate will not cease and also feeling aggregate had not arisen at that plane.

END OF CHAPTER ON ORIGINATION AND CESSATION.

(Uppāda - nirodhavāro).

END OF PROCESS CHAPTER

(Pavattivāro niṭṭhito).

3. CHAPTER ON COMPREHENSION

(Parinnāvāra).

1. CHAPTER ON THE PRESENT

(Paccuppanna - vāra).

206. This person comprehends matter aggregate.
Does that person comprehend feeling aggregate?
Yes.
This person comprehends feeling aggregate.
Does that person comprehend matter aggregate?
Yes.
This person does not comprehend matter aggregate.
Does that person not comprehend feeling
aggregate? Yes.

2. CHAPTER ON THE PAST

(Alīta - vāra).

207. This person had comprehended matter aggregate.
Had that person comprehended feeling aggregate?
Yes.
This person had comprehended feeling aggregate.
Had that person comprehended matter aggregate?
Yes.
This person had not comprehended matter
aggregate.
Had that person not comprehended feeling
aggregate? Yes.
This person had not comprehended feeling
aggregate.
Had that person not comprehended matter
aggregate? Yes.

3. CHAPTER ON THE FUTURE

(Anāgata - vāra).

208. This person will comprehend matter aggregate.
Will that person comprehend feeling aggregate?
Yes.
This person will comprehend feeling aggregate.
Will that person comprehend matter aggregate?

Will that person not comprehend feeling aggregate?

Yes.

This person will not comprehend feeling aggregate.

Will that person not comprehend matter aggregate?

Yes.

4. CHAPTER ON THE PRESENT AND THE PAST.

(Paccuppannātīta - vāra).

209. This person comprehends matter aggregate.
Had that person comprehended feeling aggregate?
No.
This person had comprehended feeling aggregate.
Does that person comprehend matter aggregate?
No.
This person does not comprehend matter aggregate.
Had that person not comprehended feeling aggregate?

Arahat does not comprehend matter aggregate; (*it is*) not that he had not comprehended feeling aggregate. Except Arahatta Path person and Arahat, the remaining persons do not comprehend matter aggregate and also had not comprehended feeling aggregate.

Does that person not comprehend matter aggregate?

Arahat Path person had not comprehended feeling aggregate (*it is*) not that he does not comprehend matter aggregate. Except Arahatta Path person and Arahat, the remaining persons had not comprehended feeling aggregate and also do not comprehend matter aggregate.

5. CHAPTER ON THE PRESENT AND THE FUTURE

(Paccuppannāgata - vāra).

210. This person comprehends matter aggregate.
Will that person comprehend feeling aggregate? No.
This person will comprehend feeling aggregate.
Does that person comprehend matter aggregate?
No.
This person does not comprehend matter aggregate.
Will that person not comprehend feeling aggregate?
Persons who will attain the Path do not comprehend matter aggregate, (*it is*) not that they will not comprehend feeling aggregate. Arahat, and common worldlings who will not

attain the Path, do not comprehend matter aggregate and will not comprehend feeling aggregate.

This person will not comprehend feeling aggregate.

Does that person not comprehend matter aggregate?

Arahatta Path person will not comprehend feeling aggregate; (it is) not that he does not comprehend matter aggregate. Arahata, and common worldlings who will not attain the Path, will not comprehend feeling aggregate and also do not comprehend matter aggregate.

6. CHAPTER ON THE PAST AND THE FUTURE

(Aññāgata - vāra).

211.

This person had comprehended matter aggregate.

Will that person comprehend feeling aggregate?

No.

This person will comprehend feeling aggregate.

Had that person comprehended matter aggregate?

No.

This person had not comprehended matter aggregate.

Will that person not comprehend feeling aggregate?

Persons who will attain the Path had not comprehended matter aggregate; (it is) not that they will not comprehend feeling aggregate. Arahatta Path person, and common worldlings who will not attain the Path, had not comprehended matter aggregate and also will not comprehend feeling aggregate.

This person will not comprehend feeling aggregate.

Had that person not comprehend matter aggregate?

Arahata will not comprehend feeling aggregate; (it is) not that he had not comprehended matter aggregate. Arahata Path person, and common worldlings who will not attain the Path, will not comprehend feeling aggregate and also had not comprehended matter aggregate.

END OF CHAPTER ON COMPREHENSION.

(Paññā - vāra).

END OF THE PAIRS ON AGGREGATES.

(KHANDHA YAMAKA PĀLI NIṬṬHITĀ).

ĀYATANA YAMAKA - PAIRS ON BASES

INTRODUCTION

In the Book on Pairs (YAMAKA), the third DIVISION deals with the BASES, which is the essence of this chapter. The previous chapters on PAIRS dealing with PAIRS on Roots and Pairs on Aggregates have been duly completed.

It is obvious that the PAIRS ON BASES expounded by the BUDDHA after the other two Pairs mentioned earlier came as an ornate sequence as they have strong successive connections. *The Pairs on Bases is three-fold namely :-*

- 1) PAṆṆATTI VĀRA - Chapter on Terms
- 2) PAVATTI VĀRA - Chapter on Process
- 3) PARINNĀ VĀRA - Chapter on Comprehension

of them, the Chapter on Terms is two fold :-

- 1) Uddesa - is Numeration, and
- 2) Niddesa - is Exposition

Of the two - the Chapter on numeration is again further divided into three-fold chapter :-

- 1) PARICCHEDA VĀRA - is the Chapter on numerical reckoning
- 2) PARICCHINNUDESA VĀRA - is the Chapter on specific names
- 3) VIBHĀGA VĀRA - is the Chapter on analysis

1) Pariccheda Vāra means to briefly explain the bases, and so on, numerically according to their numeric classification.

2) Paricchinnuddesa Vāra means to explain the specific meanings of the names.

3) Vibhāga Vāra means to analyse the BASES, and so on, in detail by the Four methods.

On the other hand, it is also three-fold as alternatively explained:-

- 1) ĀYATANUDESA VĀRA - the Chapter wherein the bases are briefly enumerated)
- 2) NĀMAVAVATTHĀNA VĀRA - the Chapter wherein contains the classification of names.

3) NAYA VĀRA

the Chapter wherein is shown analysis of bases with regards to methods.

1) ĀYATANUDESA VĀRA is the Chapter that explains briefly the meaning of the numbers allotted to bases, and so on.

2) NĀMAVAVATHĀNA VĀRA is the Chapter that explains the classification of names.

3) NAYA VĀRA is the Chapter that analyses all chapter based on the FOUR methods.

Of them, the twelve bases are enumeration of bases in brief. Each of the twelve bases, is the classification of names.

The Chapter on Method is four-fold as shown :-

- | | | |
|--------------------------------|---|--|
| 1) PADASODHANA VĀRA | - | Chapter on Purification |
| 2) PADASODHANA MŪLACAKKA VĀRA | - | Chapter on Wheel of Words based on Purification of words |
| 3) SUDDHĀYATANA VĀRA | - | Chapter on Pure Bases |
| 4) SUDDHĀYATANA MŪLACAKKA VĀRA | - | Chapter on Wheel based on Pure Bases. |

1) In the ĀYATANA YAMAKA - PAIRS on BASES are five-fold as shown :-

- | | | |
|-----------------|---|--------------------------|
| 1) CAKKHĀYATANA | - | EYE BASE |
| 2) SOTĀYATANA | - | EAR BASE |
| 3) KĀYĀYATANA | - | BODY BASE |
| 4) GANDHĀYATANA | - | TONGUE BASE |
| 5) RASĀYATANA | - | TANGIBLE (OBJECT) BASE |

1) At the Pair of the Eye base, there is a five-fold section :-

- | | | |
|-------------------|---|---|
| 1) DIBBA CAKKHU | - | The Divine Eye |
| 2) PANNĀ CAKKHU | - | Eye of Wisdom discerning the eradication of defilements |
| 3) BUDDHA CAKKHU | - | BUDDHA Eye Consciousness |
| 4) SAMANTA CAKKHU | - | Eye of Omniscience |

5) DHAMMA CAKKHU -

Eye of DHAMMA
discerning the three
lower Noble Paths

Of the above five, only two, that is the Divine eye and the Eye of Wisdom, are chosen and spoken of because they are universal and easily understood. The rest are rather distant and too specific for general usage.

Unlike the ordinary Eye which is the Eye as well as the (Eye) base, the above five-fold Eye definition is only the EYE, without the base.

2) At the Pairs of the EAR base, there is a two-fold classification :-

- 1) DIBBA SOTA - divine EAR, and
- 2) TĀNHĀ SOTA - EAR of craving

Both of these (EAR) bases keep on intently listening to the perpetual universal desirous sounds that flow up and down the Thirty-one Realms of Existence and not heeding the call of Kusala (good) sounds from time to time. So they keep on flowing with the tide of SAMSĀRA (Round Of Rebirth).

The divine ear and the ear of craving are only EAR and has no base.

In the Chapter on Process, SOTĀYATANA (SOUND BASE) is not mentioned because it is not obtained at the moment of conception.

3) At the PAIR of the BODY base, there is a three-fold classification shown below :-

- 1) Nāma Kāya - means the eighty-nine CONSCIOUSNESSES, fifty-two mental states and one NIBBĀNA.
- 2) Rūpa Kāya - means the twenty-eight kinds, sixteen of which is subtle and twelve remaining gross.
- 3) Paññati Kāya - means the two-fold classifications. One is name (of an object) and two is a term given to an idea e.g. society, association, and so on.

The three above is taken to be one group known as the mental group and is classified as body without base.

The ordinary material body has body and base.

4) At the Pair of NOSE base (which is essentially that of SMELL), this is three fold when installed under the Eight-fold Path such as:-

- | | |
|---------------------|--|
| 1) Sila Gandha - | means right speech, right action and right livelihood. |
| 2) Samādhi Gandha - | means right effort, right effort, right remembrance and right concentration. |
| 3) Pannā Gandha - | means right understanding and right view. |

Gandha literary means can smell and can spread its fragrance all around.

5) At the PAIR of TONGUE and base the classification of TASTE is four-fold as shown below :-

- 1) taste (delight) in Noble Consciousness
- 2) the four fruition is Attha Rasa
- 3) the four paths is Dhamma Rasa
- 4) Nibbana is Vimutti Rasa

The above is only taste and is without a base, while the material tongue has taste and body. The rest remaining is as mentioned with the exception of SADDĀYATANA.

Finally ĀYATANA in the context of BASES and REALM is five-fold as follow :-

1) the EYE and EAR bases are found only in the twenty-six realms of PANCA VOKĀRA (five senses beings). It is not found in the rest remaining realms, the one aggregate Non-Perceptible realm, and the FOUR IMMATERIAL realms.

2) the NOSE, TONGUE and BODY bases are found in the Sensual realms but not in the remaining rest of the planes of existence.

3) the FORM base (Rūpāyatana) is found in the twenty-six realms of beings with five aggregates and one aggregate, but is not found in the FOUR IMMATERIAL realms.

4) the MIND base (*Manāyatana*) is found in the twenty-six realms of five aggregates, and the four IMMATERIAL realms but not in the Non-Perceptible beings realm.

5) the Phenomena base (*Dhammāyatana*) is found in ALL the thirty-one realms of existence.

As a fitting close to this Chapter, a special section on birth-relinking should be mentioned. This section deals with rebirth, that is the various material and mental groups come into existence and pass away. Another way of saying this is how beings are involved in the cyclic universal life.

In Buddhism there are four kinds of birth, namely:

- 1) the egg-born beings (*Anadaja*)
- 2) the womb-born beings (*Jalābuja*)
- 3) the moisture-born beings (*Samsedaja*) and
- 4) the spontaneous-born beings (*Opapātika*)

1) The egg-born beings are also included among the womb-born. At the moment of conception, all these obtain the three decads of body, sex and seat of consciousness. However, some are devoid of either the masculine or feminine sex. Therefore it can be seen that even eggs are constituted with a consciousness.

2) The Womb-born beings are found mostly in the Human realm which is shared by the animals and others like deities, spirits and so on in the lower realms of existence. Nevertheless, some of them are also asexual.

3) The moisture-born beings are normally found amongst the lowly beings, especially in the animals and spirits of miserable existence. Sometimes these are devoid in certain senses and are sexless.

4) The spontaneous-born beings are found in the lower and higher heavenly realms, also amongst certain spirits/ghosts. Some of these beings are asexual. In the Fine Material realms, are not only asexual but do not have nose, tongue and body bases which have become latent.

However, all beings must possess a consciousness upon conception with the exception of Non-Perceptible beings.

BONSINSAN (UNIVERSAL TRAVELLER) INDIVIDUALS

For any Buddhist literary work to be completed, it must include an account of this Bonsinsan Individuals. The Burmese (Myanmar) word Bonsinsan which is actually made up of three words.

- 1) Bon means existence
- 2) Sin means in successive serial
- 3) San means experiencing, enjoying

So, the Bonsinsan individual is usually one who attain the Stream-Enterer (*SOTAPANNA*) who enjoys existence (*life*) in one lower realms to the next higher realms until he reaches the highest realm of his choice and there attains the highest path and fruition, putting an end to his mundane life based on total eradication of defilements. With this, we have come to the end of the chapter on Individual, written for gladdening the hearts of good people.

THE PAIRS ON BASES
The numeration in Chapter of Terms

Chapter	Method 1. Positive 2. Negative	Rotative Bases	Pairs 12 bases Eye & so on	Question		Specific 1. Certainty 2. Uncertainty
				1. Regular	2. Reverse	
Purification of words	2	-	24	48		96
Rotative for Purification of words	2	24	264	528		1056
Pure bases	2	-	24	48		96
Rotative for Pure bases	2	24'	264	528		1056
	8	48	576	1152		2304

THE PAIRS ON BASES

THE EXPOSITION IN CHAPTER OF PURIFICATION OF WORDS

Pairs	Classification of specifics	Certainty	Uncertainty
Eye Base	Divine eye and wisdom eye	Eye	-
	Eye - base	Eye	Eye - base
Ear Base	Eleven other bases and concepts	-	-
	Divine ear and stream of craving	Ear	-
	Ear - base	Ear	Ear - base
Nose Base	Eleven other bases and concepts	-	-
	Ear - base	Nose	Nose - base
Tongue Base	Tongue - base	Tongue	Tongue - base
	Eleven other bases and concepts	-	-
Body Base	Mental, material and conventional bodies	Body	-
	Body - base	Body	Body - base
	Concepts in spaces, which are well, cave and so on	-	-
Visible object Base	Lovable and pleasant 81 mundane consc. 52 mental factors, 27 matters (except visible object)	Visible object	-
	Visible object base	Visible object	Visible object base
	8 supramundane consc, 36 mental factors, Nibbana and concept	-	-
Sound Base	Sound base	Sound	Sound base
	11 other bases and concept	-	-
Smell Base	Fragrance of morality, concentration & wisdom	Smell	-
	Smell base	Smell	Smell base
Taste Base	11 other bases and concept	-	-
	Taste of four path and fruition consciousness & taste of emancipation	Taste	-
	Taste Base	Taste	-
Tangible object Base	11 other bases and concept	-	-
	Tangible Object Base	Tangible object	Tangible object base
Mind Base	Mind Base	Mind	Mind base
	11 other bases and concept	-	-
Cognizable Base	Conventional and ultimate realities	Cognizable	-
	Cognizable Base	Cognizable	Cognizable Base
	Concept in spaces that are well, cave & so on	-	-

ABHIDHAMMA PĪṬAKA

ĀYATANA YAMAKA

AND

DHĀTU YAMAKA

(The Sixth Book of the Abhidhamma Piṭaka)

A Text Translation from the Pāli of the Chaṭṭasāṅgī Edition

by

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ABHIDHAMMA PITAKA

THE PAIRS ON BASES (ĀYATANA YAMAKA).

Veneration to That Exalted, the Purified, the Fully Self-Enlightened.

I. SUMMARY CHAPTER ON TERMS

1. (Pannattivāra Uddesa).

(There are) twelve bases: eye base, ear base, nose base, tongue base, body base, visible object base, sound base, smell base, taste base, tangible object base, mind base and cognizable base.

1. CHAPTER ON PURIFICATION OF WORD

(Padasodhanavāra).

Positive

(Anuloma).

- | | | | |
|----|---------------------------------|-----------------------|--------------------------|
| 2. | (i) (It is) eye. | (Is it) eye base? | (Is it) eye? |
| | (It is) eye base. | (Is it) eye? | |
| | (ii) Ear. Ear base? | Ear base. | Ear? |
| | (iii) Nose. | Nose base? | Nose base. Nose? |
| | (iv) Tongue. | Tongue base? | Tongue base. Tongue? |
| | (v) Kāya. | Body base? | Body base. Kāya? |
| | (vi) Rūpa. Visible object base? | Visible object base. | Rūpa? |
| | (vii) Sound. | Sound base? | Sound base. Sound? |
| | (viii) Smell. | Smell base? | Smell base. Smell? |
| | (ix) Taste. | Taste base? | Taste base. Taste? |
| | (x) Tangible object. | Tangible object base? | Tangible object base. |
| | (xi) Mind. | Mind base? | Mind base. Mind? |
| | (xii) Dhamma. | Cognizable base? | Cognizable base. Dhamma? |

The words Kāya and Dhamma signify not only the ultimate realities but also the mass concepts. Therefore they are left untranslated. Rūpa should be understood as shown in Khandha Yamaka.

Negative (Paccanika).

- 3 (i) Not eye. Not eye base? Not eye base. Not eye?
(ii) Not ear. Not ear base? Not ear base. Not ear?
(iii) Not nose. Not nose base? ..
Not nose base. Not nose?
(iv) Not tongue. Not tongue base?
Not tongue base. Not tongue?
(v) Not Kāya. Not body base? Not body base.
Not Kāya?
(vi) Not Rūpa. Not visible object base?
Not visible object base. Not Rūpa?
(vii) Not sound. Not sound base? Not sound
base. Not sound?
(viii) Not smell. Not smell base? Not smell base.
Not smell?
(ix) Not taste. Not taste base? Not taste base.
Not taste?
(x) Not tangible object. Not tangible object base?
Not tangible object base. Not tangible object?
(xi) Not mind. Not mind base? Not mind base.
Not mind?
(xii) Not Dhamma. Not cognizable base?
Not cognizable base. Not Dhamma?

2. CHAPTER ON WHEEL, BASED ON
PURIFICATION OF WORDS

(Padasodhana-mūla-cakka-vāra).

Positive

(Anuloma).

4. (i) Eye. Eye base? Bases. Ear base?
(ii) Eye. Eye base? Bases. Nose base?
(iii) Eye. Eye base? Bases. Tongue base?.....
(xi) Eye. Eye base? Bases. Cognizable base? (1)
- (i) Ear. Ear base? Bases. Eye base?
(ii) Ear. Ear base? Bases. Nose base?
- (xi) Ear. Ear base? Bases. Tongue base? (2)
- (i) Nose. Nose base? Bases. Eye base?
- (xi) Nose. Nose base? Bases. Cognizable base?..... (3-11)

- (i) Dhamma. Cognizable base? Bases. Eye base?
(ii) Dhamma. Cognizable base? Bases. Ear base?
(xi) Dhamma. Cognizable base? Bases. Mind base? (12)

(Bind to the cycle.)

Negative

(Paccanika).

5. (i) Not eye. Not eye base? Not bases. Not ear base?
(ii) Not eye. Not eye base? Not bases. Not nose base?
(xi) Not eye. Not eye base? Not bases. Not cognizable base? (1)
- (i) Not ear. Not ear base? Not bases. Not eye base?
(xi) Not ear. Not ear base? Not bases. Not cognizable base? (2)
- (i) Not nose. Not nose base? Not bases. Not eye base?
(xi) Not nose. Not nose base? Not bases. Not cognizable base? (3-11)
- (i) Not Dhamma. Not cognization base? Not bases. Not eye base?
(ii) Not Dhamma. Not cognizable base? Not bases. Not ear base?
(xi) Not Dhamma. Not cognizable base? Not bases. Not mind base? (12)
(Bind to the cycle.)

3. CHAPTER ON PURE BASE

(Suddhāyatanavāra).

Positive

(Anuloma).

6. (i) Eye. Base? Bases. Eye?
(ii) Ear. Base? Bases. Ear?
(iii) Nose. Base? Bases. Nose?
(iv) Tongue. Base? Bases. Tongue?
(v) Kāya? Base? Bases. Kāya?

(vi) Rūpa.	Base? Bases.	Rūpa?
(vii) Sound.	Base? Bases.	Sound?
(viii) Smell.	Base? Bases.	Smell?
(ix) Taste.	Base? Bases.	Taste?
(x) Tangible object.	Base? Bases.	Tangible object?
(xi) Mind.	Base? Bases.	Mind?
(xii) Dhamma.	Base? Bases.	Dhamma?

Negative

(Paccanika)

7. (i) Not eye.	Not base?	Not bases.	Not eye?
(ii) Not ear.	Not base?	Not bases.	Not ear?
(iii) Not nose.	Not base?	Not bases.	Not nose?
(iv) Not tongue.	Not base?	Not bases.	Not tongue?
(v) Not Kaya.	Not base?	Not bases.	Not Kāya?
(vi) Not Rūpa.	Not base?	Not bases.	Not Rūpa?
(vii) Not sound.	Not base?	Not bases.	Not smell?
(viii) Not smell.	Not base?	Not bases.	Not smell?
(ix) Not taste.	Not base?	Not bases.	Not taste?
(x) Not tangible object.	Not base?	Not bases.	Not tangible object?
(xi) Not mind.	Not base?	Not bases.	Not mind?
(xii) Not Dhamma.	Not base?	Not bases.	Not Dhamma?

4. CHAPTER ON WHEEL, BASED ON PURE BASE

(Suddhāyatanamūlacakkavāra).

8. (i) Eye.	Base? Bases.	Ear?	
(ii) Eye.	Base? Bases.	Dhamma?	(1)
(iii) Ear.	Base? Bases.	Eye?	
(iv) Ear.	Base? Bases.	Dhamma?	(2)
(v) Nose.	Base? Bases.	Eye?	
(vi) Nose.	Base? Bases.	Dhamma?	(3-11)
(vii) Dhamma.	Base? Bases.	Eye?	
(viii) Dhamma.	Base? Bases.	Ear?	
(ix) Dhamma.	Base? Bases.	Mind?	(12)

(Bind to the cycle).

	<u>Negative</u>	<u>(Paccanika)</u>	
9.	(i) Not eye. Not base? Not ear?	Not bases.	
	(ii) Not eye. Not base? Not nose?	Not bases.	
	(iii) Not eye. Not base? Not Dhamma? (1)	Not bases.	
	(iv) Not ear. Not base? Not eye?	Not bases.	
	(v) Not ear. Not base? Not Dhamma? (2)	Not bases.	
	(vi) Not nose. Not base? Not eye	Not bases.	
	(vi) Not nose. Not base? Not Dhamma?.. (3 - 11)	Not bases.	
	(vii) Not Dhamma. Not base? eye?	Not bases.	Not
	(viii) Not Dhamma. Not base? ear?	Not bases.	Not
	(ix) Not Dhamma. Not bases. mind? (12)	Not bases.	Not

(Bind to the cycle).

END OF SUMMARY CHAPTER ON TERMS

(Paṅṅatti Uddesavāro)

EXPOSITION CHAPTER ON TERMS

(Paṅḡattivāra niddesa).

1. CHAPTER ON PURIFICATION OF WORDS

(Padasodhanavāra).

- Positive** **(Anuloma)**
10. It is eye. Is it eye base?
Divine eye and Wisdom eye are eye, but not eye base. Eye base is both eye and eye base.
- It is eye base. Is it eye? Yes.
It is ear. Is it ear base?
Divine ear and stream of craving are ear, but not ear base. Ear base is both ear and ear base.
- It is ear base. Is it ear? Yes.
It is nose. Is it nose base? Yes.
It is nose base. Is it nose? Yes.
It is tongue. Is it tongue base? Yes.
It is tongue base. Is it tongue? Yes.
It is Kāya. Is it body base?
With the exception of body base the remainings are Kāya, but not body base. Body base is both Kāya and body base.
- It is body base. Is it Kāya? Yes.
It is Rūpa. Is it visible object base?
With the exception of visible object base the remainings are Rūpa, but not visible object base. Visible object base is both Rūpa and visible object base.
- It is visible object base. Is it Rūpa? Yes.
It is sound. Is it sound base? Yes.
It is sound base. Is it sound? Yes.
It is smell. Is it smell base?
Fragrance of morality, fragrance of concentration and fragrance of wisdom are smell, but not smell base. Smell base is both smell and smell base.
- It is smell base. Is it smell? Yes.
It is taste. Is it taste base?
Taste of Aītha, taste of Dhamma and taste of emancipation are taste, but not taste base. Taste base is both taste and taste base.
- It is taste base. Is it taste? Yes.
It is tangible object. Is it tangible object base? Yes.
It is tangible object base. Is it tangible object? Yes.
It is mind. Is it mind base? Yes.
It is mind base. Is it mind? Yes.
It is Dhamma. Is it cognizable base?

With the exception of cognizable base the remainings are Dhamma, but not cognizable base. Cognizable base is both Dhamma and cognizable base.

It is cognizable base. Is it Dhamma? Yes.

Negative (Paccanika).

11. It is not eye. Is it not eye base? Yes.

It is not eye base. Is it not eye?

Divine eye and Wisdom eye are not eye base, but eye. With the exception of eye and eye base the remainings are neither eye nor eye base.

It is not ear. Is it not ear base? Yes.

It is not ear base. Is it not ear?

Divine ear and stream of craving are not ear base, but ear.

With the exception of ear and ear base the remainings are neither ear nor ear base.

It is not nose. Is it not nose base? Yes.

It is not nose base. Is it not nose? Yes.

It is not tongue. Is it not tongue base? Yes.

It is not tongue base. Is it not tongue? Yes.

It is not Kāya. Is it not body base? Yes.

It is not body base. Is it Kāya?

With the exception of body base the remainings are not body base, but Kāya. With the exception of Kāya and body base the remainings are neither Kāya nor body base.

It is not Rūpa. Is it not visible object base? Yes.

It is not visible object base. Is it Rūpa?

With the exception of visible object base the remainings not visible object base, but Rūpa. With the exception of Rupa and visible object base the remainings are neither Rupa nor visible object base.

It is not sound. Is it not sound base? Yes.

It is not sound base. Is it not sound? Yes.

It is not smell. Is it not smell base? Yes.

It is not smell base. Is it not smell?

Fragrance of morality, fragrance of concentration and fragrance of wisdom are not smell base, but smell. With the exception of smell and smell base the remainings are neither smell nor smell base.

It is not taste. Is it not taste base? Yes.

It is not taste base. Is it not taste?

Taste of " " Attha ", taste of " " Dhamma " and taste of emancipation are not taste base, but taste. With the exception of taste and taste base the remaining are neither taste nor taste base.

base? It is not tangible object. Is it not tangible object
 Yes.
 object? It is not tangible object base. Is it not tangible
 Yes.
 It is not mind. Is it not mind base? Yes.
 It is not mind base. Is it not mind? Yes.
 It is not Dhamma. Is it not cognizable base? Yes.
 It is not cognizable base. Is it not Dhamma?
 With the exception of cognizable base the
 remainings are cognizable base, but Dhamma. With the not
 exception of Dhamma and cognizable base the remainings are
 neither Dhamma nor cognizable base.

*** Attha here means four Fruition consciousnesses.
 ** Dhamma here means four Path consciousnesses.*

2. CHAPTER ON WHEEL, BASED ON
 PURIFICATION OF WORDS.

(Padasodhanamūlacakkavāra.)

Positive (Anuloma).
 12. It is eye. Is it eye base?
 Divine eye and Wisdom eye are eye, but not eye
 base. Eye base is both eye and eye base.
 They are bases. Are they ear base?
 Ear base is both and ear base. The remainings are
 bases, but not ear base.
 It is eye. Is it eye base?
 Divine eye and Wisdom eye are eye, but not eye
 base. Eye base is both eye and eye base.
 They are bases. Are they nose base?
 They are bases. Are they cognizable base?
 Cognizable base is both base and cognizable base.
 The remainings are bases, but not cognizable base.
 It is ear. Is it ear base? The remainings are
 bases, but cognizable base
 It is Dhamma. Is it cognizable base?
 With the exception of cognizable base the
 remainings are Dhamma, but not cognizable base. Cognizable
 base is both Dhamma and cognizable base.
 They are bases. Are they eye base?
 Eye base is both base and eye base. The
 remainings are bases, but not eye base.
 It is Dhamma. Is it cognizable base?
 With the exception of cognizable base the
 remainings are Dhamma, but not cognizable base. Cognizable
 base is both Dhamma and cognizable base.
 They are bases. Are they ear base?
 They are bases. Are they mind base?

Mind base is both base and mind base. The remainings are bases, but not mind base.
(Bind each basic word to the cycle without confusion.)

Negative (Paccanika).

13. It is not eye. Is it not eye base? Yes.
 They are not bases. Is it not ear base? Yes.
 It is not eye. Is it not eye base? Yes.
 They are not bases. Is it not nose base? Yes
 They are not bases. Is it not cognizable base? Yes.
 It is not ear. Is it not ear base? Yes.
 They are not bases. Is it not eye base?
 They are not bases. Is it not cognizable base? Yes.
 It is not nose. Is it not nose base?
 They are not bases. Is it not cognizable base?
 Yes. (2 - 12)
 It is not Dhamma. Is it not cognizable base? Yes.
 They are not bases. Is it eye base? Yes.
 It is not Dhamma. Is it not cognizable base? Yes.
 They are not bases. Is it not ear base?
 They are not bases. Is it not mind base? Yes. (12)
 (The one who binds to the cycle should answer
 " Yes " in all planes.)

3. CHAPTER ON PURE BASE

(Suddhāyatanavāra).

Positive (Anuloma).

14. It is eye. Is it base? Yes.
 They are bases. Is it eye base?
 Eye base is both base and eye base. The remainings are bases, but not eye base.
 It is ear. Is it base? Yes Nose. Tongue.
 Kāya. Rupā. Sound. Smell. Taste. Tangible object. Mind.
 It is Dhamma. Is it base? Yes.
 They are bases. Is it cognizable base?
 Cognizable base is both base and cognizable base.
 The remainings are bases, but not cognizable base.

Negative (Paccanika).

15. It is not eye. Is it not base?
 With the exception of eye the remainings bases are not eye, but bases. With the exception of eye and bases the remainings are neither eye nor bases.
 They are not bases. Are they not eye base? Yes.
 It is not ear. Is it not base?

With the exception of earwith the exception of nosewith the exception of tongue nor bases.

They are not bases. Are they not tongue base? Yes.

It is not Kāya. Is it not base? Yes.

They are not bases. Are they not body base? Yes.

It is not Rūpa. Is it not base?

With the exception of Rūpa with the exception of sound ... with the exception of smell with the exception of taste with the exception of tangible object nor bases.

They are not bases. Are they not tangible object base? Yes.

It is not mind. Is it not mind base?

With the exception of mind the remaining bases are not mind, but bases. With the exception of mind and bases the remaining are neither mind nor bases.

They are not bases. Are they not mind base? Yes.

It is not Dhamma. Is it not base? Yes.

They are not bases. Are they not cognizable base? Yes.

4. CHAPTER ON WHEEL, BASED ON PURE

BASE

(Suddhāyatana mūlacakkavāra).

Positive (Anuloma)

16. It is eye. Is it base? Yes.

They are bases. Are they ear base?

Ear base is both base and ear base. The remainings are bases, but not ear base.

It is eye. Is it base. Yes.

They are bases. Are they nose base?

They are bases. Are they cognizable base?

Cognizable base is both base and cognizable base.

The remainings are bases, but not cognizable base. (1)

It is ear. Is it base? Yes.

They are bases. Are they eye base? but not eye base.

They are bases. Are they cognizable base? but not cognizable base. (2)

It is nose. Is it base? Yes.

They are bases. Are they eye base?

They are bases. Are they cognizable base? but not cognizable base (3-11)

It is Dhamma. Is it base? Yes.

They are bases. Are they eye base?

They are bases. Are they mind base?

Mind base is both base and mind base. The remainings are bases, but not mind base.

(Bind to the cycle.)

Negative

(Paccanika)

17. It is not eye. Is it not base?
With the exception of eye the remaining bases are not eye but bases. With the exception of eye and bases the remainings are neither eye nor bases.
They are not bases. Are they not ear base? Yes.
It is not eye. Is it not base?
With the exception of eye the remaining bases are not eye, but bases. With the exception of eye and bases the remainings are neither eye nor bases.
They are not bases. Are they not nose base?
They are not bases. Are they not cognizable base? Yes. (1)
It is not ear. Is it not base?
With the exception of ear with the exception of nose with the exception of tongue nor bases.
They are not bases. Are they not cognizable base? Yes. (4)
It is Kāya. Is it not base? Yes.
They are not bases. Are they not base? Yes.
They are not bases. Are they not cognizable base? Yes. (5-11)
It is not Dhamma. Is it not base? Yes.
They are not bases. Are they not eye base? Yes.
It is not Dhamma. Is it not base? Yes.
They are not bases. Are they not ear base? Yes.
They are not bases. Are they not mind base? Yes. (12)

(Bind to the cycle.)

END OF EXPOSITION CHAPTER ON TERMS.

(Paṅgattiniddesavāro).

PROCESS (Pavatti).

1. CHAPTER ON ORIGINATION

(Uppādavāra).

1. CHAPTER ON THE PRESENT

(Paccuppannavāra).

Positive (Anuloma) Person (Puqqala).

18.

Eye base arises to this person.

Does ear base arise to that person?

To those at the birth-moment, who are to obtain eye base but not ear base, eye base arises; ear does not arise to those persons. To those at the birth-moment, who are to obtain eye base and ear base, eye base arises and ear base also arises.

Ear base arises to this person.

Does eye arise to that person?

To those at the birth-moment, who are to obtain ear base but not eye base, ear base arises; eye base does not arise to those persons. To those at the birth-moment, who are to obtain ear base and eye base, ear base arises and eye base also arises.

Eye base arises to this person.

Does nose base arise to that person?

To those at the birth-moment, who are to obtain eye base, but not nose base, eye base arises; nose base does not arise to those persons. To those at the birth-moment, who are to obtain eye base and nose base, eye base arises and nose base also arises.

Nose base arises to this person.

Does eye base arise to that person?

To those at the birth-moment, who are to obtain nose base but not eye base, nose base arises; eye base does not arise to those persons. To those at the birth-moment, who are to obtain nose base and eye base, nose arises and eye base also arises.

Birth-moment (Upapajjantam) here means whole life span (Addha paccuppanna).

Eye base arises to this person.

Does visible object base arise to that person? Yes.

Visible object base arises to this person.

Does eye base arise to that person?

To those at the birth-moment, who are to obtain visible object base but not eye base, visible object base arises; eye base does not arise to those persons. To those at the birth-

moment, who are to obtain eye base, visible object base arises and eye base also arises.

Eye base arises to this persons.

Does mind base arise to that person? Yes.

Mind base arises to this person.

Does eye base arise to that person?

To those at the birth-moment, who are to obtain mind base but not eye base, mind base arises; eye base does not arise to those persons. To those at the birth-moment, who are to obtain eye base, mind base arises and eye base also arises.

Eye base arises to this person.

Does cognizable base arise to that person? Yes.

Cognizable base arises to this person.

Does eye base arise to that person?

To those at the birth-moment, who are not to obtain eye base, cognizable base arises; eye base does not arise to those persons. To those at the birth-moment, who are to obtain eye base, cognizable base arises and eye base also arises.

(End of eye base.)

19. Nose base arises to this person.

Does visible object base arise to that person? Yes.

Visible object base arises to this person.

Does nose base arise to that person?

To those at the birth-moment, who are to obtain visible object base but not nose base, visible object base arises; nose base does not arise to those persons. To those at the birth-moment, who are to obtain nose, visible object base arises and nose base also arises.

Nose base arises to this person.

Does mind arise to that person? Yes.

Mind base arises to this person.

Does nose base arise to that person?

To those at the birth-moment, who are to obtain mind base but not nose base, mind base arises; nose base does not arise to those persons. To those at the birth-moment, who are to obtain nose base, mind base arises and nose base also arises.

Nose base arises to this person.

Does cognizable base arise to that person? Yes.

Cognizable base arises to this person.

Does nose base arise to that person?

To those at the birth-moment, who are not to obtain nose base, cognizable base arises; nose base does not arise to those persons. To those at the birth-moment, who are to obtain nose base, cognizable base arises and nose base also arises.

(End of nose base.)

20. Visible object base arises to this person.
 Does mind base arise to that person?
 To those at the birth-moment, who are not to obtain mind base, visible object base arises; mind base does not arise to those persons. To those at the birth-moment, who are to obtain visible object base and mind base, visible object base arises and mind base also arises.
 Mind base arises to this person.
 Does visible object base arise to that person?
 To those at the birth-moment, who are not to obtain visible object base, mind base arises; visible object base does not arise to those persons. To those at the birth-moment, who are to obtain mind base and visible object base, mind base arises and visible object base also arises.
 Visible object base arises to this person.
 Does cognizable base arise to that person? Yes.
 Cognizable base arises to this person.
 Does visible object base arise to that person?
 To those at the birth-moment, who are not to obtain visible object base, cognizable base arises; visible object base does not arise to those persons. To those at the birth-moment, who are to obtain visible object base, cognizable base arises and visible object base also arises.

(End of visible object base.)

21. Mind base arises to this person.
 Does cognizable base arise to that person? Yes.
 Cognizable base arises to this person.
 Does mind base arise to that person?
 To those at the birth-moment, who are not to obtain mind base, cognizable base arises; mind does not arise to those persons. To those at the birth-moment, who are to obtain mind base, cognizable base arises and mind base also arises.

(End of mind base .)

22. Positive (Anuloma) Plane (Okāsa).
 Eye base arises at this plane.
 Does ear base arise at that plane? Yes.
 Ear base arises at this plane.
 Does eye base arise at that plane? Yes.
 Eye base arise at this plane.
 Does nose base arise at that plane?
 At the fine-material plane eye base arises; nose base does not arise at that plane. At the sensuous plane eye base and nose base also arises.
 Nose base arises at this plane.
 Does eye arise at that plane? Yes.

Eye base arises at this plane.

Does visible object base arise at that plane? Yes.

Visible object base arise at this plane.

Does eye base arise at that plane?

At the plane of non-percipient beings visible object base arises; eye base does not arise at that plane. At the five aggregate plane visible object base arises and eye base also arises.

Eye base arises at this plane.

Does mind base arise at that plane? Yes.

Mind base arises at this plane.

Does eye base arise at that plane?

At the immaterial plane mind base arises; eye base does not arise at that plane. At the five-aggregate plane mind base arises and eye base also arises.

Eye base arises at this plane.

Does cognizable base arise at that plane? Yes.

Cognizable base arises at this plane.

Does eye base arise at that plane?

At the plane of non-percipient beings and at the immaterial plane, cognizable base arises; eye base does not arise at those planes. At the five-aggregate plane cognizable base arises and eye base also arises.

(End of eye base.)

23. Nose base arises at this plane.

Does visible object base arise at that plane? Yes.

Visible object base arises at this plane.

Does nose base arise at that plane?

At the fine-material plane visible object base arises; nose base does not arise at that plane. At the sensuous planes visible object base arises and nose base also arises.

(Nose base arises at this plane. At that plane mind base and cognizable base arise exactly the same; no difference. It should be understood that the above chapter is condensed.)

Nose base arises at this plane.

Does cognizable base arise at that plane? Yes.

Cognizable base arises at this plane.

Does nose arise at that plane?

At the four- or five-aggregate plane cognizable base arises; nose base does not arise at that plane. At the sensuous plane cognizable base arises and nose base also arises.

(End of nose base.)

24. Visible object base arises at this plane.
Does mind base arise at that plane?
At the plane of non-percipient beings visible object base arises; mind base does not arise at that plane. At that five-aggregate plane visible object base arises and mind base also arises.

Mind base arises at this plane.
Does visible object base arise at that plane?
At the immaterial plane mind base arises; visible object base does not arise at that plane. At the five-aggregate plane mind base arises and cognizable base also arises.

Visible object base arises at this plane.
Does cognizable base arise at that plane? Yes.
Cognizable base arises at this plane.
Does visible object base arise at that plane?
At the immaterial plane cognizable base arises; visible object base does not arise at that plane. At the five-aggregate plane and at the plane of non-percipient beings, cognizable base arises and visible object base also arises.

(End of visible object base)

25. Mind base arises at this plane.
Does cognizable base arise at that plane? Yes.
Cognizable base arises at this plane.
Does mind base arise at that plane?
At the plane of non-percipient beings cognizable base arises; mind base does not arise at that plane. At the four- or five-aggregate plane cognizable base arises and mind base also arises.

(End of mind base.)

Positive (Anuloma) Person-Plane (Puggalokāsa)
26. Eye base arises to this person at this plane.

Does ear base arise to that person at that plane?
To those at the birth-moment, who are to obtain eye base but not ear base, eye base arises at that plane; ear base does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base and ear base, eye base arises and ear base also arises at that plane.

Ear base arises to this person at this plane.
Does eye base arise to that person at that plane?
To those at the birth-moment, who are to obtain ear base but not eye base, ear base arises at that plane; eye base does not arise to those persons at that plane. To those at the birth-moment who are to obtain ear base and eye base, ear base arises and eye base also arises at that plane.

(Abbreviated, Same as Person.)

27. Mind base arises to this person at this plane.
Does cognizable base arise to that person at that plane?
Yes.

Cognizable base arises to this person at this plane.
Does mind base arise to that person at that plane?

To those at the birth-moment, who are not to obtain mind base, cognizable base arises at that plane; mind base does not arise to those persons at that plane. To those at the birth-moment who are to obtain mind base, cognizable base arises and mind base also arises at that plane.

Negative (Paccanika) Person (Puggala).

28. Eye base does not arise to this person.

Does ear base not arise to that person?

To those at the birth-moment, who are not to obtain eye base but to obtain ear base, eye base does not arise; (it is) not that ear base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base and ear base, neither eye base nor ear base arises.

Ear base does not arise to this person.

Does eye base not arise to that person?

To those at the birth-moment, who are not to obtain ear base but to obtain eye base, ear base does not arise; (it is) not that eye base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain ear base and eye base, neither ear base nor eye base arises.

Eye base does not arise to this person.

Does nose base not arise to that person?

To those at the birth-moment, who are not to obtain eye base but to obtain nose base, eye base does not arise; (it is) not that nose base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base and nose base, neither eye base nor nose base arises.

Nose base does not arise to this person.

Does eye base not arise to that person?

To those at the birth-moment, who are not to obtain nose base but to obtain eye base, nose base does not arise; (it is) not that eye base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base and eye base, neither nose base nor eye base arises.

Eye base does not arise to this person.

Does visible object base not arise to that person?

To those at the birth-moment, who are not to obtain eye base but to obtain visible object base, eye base does not arise;

(it is) not that visible object base does not arise. To all those person at the death-moment, and to those at the birth-moment who are not to obtain visible object base, neither eye base nor visible object base arises.

Visible object base does not arise to this person.

Does eye base not arise to that person? Yes.

Eye base does not arise to this person.

Does mind base not arise to that person?

To those at the birth-moment, who are not to obtain eye base but to obtain mind base, eye base does not arise; (it is) not that mind base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, neither eye base nor mind base arises.

Mind base does not arise to this person.

Does eye base not arise to that person? Yes.

Eye base does not arise to this person.

Does cognizable base not arise to that person?

To those at the birth-moment, who are not to obtain eye base, eye base does not arise; (it is) not that cognizable base does not arise. To all those persons at the death-moment neither eye base nor cognizable base arises.

Cognizable base does not arise to this person.

Does eye base not arise to that person? Yes.

(End of eye base.)

29. Nose base does not arise to this person.

Does visible object base not arise to that person?

To those at the birth-moment, who are not to obtain nose base but to obtain visible object base, nose base does not arise; (it is) not that visible object base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, neither nose base nor visible object base arises.

Visible object base does not arise to this person.

Does nose base not arise to that person? Yes.

Nose base does not arise to this person.

Does mind base not arise to that person?

To those at the birth-moment, who are not to obtain nose base but to obtain mind base, nose base does not arise; (it is) not that mind base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, neither nose base nor mind base arises.

Mind base does not arise to this person.

Does nose base not arise to that person? Yes.

Nose base does not arise to that person.

Does cognizable base not arise to that person?

To those at the birth-moment, who are not to obtain nose base, nose base does not arise; (it is) not that cognizable

base does not arise. To all those persons at the death-moment neither nose nor cognizable base arises.

Cognizable base does not arise to this person.
Does nose base not arise to that person? Yes.

(End of nose base.)

30. Visible object base does not arise to this person.
Does mind base not arise to that person?

To those at the birth-moment, who are not to obtain visible object base, visible object base does not arise; (*it is*) not that mind base does not arise. To all those persons at the death-moment neither visible object base nor mind base arises.

Mind base does not arise to this person.

Does visible object base not arise to that person?

To those at the birth-moment, who are not to obtain mind base, mind base does not arise; (*it is*) not that visible object base does not arise. To all those persons at the death-moment neither mind base nor visible object base arises.

Visible object base does not arise to this person.

Does cognizable base not arise to that person?

To those at the birth-moment, who are not to obtain visible object base, visible object base does not arise; (*it is*) not that cognizable base does not arise. To all those persons at the death-moment neither visible object base nor cognizable base arises.

Cognizable base does not arise to this person.

Does visible object base not arise to that person?
Yes.

(End of visible object base.)

31. Mind base does not arise to this person.

Does cognizable base not arise to that person?

To those at the birth-moment, who are not to obtain mind base, mind base does not arise; (*it is*) not that cognizable base does not arise. To all those persons at the death-moment neither mind base nor cognizable base arises.

Cognizable base does not arise to this person.

Does mind base not arise to that person? Yes.

(End of mind base.)

Negative (Paccanika) Plane (Okāsa).

32. Eye base does not arise at this plane. Yes.
Does ear base not arise at that plane?
Ear base does not arise at this plane. Yes.
Does eye base not arise at that plane?
Eye base does not arise at this plane.

Does nose base not arise at that plane? Yes.
 Nose base does not arise at this plane.
 Does eye base not arise at that plane?
 At the fine-material plane nose base does not arise;
 (*it is*) not that eye base does not arise at that plane. At the
 plane of non-percipient beings and at the immaterial plane,
 neither nose base nor eye base arises.
 Eye base does not arise at this plane.
 Does visible object base not arise at that plane?
 At the plane of non-percipient beings eye base does
 not arise; (*it is*) not that visible object base does not arise at
 that plane. At the immaterial plane neither eye base nor visible
 object base arises.
 Visible object base does not arise at this plane.
 Does eye base not arise at that plane? Yes.
 Eye base does not arise at this plane.
 Does mind base not arise at that plane?
 At the immaterial plane eye base does not arise; (*it*
is) not that mind base does not arise at that plane. At the plane
 of non-percipient beings neither eye base nor mind base arises.
 Mind base does not arise at this plane.
 Does eye base not arise at that plane? Yes.
 Eye base does not arise at this plane.
 Does cognizable base not arise at that plane?
 (*it*) arises.
 Cognizable base does not arise at this plane.
 Does eye base not arise at that plane? None.

(End of eye base.)

33. Nose base does not arise at this plane.
 Does visible object base not arise at that plane?
 At the fine-material plane nose base does not arise;
 (*it is*) not that visible object base does not arise at that plane.
 At the immaterial plane neither nose base nor visible object
 base arises.
 Visible object base does not arise at this plane.
 Does nose base not arise at that plane? Yes.
 Nose base does not arise at this plane.
 Does mind base not arise at that plane?
 At the fine-material and immaterial planes nose
 base does not arise; (*it is*) not that mind base does not arise at
 that plane. At the plane of non-percipient beings neither nose
 base nor mind base arises.
 Mind base does not arise at this plane.
 Does nose base not arise at that plane? Yes.
 Nose base does not arise at this plane.
 Does cognizable base not arise at that plane.
 (*it*) arises.

Cognizable base does not arise at this plane.
Does nose base not arise at this plane?
None.

(End of nose base.)

34. Visible object base does not arise at this plane.
Does mind base not arise at that plane?
(#) arises.
Mind base does not arise at this plane.
Does visible object base not arise at that plane?
(#) arises.
Visible object base does not arise at this plane.
Does cognizable base not arise at that plane?
(#) arises.
Cognizable base does not arise at this plane.
Does visible object base not arise at that plane?
None.

(End of visible object base.)

35. Mind base does not arise at this plane.
Does cognizable base not arise at that plane?
(#) arises.
Cognizable base does not arise at this plane.
Does mind base not arise at that plane?
None.

(End of mind base.)

36. Negative (Paccanika) Person-Plane (Puggalokāsa)
Eye base does not arise to this person at this plane.
Does ear base not arise to that person at that plane?
To those at the birth-moment, who are not to obtain eye base but to obtain ear base, eye base does not arise at that plane; (it is) not that ear base does not arise to those persons at that plane. To all those persons at the death-moment and to those at birth-moment who are not to obtain eye base and ear base, neither eye base nor ear base arises at that plane.
Ear base does not arise to this person at this plane.
Does eye base not arise to that person at that plane?
To those at the birth-moment, who are not to obtain ear base but to obtain eye base, ear base does not arise at that plane; (it is) not that eye base does not arise to those persons at that plane. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain ear base and eye base, neither ear base nor eye base arises at that plane.

37. Mind base does not arise to this person at this plane.

Does cognizable base not arise to that person at that plane?

To those at the birth-moment, who are not to obtain mind base, mind base does not arise at that plane' (*Iti*) not that cognizable base does not arise to those persons at that plane. To all those persons at the death-moment neither mind base nor cognizable base arises at that plane.

Cognizable base does not arise to this person at this plane.

Does mind base not arise to that person at that plane? Yes.

2. CHAPTER ON THE PAST (*Ativāra*).

Positive (Anuloma) Person (Puṅgala).

38. Eye base had arisen to this person.
Had ear base arisen to that person? Yes.
Ear base had arisen to this person.
Had eye base arisen to that person? Yes.
Eye base had arisen to this person.
Had nose base ... visible object base, mind base, cognizable base arisen to that person? Yes.
Cognizable base had arisen to this person.
Had eye base arisen to that person? Yes.

39. Nose base ... visible object base, mind base had arisen to this person.

Had cognizable base arisen to that person? Yes.
Cognizable base had arisen to this person.
Had mind base arisen to that person? Yes.

Positive (Anuloma) Plane (Okāsa).

40. Eye base had arisen at this plane
(All the Chapters on Plane - Present, Past, Future, Present - Past, Present - Future, Past - Future - are the same. Use appropriate name (tense) ' arises ' , ' had arisen ' etc accordingly.)

Positive (Anuloma) Person-Plane (Puṅgalokāsa).

41. Eye base had arisen to this person at this plane.
Had ear base arisen to that person at that plane? Yes.
Ear base had arisen to this person at this plane.
Had eye base arisen to that person at that plane? Yes.

Eye base had arisen to this person at this plane.

Had nose base arisen to that person at that plane?

To those fine-material persons eye base had arisen at that plane; nose base had not arisen to those persons at that plane. To those sensuous persons, eye base had arisen and nose base had also arisen at that plane.

Nose base had arisen to this person at this plane.

Had eye base arisen to that person at that plane?

Yes.

Eye base had arisen to this person at this plane.

Had visible object base arisen to that person at that plane?

Yes.

Visible object base had arisen to this person at this plane.

Had eye base arisen to that person at that plane?

To those non-percipient beings visible object base had arisen; eye base had not arisen to those persons at that plane. To those five-aggregate persons visible object base had arisen and eye base had also arisen at that plane.

Eye base had arisen to this person at this plane.

Had mind base arisen to that person at that plane?

Yes.

Mind base had arisen to this person at this plane.

Had eye base arisen to that person at that plane?

To those immaterial persons mind base had arisen; eye base had not arisen to those persons at that plane. To those five-aggregate persons mind base had arisen and eye base had also arisen at that plane.

Eye base had arisen to this person at this plane.

Had cognizable base arisen to that person at that plane?

Yes.

Cognizable base had arisen to this person at this plane.

Had eye base arisen to that person at that plane?

To those non-percipient beings and to those immaterial persons, cognizable base had arisen at that plane; eye base had not arisen to those persons at that plane. To those five-aggregate persons cognizable base had arisen and eye base had also arisen at that plane.

(End of eye base.)

42. Nose base had arisen to this person at this plane.

Had visible object base arisen to that person at that plane?

Yes.

Visible object base had arisen to this person at this plane.

Had nose base arisen to that person at that plane?

To those fine-material persons visible object base had arisen at that plane; nose base had not arisen to those

persons at that plane. To those sensuous persons visible object base had arisen and nose base had also arisen at that plane.

Nose base had arisen to this person at this plane.

Had mind base arisen to that person at that plane?

Yes.

Mind base had arisen to this person at this plane.

Had nose base arisen to that person at that plane?

To those fine-material and immaterial persons mind base had arisen at that plane; nose base had not arisen to those persons at that plane. To those sensuous persons mind base had arisen and nose base had also arisen at that plane.

Nose base had arisen to this person at this plane.

Had cognizable base arisen to that person at that plane?

Cognizable base had arisen to this person at this plane.

Had nose base arisen to that person at that plane?

To those fine-material and immaterial persons cognizable base had arisen at that plane; nose base had not arisen to those persons at that plane. To those sensuous persons cognizable base had arisen and nose base had also arisen at that plane.

(End of nose base.)

43. Visible object base had arisen to this person at this plane.

Had mind base arisen to that person at that plane?

To those non-percipient beings visible object base had arisen at that plane; mind base had not arisen to those persons at that plane. To those five-aggregate persons visible object base had arisen and mind base had also arisen at that plane.

Mind base had arisen to this person at this plane.

Had visible object base arisen to that person at that plane?

To those immaterial persons mind base had arisen at that plane; visible object base had not arisen to those persons at that place. To those five-aggregate persons mind base had arisen and visible object base had also arisen at that plane.

Had visible object base arisen to this person at this plane.

Had cognizable base arisen to that person at that plane?

Yes.

Cognizable base had arisen to this person at this plane.

Had visible object base arisen to that person at that plane?

To those immaterial persons cognizable base had arisen at that plane; visible object base had arisen to those persons at that plane. To those five-aggregate persons and to those non-percipient beings, cognizable base had arisen and visible object base had also arisen at that plane.

(End of visible object base.)

44. Mind base had arisen to this person at this plane. Had cognizable base arisen to that person at that plane? Yes.
Cognizable base had arisen to this person at this plane.

Had mind base arisen to that person at that plane?

To those non-percipient beings cognizable base had arisen at that plane; mind base had not arisen to those persons at that plane. To those four or five-aggregate persons cognizable base had arisen and mind base had also arisen at that plane.

(End of mind base.)

Negative (Paccanika) Person (Puggala).

45. Eye base had not arisen to this person.

Had ear base not arisen to that person?

None.

Ear base had not arisen to this person.

Had eye base not arisen to that person?

None. (Abbreviated.)

46. Mind base had not arisen to this person.

Had cognizable base not arisen to that person?

None.

Cognizable base had not arisen to this person.

Had mind base not arisen to that person?

None.....

Negative (Paccanika) Plane (Okāsa).

47. Eye base had not arisen at this plane.....

Negative (Paccanika) Person-Plane (Puggalokāsa).

48. Eye base had not arisen to this person at this plane.

Had ear base not arisen to that person at that plane? Yes.

Ear base had not arisen to this person at this plane.

Had eye base not arisen to that person at that plane? Yes.

Eye base had not arisen to this person at this plane.

plane? Had nose base not arisen to that person at that plane?
Yes.

Nose base had not arisen to this person at this plane.

plane. Had eye base not arisen to that person at that plane?

To those fine-material persons nose base had not arisen at that plane; (*it is*) not that eye base had not arisen to those persons at that plane. To those pure-abode persons, to those non-percipient beings and to those immaterial persons, neither nose base nor eye base had arisen at that plane.

Eye base had not arisen to this person at this plane.
Had visible object base not arisen to that person at that plane?

To those non-percipient beings eye base had not arisen at that plane; (*it is*) not that visible object base had not arisen to those persons at that plane. To those pure-abode persons and to those immaterial persons, neither eye nor visible object base had arisen at that plane.

Visible object base had not arisen to this person at this plane.

plane? Had eye base not arisen to that person at that plane?
Yes.

Eye base had not arisen to this person at this plane.
Had mind base not arisen to that person at that plane?

To those immaterial persons eye base had not arisen at that plane; (*it is*) not that mind base had not arisen to those persons at that plane. To those pure-abode persons and to those non-percipient beings, neither eye base nor mind base had arisen at that plane.

Mind base had not arisen to this person at this plane.

plane? Had eye base not arisen to that person at that plane?
Yes.

Eye base had not arisen to this person at this plane.

Had cognizable base not arisen to that person at that plane?

To those non-percipient beings and to those immaterial persons, eye base had not arisen at that plane; (*it is*) not that cognizable base had not arisen to those persons at that plane.

To those pure-abode persons neither eye base nor cognizable base had arisen at that plane.

Cognizable base had not arisen to this person at this plane.

Had eye base not arisen to that person at that plane?
Yes.

(End of eye base.)

49. Nose base had not arisen to this person at this plane.

Had visible object base not arisen to that person at that plane?

To those fine-material persons nose base had not arisen at that plane; (*it is*) not that visible object base had not arisen to those persons at that plane. To those pure-abode persons and to those immaterial persons, neither nose base nor visible object base had arisen at that plane.

Visible object base had not arisen to this person at this plane.

Had nose base not arisen to that person at that plane?
Yes.

Nose base had not arisen to this person at this plane.

Had mind base not arisen to that person at that plane?

To those fine-material and immaterial persons nose base had not arisen at that plane; (*it is*) not that mind base had not arisen to those persons at that plane. To those pure-abode persons and to those non-percipient beings, neither nose nor mind base had arisen at that plane.

Mind base had not arisen to this person at this plane.

Had nose base not arisen to that person at that plane?
Yes.

Nose base had not arisen to this person at this plane.

Had cognizable base not arisen to that person at that plane?

To those * fine-material and immaterial persons nose base had not arisen at that plane; (*it is*) not that cognizable base had arisen to those persons at that plane. To those pure-abode person neither nose base nor cognizable base had arisen at that plane.

Cognizable base had not arisen to this person at this plane.

Had nose base not arisen to thjat person at that plane?
Yes.

(* * Fine-material persons' here include non-percipient beings.)

(End of nose base.)

50. Visible object base had not arisen to this person at that plane.

Had mind base not arisen to that person at that plane?

To those immaterial persons visible object base had not arisen at that plane; (*it is*) not that mind base had not arisen to those persons at that plane. To those pure-abode persons neither visible object base nor mind base had arisen at that plane.

Mind base had not arisen to this person at this plane.

Had visible object base not arisen to that person at that plane?

To those non-percipient beings mind base had not arisen that plane; (*it is*) not that visible object base had not arisen to those persons at that plane. To those pure-abode persons neither mind base nor visible object base had arisen at that plane.

Visible object base had not arisen to this person at this plane.

Had cognizable base not arisen to that person at that plane?

To those immaterial persons visible object base had not arisen at that plane; (*it is*) not that cognizable base had not arisen to those persons at that plane. To those pure-abode person neither visible object base nor cognizable base had arisen at this plane.

Cognizable base had not arisen to this person at this plane.

Had visible object base not arisen to that person at that plane? Yes.

(End of visible object base.)

51. Mind base had not arisen to this person at this plane.

Had cognization base not arisen to that person at that plane?

To those non-percipient beings mind base had not arisen at that plane; (*it is*) not that cognization base had not arisen to those persons at that plane. To those pure-abode persons neither mind base nor cognizable base had arisen at that plane.

Cognizable base had not arisen to this person at this plane.

Had mind base not arisen to that person at that plane? Yes.

(End of mind base.)

3. CHAPTER ON THE FUTURE (Anāgatavāra).

Position (Anuloma) Person (Puggala).

52. Eye base will arise to this person.
Will ear base arise to that person? Yes.
Ear base will arise to this person.
Will eye base arise to that person? Yes.
Eye base will arise to this person.
Will nose base arise to that person?
To those persons, who will be born at the fine-material plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base will arise; ear base will not arise to those persons. To other persons eye base will arise and ear base will also arise.

Nose base will arise to this person.
Will eye base arise to that person? Yes.
Eye base will arise to this person.
Will visible object base arise to that person? Yes.
Visible object base will arise to this person.
Will eye base arise to that person? Yes.
Eye base will arise to this person.
(*Mind base and cognizable base are the same to that person. These two are the same.*)

Eye base will arise to this person.
Will cognizable base arise to that person? Yes.
Cognizable base will arise to this person.
Will eye base arise to that person?
To those persons, who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), cognizable base will arise; eye base will not arise to those persons. To other persons cognizable base will arise and eye base will also arise.

(*End of eye base.*)

53. Nose base will arise to this person.
Will visible object base arise to that person? Yes.
Visible object base will arise to this person.
Will nose base arise to that persons?
To those persons, who will be born at the fine-material plane and will die there (*without being reborn, i.e. Parinibbāna*), visible object base will arise; nose base will not arise to those persons. To other persons visible object base will arise and nose base will also arise.
Nose base will arise to this person.
Will mind base ... cognizable base arise to that persons. Yes.
Cognizable base will arise to this person.
Will nose base arise to that person?

To those persons, who will be born at the fine-material and immaterial planes and will die there (*without being reborn, i.e. Parinibbāna*), cognizable base will arise; nose base will not arise to those persons. To other persons cognizable base will arise and nose base will also arise.

(End of nose base).

54. Visible object base will arise to this person.
Will mind base ... cognizable base arise to that person? Yes.

Cognizable base will arise to this person.
Will visible object base arise to that person?

To those persons, who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), cognizable base will arise; visible object base will not arise to those persons. To other persons cognizable base will arise and visible object base will also arise.

(End of visible object base.)

55. Mind base will arise to this person.
Will cognizable base arise to that person? Yes.
Cognizable base will arise to this person.
Will mind base arise to that person? Yes.

(End of mind base.)

56. Positive (Anuloma) Plane (Okāsa).
Eye base will arise at this plane

57. Positive (Anuloma) Person-Plane (Puṅgalokāsa).
Eye base will arise to this person at this plane.
Will ear base arise to that person at that plane? Yes.
Ear base will arise to this person at this plane.
Will eye base arise to that person at that plane? Yes.
Eye base will arise to this person at this plane.
Will nose base arise to that person at that plane?
To those fine-material persons eye base will arise at that plane; nose base will not arise to those persons at that plane. To those sensuous person eye base will arise and nose base will also arise at that plane.
Nose base will arise to this person at this plane.
Will eye base arise to that person at that plane? Yes.
Eye base will arise to this person at this plane.

plane? Will visible object base arise to that person at that plane?
Yes.

Visible object base will arise to this person at this plane.

Will eye base arise to that person at that plane?
To those non-percipient beings visible object base will arise at that plane; eye base will not arise to those persons at that plane. To those five-aggregate persons visible object base will arise and eye base will also arise at that plane.

Eye base will arise to this person at this plane.
Will mind base arise to that person at that plane?
Yes.

Mind base will arise to this person at this plane.
Will eye base arise to that person at that plane?
To those immaterial persons mind base arise at that plane; eye base will not arise to those persons at that plane. To those five-aggregate persons mind base will arise and eye base will also arise at that plane.

Eye base will arise to this person at this plane.
Will cognizable base arise to that person at that plane?
Yes.

Cognizable base will arise to this person at this plane.

Will eye base arise to that person at that plane?
To those non-percipient beings and to those immaterial persons, cognizable base will arise at that plane; eye base will not arise to those persons at that plane. To those five-aggregate persons cognizable base will arise and eye base will also arise at that plane.

(End of eye base.)

58. Nose base will arise to this person at this plane.
plane? Will visible object base arise to that person at that plane?
Yes.
Visible object base will arise to this person at this plane.

Will nose base arise to that person at that plane?
To those fine-material persons visible object base will arise at that plane; nose base will not arise to those persons at that plane. To those sensuous persons visible object base will arise and nose base will also arise at that plane.

Nose base will arise to this person at this plane.
Will mind base ... cognizable base ... cognizable base arise to that person at that plane? Yes.

Cognizable base will arise to this person at this plane.

Will nose base arise to that person at that plane?

To those fine-material and immaterial persons cognizable base will arise at that plane; nose base will not arise to those persons at that plane. To those sensuous persons cognizable base will arise and nose base will also arise at that plane.

(End of nose base.)

59. Visible object base will arise to this person at this plane.

Will mind base arise to that person at that plane?

To those non-percipient beings visible object base will arise at that plane; mind base will not arise to those persons at that plane. To those five-aggregate persons visible object base will arise and mind base will also arise at that plane.

Mind base will arise to this person at this plane.

Will visible object base arise to that person at that plane?

To those immaterial persons mind base will arise at that plane; visible object base will not arise to those persons at that plane. To those five-aggregate persons mind base will arise and visible base will also arise at that plane.

Visible object base will arise to this person at this plane.

Will cognizable base arise to that person at that plane?

Yes.

Cognizable base will arise to this person at this plane.

Will visible object base arise to that person at that plane?

To those immaterial persons cognizable base will arise at that plane; visible object base will not arise to those persons at that plane. To those five-aggregate persons and to those non-percipient beings, cognizable base will arise and visible object base will also arise at that plane.

(End of visible object base.)

60. Mind base will arise to this person at this plane.

Will cognizable base arise to that person at that plane?

Yes.

Cognizable base will arise to this person at this plane.

Will mind base arise to that person at that plane?

To those non-percipient beings cognizable base will arise at that plane; mind base will not arise to those persons at

that plane. To those four or five-aggregate persons cognizable base will arise and mind base will also arise at that plane.

(End of mind base.)

Negative (Paccanika) Person (Puggala).

61. Eye base will not arise to this person.
Will ear base not arise to that person? Yes.
Ear base will not arise to this person.
Will eye base not arise to that person? Yes
Eye base will not arise to this person.
Will nose base not arise to that person? Yes
Nose base will not arise to this person.
Will eye base not arise to that person?

To those persons, who will be born at the fine-material plane and will die there (*without being reborn, i.e. Parinibbāna*), nose base will not arise; (*it is*) not that eye base will not arise to those persons. To those final-existence persons, and to those persons who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), neither nose base nor eye base will arise.

Eye base will not arise to this person.
Will visible object base not arise to that person?

Yes.

Visible object base will not arise to this person.
Will eye base not arise to that person? Yes.
Eye base will not arise to this person.
Will mind base ... cognizable base not arise to that

person?

To those persons, who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base will not arise; (*it is*) not that cognizable base will not arise to those persons. To those final-existence persons neither eye base nor cognizable base will arise.

Cognizable base will not arise to this person.
Will eye base not arise to that person? Yes.

(End of eye base.)

62. Nose base will not arise to this person.
Will visible object base not arise to that person?

To those persons, who will be born at the fine-material plane and will die there (*without being reborn, i.e. Parinibbāna*), nose base will not arise; (*it is*) not that visible object base will not arise to those persons. To those final-existence persons, and to those persons who will be born at the immaterial plane and will die there (*without being reborn, i.e.*

Parinibbāna), neither nose base nor visible object base will arise.

Visible object base will not arise to this person.

Will nose base not arise to that person? Yes.

Nose base will not arise to this person.

Will mind base ... cognizable base not arise to that person?

To those persons, who will be born at the fine-material and immaterial planes and will die there (*without being reborn, i.e. Parinibbāna*), cognizable base will not arise; (*it is*) not that nose base will not arise to those persons. To those final-existence persons neither nose base nor cognizable base will arise.

Cognizable base will not arise to this person.

Will nose base not arise to that person? Yes.

(*End of nose base.*)

63. Visible object base will not arise to this person.

Will mind base ... cognizable base not arise to that person?

To those persons, who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), visible object base will not arise; (*it is*) not that cognizable base will not arise to those persons. To those final existence persons neither visible object base nor cognizable base will arise.

Cognizable base will not arise to this person.

Will visible object base not arise to that person?

Yes.

(*End of visible object base.*)

64. Mind base will not arise to this person.

Will cognizable base not arise to that person? Yes.

Cognizable base will not arise to this person.

Will mind base not arise to that person? Yes.

(*End of mind base.*)

Negative (Paccanīka) Plane (Okāsa).

65. Eye base will not arise at this plane

Negative (Paccanīka) Person-Plane (Puṅgalokāsa).

66. Eye base will not arise to this person at this plane.

Will ear base arise to that person at that plane?

Yes.

Ear base will not arise to this person at this plane.

Will eye base not arise to that person at that plane?

Yes.

Eye base will not arise to this person at this plane.

Will nose base not arise to that person at that plane?
Yes.

Nose base will not arise to this person at this plane.

Will eye base not arise to that person at that plane?

To those fine-material persons nose base will not arise at that plane; (*it is*) not that eye base will not arise to those persons at that plane. To those final-existence persons in the five-aggregate plane, to those non-percipient beings and to those immaterial persons, neither nose base nor eye base will arise at that plane.

Eye base will not arise to this person at this plane.

Will visible object base arise to that person at that plane?

To those non-percipient beings eye base will not arise at that plane; (*it is*) not that visible object base will not arise to those persons at that plane. To those final-existence persons in the five-aggregate plane and to those immaterial persons, neither eye base nor visible object base will arise at that plane.

Visible object base will not arise to this person at this plane.

Will eye base not arise to that person at that plane?

Yes.

Eye base will not arise to this person at this plane.

Will mind base not arise to that person at that plane?

To those immaterial persons eye base will not arise at that plane; (*it is*) not that mind base will not arise to those persons at that plane. To those final-existence persons and to those non-percipient beings, neither eye nor mind base will arise at that plane.

Mind base will not arise to this person at this plane.

Will eye base not arise to that person at that plane?

Yes.

Eye base will not arise to this person at this plane.

Will cognizable base not arise to that person at that plane?

To those non-percipient beings and to those immaterial persons, eye base will not arise at that plane; (*it is*) not that cognizable base will not arise to those persons at that plane. To those final-existence persons neither eye base nor cognizable base will arise at that plane.

Cognizable base will not arise to this person at this plane.

Will eye base not arise to that person at that plane?

Yes.

(End of eye base.)

67. ~~Nose~~ base will not arise to this person at this plane.
~~Will~~ ~~visible~~ object base not arise to that person at that plane?

To ~~those~~ fine-material persons nose base will not arise to that ~~plane~~; (*it is*) not that visible object base will not arise to those ~~persons~~ at that plane. To those final-existence persons in the five-aggregate plane and to those immaterial persons, neither nose base nor visible object base will arise at that plane.

~~Visible~~ object base will not arise to this person at this plane.

~~Will~~ nose base not arise to that person at that plane?
Yes.

~~Nose~~ base will not arise to this person at this plane.
~~Will~~ ~~mind~~ base not arise to that person at that plane?

To ~~those~~ fine-material and immaterial persons nose base will not arise at that plane; (*it is*) not that mind base will not arise to those persons at that plane. To those final-existence persons and to those non-percipient beings, neither nose base nor mind base will arise at that plane.

~~Mind~~ base will not arise to this person at this plane.
~~Will~~ nose base not arise to that person at that plane?
Yes.

~~Nose~~ base will not arise to this person at this plane.
~~Will~~ cognizable base not arise to that person at that plane?

To ~~those~~ fine-material and immaterial persons nose base will not arise at that plane; (*it is*) not that cognizable base will not arise to those persons at that plane. To those final-existence persons neither nose base nor cognizable base will arise at that plane.

Cognizable base will not arise to this person at this plane.

~~Will~~ nose base not arise to that person at that plane?
Yes.

(End of nose base.)

68. ~~Visible~~ object base will not arise to this person at this plane.

~~Will~~ ~~mind~~ base not arise to that person at that plane?

To ~~those~~ immaterial persons visible object base will not arise at that plane; (*it is*) not that mind base will not arise to

those persons at that plane. To those final-existence persons neither visible object base nor mind base will arise at that plane.

Mind base will not arise to this person at this plane.

Will visible object base not arise to that person at that plane?

To those non-percipient beings mind base will not arise at that plane; (*it is*) not visible object base will not arise to those persons at that plane. To those final-existence persons neither mind base nor visible object base will arise at that plane.

Visible object base will not arise to this person at this plane.

Will cognizable base not arise to that person at that plane?

To those immaterial persons visible object base will not arise at that plane; (*it is*) not that cognizable base will not arise to those persons at that plane. To those final-existence persons neither visible object base nor cognizable base will arise at that plane.

Cognizable base will not arise to this person at this plane.

Will visible object base not arise to that person at that plane? Yes.

(End of visible object base.)

69. Mind base will not arise to this person at this plane.
Will cognizable base not arise to that person at that plane?

To those non-percipient beings mind base will not arise at that plane; (*it is*) not that cognizable base will not arise to those persons at that plane. To those final-existence persons neither mind base nor cognizable base will arise at that plane.

Cognizable base will not arise to this person at this plane.

Will mind base not arise to that person at that plane? Yes.

(End of mind base.)

4. CHAPTER ON THE PRESENT AND THE PAST

(Paccuppanālitavāra).

Positive (Anuloma) Person (Puggala).
70. Eye base arises to this person.
Had ear base arisen to that person? Yes.
Ear base had arisen to this person.

Does eye base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, ear base had arisen; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base had arisen and eye base also arises.

Eye base arises to this person.

Had nose base ... visible object base, mind base, cognizable base arisen to that person? Yes.

Cognizable base had arisen to this person

Does eye base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, cognizable base had arisen; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base, cognizable base had arisen and eye base also arises.

(End of eye base).

71. Nose base arises to this person.

Had visible object base ... mind base, cognizable base arisen to that person? Yes.

Cognizable base had arisen to this person.

Does nose base arise to that person?

To all those persons at the death-moment, and to those at birth-moment who are not to obtain nose base, cognizable base had arisen; nose base does not arise to those persons. To those at the birth-moment who are to obtain nose base, cognizable base had arisen and nose base also arises.

(End of nose base).

72. Visible object base arises to this person.

Had mind base ... cognizable base arisen to that person? Yes.

Cognizable base had arisen to this person.

Does visible object base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, cognizable base had arisen; visible object base does not arise to those persons. To those at the birth-moment who are to obtain visible object base, cognizable base had arisen and visible object base also arises.

(End of visible object base).

73. Mind base arises to this person.
 Had cognizable base arisen to that person? Yes.
 Cognizable base had arisen to this person.
 Does mind base arise to that person?
 To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, cognizable base had arisen; mind base does not arise to those persons. To those at the birth-moment who are to obtain mind base, cognizable base had arisen and mind base also arises.

(End of mind base).

- Positive (Anuloma) Plane (Okāsa).
 74. Eye base arises at this plane.
 Had ear base arisen at that plane?
 Yes

- Positive (Anuloma) Person-Plane (Puggalokāsa).
 75. Eye base arises to this person at this plane.
 Had ear base arisen to that person at that plane?
 To those at the birth-moment of pure-abode persons eye base arises at that plane; ear base had arisen to those persons at that plane. To those at the birth-moment who are to obtain eye base (*except those at the birth-moment of pure-abode persons*), eye base arises and ear base had also arisen at that plane.

Ear base had arisen to this person at this plane.
 Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, ear base had arisen at that plane; eye base does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, ear base had arisen and eye base also arises at that plane.

Eye base arises to this person at this plane.

Had nose base arisen to that person at that plane?

To those at the birth-moment of fine-material persons eye base arises to that plane; nose base had not arisen to those person at that plane. To those at the birth-moment of sensuous persons who are to obtain eye base, eye base arises and nose base had also arisen at that plane.

Nose base had arisen to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of sensuous persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, nose base had arisen at that plane; eye base does not arise to those persons at that plane. To those at

the birth-moment of sensuous persons who are to obtain eye base, nose base had arisen and eye base also arises at that plane.

Eye base arises to this person at this plane.

Had visible object base arisen to that person at that plane?

To those at the birth-moment of pure-abode persons eye base arises at that plane; visible object base had not arisen to those persons at that plane. To those at the birth-moment who are to obtain eye base, (*except those at the birth-moment of pure-abode persons*), eye base arises and visible object base had also arisen at that plane.

Visible object base had arisen to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous person who are not to obtain eye base, and to those non-percipient beings, visible object base had arisen at that plane; eye base does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, visible object base had arisen and eye base also arises at that plane.

Eye base arises to this person at this plane.

Had mind base arisen to that person at that plane?

To those at the birth-moment of pure-abode persons eye base arises at that plane; mind base had not arisen to those persons at that plane. To those at the birth-moment who are to obtain eye base, (*except those at the birth-moment of pure-abode persons*), eye base arises and mind base had also arisen at that plane.

Mind base had arisen to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those immaterial persons, mind base had arisen at that plane, eye base does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, mind base had arisen and eye base also arises at that plane.

Eye base arises to this person at this plane.

Had cognizable base arisen to that person at that plane?

To those at the birth-moment of pure-abode persons eye base arises at that plane; cognizable base had not arisen to those persons at that plane. To those at the birth-moment who are to obtain eye base, (*except those at the birth-moment of pure-abode persons*), eye base arises and cognizable base had also arisen at that plane.

Cognizable base had arisen to this person at this plane.

Does eye base arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, cognizable base had arisen at that plane; eye base does not arise to those person at that plane. To those at the birth-moment who are to obtain eye base, cognizable base had arisen and eye base also arises at that plane.

(End of eye base).

76. Nose base arises to this person at this plane.

Had visible object base arisen to that person at that plane? Yes.

Visible object base had arisen to this person at this plane.

Does nose base arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base, and to those fine-material persons, visible object base had arisen at that plane; nose base does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, visible object base had arisen and nose base also arises at that plane.

Nose base arises to this person at this plane.

Had mind base arisen to that person at that plane?

Yes.

Mind base had arisen to this person at this plane.

Does nose base arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base, and to those fine-material and immaterial persons, mind base had arisen at that plane; nose base does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, mind base had arisen and nose base also arises at that plane.

Nose base arises to this person at this plane.

Had cognizable base arisen to that person at that plane? Yes.

Cognizable base had arisen to this person at this plane.

Does nose base arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base, cognizable base had arisen at that plane; nose base does not arise to those persons at that plane. To those at the birth-

moment who are to obtain nose base, cognizable base had arisen and nose base also arises at that plane.

(End of nose base).

77. Visible object base arises to this person at this plane.

Had mind base arisen to that person at that plane?

To those at the birth-moment of pure-abode persons and to those at the birth-moment of non-percipient beings, visible object base arises at that plane; mind base had not arisen to those persons at that plane. To those at the birth-moment of five-aggregate persons, (*except those at the birth-moment of pure-abode persons*), visible object base arises and mind base had also arisen at that plane.

Does visible object base arise to that person at that plane?

To those at the death-moment of five-aggregate persons and to those immaterial persons, mind base had arisen at that plane; visible object base does not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons mind base had arisen and visible object base also arises at that plane.

Visible object base arises to this person at this plane.

Had cognizable base arisen to that person at that plane?

To those at the birth-moment of pure-abode persons visible object base arises at that plane; cognizable base had not arisen to those persons at that plane. To those at the birth-moment who are to obtain visible object base, (*except those at the birth-moment of pure-abode persons*), visible object base arises and cognizable base had also arisen at this plane.

Cognizable base had arisen to this person at this plane.

Does visible object base arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, cognizable base had arisen at that plane; visible object base does not arise to those persons at that plane. To those at birth-moment who are to obtain visible object base, cognizable base had arisen and visible object base also arises at that plane.

(End of visible object base).

78. Mind base arises to this person at this plane.
Had cognizable base arisen to that person at that plane?

To those at the birth-moment of pure-abode persons mind had arisen at that plane; cognizable base had not arisen to those persons at that plane. To those at the birth-moment who are to obtain mind base. (*except those at the birth-moment of pure-abode persons*), mind base arises and cognizable base had also arisen that plane.

Cognizable base had arisen to this person at this plane.

Does mind base arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, cognizable base had arisen at that plane; mind base does not arise to those persons at that plane. To those at the birth-moment who are to obtain mind base, cognizable base had arisen and mind base also arises at that plane.

(*End of mind base*).

Negative (Paccanika) Person (Puggala).

79. Eye base does not arise to this person.

Had ear base not arisen to that person?

(*It*) had arisen.

Ear base had not arisen to this person.

Does eye base not arise to that person?

None.

Eye base does not arise to this person.

Had nose base ... visible object base, mind base, cognizable base not arisen to that person?

(*It*) had arisen.

Cognizable base had not arisen to this person.

Does eye base not arise to that person?

None.

80. Nose base ... visible object base, mind base does not arise to this person.

Had cognizable base not arisen to that person?

(*It*) had arisen.

Cognizable base had not arisen to this person.

Does mind base not arise to that person?

None.

Negative (Paccanika) Plane (Okāsa).

81. Eye base does not arise at this plane

82. Negative(Paccanika) Person-Plane(Puggalokāsa).
Eye base does not arise to this person at this plane.
Had ear base not arisen to that person at that
plane ?

To those at the death-moment of five-aggregate
persons, and to those at the birth-moment of sensuous persons
who are not to obtain eye base, eye base does not arise at that
plane; (*it is not that ear base had not arisen to those persons at
that plane.*) To those at the death-moment of pure-abode
persons, to those non-percipient beings, and to those immaterial
persons, eye base does not arise and ear base also had not
arisen at that plane.

Ear base had not arisen to this person at this plane.
Does eye base not arise to that person at that

plane?

To those at the birth-moment of pure-abode persons
ear base had not arisen at that plane; (*it is*) not that eye base
does not arise to those persons at that plane. To those at the
death-moment of pure-abode persons, to those non-percipient
beings, and to those immaterial persons, ear base had not
arisen and eye base also does not arise at that plane.

Eye base does not arise to this person at this plane.
Had nose base not arisen to that person at that

plane?

To those at the death-moment of sensuous persons,
and to those at the birth-moment of sensuous persons who are
not to obtain eye base, eye base does not arise at that plane; (*it
is*) not that nose base had not arisen to those persons at that
plane. To those at the death-moment of fine-material persons, to
those non-percipient beings, and to those immaterial persons,
eye base does not arise and nose base also had not arisen at
that plane.

Nose base had not arisen to this person at this
plane.

Does eye base not arise to that person at that
plane?

To those at the birth-moment of fine-material
persons nose base had not arisen at that plane; (*it is*) not that
eye base does not arise to those persons at that plane. To those
at the death-moment of fine-material persons, to those non-
percipient beings, and to those immaterial persons, nose base
had not arisen and eye base also does not arise at that plane.

Eye base does not arise to this person at this plane.
Had visible object base not arisen to that person at
that plane?

To those at the death-moment of five-aggregate
persons, to those at the birth-moment of sensuous persons who
are not to obtain eye base, and to those non-percipient beings,
eye base does not arise at that plane; (*it is*) not that visible

object base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those immaterial persons, eye base does not arise and visible object base also had not arisen at that plane.

Visible object base had not arisen to this person at this plane.

Does eye base not arise to that person at that plane?

To those at the birth-moment of pure-abode persons visible object base had not arisen at that plane; (*it is*) not that eye base does not arise to those persons at that plane. To those at the death-moment of pure-abode persons and to those immaterial persons, visible object base had not arisen and eye base also does not arise at that plane.

Eye base does not arise to this person at this plane.

Had mind base not arisen to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those immaterial persons, eye base does not arise at that plane; (*it is*) not that mind base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, eye base does not arise and mind base also had not arisen at that plane.

Mind base had not arisen to this person at this plane.

Does eye base not arise to that person at that plane?

To those at the birth-moment of pure-abode persons mind base had not arisen at that plane; (*it is*) not that eye base does not arise to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, mind base had not arisen and eye base also does not arise at that plane.

Eye base does not arise to this person at this plane.

Had cognizable base not arisen to that person at that plane.

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise at that plane; (*it is*) not that cognizable base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons eye base does not arise and cognizable base also had not arisen at that plane.

Cognizable base had not arisen to this person at this plane.

Does eye base not arise to that person at that plane?

To those at the birth-moment of pure-abode persons cognizable base had not arisen at that plane; (*it is*) not that eye base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons cognizable base had not arisen and eye base also does not arise at that plane.

(*End of eye base*).

83. Nose base does not arise to this person at this plane.

Had visible object base not arisen to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base, and to those fine-material persons, nose base does not arise at that plane; (*it is*) not that visible object base had not arisen to those persons at that plane. To those pure-abode persons and to those immaterial persons, nose base does not arise and visible object base also had not arisen at that plane.

Visible object base had not arisen to this person at that plane.

Does nose base not arise to that person at that plane? Yes.

Nose base does not arise to this person at this plane.

Had mind base not arisen to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base, and to those fine-material and immaterial persons, nose base does not arise at that plane; (*it is*) not that mind base had not arisen to those persons at that plane. To those pure-abode persons and to those non-percipient beings, nose base does not arise and mind base also had not arisen at that plane.

Mind base had not arisen to this person at this plane.

Does nose base not arise to that person at that plane? Yes.

Nose base does not arise to this person at this plane.

Had cognizable base not arisen to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise at that plane; (*it is*) not that cognizable base had not arisen to those persons at that plane. To those pure-abode persons nose base does not arise and cognizable base also had not arisen at that plane.

(Cognizable base had not arisen to this person at this plane.)

Does nose base not arise to that person at that plane? Yes.

(End of nose base).

84. Visible object base does not arise to this person at this plane.

Had mind base not arisen to that person at that plane?

To those at the death-moment of five-aggregate persons and to those immaterial persons, visible object base does not arise at that plane; (it is) not that mind base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of non-percipient beings, visible object base does not arise and mind base also had not arisen at that plane.

Mind base had not arisen to this person at this plane.

Does visible object base not arise to that person at that plane?

To those at the birth-moment of pure-abode persons and to those at the birth-moment of non-percipient beings, mind base had not arisen at that plane; (it is) not that object base does not arise to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of non-percipient beings, mind base had not arisen and visible object base also does not arise at that plane.

Visible object base does not arise to this person at this plane.

Had cognizable base not arisen to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, visible object base does not arise at that plane; (it is) not that cognizable base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons visible base does not arise and cognizable base also had not arisen at that plane.

Cognizable base had not arisen to this person at that plane?

Had visible object base not arisen to that person at that plane?

To those at the birth-moment of pure-abode persons at that cognizable base had not arisen at that plane; (it is) not that visible object base does not arise to those persons at that plane. To those at the death-moment of pure-abode persons cognizable base had not arisen and visible object base does not arise at that plane.

(End of visible object base).

85. Mind base does not arise to this person at this plane.

Had cognizable base not arisen to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, mind base does not arise at that plane; (*it is*) not that cognizable base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons mind base does not arise and cognizable base also had not arisen at that plane.

Cognizable base had not arisen to this person at this plane.

Does mind base not arise to that person at that plane?

To those at the birth-moment of pure-abode persons cognizable base had not arisen at that plane; (*it is*) not that mind base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons cognizable base had not arisen and mind base also does not arise at that plane.

(End of mind base).

5. CHAPTER ON THE PRESENT AND THE FUTURE

(Paccuppannāgatavāra).

Positive (Anuloma) Person (Puggala).

86. Eye base arises to this person.

Will ear base arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, and to those persons at the birth-moment who will, at the immaterial plane be born and die there (*without being reborn, i.e. Parinibbāna*), eye base arises, ear base will not arise to those persons. To those at the birth-moment who are to obtain eye base, (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), eye base arises and ear base will also arise.

Ear base will arise to this person.

Does eye base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, ear base will arise, eye base does not arise to those person. To those at the birth-moment who are to obtain eye base, ear base will arise and eye base also arises.

Eye base arises to this person.

Will nose base arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, and to those persons at the birth-moment who will, at the fine-material and immaterial planes, be born and die there (*without being reborn, i.e. Parinibbāna*), eye base arises; nose base will not arise to those persons. To those at the birth-moment who are to obtain eye base, (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), eye base arises and nose base will also arise.

Nose base will arise to this person.

Does eye base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, nose base will arise; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base, nose base will arise and eye base also arises.

Eye base arises to this person.

Will visible object base arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (*without being reborn, i.e. Parinibbāna*), eye base arises; visible object base will not arise to those persons. To those at the birth-moment who are to obtain eye base, (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), eye base arises and visible object base will also arise.

Visible object base will arise to this person.

Does eye base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, visible object base will arise; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base, visible object base will arise and eye base also arises.

Eye base arises to this person.

Will mind base arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, eye base arises; mind base will not arise to those persons. To those at the birth-moment who are to obtain eye base, (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), eye base arises and mind base will also arise.

Mind base will arise to this person.

Does eye base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, mind base will arise; eye base does not arise to those persons. To

those at the birth-moment who are to obtain eye-base, mind base will arise and eye base also arises.

Eye base arises to this person.

Will cognizable base arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, eye base arises; cognizable base will not arise to those persons. To those at the birth-moment who are to obtain eye base, (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), eye base arises and cognizable base will also arise.

Cognizable base will arise to this person.

Does eye base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, cognizable base will arise; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base, cognizable base will arise and eye base also arises.

(*End of eye base*).

87. Nose base arises to this person.

Will visible object base arise to that person?

To those at the birth-moment of final-existence persons in the sensuous plane, and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (*without being reborn, i.e. Parinibbāna*), nose base arises; visible object base will not arise to those persons. To those at the birth-moment who are to obtain nose base, (*except those at the birth-moment of final-existence persons in the sensuous plane*), nose base arises and visible object base will also arise.

Visible object base will arise to this person.

Does nose base arise to that person?

To all those person at the death-moment, and to those at the birth-moment who are not to obtain nose base, visible object base will arise; nose base does not arise to those persons. To those at the birth-moment who are to obtain nose base, visible object base will arise and nose base also arises.

Nose base arises to this person.

Will mind base arise to that person?

To those at the birth-moment of final-existence persons in the sensuous plane, nose base arises; mind base will not arise to those persons. To those at the birth-moment who are to obtain nose base, (*except those at the birth-moment of final-existence persons in the sensuous plane*), nose arises and mind base will also arise.

Mind base will arise to this person.

Does nose base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base, mind base will arise; nose base does not arise to those persons. To those at the birth-moment who are to obtain nose base, mind base will arise and nose base also arises.

Nose base arises to this person:

Will cognizable base arise to that person?

To those at the birth-moment of final-existence persons in the sensuous plane, nose base arises; cognizable base will not arise to those persons. To those at the birth-moment who are to obtain nose base, (*except those at the birth-moment of final-existence persons in the sensuous plane*), nose base arises and cognizable base will also arise.

Cognizable base will arise to this person.

Does nose base arise to that person?

To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose base, cognizable base will arise; nose base does not arise to those persons. To those at the birth-moment who are to obtain nose base, cognizable base will arise and nose base also arises

(*End of nose base*).

88.

Visible object base arises to this person.

Will mind base arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, visible object base arises; mind base will not arise to those persons. To those at the birth-moment who are to obtain visible object base, (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), visible object base arises and mind base will also arise.

Mind base will arise to this person.

Does visible object base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, mind base will arise; visible object base does not arise to those persons. To those at the birth-moment who are to obtain visible object base, mind base will arise and visible object base also arises.

To those at the birth-moment of final-existence persons in the five-aggregate plane, visible object base arises; cognizable base will not arise to those persons. To those at the birth-moment who are to obtain visible object base, (*except those at the birth-moment of final-existence persons in the five-*

aggregate plane), visible object base arises and cognizable base will also arise.

Cognizable base will arise to this person.

Does visible object base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, cognizable base will arise; visible object base does not arise to those the birth-moment who are to obtain visible object base, cognizable base will arise and visible object base also arises.

(End of visible object base).

89. Mind base arises to this person.

Will cognizable base arise to that person?

To those at the birth-moment of final-existence persons, mind base arises; cognizable base will not arise to those persons. To those at the birth-moment who are to obtain mind base, (*except those at the birth-moment of final-existence persons*), mind base arises and cognizable base will also arise.

Cognizable base will arise to this person.

Does mind base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, cognizable base will arise; mind base does not arise to those persons. To those at the birth-moment who are to obtain mind base, cognizable base will arise and mind base also arises.

Positive (Anuloma) Plane (Okāsa).

90. Eye base arises at this plane

Positive (Anuloma) Person-Plane (Puṅgalokāsa).

91. Eye base arises to this person at this plane.

Will ear base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane, eye base arises; ear base will not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), eye base arises and ear base will also arise at that plane.

Ear base will arise to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons, and to those at the birth-moment of sensuous who are not to obtain eye base, ear base will arise at that plane; eye base does not arise to those persons at that plane. To those at

the birth-moment who are to obtain eye base, ear base will arise and eye base also arises at that plane.

Eye base arises to this person at this plane.

Will nose base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane and to those at the birth-moment of final-material persons, eye base arises at that plane; nose base will not arise to those persons at that plane. To those at the birth-moment of sensuous persons who are to obtain eye base, (*except those at the birth-moment of final-existence persons in the sensuous plane*), eye base arises and nose base will also arise at that plane.

Nose base will arise to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of sensuous persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, nose base will arise at that plane; eye base does not arise to those persons at that plane. To those at the birth-moment of sensuous persons who are to obtain eye base, nose base will arise and eye base also arises at that plane.

Eye base arises to this person at this plane.

Will visible object base arise to that person at that plane.

To those at the birth-moment of final-existence persons in the five-aggregate plane, eye base arises; visible object base will not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), eye base arises and visible object base will also arise at that plane.

Visible object base will arise to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those non-percipient beings, visible object base will arise at that plane. To those at the birth-moment who are to obtain eye base, visible object base will arise and eye base also arises at that plane.

Eye base arises to this person at this plane.

Will mind base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane, eye base arises; mind base will not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), eye base arises and mind base will also arise at that plane.

Mind base will arise to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those immaterial persons, mind base will arise at that plane; eye base does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, mind base will arise and eye base also arises at that plane.

Eye base arises to this person at this plane.

Will cognizable base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane, eye base arises; cognizable base will not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), eye base arises and cognizable base will also arise at that plane.

Cognizable base will arise to this person at this plane.

Does eye base to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, cognizable base will arise at that plane; eye base does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, cognizable base will arise and eye base also arises at that plane.

(End of eye base).

92. Nose base arises to this person at this plane.

Will visible object base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane, nose base arises; visible object base will not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, (*except those at the birth-moment of final-existence persons in the sensuous plane*), nose base arises and visible object base will also arise at that plane.

Visible object base will arise to this person at this plane.

Does nose base arise to that person at that plane?

To those at the death-moment of sensuous person, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those fine-material persons, visible object base will arise at that plane; nose base does not arise to

those persons at that plane. To those at the birth-moment who are to obtain nose base, visible object base will arise and nose base also arises at that plane.

Nose base arises to this person at this plane.

Will mind base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane, nose base arises; mind base will not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, (*except those at the birth-moment of final-existence persons in the sensuous plane*), nose base arises and mind base will also arise at that plane.

Mind base will arise to this person at this plane.

Does nose base arise to that person at that plane?

To those at the death-moment of sensuous persons to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those fine-material and immaterial persons, mind base will arise at that plane; nose base does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, mind base will arise and nose base also arises at that plane.

Nose base arises to this person at this plane.

Will cognizable base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane, nose base arises; cognizable base will not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, (*except those at the birth-moment of final-existence persons in the sensuous plane*), nose base arises and cognizable base will also arise at that plane.

Cognizable base will arise to this person at this plane.

Does nose base arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base, cognizable base will arise at that plane; nose base does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, cognizable base will arise and nose base also arises at that plane.

(*End of nose base*).

93. Visible object base arises to this person at this plane.

Will mind base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those at the birth-moment of non-percipient beings, visible object base arises at that plane; mind base will not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons,

(*except those at the birth-moment of final-existence persons in the five-aggregate plane*), visible object base arises and mind base will also arise at that plane.

Mind base will arise to this person at this plane.

Does visible object base arise to that person at that plane?

To those at the death-moment of five-aggregate persons and to those immaterial persons, mind base will arise at that plane; visible object base does not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons mind base will arise and visible object base also arises at that plane.

Visible object base arises to this person at this plane.

Will cognizable base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane, visible object base arises; cognizable base will not arise to those persons at that plane. To those at the birth-moment who are to obtain visible object base, (*except those at the birth-moment of final-existence persons in the five-aggregate plane*), visible object base arises and cognizable base will also arise at that plane.

Cognizable base will arise to this person at this plane.

Does visible object base arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, cognizable base will arise at that plane; visible object base does not arise to those persons at that plane. To those at the birth-moment who are to obtain visible object base, cognizable base will arise and visible object base also arises at that plane.

(*End of visible object base*).

94. Mind base arises to this person at this plane.

Will cognizable base arise to that person at that plane?

To those at the birth-moment of final-existence persons mind base arises at that plane; cognizable base will not arise to those persons at that plane. To those at the birth-moment who are to obtain mind base, (*except those at the birth-moment of final-existence persons*), mind base arises and cognizable base will also arise at that plane.

Cognizable base will arise to this person at this plane.

Does mind base arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, cognizable base will arise at that plane; mind base does not arise to those persons at that plane. To those at the birth-moment who are to obtain mind base, cognizable base will arise and mind base also arises at that plane.

(End of mind base).

Negative (Paccanika) Person (Puggala).

95.

Eye base does not arise to this person.

Will ear base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (it is) not that ear base will not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane, and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), eye base does arise and ear base also will not arise.

Ear base will not arise to this person.

Does eye base not arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (without being reborn, i.e. Parinibbāna), ear base will not arise; (it is) not that eye base does not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane, and to those final-existence persons in the immaterial plane, and to those at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), ear base will not arise and eye base also does not arise.

Eye base does not arise to this person.

Will nose base not arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (it is) not that nose base will not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane, and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (without being reborn, i.e. Parinibbāna), eye base does not arise and nose base also will not arise.

Nose base will not arise to this person.

Does eye base not arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, and to those persons at the birth-moment who will, at the fine-material and immaterial planes, be born and die there (*without being reborn, i.e. Parinibbāna*), nose base will not arise; (*it is*) not that eye base does not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane, and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (*without being reborn, i.e. Parinibbāna*), nose base will not arise and eye base also does not arise.

Eye base does not arise to this person.

Will visible object base not arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (*it is*) not that visible object base will not arise at those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane, and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base does not arise and visible object base also will not arise.

Visible object base will not arise to this person.

Does eye base not arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (*without being reborn, i.e. Parinibbāna*), visible object base will not arise; (*it is*) not that eye base does not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane, and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), visible object base will not arise and eye base also does not arise.

Eye base does not arise to this person.

Will mind base not arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (*it is*) not that mind base will not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, eye base does not arise and mind base also will not arise.

Mind base will not arise to this person.

Does eye base not arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, mind base will not arise; (*it*

is) not that eye base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, mind base will not arise and eye base does not arise.

Eye base does not arise to this person.

Will cognizable base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (*it is*) not that cognizable base will not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, eye base does not arise and cognizable base also will not arise.

Cognizable base will not arise to this person.

Does eye base not arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, cognizable base will not arise; (*it is*) not that eye base does not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate and to those final-existence persons in the immaterial plane, cognizable base will not arise and eye base also does not arise.

(End of eye base).

96. Nose base does not arise to this person.

Will visible object base not arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise; (*it is*) not that visible object base will not arise to those persons. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material and immaterial planes, and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), nose base does not arise and visible object base also will not arise.

Visible object base will not arise to this person.

Does nose base not arise to that person?

To those at the birth-moment of final-existence persons in the sensuous plane, and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (*without being reborn, i.e. Parinibbāna*), visible object base will not arise (*it is*) not that nose base does not arise to those persons. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material and immaterial planes, and to those persons at the death-moment who will be born at the immaterial plane

and will die there (*without being reborn, i.e. Parinibbāna*), visible object base will not arise and nose base also does not arise.

Nose base does not arise to this person.

Will mind base ... cognizable base not arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise; (*it is*) not that cognizable base will not arise to those persons. To those at the death-moment of final-existence persons in the sensuous plane, and to those final-existence persons in the fine-material and immaterial planes, nose base does not arise and cognizable base also will not arise.

Cognizable base will not arise to this person.

Does nose base not arise to that person?

To those at the birth-moment of final-existence persons in the sensuous plane cognizable base will not arise; (*it is*) not that nose base does not arise to those persons. To those at the death-moment of final-existence persons in the sensuous plane, and to those final-existence persons in the fine-material and immaterial planes, cognizable base will not arise and nose base also does not arise.

(*End of nose base*).

97. Visible object base does not arise to this person.

Will mind base ... cognizable base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, visible object base does not arise; (*it is*) not that cognizable base will not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, visible object base does not arise and cognizable base will not arise.

Cognizable base will not arise to this person.

Does visible object base not arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane cognizable base will not arise; (*it is*) not that visible object base does not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, cognizable base will not arise and visible object base also does not arise.

(*End of visible object base*).

98. Mind base does not arise to this person.
 Will cognizable base not arise to that person?
 To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, mind base does not arise; (*it is*) not that cognizable base will not arise to those persons. To those at the death-moment of final-existence persons mind does not arise and cognizable base will not arise.

Cognizable base will not arise to this person.

Does mind base not arise to that person?

To those at the birth-moment of final-existence persons cognizable base will not arise; (*it is*) not that mind base does not arise to those persons. To those at the death-moment of final-existence persons cognizable base will not arise and mind base also does not arise.

(End of mind base).

Negative (Paccanika) Plane (Okasa).

99. Eye base does not arise at this plane

Negative (Paccanika) Person-Plane (Puggalokasa).

100. Eye base does not arise to this person at this plane.

Will ear base not arise to that person at that plane?

To those at the death-moment of five-aggregate persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, eye base does not arise at that plane; (*it is*) not that ear base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane, to those non-percipient beings, and to those immaterial persons, eye base does not arise and ear base also will not arise at that plane.

Ear base will not arise to this person at this plane.

Does eye base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane ear base will not arise; (*it is*) not that eye base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane, to those non-percipient beings, and to those immaterial persons, ear base will not arise and eye base also does not arise at that plane.

Eye base does not arise to this person at that plane.

Will nose base not arise to that person at that plane?

To those at the death-moment of sensuous persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, eye base does not arise at that plane; (*it is*) not that nose base will not arise to those persons at that

plane. To those at the death-moment of final-existence persons in the sensuous plane, to those at the death-moment of fine-material persons, to those non-percipient beings, and to those immaterial persons, eye base does not arise and nose base also will not arise at that plane.

Nose base will not arise to this person at this plane.
Does eye base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane and to those at the birth-moment of fine-material persons, nose base will not arise at that plane; (*it is*) not that eye base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those at the death-moment of fine-material persons, to those non-percipient beings, and to those immaterial persons, nose base will not arise and eye base also does not arise at that plane.

Eye base does not arise to this person at this plane.
Will visible object base not arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those non-percipient beings, eye base does not arise at that plane; (*it is*) not that visible object base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, eye base does not arise at that plane and visible object base also will not arise at that plane.

Visible object base will not arise to this person at this plane.

Does eye base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane visible object base will not arise; (*it is*) not that eye base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, visible object base will not arise and eye base also does not arise at that plane.

Eye base does not arise to this person at this plane.
Will mind base not arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those immaterial persons, eye base does not arise at that plane; (*it is*) not that mind base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane,

to those final-existence persons in the immaterial plane, and to those non-percipient beings, eye base does not arise and mind base also will not arise at that plane.

Mind base will not arise to this person at this plane.

Does eye base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane mind base will not arise; (*it is*) not that eye base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane, and to those non-percipient beings, mind base will not arise and eye base also does not arise at that plane.

Eye base does not arise to this person at this plane.

Will cognizable base not arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise at that plane; (*it is*) not that cognizable base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, eye base does not arise and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Does eye base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane cognizable base will not arise; (*it is*) not that eye base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, cognizable base will not arise and eye base also does not arise at that plane.

(End of eye base).

101. Nose base does not arise to this person at this plane.

Will visible object base not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base, and to those fine-material persons, nose base does not arise at that plane; (*it is*) not that visible object base will not arise to those persons at that plane. To those at the

death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material plane, and to those immaterial persons, nose base does not arise and visible object base also will not arise at that plane.

Visible object base will not arise to this person at this plane.

Does nose base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane visible object base will not arise; (*it is*) not that nose base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material plane, and to those immaterial persons, visible object base will not arise and nose base also does not arise at that plane.

Nose base does not arise to this person at this plane.

Will mind base not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base, and to those fine-material and immaterial persons, nose base does not arise at that plane; (*it is*) not that mind base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material and immaterial planes, and to those non-percipient beings, nose base does not arise and mind base also will not arise at that plane.

Mind base will not arise to this person at that plane.

Does nose base not arise to that person at that plane?

To those at the birth-moment of final-existence persons the sensuous plane mind base will not arise; (*it is*) not that nose base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous planes, to those final-existence persons in the fine-material and immaterial planes, and to those non-percipient beings, mind base will not arise and nose base does not arise at that plane.

Nose base does not arise to this persons at this plane.

Will cognizable base not arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise at that plane; (*it is*) not that cognizable base will not arise to those persons at that plane. To those at the

death-moment of final-existence persons in the sensuous plane and to those final-existence persons in the fine-material and immaterial planes, nose base does not arise and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Does nose base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane cognizable base will not arise; (*it is*) not that nose base does not arise to those persons at that plane.

To those at the death-moment of final-existence persons in the sensuous plane and to those final-existence persons in the fine-material and immaterial plane, cognizable base will not arise and nose base also does not arise at that plane.

(End of nose base).

102. Visible object base does not arise to this person at this plane.

Will mind base not arise to that person at that plane?

To those at the death-moment of five-aggregate persons and to those immaterial persons, visible object base does not arise at that plane; (*it is*) not that mind base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane, and to those at the death-moment of non-percipient beings, visible object base does not arise and mind base also will not arise at that plane.

Mind base will not arise to this person at this plane.
Does visible object base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those at the birth-moment of non-percipient beings, mind base will not arise at that plane; (*it is*) not that visible object base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane, and to those at the death-moment of non-percipient beings, mind base will not arise and visible object base also does not arise at that plane.

Visible object base does not arise to this person at this plane.

Will cognizable base not arise to that person at that plane?

To those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, visible object base does not arise at that plane; (*it is*) not that cognizable base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, visible object base does not arise and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Does visible object base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane cognizable base will not arise; (*it is.*) not that visible object base does not arise to those persons at that plane. To those at the death-moment of final-existence person in the five-aggregate plane and to those final-existence persons in the immaterial plane, cognizable base will not arise and visible object base also does not arise at that plane.

(*End of visible base*).

103. Mind base does not arise to this person at this plane.

Will cognizable base not arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, mind base does not arise at that plane; (*it is*) not that cognizable base will not arise to those persons at that plane. To those at the death-moment of final-existence persons mind base does not arise and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Does mind base not arise to that person at that plane?

To those at the birth-moment of final-existence persons cognizable base will not arise at that plane; (*it is*) not that mind base does not arise to those persons at that plane. To those at the death-moment of final-existence persons cognizable base will not arise and mind base also does not arise at that plane.

(*End of mind base*).

6. CHAPTER ON THE PAST AND THE FUTURE.

(*Alitānāgatavāra*).

104. Positive (Anuloma) Person (Puqqala).

Eye base had arisen to this person.

Will ear base arise to that person?

To those final-existence persons and to those persons who will be born at the immaterial plane and will die there, (*without being reborn, i.e. Parinibbāna*), eye base had arisen; ear base will not arise to those persons. To other persons eye base had arisen and ear base will also arise.

Ear base will arise to this person.

Had eye base arisen to that person?

Yes.

Eye base had arisen to this person.

Will nose base arise to that person?

To those final-existence persons and to those persons who will be born at the fine-material and immaterial planes and will die there, (*without being reborn, i.e. Parinibbāna*), eye base had arisen; nose base will not arise to those persons. To other persons eye base had arisen and nose base will also arise.

(*Nose base will arise*) to this person.

Had (eye base) arisen (to that person) ?

Yes.

Eye base had arisen to this person.

Will visible object base arise to that person?

To those final-existence persons and to those persons, who will be born at the immaterial plane and will die there, (*without being reborn, i.e. Parinibbāna*), eye base had arisen; visible object base will not arise to those persons. To other persons eye base had arisen and visible object base will also arise.

(*Visible object base will arise*) to this person.

Had (eye base) arisen (to that person) ?

Yes.

Eye base had arisen to this person.

Will mind base ... cognizable base arise to that person?

To those final-existence persons eye base had arisen; cognizable base will not arise to those persons. To other person eye base had arisen and cognizable base will also arise.

(*Cognizable base will arise*) to this person.

Had (eye base) arisen (to that person) ?

Yes.

(*End of eye base*).

105. Nose base had arisen to this person.
 Will visible object base arise to that person?
 To those final-existence persons and to those persons will be born at the immaterial plane and will die there, (*with being reborn, i.e. Parinibbāna*), nose base had arisen; visible object base will not arise to those persons. To other persons nose base had arisen and visible object base will also arise.
 (*Visible object base will arise*) to this person.
 Had (*nose base*) arisen (*to that person*) ?
 Yes.
 Nose base had arisen to this person.
 Will mind base ... cognizable base arise to that person?
 To those final-existence persons nose base had arisen cognizable base will not arise to those persons. To other person nose base had arisen and cognizable base will also arise.
 Cognizable base (*will arise*) to this person.
 Had (*nose base*) arisen (*to that person*) ?
 Yes.
106. Visible object base had arisen to this person.
 Will mind base ... cognizable base arise to that person?
 To those final-existence persons visible object base had arisen; cognizable base will not arise to those persons. To other persons visible object base had arisen and cognizable base will also arise.
 (*Cognizable base will arise*) to this person.
 Had (*visible object base*) arisen (*to person*) ?
 Yes.
107. Mind base had arisen to this person.
 Will cognizable base arise to that person?
 To those final-existence persons mind base had arisen; cognizable base will not arise to those persons. To other persons mind base had arisen and cognizable base will also arise.
 Cognizable base will arise to this person.
 Had mind base arisen to that person?
 Yes.
108. Positive (Anuloma) Plane (Okāsa).
 Eye base had arisen at this plane
109. Positive (Anuloma) Person-Plane (Puṅgalokāsa).
 Eye base had arisen to this person at this plane.
 Will ear base arise to that person at that plane?

To those final-existence persons in the five-aggregate plane eye base had arisen; ear base will not arise to those persons at that plane. To those five-aggregate persons, (*except those final-existence persons in the five-aggregate plane*), eye base had arisen and ear base will also arise at that plane.

Ear base will arise to this person at this plane.

Had eye base arisen to that person at that plane?

Yes.

Eye base had arisen to this person at this plane.

Will nose base arise to that person at that plane?

To those final-existence persons in the sensuous plane and to those fine-material persons, eye base had arisen at that plane, nose base will not arise to those persons at that plane. To those sensuous persons, (*except those final-existence persons in the sensuous plane*), eye base had arisen and nose base will also arise at that plane.

(*Nose base will arise*) to this person at this plane.

Had (*eye base*) arisen (*to that person at that plane*) ?

Yes.

Eye base had arisen to this person at this plane.

Will visible object base arise to that person at that plane?

To those final-existence persons in the five-aggregate plane eye base had arisen; visible object base will not arise to those persons at that plane. To those five-aggregate persons, (*except those final-existence persons in the five-aggregate plane*), eye base had arisen and visible object base will also arise at that plane.

Visible object base will arise to this person at this plane.

Had eye base arisen to that person at that plane?

To those non-percipient beings visible object base will arise at that plane; eye base had not arisen to those persons at that plane. To those five-aggregate persons visible object base will arise and eye base had also arisen at that plane.

Eye base had arisen to this person at this plane.

Will mind base arise to that person at that plane?

To those final-existence persons in the five-aggregate plane eye base had arisen; mind base will not arise to those persons at that plane. To those five-aggregate persons, (*except those final-existence persons in the five-aggregate plane*), eye base had arisen and mind base will also arise at that plane.

Mind base will arise to this person at this plane.

Had eye base arisen to that person at that plane?

To those immaterial persons mind base had arisen at that plane; eye base had not arisen to those persons at that

plane. To those five-aggregate persons mind base will arise and eye base also had arisen at that plane.

Eye base had arisen to this person at this plane.

Will cognizable base arise to that person at that

plane?

To those final-existence persons in the five-aggregate plane eye base had arisen; cognizable base will not arise to those persons at that plane. To those five-aggregate persons, (*except those final-existence persons in the five-aggregate plane*), eye base had arisen and cognizable base will also arise at that plane.

Cognizable base will arise to this person at this plane.

Had eye base arisen to that person at that plane?

To those non-percipient beings and to those immaterial persons, cognizable base will arise at that plane; eye base had not arisen to those persons at that plane. To those five-aggregate persons cognizable base will arise and eye base had also arisen at that plane.

(*End of eye base*).

110. Nose base had arisen to this person at this plane.

Will visible object base arise to that person at that plane?

To those final-existence persons in the sensuous plane nose base had arisen; visible object base will not arise to those persons at that plane. To those persons in the sensuous plane, (*except those final-existence persons in the sensuous plane*), nose base had arisen and visible object base will also arise at that plane.

Visible object base will arise to this person at this plane.

Had nose base arisen to that person at that plane?

To those fine-material persons visible object base will arise at that plane; nose base will not arise to those persons at that plane. To those persons in the sensuous plane visible object base will arise and nose base had also arisen at that plane.

Nose base had arisen to this person at this plane.

Will mind base ... cognizable base arise to that person at that plane?

To those final-existence persons in the sensuous plane nose base had arisen; cognizable base will not arise to those persons at that plane. To those persons in the sensuous plane (*except those final-existence persons in the sensuous plane*), nose base had arisen and cognizable base will also arise at that plane.

Cognizable base will arise to this person at this plane.

Had nose base arisen to that person at that plane?

To those fine-material and immaterial persons, cognizable base will arise at that plane; nose base had not arisen to those persons at that plane. To those persons in the sensuous plane cognizable base will arise and nose base had also arisen at that plane.

(End of nose base).

111. Visible object base had arisen to this person at this plane.

Will mind base arise to that person at that plane?

To those final-existence persons in the five-aggregate plane and to those non-percipient beings, visible object base arisen at that plane; mind base will not arise to those persons at that plane. To those five-aggregate persons, (*except those fine existence persons in the five-aggregate plane*), visible object base had arisen and mind base will also arise at that plane.

Mind base will arise to this person at this plane.

Had visible object base arisen to that person at that plane?

To those immaterial persons mind base will arise at that plane; visible object base had not arisen to those persons at that plane. To those five-aggregate persons mind base will arise and visible object base had also arisen at that plane.

Visible object base had arisen to this person at this plane.

Will cognizable base arise to that person at that plane?

To those final-existence persons in the five-aggregate plane visible object base had arisen; cognizable base will not arise to those persons at that plane. To those five-aggregate persons (*except those final-existence persons in the five-aggregate plane*) and to those non-percipient beings, visible object base arisen and cognizable base will also arise at that plane.

Cognizable base will arise to that person at this plane.

Had visible object base arisen to that person at that plane?

To those immaterial persons cognizable base will arise at that plane; visible object base had not arisen to those persons at that plane. To those five-aggregate persons and to

those non-percipient beings, cognizable base will arise and visible object base had also arisen at that plane.

(End of visible object base).

112. Mind base had arisen to this person at this plane.
Will cognizable base arise to that person at that plane?

To those final-existence persons mind base had arisen at that plane; cognizable base will not arise to those persons at that plane. To those four- or five-aggregate persons, (except those final-existence persons), mind base had arisen and cognizable base will also arise at that plane.

Cognizable base will arise to this person at this plane.

Had mind base arisen to that person at that plane?

To those non-percipient beings cognizable base will arise to that plane; mind base had not arisen to those persons at that plane. To those four- or five-aggregate persons cognizable base will arise and mind base had also arisen at that plane.

(End of mind base).

Negative (Paccanika) Person (Puggala).
113. Eye base had not arisen to this person.

Will ear base not arise to that person?

None.

Ear base will not arise to this person.

Had eye base not arisen to that person?

(It) had arisen.

Eye base had not arisen to this person.

Will nose base ... visible object base, mind base, cognizable base not arise to this person?

None.

Cognizable base will not arise to this person.

Had eye base not arisen to that person?

(It) had arisen.

114. Nose base ... visible object base, mind base had not arisen to this person.

Will cognizable base not arise to that person?

None.

Cognizable base will not arise to this person.

Had mind base not arisen to that person?

(It) had arisen.

Negative (Paccanika) Plane (Okāsa).
115. Eye base had not arisen at this plane

Negative(Paccanika) Person-Plane(Puggalokāsa).

116.

Eye base had not arisen to this person at this plane.

Will ear base not arise to that person at that plane?

Yes.

Ear base will not arise to this person at this plane.

Had eye base not arisen to that person at that plane?

To those final-existence persons in the five-aggregate plane ear base will not arise; (*it is*) not that eye base had arisen to those persons at that plane. To those pure-abode persons, to those non-percipient beings and to those immaterial persons, ear base will not arise and eye base also had not arisen at that plane.

Eye base had not arisen to this person at this plane.

Will nose base not arise to that person at that plane?

plane?

Yes.

Nose base will not arise to this person at this plane.

Had eye base not arisen to that person at that plane?

plane?

To those final-existence persons in the sensuous plane and to those fine-material persons, nose base will not arise at that plane; (*it is*) not that eye base had not arisen to those persons at that plane. To those pure-abode persons, to those non-percipient beings and to those immaterial persons, nose base will not arise and eye base also had not arisen at that plane.

Eye base had not arisen to this person at this plane.

Will visible object base not arise to that person at that plane?

that plane?

To those non-percipient beings eye base had not arisen at that plane; (*it is*) not that visible object base will not arise to those persons at that plane. To those pure-abode persons and to those immaterial persons, eye base had not arisen and visible object base also will not arise at that plane.

Visible object base will not arise to this person at this plane.

Had eye base not arisen to that person at that plane?

To those final-existence persons in the five-aggregate plane, visible object base will not arise; (*it is*) not that eye base had not arisen to those persons at that plane. To those pure-abode persons and to those immaterial persons, visible object base will not arise and eye base also had not arisen at that plane.

Eye base had not arisen to this person at this plane.

Will mind base not arise to that person at that plane?

plane?

To those immaterial persons eye base had not arisen at that plane; (*it is*) not that mind base will not arise to those persons at that plane. To those pure-abode persons, to those final-existence persons in the immaterial plane and to those non-percipient beings, eye base had not arisen and mind base also will not arise at that plane.

Mind base will not arise to this person at this plane.

Had eye base not arisen to that person at that plane?

To those final-existence persons in the five-aggregate plane mind base will not arise; (*it is*) not that eye base had not arisen to those persons at that plane. To those pure-abode persons, to those final-existence persons in the immaterial plane and to those non-percipient beings, mind base will not arise and eye base also had not arisen at that plane.

Eye base had not arisen to this person at this plane.

Will cognizable base not arise to that person at that plane?

To those non-percipient beings and to those immaterial persons, eye base had not arisen at that plane; (*it is*) not that cognizable base will not arise to those persons at that plane. To those pure-abode persons and to those final-existence persons in the immaterial plane, eye base had not arisen and cognizable base will also not arise at that plane.

Cognizable base will not arise to this person at this plane.

Had eye base not arisen to that person at that plane?

To those final-existence persons in the five-aggregate plane cognizable base will not arise; (*it is*) not that eye base had not arisen to those persons at that plane. To those pure-abode persons and to those final-existence persons in the immaterial plane, cognizable base will not arise and eye base also had not arisen at that plane.

(End of eye base).

117. Nose base had not arisen to this person at this plane.

Will visible object base not arise to that person at that plane?

To those fine-material persons nose base had not arisen at that plane; (*it is*) not that visible object base will not arise to those persons at that plane. To those final-existence persons in the fine-material plane and to those immaterial persons, nose base had not arisen and visible object base also will not arise at that plane.

Visible object base will not arise to this person at that plane.

Had nose base not arisen to that person at that plane?

To those final-existence persons in the sensuous plane visible object base will not arise; (*it is*) not that nose base had not arisen to those persons at that plane. To those final-existence persons in the fine-material plane and to those immaterial persons, visible object base will not arise and nose base also had not arisen at that plane.

Nose base had not arisen to this person at this plane.

Will mind base not arise to that person at that plane?

To those fine-material and immaterial persons, nose base had not arisen at that plane; (*it is*) not that mind base will not arise to those persons at that plane. To those final-existence persons in the fine-material and immaterial planes, and to those non-percipient beings, nose base had not arisen and mind base also will not arise at that plane.

Mind base will not arise to this person at this plane.

Had nose base not arisen to that person at that plane?

To those final-existence persons in the sensuous plane mind base will not arise; (*it is*) not that nose base had not arisen to those persons at that plane. To those final-existence persons in the fine-material and immaterial plane, and to those non-percipient beings, mind base will not arise and nose base also had not arisen at that plane.

Nose base had not arisen to this person at this plane.

Will cognizable base not arise to that person at that plane?

To those fine-material and immaterial persons, nose base had not arisen at that plane; (*it is*) not that cognizable base will not arise to those persons at that plane. To those final-existence persons in the fine-material planes, nose base had not arisen and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Had nose base not arisen to that person at that plane?

To those final-existence persons in the sensuous plane cognizable base will not arise at that plane; (*it is*) not that nose base had not arisen to those persons at that plane. To those final-existence persons in the fine-material and immaterial planes, cognizable base will not arise and nose base also had not arisen at that plane.

(End of nose base).

118. Visible object base had not arisen to this person at this plane.

Will mind base not arise to that person at that plane?

To those immaterial persons visible object base had not arisen at that plane; (*it is*) not that mind base will not arise to those persons at that plane. To those pure-abode persons and those final-existence persons in the immaterial plane, visible object base had not arisen and mind base also will not arise at that plane.

Mind base will not arise to this person at this plane.

Had visible object base not arisen to that person at that plane?

To those final-existence persons in the five-aggregate plane and to those non-percipient beings, mind base will not arise at that plane; (*it is*) not that visible object base had not arisen to those persons at that plane. To those pure-abode persons and to those final-existence persons in the immaterial plane, mind base will not arise and visible object base also had not arisen at that plane.

Visible object base had not arisen to this person at this plane.

Will cognizable base not arise to that person at that plane.

To those immaterial persons visible object base had not arisen at that plane; (*it is*) not that cognizable base will not arise to those persons at that plane. To those pure-abode persons and to those final-existence persons in the immaterial plane, visible object base had not arisen and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Had visible object base not arisen to that person at that plane?

To those final-existence persons in the five-aggregate plane cognizable base will not arise; (*it is*) not that visible object base had not arisen to those persons at that plane. To those pure-abode persons and to those final-existence persons in the immaterial plane, cognizable base will not arise and visible object base also had not arisen at that plane.

(End of visible object base).

119. Mind base had not arisen to this person at this plane.

Will cognizable base not arise to that person at that plane?

To those non-percipient beings mind base had not arisen at that plane; (*it is*) not that cognizable base will not

arise to those persons at that plane. To those pure-abode persons mind base had not arisen and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Had mind base not arisen to that person at that plane?

To those final-existence persons cognizable base will not arise at that plane; (it is) not that mind base had not arisen to those persons at that plane. To those pure-abode persons cognizable base will not arise and mind base also had not arisen at that plane.

END OF CHAPTER ON ORIGINATION.

(Uppādavāro).

II. PROCESS (Pavatta).

2. CHAPTER ON CESSATION (Nirodhavāra).

1. CHAPTER ON THE PRESENT

(Paccuppanna-vāra).

Positive (Anuloma) Person (Puqqala).

120. Eye base ceases to this person.

Does ear base cease to that person?

To those who are to obtain eye base but not ear base at the death-moment, eye base ceases; ear base does not cease to those persons. To those who are to obtain eye base and ear base at those death-moment, eye base ceases and ear base also ceases.

Ear base ceases to this person.

Does eye base cease to that person?

To those who are to obtain ear base but not eye base at the death-moment, ear base ceases; eye base does not cease to those persons. To those who are to obtain ear base and eye base at the death-moment, ear base ceases and eye base also ceases.

Eye base ceases to this person.

Does nose base cease to that person?

To those who are to obtain eye base but not nose base at the death-moment, eye base ceases; nose base does not cease to those persons. To those who are to obtain eye base and nose base at the death-moment, eye base ceases and nose base also ceases.

Nose base ceases to this person.

Does eye base cease to that person?

To those who are to obtain nose base but not eye base at the death-moment, nose base ceases; eye base does not cease to those persons. To those who are to obtain nose base and eye base at the death-moment, nose base ceases and eye base also ceases.

Eye base ceases to this person.

Does visible object base cease to that person?

Yes.

Visible base cease to this person.

Does eye base cease to that person?

To those who are to obtain visible object base but not eye base at the death-moment, visible object base ceases; eye base does not cease to those persons. To those who are to obtain eye base at the death-moment visible object base ceases and eye base also ceases.

Eye base ceases to this person.

Does mind base cease to that person?

Yes.

Mind base ceases to this person.

Does eye base cease to that person?

To those who are to obtain mind base but not eye base at the death-moment, mind base ceases; eye base does not cease to those persons. To those who are to obtain eye base at the death-moment mind base ceases and eye base also ceases.

Eye base ceases to this person.

Does cognizable base cease to that person?

Yes.

Cognizable base ceases to this person.

Does eye base cease to that person?

To those who are not to obtain eye base at the death-moment cognizable base ceases; eye base does not cease to those persons. To those who are to obtain eye base at the death-moment cognizable base ceases and eye base also ceases.

(End of eye base).

121. Nose base cease to this person.

Does visible object base cease to that person?

Yes.

Visible object base cease to this person.

Does nose base cease to that person?

To those who are to obtain visible object base but not nose base at the death-moment, visible object base ceases; nose base does not cease to those persons. To those who are to obtain nose base at the death-moment visible object base ceases and nose base also ceases.

Nose base ceases to this person.

Does mind base cease to that person?

Yes.

Mind base ceases to this person.

Does nose base cease to that person?

To those who are to obtain mind base but not nose base at the death-moment, mind base ceases; nose base does not cease to those persons. To those who are to obtain nose base at the death-moment mind base ceases and nose base also ceases.

Nose base ceases to this person.

Does cognizable base cease to that person?

Yes.

Cognizable base ceases to this person.

Does nose base cease to that person?

To those who are not to obtain nose base at the death-moment cognizable base ceases; nose base does not cease to those persons. To those who are to obtain nose base at the death-moment cognizable base ceases and nose base also ceases.

(End of nose base).

122.

Visible object base ceases to this person.

Does mind base cease to that person?

To those who are not to obtain mind base at the death-moment visible object base ceases; mind base does not cease to those persons. To those who are to obtain visible object base and mind base at the death-moment, visible object base ceases and mind base also ceases.

Mind base ceases to this person.

Does visible object base cease to that person?

To those who are not to obtain visible object base at the death-moment mind base ceases; visible object base does not cease to those persons. To those who are to obtain visible object base and mind base at the death-moment, mind base ceases and visible object base also ceases.

Visible object base ceases to this person.

Does cognizable base cease to that person?

Yes.

Cognizable base ceases to this person.

Does visible object base cease to that person?

To those who are not to obtain visible object base at the death-moment cognizable base ceases; visible object base does not cease to those persons. To those who are to obtain visible object base at the death-moment cognizable base ceases and visible object base also ceases.

123.

Mind base ceases to this person.

Does cognizable base cease to that person?

Yes.

Cognizable base ceases to this person.

Does mind base cease to that person?

To those who are not to obtain mind base at the death-moment cognizable base ceases; mind base does not cease to those persons. To those who are to obtain mind base at the death-moment cognizable base ceases and mind base also ceases.

Positive (Anuloma) Plane (Okāsa).

124. Eye base ceases at this plane
[(All chapter on plane - of Origination, of Cessation, Origination-Cessation - are the same .)]

Positive (Anuloma) Person-Plane (Puṅgalokāsa).

125. Eye base ceases to this person at this plane.
Does earbase cease to that person at that plane? ...
Does nose base, visible object base, mind base, cognizable base cease?
[(The Chapter on Person-Plane is the same as the Chapter on Person) Expand.]

Negative (Paccanika) Person (Puṅgala).

126. Eye base does not cease to this person.
Does ear base not cease to that person?
To those who are not to obtain eye base but to obtain base at the death-moment, eye base does not cease; (it is) not ear base does not cease to those persons. To all those persons at the birth-moment, and to those who are not to obtain eye base and ear base at the death-moment, neither eye base nor ear base.

Ear base does not cease to this person.

Does eye base not cease to that person?

To those who are not to obtain ear base but to obtain ear base at the death-moment, ear base does not cease; (it is) not eye base does not cease to those persons. To all those persons at the birth-moment, and to those who are not to obtain ear base and eye base at the death-moment, neither ear nor eye base ceases.

Eye base does not cease to this person.

Does nose base not cease to that person?

To those who are to obtain eye base but to obtain eye base at the death-moment, eye base does not cease; (it is) nor nose base does not cease to those persons. To all those person at the birth-moment, and to those who are not to obtain eye base nor nose base at the death-moment, neither eye base nor nose base ceases.

Nose base does not cease to this person.

Does eye base not cease to that person?

To those who are not to obtain nose base but to obtain nose base at the death-moment, nose base does not cease; (*it is*) not that eye base does not cease to those persons. To all those persons at the birth-moment, and to those who are not to obtain nose base and eye base at the death-moment, neither nose base nor eye base ceases.

Eye base does not cease to this person.

Does visible object base not cease to that person?

To those who are not to obtain eye base but to obtain visible object base at the death-moment, eye base does not cease; (*it is*) not that visible object base does not cease to those persons. To all those persons at the birth-moment, and to those who are not to obtain visible object base at the death-moment, neither eye base nor visible base ceases.

Visible object base does not cease to this person.

Does eye base not cease to that person?

Yes.

Eye base does not cease to this person.

Does mind base not cease to that person?

To those who are not to obtain eye base but to obtain mind base at the death-moment, eye base does not cease; (*it is*) not that mind base does not cease to those persons. To all those persons at the birth-moment, and to those who are not to obtain mind base at the death-moment, neither eye base nor mind base ceases.

Mind base does not cease to this person.

Does eye base not cease to that person?

Yes.

Eye base does not cease to this person.

Does cognizable base not cease to that person?

To those who are not to obtain eye base at the death-moment eye base does not cease; (*it is*) not that cognizable base does not cease to those persons. To all those persons at the birth-moment neither eye base nor cognizable base ceases.

Cognizable base does not cease to this person.

Does eye base not cease to that person?

Yes.

(End of eye base).

127. Nose base does not cease to this person.

Does visible object base not cease to that person?

To those who are not to obtain nose base but to obtain visible object base at the death-moment, nose base does not cease; (*it is*) not that visible object base does not cease to those persons. To all those persons at the birth-moment, and to those who are to obtain visible object base at the death-moment, neither nose base nor visible object base ceases.

Visible object base does not cease to this persons.

Does nose base not cease to that person?

Yes.

Nose base does not cease to this person.

Does mind base not cease to that person?

To those who are not to obtain nose base but to obtain mind base at the death-moment, nose base does not cease; (*it is*) not that mind base does not cease to those persons. To all those persons at the birth-moment, and to those who are not to obtain mind base at the death-moment, neither nose nor mind base ceases.

Mind base does not cease to this person.

Does nose base not cease to that person?

Yes

Nose base does not cease to this person.

Does cognizable base not cease to that person?

To those who are not to obtain nose base at the death-moment nose base does not cease; (*it is*) not that cognizable base does not cease to those persons. To all persons at the birth-moment neither nose base nor cognizable base ceases.

Cognizable base does not cease to this person.

Does nose base not cease to that person?

Yes.

(End of nose base).

128. Visible object base does not cease to this person.

Does mind base not cease to that person?

To those who are not to obtain visible object base at the death-moment visible object base does not cease; (*it is*) not that mind base does not cease to those persons. To all those persons at the birth-moment neither visible object base nor mind base ceases.

Mind base does not cease to this person.

Does visible object base bot cease to that person?

To those who are not to obtain mind base at the death-moment mind base does not cease; (*it is*) not that visible object base does not cease to those persons. To all those persons at the birth-moment neither mind base nor visible object base ceases.

Visible object base does not cease to this person.

Does cognizable base not cease to that person?

To those who are not to obtain visible object base at the death-moment visible object base does not cease; (*it is*) not that cognizable base does not cease to those persons. To all those persons at the birth-moment neither visible object base nor cognizable base ceases.

Cognizable base does not cease to this person.

Does visible object base not cease to that person?
Yes.

(End of visible object base).

129. Mind base does not cease to this person.
Does cognizable base not cease to that person?
To those who are not to obtain mind base at the death-moment mind base does not cease; (\bar{A} is) not that cognizable base does not cease to those persons. To all those persons at the birth-moment neither mind base nor cognizable base ceases.

Cognizable base does not cease to this person.
Does mind base not cease to that person?
Yes.

Negative (Paccanika) Plane (Okāsa).

130. Eye base does not cease at this plane
Negative (Paccanika) Person-Plane (Puṅgalokāsa).
131. Eye base does not cease to this person at this plane.

Does ear base not cease to that person at that plane?

(The Chapter on Person-Plane is the same as the Chapter on Person.)

• 2. CHAPTER ON THE PAST (Atitavāra).

Positive (Anuloma) Person (Puṅgala).
132. Eye base had ceased to this person.
Had ear base ceased to that person?
Yes.

[(The questions (and answer) in the Chapter on the Past, Positive and Negative are the same as in the Chapter on Origination, Cessation, and Origination-Cessation.)]

3. CHAPTER ON THE FUTURE (Anāgatavāra).

Positive (Anuloma) Person (Puṅgala).
133. Eye base will cease to this person.
Will ear base cease to that person?
Yes.
Ear base will cease to that person.
Will eye base cease to that person?
Yes.

Eye base will ~~cease~~ to this person.

Will nose base ~~cease~~ to that person?

To those at the ~~birth~~-moment of final-existence persons in the fine-material ~~plane~~ and to those persons at the death-moment who will be ~~born~~ at the fine-material plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base will ~~cease~~; nose base will ~~not~~ ~~cease~~ to those persons. To other persons eye base will ~~cease~~ and nose base will also ~~cease~~.

Nose base will ~~cease~~ to this person.

Will eye base ~~cease~~ to that person?

Yes.

Eye base will ~~cease~~ to this person.

Will visible object ~~base~~ ~~cease~~ to that person?

Yes.

Visible object ~~base~~ ~~will~~ ~~cease~~ to this person.

Will eye base ~~cease~~ to that person?

Yes.

Eye base will ~~cease~~ to this person.

Will mind base — cognizable base ~~cease~~ to that person?

Yes.

Cognizable base ~~will~~ ~~cease~~ to this person.

Will eye base ~~cease~~ to that person?

To those at the ~~birth~~-moment of final-existence persons in the immaterial ~~plane~~ and to those persons at the death-moment who will be ~~born~~ at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), cognizable base will ~~cease~~; eye base ~~will not~~ ~~cease~~ to those persons. To other persons cognizable base ~~will~~ ~~cease~~ and eye base will also ~~cease~~.

(*End of eye base*).

134. Nose base will ~~cease~~ to this person.

Will visible object ~~base~~ ~~cease~~ to that person?

Yes.

Visible object ~~base~~ ~~will~~ ~~cease~~ to this person.

Will nose base ~~cease~~ to that person?

To those at the ~~birth~~-moment of final-existence persons in the fine-material ~~plane~~ and to those persons at the death-moment who will be ~~born~~ at the fine-material plane and will die there (*without being reborn, i.e. Parinibbāna*), visible object base will ~~cease~~; nose base will ~~not~~ ~~cease~~ to those persons. To other persons ~~visible~~ object base will ~~cease~~ and nose base will also ~~cease~~.

Nose base will ~~cease~~ to this person.

Will mind base — cognizable base ~~cease~~ to that person?

Yes.

Cognizable base will cease to this person.
Will nose base cease to that person?

To those at the birth-moment of final-existence persons in the fine-material and immaterial planes, and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (without being reborn, i.e. Parinibbāna), cognizable base will cease; nose base will not cease to those persons. To other persons cognizable base will cease and nose base will also cease.
(End of nose base).

135. Visible object base will cease to this person.
Will mind base ... cognization base cease to that person?

Yes.
Cognizable base will cease to this person.
Will visible object base cease to that person?
To those at the birth-moment of final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there, (without being reborn, i.e. Parinibbāna), cognizable base will cease; visible object base will not cease to those persons. To other persons cognizable base will cease and visible object base will also cease.

136. Mind base will cease to this person.
Will cognizable base cease to that person?
Yes.
Cognizable base will cease to this person.
Will mind base cease to that person?
Yes.

137. Positive (Anuloma) Plane (Okāsa).
Eye base will cease at this plane

138. Positive (Anuloma) Person-Plane (Puggalokāsa).
Eye base will cease to this person at this plane.
Will nose base cease to that person at that plane?
Yes.
(Nose base will cease) to this person at this plane.
(Will eye base cease to this person at this plane?)
Yes.
Eye base will cease to this person at this plane.
Will nose base cease to that person at that plane?
To those fine-material persons¹ ...
To those sensuous persons² ...
(Nose base will cease) to this person at this plane.
(Will eye base cease to that person at that plane?)
Yes.

Eye base will cease to this person at this plane.
Will visible object base cease to that person at that

plane?

Yes.

Visible object base will cease to this person at this plane.

Will eye base cease to that person at that plane?

To those non-percipient beings¹ ...

To those five-aggregate persons² ...

Eye base will cease to this person at this plane.

Will mind base cease to that person at that plane?

Yes.

(*Mind base will cease*) to this person at this plane.

(*Will eye base cease to that person at that plane?*)

To those immaterial persons¹ ...

To those five-aggregate persons² ...

Eye base will cease to this person at this plane.

1 = Difference 2 = Common

Will cognizable base cease to that person at that

plane?

Yes.

(*Cognizable base will cease*) to this person at this

plane.

(*Will eye base cease to that person at that plane?*)

To those non-percipient beings¹; to those immaterial

persons¹ ...

To those five-aggregate persons² ...

(*End of eye base*)

139.

Nose base will cease to this person at this plane.

Will visible object base cease to that person at that

plane?

Yes.

(*Visible object base will cease*) to this person at

this plane.

(*Will nose base cease to that person at that plane?*)

To those fine-material persons¹ ...

To those sensuous persons² ...

Nose base will cease to this person at this plane.

Will mind base cease to that person at that plane?

Yes.

(*Mind base will cease*) to this person at this plane.

(*Will nose base cease to that person at that plane?*)

To those fine-material and immaterial persons¹ ...

To those sensuous persons ² ...
Nose base will cease to this person at this plane.
Will cognizable base cease to that person at that

plane?

Yes.
(*Cognizable base will cease*) to this person at this

plane.

(*Will nose base cease to that person at that plane?*)
To those fine-material and immaterial persons ¹ ...
To those sensuous persons ² ...

(*End of nose base*).

140.
plane

Visible object base will cease to this person at this
Will mind base cease to that person at that plane?
To those non-percipient beings ¹ ...
To those five-aggregate persons ² ...
1 = Difference 2 = Common

(*Mind base will cease*) to this person at this plane.
(*Will visible object base cease to that person at that*

plane?)

To those immaterial persons ¹ ...
To those five-aggregate persons ² ...
Visible object base will cease to this person at this

plane.

Will cognizable base cease to that person at that

plane?

Yes.
(*Cognizable base will cease*) to this person at this

plane.

(*Will visible object base cease to that person at that*

plane?)

To those immaterial person ¹ ...
To those five-aggregate person and to those non-
percipient beings ² ...

(*End of visible object base*).

141.

Mind base (*will cease*) to this person at this plane...
Yes.

plane.

(*Cognizable base will cease*) to this person at this
(*Will mind base cease to that person at that plane?*)

To those non-percipient beings ¹ ...
To those four- or five-aggregate persons ² ...
cognizable base will cease and mind base will also cease.

[The questions (and answers) in the Chapter on the Future of Person-Plane are expanded in the same way as in the Chapter on Origination. The Chapter on Cessation should also be expanded in the same way.]

Negative (Paccanīka) Person (Puqqala).

142.

Eye base will not cease to this person.

Will ear base not cease to that person?

Yes.

Ear base will not cease to this person.

Will eye base not cease to that person?

Yes.

Eye base will not cease to this person.

Will nose base not cease to that person?

Yes.

Nose base will not cease to this person.

Will eye base not cease to that person?

To those at the birth-moment of final-existence persons in the fine-material plane and to those persons at the death-moment who will be born at the fine-material plane and will die there (*without being reborn, i.e. Parinibbāna*), nose base will not cease; (*it is*) not that eye base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), neither nose base nor eye base will cease.

Eye base will not cease to this person.

Will visible object base not cease to that person?

Yes.

Visible object base will not cease to this person.

Will eye base not cease to that person?

Yes.

Eye base will not cease to this person.

Will mind base ... cognizable base not cease to that

person?

To those at the birth-moment of final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base will not cease; (*it is*) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons neither eye base nor cognizable base will cease.

Cognizable base will not cease to this person.

Will eye base not cease to that person?

Yes.

(End of eye base).

143. Nose base will not cease to this person.
 Will visible object base not cease to that person?
 To those at the birth-moment of final-existence persons in the fine-material plane and to those persons at the death-moment who will be born at the fine-material plane and will die there (*without beings reborn, i.e. Parinibbāna*), nose base will not cease; (*it is*) not that visible object base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), neither nose base nor visible object base will cease.
 Visible object base will not cease to this person.
 Will nose base not cease to that person?
 Yes.
 Nose base will not cease to this person.
 Will mind base ... cognizable base not cease to that person?
 To those at the birth-moment of final-existence persons in the fine-material and immaterial planes, and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (*without being reborn, i.e. Parinibbāna*), nose base will not cease; (*it is*) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons neither nose base nor cognizable base will cease.
 Cognizable base will not cease to this person.
 Will nose base not cease to that person?
 Yes.
144. Visible object base will not cease to this person.
 Will mind base ... cognizable base not cease to that person?
 To those at the birth-moment of final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), visible object base will not cease (*it is*) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons neither visible object base nor cognizable base will cease.
 Cognizable base will not cease to this person.
 Will visible object base not cease to that person?
 Yes.
145. Mind base will not cease to this person.
 Will cognizable base not cease to that person?
 Yes.

Cognizable base will not cease to this person.
Will mind base not cease to that person?
Yes.

Negative (Paṅcanika) Plane (Okāsa).

146. Eye base will not cease at this plane ...

Negative (Paṅcanika) Person-Plane (Puṅgalokāsa).

147. Eye base will not cease to this person at this plane.
Will ear base not cease to that person at that plane?
Yes.

Ear base will not cease to this person at this plane.
Will eye base not cease to that person at that
plane?

Yes.
Eye base will not cease to this person at this plane.
Will nose base not cease to that person at that
plane?

Yes.
Nose base will not cease to this person at this plane.
Will eye base not cease to that person at that
plane?

To those fine-material persons nose base will not
cease at that plane; (*it is*) not that eye base will not cease to
those persons at that plane. To those at the death-moment of
final-existence persons in the five-aggregate plane, to those
non-percipient beings and to those immaterial persons, neither
nose base nor eye base will cease at that plane.

Eye base will not cease to this person at this plane.
Will visible object base not cease to that person at
that plane?

To those non-percipient beings eye base will not
cease at that plane; (*it is*) not that visible object base will not
cease to those persons at that plane. To those at the death-
moment of final-existence persons in the five-aggregate plane
and to those immaterial persons, neither eye base nor visible
object base will cease at that plane.

Visible object base will not cease to this person at
this plane.

Will eye base not cease to that person at that
plane?

Yes.
Eye base will not cease to this person at this plane.
Will mind base not cease to that person at that
plane?

To those immaterial persons eye base will not cease
at that plane; (*it is*) not that mind base will not cease to those
persons at that plane. To those at the death-moment of final-

existence persons and to those non-percipient beings, neither eye base nor mind base will cease at that plane.

Mind base will not cease to this person at this plane.

Will eye base not cease to that person at that

plane?

Yes.

Eye base will not cease to this person at this plane.

Will cognizable base not cease to that person at that

plane?

To those non-percipient beings and to those immaterial persons, eye base will not cease at that plane; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons neither eye base nor cognizable base will cease at that plane.

Cognizable base will not cease to this person at this

plane.

Will eye base not cease to that person at that

plane?

Yes.

(*End of eye base*).

148.

Nose base will not cease to this person at this

plane?

Will visible object base not cease to that person at

that plane?

To those fine-material persons nose base will not cease at that plane; (*it is*) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, neither nose base nor visible object base will cease at that plane.

Visible object base will not cease to this person at this plane.

plane?

Will nose base not cease to that person at that

Yes.

Nose base will not cease to this person at this plane.

Will mind base not cease to that person at that

plane?

To those fine-material and immaterial persons nose base will not cease at that plane; (*it is*) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, neither nose base nor mind base will cease at that plane.

Mind base will not cease to this person at this plane.

Will nose base not cease to that person at that

plane?

Yes.

Nose base will not cease to this person at this plane.
Will cognizable base not cease to that person at that

plane?

To those fine-material and immaterial persons nose base will not cease at that plane; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons neither nose base nor visible object base will cease at that plane.

Cognizable base will not cease to this person at this plane.

Will nose base not cease to that person at that plane?

Yes.

(End of nose base).

149. Visible object base will not cease to this person at this plane.

Will mind base not cease to that person at that plane?

To those immaterial persons visible object base will not cease at that plane; (*it is*) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons neither visible object base nor mind base will cease at that plane.

Mind base will not cease to this person at this plane.

Will visible object base not cease to that person at that plane?

To those non-percipient beings mind base will not cease at that plane; (*it is*) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons neither mind base nor visible object base will cease at that plane.

Visible object base will not cease to this person at this plane.

Will cognizable base not cease to that person at that plane?

To those immaterial persons visible object base will not cease at that plane; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons neither visible object base nor cognizable base will cease at that plane.

Cognizable base will not cease to this person at this plane.

Will visible object base not cease to that person at that plane?

Yes.

(End of visible object base).

150. Mind base will not cease to this person at this plane.
Will cognizable base not cease to that person at that plane?

To those non-percipient beings mind base will not cease at that plane; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons neither mind base nor cognizable base will cease at that plane.

Cognizable base will not cease to this person at that plane.

Will mind base not cease to that person at that plane?

Yes.

4. CHAPTER ON THE PRESENT - PAST (Paccuppannātivāra).

151. Positive (Anuloma) Person (Puṅgala).
Eye base cease to this person.

Had ear base ceased to that person?
Yes.

Ear base had ceased to this person.
Does eye base cease to that person?

To all those persons at the birth-moment, and to those at the death-moment who are not to obtain eye base, ear base had ceased; eye base does not cease to those persons. To those at the death-moment who are to obtain eye base, ear base had ceased and eye base also ceases.

Eye base ceases to this person.
Had nose base ... visible object base ... mind base ... cognizable base ceased to that person?

Yes.
Cognizable base had ceased to this person.
Does eye base cease to that person?

To all those persons at the birth-moment, and to those at the death-moment who are not to obtain eye base, cognizable base had ceased; eye base does not cease to those persons. To those at the death-moment who are to obtain eye base, cognizable base had ceased and eye base also ceases.

152. Nose base ceases to this person.
Had visible base ... mind base ... cognizable base ceased to that person?

Yes.

Cognizable base had ceased to this person.

Does nose base cease to that person?

To all those persons at the birth-moment, and to those at the death-moment who are not to obtain nose base, cognizable base had ceased; nose base does not cease to those persons. To those at the death-moment who are to obtain nose base, cognizable base had ceased and nose base also ceases.

153. Visible object base ceases to this person.

Had mind base ... cognizable base ceased to that person?

Yes.

Cognizable base had ceased to this person.

Does visible object base cease to that person?

To all those persons at the birth-moment; and to those at the death-moment who are not to obtain visible object base, cognizable base had ceased; visible object base does not cease to those persons. To those at the death-moment who are not to obtain visible object base, cognizable base ceased and visible object base also ceases.

154. Mind base ceases to this person.

Had cognizable base ceased to that person?

Yes.

Cognizable base had ceased to this person.

Does mind base cease to that person?

To all those persons at the birth-moment, and to those at the death-moment who are not to obtain mind base, cognizable base had ceased; mind base does not cease to those persons. To those at the death-moment who are to obtain mind base, cognizable base had ceased and mind base also ceases.

Positive (Anuloma) Plane (Okāsa).

155. Eye base ceases at this plane

Positive (Anuloma) Person-Plane (Puṅgalokāsa).

156. Eye base ceases to this person at this plane.

Had ear base ceased to that person at that plane?

To those at the death-moment of pure-abode persons eye base ceases at that plane; ear base had not ceased to those persons at that plane. To those at the death-moment who are to obtain eye base, (*except those at the death-moment of pure-abode persons*), eye base cease and ear base had also ceased at that plane.

Ear base had ceased to this person at this plane.

Does eye base cease to that person at that plane?

To those at the birth-moment of five-aggregate persons, and to those at the death-moment of sensuous persons who are not to obtain eye base, ear base had ceased at that

plane; eye base does not cease to those persons at that plane. To those at the death-moment who are to obtain eye base, ear base had ceased and eye base also ceased at that plane.

Eye base ceases to this person at this plane.

Had nose base ceased to that person at that plane?

To those at the death-moment of fine-material persons, eye base ceases at that plane; nose base had not ceased to those persons at that plane. To those at the death-moment of sensuous persons who are to obtain eye base, eye base ceases and nose base had also ceased at that plane.

Nose base had ceased to this person at this plane.

Does eye base cease to that person at that plane?

To those at the birth-moment of sensuous persons; and to those at the death-moment of sensuous persons who are not to obtain eye base, nose base had ceased at that plane; eye base does not cease to those persons at that plane. To those at the death-moment of sensuous persons who are to obtain eye base, nose base had ceased and eye base also ceases at that plane.

Eye base ceases to this person at this plane.

Had visible object base ceased to that person at that plane?

To those at the death-moment of pure-abode persons, eye base ceases at that plane; visible object base had not ceased to those persons at that plane. To those at the death-moment who are to obtain eye base, (*except those at the death-moment of pure-abode persons*), eye base ceases and visible object base had also ceased at that plane.

Visible object base had ceased to this person at this plane.

Does eye base cease to that person at that plane?

To those at the birth-moment of five-aggregate persons, to those at the death-moment of sensuous persons who are not to obtain eye base and to those non-percipient beings, visible object base had ceased at that plane; eye base does not cease to those persons at that plane. To those at the death-moment who are to obtain eye base visible object base had ceased and eye base also ceases at that plane.

Eye base ceases to this person at this plane.

Had mind base ceased to that person at that plane?

To those at the death-moment of pure-abode persons, eye base ceases at that plane; mind base had not ceased to those persons at that plane. To those at the death-moment who are to obtain eye base (*except those at the death-moment of pure-abode persons*), eye base ceases and mind base had also ceased at that plane.

Mind base had ceased to this person at this plane.

Does eye base cease to this person at this plane?

To those at the birth-moment of five-aggregate persons, to those at the death-moment of sensuous persons who are not to obtain eye base and to those immaterial persons, mind base had ceased; eye base does not cease to those persons at that plane. To those at the death-moment who are to obtain eye base, mind base had ceased and eye base also ceases at that plane.

Eye base ceases to this person at this plane.

Had cognizable base ceased to that person at that plane?

To those at the death-moment of pure-abode persons, eye base ceases at that plane; cognizable base had ceased to those persons at that plane. To those at the death-moment who are to obtain eye base, (*except those at the death-moment of pure-abode persons*), eye base ceases and cognizable base had also ceased at that plane.

Cognizable base had ceased to this person at this plane.

Does eye base cease to that person at that plane?

To all those persons at the birth-moment, and to those at the death-moment who are not to obtain eye base, cognizable base had ceased at that plane; eye base does not cease to those persons at that plane. To those at the death-moment who are to obtain eye base, cognizable base had ceased and eye base also ceases at that plane.

(*End of eye base*).

157. Nose base ceases to this person at this plane.

Had visible object base ceased to that person at that plane?

Yes.

Visible object base had ceased to this person at this plane.

Does nose base cease to that person at that plane?

To those at the birth-moment of sensuous persons, to those at the death-moment of sensuous persons who are not to obtain nose base and those fine-material persons, visible object base had ceased at that plane; nose base does not cease to those persons at that plane. To those at the death-moment who are to obtain nose base, visible object base had ceased and nose base also ceases at that plane.

Nose base ceases to this persons at this plane.

Had mind base ceased to that person at that plane?

Yes.

Mind base had ceased to this person at this plane.

Does nose base cease to that person at that plane?

To those at the birth-moment of sensuous persons, to those at the death-moment of sensuous persons who are not

to obtain nose base and to those fine-material and immaterial persons, mind base had ceased; nose base does not cease to those persons at that plane. To those at the death-moment who are to obtain nose base, mind base had ceased and nose base also ceases at that plane.

Nose base ceases to this person at this plane.

Had cognizable base ceased to that person at that plane?

Yes.

Cognizable base had ceased to this person at this plane.

Does nose base cease to that person at that plane?

To all those persons at the birth-moment, and to those at the death-moment who are not to obtain nose base, cognizable base had ceased; nose base does not cease to those persons at that plane. To those at the death-moment who are to obtain nose base, cognizable base had ceased and nose base also ceases at that plane.

(End of nose base).

158. Visible object base ceases to this person at this plane.

Had mind base ceased to that person at that plane?

To those at the death-moment of pure-abode persons and to those at the death-moment of non-percipient beings, visible object base ceases at that plane; mind base had ceased to those person at that plane. To those at the death-moment of five-aggregate person (*except those at the death-moment of pure-abode persons*), visible object base ceases and mind base had also ceased at that plane.

Mind base had ceased to this persons at this plane.

Does visible object base cease to that person at that plane?

To those at the birth-moment of five-aggregate persons and to those immaterial persons, mind base had ceased at that plane; visible object base does not cease to those persons at that plane. To those at the death-moment of five-aggregate persons, mind base had ceased and visible object base also ceases at that plane.

Visible object base ceases to this person at this plane.

Had cognizable base ceased to that person at that plane?

To those at the death-moment of pure-abode persons visible object base ceases at that plane; cognizable base had not ceased to those persons at that plane. To those at the death-moment who are to obtain visible object base, (*except those at the death-moment of pure-abode persons*)

visible object base ceases and cognizable base had also ceased at that plane.

Cognizable base had ceased to this person at this plane.

Does visible object base cease to that person at that plane?

To all those persons at the birth-moment, and to those at the death-moment who are not to obtain visible object base, cognizable base had ceased and visible object base also ceases at that plane.

(End of visible object base).

159. Mind base ceases to this person at this plane.
Had cognizable base ceased to that person at that plane?

To that death-moment of pure-abode persons mind base cease at that plane; cognizable base had not ceased to those persons at that plane. To those at the death-moment who are to obtain mind base, (except those at the death-moment of pure-abode persons), mind base ceases and cognizable base had also ceased at that plane.

Cognizable base had ceased to this person at this plane.

Does mind base cease to that person at that plane?

To all those persons at the birth-moment and to those at the death-moment who are not to obtain mind base, cognizable base had ceased; mind base does not cease to those persons at that plane. To those at the death-moment who are to obtain mind base, cognizable base had ceased and mind base also ceases at that plane.

160. Negative (Paccanika) Person (Puggala).
Eye base does not cease to this person.

Had ear base not cease to that person?

(N) had ceased.

Ear base had not ceased to this person.

Does eye base not cease to that person?

None.

Eye base ... nose base ... visible object base ...
mind base does not cease to this person.

Had cognizable base not ceased to that person?

(N) had ceased.

Cognizable base had not ceased to this person.

Does mind base not cease to that person?

None.

161. Negative (Paccanika) Plane (Okāsa).
Eye base does not cease at this plane

152. Eye base does not cease to this person at this plane.

Had ear base not ceased to that person at that plane?

To those at the birth-moment of five-aggregate persons, and to those at the death-moment of sensuous persons who are not to obtain eye base, eye base does not cease at that plane; (it is) not that ear base had not ceased to those persons at that plane. To those at the birth-moment of pure-abode persons, to those non-percipient beings and to those immaterial persons, eye base does not cease and ear base also had not ceased at that plane.

Ear base had not ceased to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of pure-abode persons ear base had not ceased at that plane; (it is) not that eye base does not cease to those persons at that plane. To those at the birth-moment of pure-abode persons, to those non-percipient beings and to those immaterial persons, ear base had not ceased and eye base also does not cease at that plane.

Eye base does not cease to this person at this plane.

Had nose base not ceased to that person at that plane?

To those at the birth-moment of sensuous persons, and to those at the death-moment of sensuous persons who are not to obtain eye base, eye base does not cease at that plane; (it is) not that nose base had not ceased to those persons at that plane. To those at the birth-moment of fine-material persons, to those non-percipient beings and to those immaterial persons, eye base does not cease and nose base also had ceased at that plane.

Nose base had not ceased to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of fine-material persons nose base had not ceased at that plane; (it is) not that eye base does not cease to those persons at that plane. To those at the birth-moment of fine-material persons, to those non-percipient beings and to those immaterial persons, nose base had not ceased and eye base also does not cease at that plane.

Eye base does not cease to this person at this plane.

Had visible object base not ceased to that person at that plane?

To those at the birth-moment of five-aggregate persons, to those at the death-moment of sensuous persons who are not to obtain eye base, and to those non-percipient beings, eye base does not cease at that plane; (*it is*) not that visible object base had not ceased to those persons at that plane. To those at the birth-moment of pure-abode and to those immaterial persons, eye base does not cease and visible object base also had not ceased at that plane.

Visible object base had not ceased to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of pure-abode persons visible object base had not ceased at that plane; (*it is*) not that eye base does not cease to those persons at that plane. To those immaterial persons, visible object base had not ceased and eye base also does not cease at that plane.

Eye base does not cease to this person at this plane.

Had mind base not ceased to that person at that plane?

To those at the birth-moment of five-aggregate persons, to those at the death-moment of sensuous persons who are not to obtain eye base and to those immaterial persons, eye base does not cease at that plane; (*it is*) not that mind base had not ceased to those persons at that plane. To those at the birth-moment of pure-abode persons and to those non-percipient beings, eye base does not cease and mind base also had not ceased at that plane.

Mind base had not ceased to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of pure-abode persons mind base had not ceased at that plane; (*it is*) not that eye base does not cease to those persons at that plane. To those at the birth-moment of pure-abode persons and to those non-percipient beings, mind base had not ceased and eye base also not cease at that plane.

Eye base does not cease to this person at this plane.

Had cognizable base not ceased to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment eye base does not cease at that plane; (*it is*) not that cognizable base had not ceased to those persons at that plane. To those at the birth-moment of pure-abode persons eye base does not cease and cognizable base also had not ceased at that plane.

Cognizable base had not ceased to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of pure-abode persons cognizable base had not ceased at that plane; (*it is*) not that eye base does not cease to those persons at that plane. To those at the birth-moment of pure-abode persons cognizable base had not ceased and eye base does not cease at that plane.

(*End of eye base*).

163. Nose base does not cease to this person at this plane.

Had visible object base not ceased to that person at that plane?

To those at the birth-moment of sensuous persons, to those sensuous persons who are not to obtain nose base at the death-moment and to those fine-material persons, eye base does not cease at that plane; (*it is*) not that visible object base had not ceased to those persons at that plane. To those pure-abode persons and to those immaterial persons, nose base does not cease and visible object base will also had not ceased at that plane.

Visible object base had not ceased to this person at this plane.

Does nose base not cease to that person at that plane?

Yes.

Nose base does not cease to this person at this plane.

Had mind base not ceased to that person at that plane?

To those at the birth-moment of sensuous persons, to those sensuous persons who are not to obtain nose base at the death-moment, and to those fine-material and immaterial persons, nose base does not cease at that plane; (*it is*) not that mind base had not ceased to those persons at that plane. To those pure-abode persons and to those non-percipient beings, nose base does not cease and mind base also had not ceased at that plane.

Mind base had not ceased to this person at this plane.

Does nose base not cease to that person at that plane?

Yes.

Nose base does not cease to this person at this plane.

Had cognizable base not ceased to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain nose base at the death-moment, nose base does not cease at that plane; (*it is*) not that cognizable base had not ceased to those persons at that plane. To those pure-abode persons nose base does not cease and cognizable base also had not ceased at that plane.

Cognizable base had not cease to this person at this plane.

Does nose base not cease to that person at that plane?

Yes.

(*End of nose base*).

164. Visible object base does not cease to this person at this plane.

Had mind base not ceased to that person at that plane?

To those at the birth-moment of five-aggregate persons and to those immaterial persons, visible object base does not cease at that plane; (*it is*) not that mind base had not ceased to those persons at that plane. To those at the birth-moment of pure-abode persons and to those at the birth-moment of non-percipient beings visible object base does not cease and mind base also had not ceased at that plane.

Mind base had not ceased to this person at this plane.

Does visible object base not cease to that person at that plane?

To those at the death-moment of pure-abode persons and to those at the death-moment of non-percipient beings, mind base had cease at that plane; (*it is*) not that visible object base does not cease to those persons at that plane. To those at the birth-moment of pure-abode persons and to those at the birth-moment of nonperceipent beings, mind base had not ceased and visible object base also does not cease at that plane.

Visible object base does not cease to this person at this plane.

Had cognizable base not ceased to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain visible object base at the death-moment, visible object base does not cease at that plane; (*it is*) not that cognizable base had not ceased to those persons at that plane. To those at the birth-moment of pure-abode persons

visible object base does not cease and cognizable base also had not ceased at that plane.

Cognizable base had not ceased to this person at this plane.

Does visible object base not cease to that person at that plane?

To those at the death-moment of pure-abode persons cognizable base had not ceased; (*it is*) not that visible object base does not cease at that plane. To those at the birth-moment of pure-abode persons cognizable base had not ceased and visible object base also does not cease.

165. Mind base does not cease to this person at this plane.

Had cognizable base not ceased to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain mind base at the death-moment, mind base does not cease at that plane; (*it is*) not that cognizable base had not ceased to those persons at that plane. To those at the birth-moment of pure-abode persons mind base does not cease and cognizable base also had not ceased at that plane.

Cognizable base had not ceased to this person at this plane.

Does mind base not cease to that person at that plane?

To those at the death-moment of pure-abode persons cognizable base had not ceased at that plane; (*it is*) not that mind base does not cease to those persons at that plane. To those at the birth-moment of pure-abode persons cognizable base had not ceased and mind base also does not cease at that plane.

5. CHAPTER ON THE PRESENT-FUTURE.

(Paccuppannānāgatavāra).

Positive (Anuloma) Person (Puggala).

166. Eye base ceases to this person.

Will ear base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base ceases; ear base will not cease to those persons. To those who are to obtain eye base at the death-moment (*except those at the death-moment of final-existence persons in the five-*

aggregate plane), eye base ceases and ear base will also cease.

Ear base will cease to this person.

Does eye base cease to that person?

To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment, ear base will cease; eye base does not cease to those persons. To those who are to obtain eye base at the death-moment ear base will cease and eye base also ceases.

Eye base ceases to this person.

Will nose base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (*without being reborn, i.e. Parinibbāna*), eye base ceases; nose base will not cease to those persons. To those who are to obtain eye base at the death-moment (*except those at the death-moment of final-existence persons in the five-aggregate plane*), eye base ceases and nose base will also cease.

Nose base (*will cease*) to this person

Eye base ceases to this person.

Will visible object base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base ceases; visible object base will not cease to those persons. To those who are to obtain eye base at the death-moment (*except those at the death-moment of final-existence persons in the five-aggregate plane*), eye base ceases and visible object base will also cease.

Visible object base (*will cease*) to this person

Eye base ceases to this person.

Will mind base ... cognizable base cease to that persons?

To those at the death-moment of final-existence persons in five-aggregate plane eye base ceases; cognizable base will not cease to those persons. To those who are to obtain eye base at the death-moment (*except those at the death-moment of final-existence person in the five-aggregate plane*), eye base ceases and cognizable base will also cease.

Cognizable base will cease to this person.

Does eye base cease to that person?

To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment ...

To those who are to obtain eye base at the death-moment ...

167.

Nose base ceases to this person.

Will visible object base cease to that person?

To those at the death-moment of final-existence persons in the sensuous plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn. [i.e. Parinibbāna]*), nose base ceases; visible object base will not cease to those persons. To those who are to obtain nose base at the death-moment (*except those at the death-moment of final-existence persons in the sensuous plane*), nose base ceases and visible object base will also cease.

Visible object base will cease to this person.

Does nose base cease to that person?

To all those persons at the birth-moment and to those who are not to obtain nose base at the death-moment visible object base will cease; nose base does not cease to those persons. To those who are to obtain nose base at the death-moment visible object base will cease and nose base also ceases.

Nose base ceases to this person.

Will mind base — cognizable base cease to that person?

To those at the death-moment of final-existence persons in the sensuous plane nose base ceases; cognizable base will not cease to those persons. To those who are to obtain nose base at the death-moment, (*except those at the death-moment of final-existence persons in the sensuous plane*), nose base ceases and cognizable base will also cease.

Cognizable base (*will cease*) to this person

168.

Visible object base ceases to this person.

Will mind base — cognizable base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane visible object base ceases; cognizable base will not cease to those persons. To those who are to obtain visible object base at the death-moment, (*except those at the death-moment of final-existence persons in the five-aggregate plane*), visible object base ceases and cognizable base will also cease.

Cognizable base will cease to this person.

Does visible object base cease to that person?

To all those persons at the birth-moment and to those who are not to obtain visible object base at the death-moment, cognizable base will cease; visible object base does not cease to those person. To those who are to obtain visible object base at the death-moment cognizable base will cease and visible object base also ceases.

169. Mind base ceases to this person.

Will cognizable base cease to that person?

To those at the death-moment of final-existence persons mind base ceases; cognizable base will not cease to those persons. To those who are to obtain mind base at the death-moment, (*except those at the death-moment of final-existence persons*), mind base ceases and cognizable base will also cease.

Cognizable base will cease to this person.

Does mind base cease to that person?

To all those persons at the birth-moment and to those who are not to obtain mind base at the death-moment, cognizable base will cease; mind base does not cease to those persons. To those who are to obtain mind base at the death-moment cognizable base will cease and mind base also ceases.

Positive (Anuloma) Plane (Okāsa).

170. Eye base ceases at this plane

Positive (Anuloma) Person-Plane (Puggalokāsa).

171. Eye base ceases to this person at this plane.

Will ear base cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane eye base ceases; ear base will not cease to those persons at that plane. To those who are to obtain eye base at the death-moment, (*except those at the death-moment of final-existence persons in the five-aggregate plane*), eye base ceases and ear base will also cease at that plane.

Ear base will cease to this person at this plane.

Does eye base cease to that person at that plane?

To those at the birth-moment of five-aggregate persons and to those sensuous persons who are not to obtain eye base at the death-moment, ear base will cease at that plane; eye base does not cease to those persons at that plane. To those who are to obtain eye base at the death-moment ear base will cease and eye base also ceases at that plane.

Eye base ceases to this person at this plane.

Will nose base cease to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane and to those at the death-moment of fine-material persons eye base ceases at that plane; nose base will not cease to those persons at that plane. To those sensuous persons who are to obtain eye base at the death-moment, (*except those at the death-moment of final-existence persons in the sensuous plane*), eye base ceases and nose base will also cease at that plane.

Nose base (*will not cease*) to this person at this plane

(It should also be expanded in three ways Person,
Plane, Person-Plane - as in the Present and the Past).

Eye base ceases to this person at this plane.

Will visible object base cease to that person at that
plane?

To those at the death-moment of final-existence
persons in the five-aggregate plane eye base ceases; visible
object base will not cease to those persons at that plane. To
those who are to obtain eye base at the death-moment, (except
those at the death-moment of final-existence persons in the five-
aggregate plane), eye base ceases and visible object base will
also cease at that plane.

Visible object base (will cease) to this person at
this plane

Eye base ceases to this person at this plane.

Will mind base cease to that person at that plane?

To those at the death-moment of final-existence
persons in the five-aggregate plane eye base ceases; mind base
will not cease to those persons at that plane. To those who are
to obtain eye base at the death-moment, (except those at the
death-moment of final-existence persons in the five-aggregate
plane), eye base ceases and mind base will also cease at that
plane.

Mind base (will cease) to this person at this plane...

Eye base ceases to this person at this plane.

Will cognizable base cease to that person at that
plane?

To those at the death-moment of final-existence
persons in the five-aggregate plane eye base ceases;
cognizable base will not cease to those persons at that plane. To
those who are to obtain eye base at the death-moment, (except
those at the death-moment of final-existence persons in the five-
aggregate plane); eye base ceases and cognizable base will
also cease at that plane.

Cognizable base will cease to this person at this
plane.

Does eye base cease to that person at that plane?

To all those persons at the birth-moment and to
those who are not to obtain eye base at the death-moment,
cognizable base will cease; eye base does not cease to those
persons at that plane. To those who are to obtain eye base at
the death-moment cognizable base will cease and eye base also
ceases at that plane.

(End of eye base).

172. Nose base ceases to this person at this plane.
Will visible object base cease to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane nose base ceases; visible object base will not cease to those persons at that plane. To those who are to obtain nose base at the death-moment, (*except those at the death-moment of final-existence persons in the sensuous plane*), nose base cease and visible object base will also cease at that plane.

Visible object base will cease to this person at this plane.

Does nose base cease to that person at that plane?

To those at the birth-moment of sensuous persons, to those sensuous persons who are not to obtain nose base at the death-moment and to those fine-material persons (*visible object base will cease at that plane*)

Nose base ceases to this person at this plane.

Will mind base ... cognizable base cease to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane nose base ceases; cognizable base will not cease to those persons at that plane. To those who are to obtain nose base at the death-moment, (*except those at the death-moment of final-existence persons in the sensuous plane*), nose base ceases and cognizable base will also cease at that plane.

Cognizable base (*will cease*) to this person at this plane

173. Visible object base ceases to this person at this plane.

Will mind base cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those at the death-moment of non-percipient beings, visible object base ceases at that plane; mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, (*except those at the death-moment of final-existence persons in the five-aggregate plane*), visible object base ceases and mind base will also cease at that plane.

Mind base (*will cease*) to this person at this plane...

Visible object base ceases to this person at this plane.

Will cognizable base cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane visible object base cease;

cognizable base will not cease to those persons at that plane. To those who are to obtain visible object base at the death-moment, (*except those at the death-moment of final-existence persons in the five-aggregate plane*), visible object base ceases and cognizable base will also cease at that plane.

Cognizable base will cease to this person at this plane.

Does visible object base cease to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain visible object base at the death-moment, cognizable base will cease at that plane; visible object base does not cease to those persons at that plane. To those who are to obtain visible object base at the death-moment cognizable base will cease and visible object base also ceases at that plane.

174. Mind base ceases to this person at this plane.

Will cognizable base cease to that person at that plane?

To those at the death-moment of final-existence person's mind base ceases at that plane; cognizable base does not cease to those persons at that plane. To those who are to obtain mind base at the death-moment, (*except those at the death-moment of final-existence persons*), mind base ceases and cognizable base will also cease at that plane.

Cognizable base will cease to this person at this plane.

Does mind base cease to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain mind base at the death-moment, cognizable base will cease at that plane; mind base does not cease to those persons at that plane. To those who are to obtain mind base at the death-moment cognizable base will cease and mind base also ceases at that plane.

Negative (Paccanika) Person (Puqqala).

175. Eye base does not cease to this person.

Will ear base not cease to that person?

To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment, eye base does not cease; (*it is*) not that ear base will not cease to those persons. To those final-existence persons in the immaterial plane eye base does not cease and ear base will also not cease to those persons.

Ear base will not cease to this person.

Does eye base not cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), ear base will not cease; (*it is*) not that eye base does not cease to those persons. To those final-existence persons in the immaterial plane ear base will not cease and eye base also does not cease.

Eye base does not cease to this person.

Will nose base not cease to that person?

To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment, eye-base does not cease; (*it is*) not that nose base will not cease to those persons. To those at the birth-moment of final-existence persons in the fine-material plane, and to those final-existence persons in the immaterial plane eye base does not cease and nose base will also not cease to those persons.

Nose base will not cease to this person.

Does eye base not cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (*without being reborn, i.e. Parinibbāna*), nose base will not cease; (*it is*) not that eye base does not cease to those persons. To those at the birth-moment of final-existence persons in the fine-material plane and to those final-existence persons in the immaterial plane, nose base will not cease and eye base also does not cease to those persons.

Eye base does not cease to this person.

Will visible object base not cease to that person?

To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment, eye base does not cease; (*it is*) not that visible object base will not cease to those persons. To those final-existence persons in the immaterial plane eye base does not cease and visible object base will also not cease to those persons.

Visible object base will not cease to this person.

Does eye base not cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), visible object base will not cease; (*it is*) not that eye base does not cease to those persons. To those final-existence persons in the immaterial plane visible object base will not cease and eye base also does not cease to those persons.

Eye base does not cease to this person.

Will mind base or cognizable base not cease to that person?

To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment, eye base does not cease; (*it is*) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons in the immaterial plane eye base does not cease and cognizable base will also not cease to those persons.

Cognizable base will not cease to this person.

Does eye base not cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane cognizable base does not cease; (*it is*) not that eye base does not cease to those persons. To those at the death-moment of final-existence persons in the immaterial plane cognizable base will not cease and eye base also does not cease to those persons.

178. Nose base does not cease to this person.

Will visible object base not cease to that person?

To all those persons at the birth-moment and to those who are not to obtain nose base at the death-moment, nose base does not cease; (*it is*) not that visible object base will not cease to those persons. To those at the death-moment of final-existence persons in the fine-material plane and to those final-existence persons in the immaterial plane, nose base not cease and visible object base will also not cease to those persons.

Visible object base will not cease to this person.

Does nose base not cease to that person?

To those at the death-moment of final-existence persons in the sensuous plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, I.e. Parinibbāna*), visible object base will not cease; (*it is*) not that nose base does not cease to those persons. To those at the death-moment of final-existence persons in the fine-material plane and to those final-existence persons in the immaterial plane, visible object base will not cease and nose base also does not cease to those persons.

Nose base does not cease to this person.

Will mind base ... cognizable base not cease to that person?

To all those persons at the birth-moment and to those who are not to obtain nose base at the death-moment, nose base does not cease; (*it is*) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons in the fine-material and immaterial planes, nose base does not cease and cognizable base will also not cease to those persons.

Cognizable base will not cease to this person.

Does nose base not cease to that person?

To those at the death-moment of final-existence persons in the sensuous plane cognizable base **will not** cease; (*# is*) not that nose base does not cease to those persons. To those at the death-moment of final-existence persons in the fine-material and immaterial planes, cognizable base **will not** cease and nose base also does not cease to those persons.

177. Visible object base does not cease to this person.
Will mind base ... cognizable base not cease to that person?

To all those persons at the birth-moment and to those who are not to obtain visible object base at the death-moment, visible object base does not cease; (*# is*) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons in the immaterial plane visible object base does not cease and cognizable base **will** also not cease to those persons.

Cognizable base will not cease to this person.

Does visible object base not cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane cognizable base **will not** cease; (*# is*) not that visible object base does not cease to those persons. To those at the death-moment of final-existence persons in the immaterial plane cognizable base **will not** cease and visible object base also does not cease to those persons.

178. Mind base does not cease to this person.
Will cognizable base not cease to that person?
(*#*) will cease.
Cognizable base will not cease to this person.
Does mind base not cease to that person?
(*#*) ceases.

Negative (Paccanika) Plane (Okāsa),

179. Eye base does not cease at this plane

Negative (Paccanika) Person-Plane (Puggalokāsa)

180. Eye base does not cease to this person at this plane.

Will ear base not cease to that person at that plane?

To those at the birth-moment of five-aggregate persons and to those sensuous persons who are not to obtain eye base at the death-moment, eye base does not cease at that plane; (*it is*) not that ear base will not cease to those persons at that plane. To those non-percipient beings and to those immaterial persons, eye base does not cease and ear base will also not cease at that plane.

Ear base will not cease to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane ear base will not cease at that plane; (*it is*) not that eye base does not cease to those persons at that plane. To those non-percipient beings and to those immaterial persons, ear base will not cease and eye base also does not cease at that plane.

Eye base does not cease to this person at this plane.

Will nose base not cease to that person at that plane?

To those at the birth-moment of sensuous persons and to those sensuous persons who are not to obtain eye base at the death-moment, eye base does not cease at that plane; (*it is*) not that nose base will not cease to those persons at that plane. To those at the birth-moment of fine-material persons, to those non-percipient beings and to those immaterial persons, eye base does not cease and nose base will also not cease at that plane.

Nose base will not cease to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane and to those at the death-moment of fine-material persons, nose base will not cease at that plane (*it is*) not that eye base does not cease to those persons at that plane. To those at the birth-moment of fine-material persons, to those non-percipient beings and to those immaterial persons, nose base will not cease and eye base also does not cease at that plane.

Eye base does not cease to this person at this plane.

Will visible object base not cease to that person at that plane?

To those at the birth-moment of five-aggregate persons, to those sensuous persons who are not to obtain eye base at the death-moment and to those non-percipient beings, eye base does not cease at that plane; (*it is*) not that visible object base will not cease to those persons at that plane. To those immaterial persons eye base does not cease and visible object base will also not cease at that plane.

Visible object base will not cease to this person at this plane.

Does eye base not cease at that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane visible object base will not cease; (*it is*) not that eye base does not cease to those persons at that plane. To those immaterial persons visible object base will not cease and eye base also does not cease at that plane.

Eye base does not cease to this person at this plane.

Will mind base not cease to that person at that plane?

To those at the birth-moment of five-aggregate persons, to those sensuous persons who are not to obtain eye base at the death-moment and to those immaterial persons, eye base does not cease at that plane; (*it is*) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane and to those non-percipient beings, eye base does not cease and mind base will also not cease at that plane.

Mind base will not cease to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane mind base will not cease; (*it is*) not that eye base does not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane and to those non-percipient beings, mind base will not cease and eye base also does not cease at that plane.

Eye base does not cease to this person at this plane.

Will cognizable base not cease to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment, eye base does not cease at that plane; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane, eye

base does not cease and cognizable base will also not cease at that plane.

Cognizable base will not cease to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane cognizable base will not cease; (*it is*) not that eye base does not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane cognizable base will not cease and eye base also does not cease at that plane.

(*End of eye base.*)

181. Nose base does not cease to this person at this plane.

Will visible object base not cease to that person at that plane?

To those at the birth-moment of sensuous persons, to those sensuous persons who are not to obtain nose base at the death-moment and to those fine-material persons, nose base does not cease at that plane; (*it is*) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material plane and to those immaterial persons, nose base does not cease and visible object base will also not cease at that plane.

Visible object base will not cease to this person at this plane.

Does nose base not cease to that plane?

To those at the death-moment of final-existence persons in the sensuous plane visible object base will not cease; (*it is*) not that nose base does not cease to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material plane and to those immaterial persons, visible object base will not cease and nose base also does not cease at that plane.

Nose base does not cease to this person at this plane.

Will mind base not cease to that person at that plane?

To those at the birth-moment of sensuous persons, to those sensuous persons who are not to obtain nose base at the death-moment and to those fine-material and immaterial persons, nose base does not cease at that plane; (*it is*) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material and immaterial planes and to those non-percipient

beings, nose base does not cease and mind base will also not cease at that plane.

Mind base will not cease to this person at this plane.

Does nose base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane mind base will not cease; (*it is*) not that nose base does not cease to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material and immaterial planes and to those non-percipient beings, mind base will not cease and nose base also does not cease at that plane.

Nose base does not cease to this person at this plane.

Will cognizable base not cease to that person at that plane?

To all these persons at the birth-moment and to those who are not to obtain nose base at the death-moment, nose base does not cease at that plane; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons at the fine-material and immaterial planes, nose base does not cease and cognizable base will also not cease at that plane.

Cognizable base will not cease to this person at this plane.

Does nose base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane cognizable base will not cease; (*it is*) not that nose base does not cease to those persons at that plane. To those at the death-moment of final-existence persons at the fine-material and immaterial planes, cognizable base will not cease and nose base also does not cease at that plane.

(End of nose base)

182. **Visible object base does not cease to this person at this plane.**

Will mind base not cease to that person at that plane?

To those at the birth-moment of five-aggregate persons and to those immaterial persons, visible object base does not cease; (*it is*) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane and to those at the birth-moment of non-percipient beings, visible object base does not cease and mind base will also not cease at that plane.

Mind base will not cease to this person at this plane.

Does visible object base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those at the death-moment of non-percipient beings, mind base will not cease at that plane; (it is) not that visible base does not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane and to those at the birth-moment of non-percipient beings, mind base will not cease and visible object base also does not cease at that plane.

Visible object base does not cease to this person at this plane.

Will cognizable base not cease to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain visible object base at the death-moment, visible object base does not cease at that plane; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane visible object base does not cease and cognizable base will also not cease at that plane.

Cognizable base will not cease to this person at this plane.

Does visible object base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane cognizable base will not cease; (it is) not that visible object base does not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane cognizable base will not cease and visible object base also does not cease at that plane.

183. Mind base does not cease to this person at this plane.

Will cognizable base not cease to that person at that plane?

(K) will cease.
Cognizable base will not cease to this person at this plane.

Does mind base not cease to that person at that plane?
(K) ceases.

6. CHAPTER ON THE PAST-FUTURE

(Aitānāgatavāra).

Positive (Anuloma) -- Person (Puggala).

184. Eye base had ceased to this person?

Will ear base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base had ceased; ear base will not cease to those persons. To other persons eye base had ceased and ear base will also cease.

Ear base will cease to this person.

Had eye base ceased to that person?

Yes.

Eye base had ceased to this person.

Will nose base cease to that person?

To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material plane and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (*without being reborn, i.e. Parinibbāna*), eye base had ceased; nose base will not cease to those persons. To other persons eye base had cease and nose base will also cease.

(*Nose base will cease*) to this person.

(*Had eye base ceased to that person?*)

Yes.

Eye base had ceased to this person.

Will visible object base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base had ceased; visible object base will not cease to those persons. To other persons eye base had ceased and visible object base will also cease.

(*Visible object base will cease*) to this person.

(*Had eye base ceased to that person?*)

Yes.

Eye base had ceased to this person.

Will mind base ... cognizable base cease to that person?

To those at the death-moment of final-existence persons eye base had ceased; cognizable base will not cease to those persons. To other persons eye base had ceased and cognizable base will also cease.

(*Cognizable base will cease*) to this person.

(*Had eye base ceased to that person?*)

Yes.

(*End of eye base*).

185. Nose base had ceased to this person.

Will visible object base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), nose base had ceased; visible object base will not cease to those persons. To other persons nose base had ceased and visible object base will also cease.

(*Visible object base will cease*) to this person.

(*Had nose base ceased to that person?*)

Yes.

Nose base had ceased to this person.

Will mind base ... cognizable base cease to that person?

To those at the death-moment of final-existence persons nose base had ceased; cognizable base will not cease to those persons. To other persons nose base had ceased and cognizable base will also cease.

(*Cognizable base will cease*) to this person.

(*Had nose base ceased to that person?*)

Yes.

186. Visible object base had ceased to this person.

Will mind base ... cognizable base cease to that person?

To those at the death-moment of final-existence persons visible object base had ceased; cognizable base will not cease to those persons. To other persons visible object base had ceased and cognizable base will also cease.

(*Cognizable base will cease*) to this person.
(*Had visible object base ceased to that person?*)

Yes.

187. Mind base had ceased to this person.

Will cognizable base cease to that person?

To those at the death-moment of final-existence persons mind base had ceased; cognizable base will not cease to those persons. To other persons mind base had ceased and cognizable base will also cease.

(*Cognizable base will cease*) to this person.

(*Had mind base ceased to that person?*)

Yes.

Positive (Anuloma) Plane (Okāsa).

188. Eye base had ceased at that plane

Positive (Anuloma) Person-Plane (Puggalokāsa).

189. Eye base had ceased to this person at this plane.

Will ear base cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane eye base had ceased; ear base will not cease to those persons at that plane. To those five-aggregate persons, (*except those at the death-moment of final-existence persons in the five-aggregate plane*), eye base had ceased and ear base will also cease at that plane.

Ear base will cease to this person at this plane.

Had eye base ceased to that person at that plane?

To those at the birth-moment of pure-abode persons ear base will cease at that plane; eye base had not ceased to those persons at that plane. To those five-aggregate persons, (*except those at the birth-moment of pure-abode persons*), ear base will cease and eye base had also ceased at that plane.

Eye base had ceased to this person at this plane.

Will nose base cease to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane and to those fine-material persons, eye base had ceased at that plane; nose base will not cease to those persons at that plane. To those sensuous persons, (*except those at the death-moment of final-existence persons in the sensuous plane*), eye base had ceased and nose base will also cease at that plane.

Nose base will cease to this person at this plane.

Had eye base ceased to that person at that plane?

Yes.

Eye base had ceased to this person at this plane.

Will visible object base cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane eye base had ceased; visible object base will not cease to those persons at that plane. To those five-aggregate persons, (*except those at the death-moment of final-existence persons in the five-aggregate plane*), eye base had ceased and visible object base will also cease at that plane.

Visible object base will cease to this person at this plane.

Had eye base ceased to that person at that plane?

To those at the birth-moment of pure-abode persons and to those non-percipient beings, visible object base will cease at that plane; eye base had not ceased to those persons at that plane. To those five-aggregate persons, (*except those at the birth-moment of pure-abode persons*), visible object base will cease and eye base had also ceased at that plane.

Eye base had ceased to this person at this plane.

Will mind base cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane eye base had ceased; mind base will not cease to those persons at that plane. To those five-aggregate persons, (*except those at the death-moment of final-existence persons in the five-aggregate plane*), eye base had ceased and mind base will also cease at that plane.

Mind base will cease to this person at this plane.

Had eye base ceased to that person at that plane?

To those at the birth-moment of pure-abode persons and to those immaterial persons, mind base will cease at that plane; eye base had not ceased to those persons at that plane. To those five-aggregate persons, (*except those at the birth-moment of pure-abode persons*), mind base will cease and eye base had also ceased at that plane.

Eye base had ceased to this person at this plane.

Will cognizable base cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane eye base had ceased; cognizable base will not cease to those persons at that plane. To those five-aggregate persons, (*except those at the death-*

moment of final-existence persons in the five-aggregate plane) eye base had ceased and cognizable base will also cease at that plane.

Cognizable base will cease to this person at this plane.

Had eye base ceased to that person at that plane?-----

To those at the birth-moment of pure-abode persons, to those non-percipient beings and to those immaterial persons, cognizable base will cease at that plane; eye base had not ceased to those persons at that plane. To those five-aggregate persons, (*except those at the birth-moment of pure-abode persons*), cognizable base will cease and eye base had also ceased at that plane.

(*End of eye base*).

i90. Nose base had ceased to this person at this plane.

Will visible object base cease to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane nose base had ceased; visible object base will not cease to those persons at that plane. To those sensuous persons, (*except those at the death-moment of final-existence persons in the sensuous plane*), nose base had ceased and visible object base will also cease at that plane.

Visible object base will cease to this person at this plane.

Had nose base ceased to that person at that plane?

To those fine-material persons visible object base will cease at that plane; nose base had not ceased to those persons at that plane. To those sensuous persons visible object base will cease and nose base had also ceased at that plane.

Nose base had ceased to this person at this plane.

Will mind base ... cognizable base cease to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane nose base had ceased; cognizable base will not cease to those persons at that plane. To those sensuous persons, (*except those at the death-moment of final-existence persons in the sensuous plane*), nose base had ceased and cognizable base will also cease at that plane.

Cognizable base will cease to this person at this plane.

Had nose base ceased to that person at that plane?

To those fine-material and immaterial persons, cognizable base will cease at that plane; nose base had not ceased to those persons at that plane. To those sensuous persons, cognizable base will cease and nose base had also ceased at that plane.

(End of nose base).

191. Visible object base had ceased to this person at this plane.

Will mind base cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings, visible object base had cease at that plane; mind base will not cease to those persons at that plane. To those five-aggregate persons, (*except those at the death-moment of final-existence persons in the five-aggregate plane*), visible object base had ceased and mind base will also cease at that plane.

Mind base will cease to this person at this plane.

Had visible object base ceased to that person at that plane?

To those at the birth-moment of pure-abode persons and to those immaterial persons, mind base will cease at that plane; visible object base had not ceased to those persons at that plane. To those five-aggregate persons, (*except those at the birth-moment of pure-abode persons*), mind base will cease and visible object base had also ceased at that plane.

Visible object base had ceased to this person at this plane.

Will cognizable base cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane visible object base had ceased; cognizable base will not cease to those persons at that plane. To those five-aggregate persons, (*except those at the death-moment of final-existence persons in the five-aggregate plane*), and to those non-percipient beings, visible object base had ceased and cognizable base will also cease at that plane.

Cognizable base will cease to this person at this plane.

Had visible object base ceased to that person at that plane?

To those at the birth-moment or pure-abode persons and to those immaterial persons, cognizable base will cease at that plane; visible object base had not ceased to those persons

at that plane. To those five-aggregate persons, (*except those at the birth-moment of pure-abode persons*), and to those non-percipient beings, cognizable base ~~will~~ cease and visible object base had also ceased at that plane.

(*End of visible object base*).

192. Mind base had ceased to ~~this~~ person at this plane.
Will cognizable base cease to ~~that~~ person at that plane?
To those at the death-moment of final-existence persons mind base had ceased at ~~that~~ plane; cognizable base will not cease to those persons at ~~that~~ plane. To those four- or five-aggregate persons, (*except those at the death-moment of final-existence persons*), mind base ~~had~~ ceased and cognizable base will also cease at that plane.
Cognizable base will cease to ~~this~~ person at this plane.
Had mind base ceased to ~~that~~ person at that plane?
To those at the birth-moment of pure-abode persons and to those non-percipient beings, cognizable base will cease at that plane; mind base had not ~~ceased~~ to those persons at that plane. To those four- or five-aggregate persons, (*except those at the birth-moment of pure-abode persons*), cognizable base will cease and mind base had also ~~ceased~~ at that plane.

Negative (Paccanika) Person (Puqqala).

193. Eye base had not ceased to ~~this~~ person
Will ear base not cease to ~~that~~ person?
None.
Ear base will not cease to ~~this~~ person.
Had eye base not ceased to ~~that~~ person?
(*It*) had ceased.
Eye base ... nose base ... visible object base ... mind base had not ceased to ~~this~~ person.
Will cognizable base not ~~cease~~ to that person?
None.
Cognizable base will not ~~cease~~ to this person.
Had mind base not ~~ceased~~ to that person?
(*It*) had ceased.

Negative (Paccanika) Plane (Okāsa).

194. Eye base had not ceased ~~at~~ this plane

Negative (Paccanika) Person-Plane (Puggalokāsa).

195. Eye base had not ceased to this person at this plane.

Will ear base not cease to that person at that plane?

To those at the birth-moment of pure-abode persons eye base had not ceased at that plane; (*# is*) not that ear base will not cease to those persons at that plane. To those at the death-moment of pure-abode persons, to those non-percipient beings and to those immaterial persons, eye base had not ceased and ear base will also not cease at that plane.

Ear base will not cease to this person at this plane.

Had eye base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane eye base will not cease; (*# is*) not that eye base had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons, to those non-percipient beings and to those immaterial persons, ear base will not cease and eye base also had not ceased at that plane.

Eye base had not ceased to this person at this plane.

Will nose base not cease to that person at that plane?

Yes.

Nose base will not cease to this person at this plane.

Had eye base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane and to those fine-material persons, nose base will not cease at that plane; (*# is*) not that eye base had not ceased to those persons at that plane. To those pure-abode persons, to those non-percipient beings and to those immaterial persons, nose base will not cease and eye base also had not ceased at that plane.

Eye base had not ceased to this person at this plane.

Will visible object base not cease to that person at that plane?

To those at the birth-moment of pure-abode persons and to those non-percipient beings, eye base had not ceased at that plane; (*# is*) not that visible object base will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those immaterial persons, eye base had not ceased and visible object base will also not cease at that plane.

Visible object base will not cease to this person at this plane.

Had eye base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane visible object base will not cease; (*it is*) not that eye base had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons and to those immaterial persons, visible object base will not cease and eye base also had not ceased at that plane.

Eye base had not ceased to this person at this plane.

Will mind base not cease to that person at that plane?

To those at the birth-moment of pure-abode persons and to those immaterial persons, eye base had not ceased at that plane, (*it is*) not that mind base will not cease to those persons at that plane. To those at the death-moment of pure-abode persons, to those at the death-moment of final-existence persons in the immaterial plane and to those non-percipient beings, eye base had not ceased and mind base will also not cease at that plane.

Mind base will not cease to this person at this plane.

Had eye base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane mind base will not cease; (*it is*) not that eye base had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons, to those at the death-moment of final-existence persons in the immaterial plane and to those non-percipient beings, mind base will not cease and eye base also had not ceased at that plane.

Eye base had not ceased to this person at this plane.

Will cognizable base not cease to that person at that plane?

To those at the birth-moment of pure-abode persons, to those non-percipient beings, and to those immaterial persons, eye base had not ceased at that plane; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, eye base had not ceased and cognizable base will also not cease at that plane.

Cognizable base will not cease to this person at this plane.

Had eye base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane cognizable base will not cease; (*it is*) not that eye base had not ceased to those persons at that plane. To those at the death-moment of pure-abode

persons and to those at the death-moment of final-existence persons in the immaterial plane, cognizable base will not cease and eye base also had not ceased at that plane.

(End of eye base).

195. Nose base had not ceased to this person at this plane.
Will visible object base not cease to that person at that plane?

To those fine-material persons nose base had not ceased at that plane; (*it is*) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material plane and to those immaterial persons, nose base had not ceased and visible object base will also not cease at that plane.

Visible object base will not cease to this person at this plane.

Had nose base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane visible object base will not cease; (*it is*) not that nose base had not ceased to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material plane and to those immaterial persons, visible object base will not cease and nose base also had not ceased at that plane.

Nose base had not ceased to this person at this plane.

Will mind base not cease to that person at that plane?

To those fine-material and immaterial persons, nose base had not ceased at that plane; (*it is*) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material and immaterial planes and to those non-percipient beings, nose base had not ceased and mind base will also not cease at that plane.

Mind base will not cease to this person at this plane.

Had nose base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane mind base will not cease; (*it is*) not that nose base had not ceased to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material and immaterial planes and to those non-percipient beings, mind base will not cease and nose base also had not ceased at that plane.

Nose base had not ceased to this person at this plane.

Will cognizable base not cease to that person at that plane?

To those fine-material and immaterial persons, nose base had not ceased at that plane; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material and immaterial planes, nose base had not ceased and cognizable base will also not cease at that plane.

Cognizable base will not cease to this person at this plane.

Had nose base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane cognizable base will not cease ; (*it is*) not that nose base had not ceased to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material and immaterial planes, cognizable base will not cease and nose base also had not ceased at that plane.

(*End of nose base*).

197. Visible object base had not ceased to this person at this plane.

Will mind base not cease to that person at that plane?

To those at the birth-moment of pure-abode persons and to those immaterial persons, visible object base had not ceased at that plane; (*it is*) not that mind base will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, visible object base had not cease and mind base will also not cease at that plane.

Mind base will not cease to this person at this plane.

Had visible object base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings, mind base will not cease at that plane; (*it is*) not that visible object base had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, mind base will not cease and visible object base also had not ceased at that plane.

Visible object base had not ceased to this person at this plane.

Will cognizable base not cease to that person at that plane?

To those at the birth-moment of pure-abode persons and to those immaterial persons, visible object base had not ceased at that plane; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, visible object base had not ceased and cognizable base will also not cease at that plane.

Cognizable base will not cease to this person at this plane.

Had visible object base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane cognizable base will not cease; (*it is*) not that visible object base had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, cognizable base will not cease and visible object base also had not ceased at that plane.

(End of visible base).

198. Mind base had not ceased to this person at this plane.

Will cognizable base not cease to that person at that plane?

To those at the birth-moment of pure-abode persons and to those non-percipient beings, mind base had not ceased at that plane; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of pure-abode person mind base had not ceased and cognizable base will also not cease at that plane.

Cognizable base will not cease to this person at this plane.

Had mind base not ceased to that person at that plane?

To those at the death-moment of final-existence persons cognizable base will not cease at that plane; (*it is*) not

that mind base had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons cognizable base will not cease and mind base also had not ceased at that plane.

**END OF CHAPTER ON CESSATION
(Nirodhavāro).**

3. CHAPTER ON ORIGINATION - CESSATION

(Uppādanirodhavāra).

1. CHAPTER ON THE PRESENT (Paccuppannavāra).

Positive (Anuloma) Person (Puggala).

199. Eye base arises to this person.
Does ear base cease to that person?
No.
Ear base ceases to this person.
Does eye base arise to that person?
No.
Eye base arises to this person
Does nose base ... visible object base, mind base,
cognizable base cease to that person?
No.
Cognizable base ceases to this person.
Does eye base arise to that person?
No

200. Mind base arises to this person.
Does cognizable base cease to that person?
No.
Cognizable base ceases to this person.
Does mind base arise to that person?
No.

Positive (Anuloma) Plane (Okāsa).

201. Eye base arises at that plane
[In the Chapter on Plane do not use * No *. Perform the
same (answer) in other Chapter on Plane. The Chapters on
Plane are the same in three Chapter (Origination, Cessation,
Origination-Cessation).]

202. Positive (Anuloma) Person-Plane (Puggalokāsa).
Eye base arises to this person at this plane.
Does ear base cease to that person at that plane?
No.
Ear base ceases to this person at this plane.
Does eye base arise to that person at that plane?
No

203. Mind base arises to this person at this plane.
Does cognizable base cease to that person at that plane?

No.
Cognizable base ceases to this person at this plane.
Does mind base arise to that person at that plane?
No.

Negative (Paccanika) Person (Puggala).

204. Eye base does not arise to this person.
Does ear base not cease to that person?

To those who are to obtain ear base at the death-moment, eye base does not arise; (*it is*) not that ear base does not cease to those persons. To those at the birth-moment who are not to obtain eye base and to those who are not to obtain ear base at the death-moment, eye base does not arise and ear base also does not cease.

Ear base does not cease to this person.
Does eye base not arise to that person?

To those at the birth-moment who are to obtain eye base, ear base does not cease; (*it is*) not that eye base does not arise to those persons. To those who are not to obtain ear base at the death-moment and to those at the birth-moment who are not to obtain eye base, ear base does not cease and eye base also does not arise.

Eye base does not arise to this person.

Does nose base not cease to that person?

To those who are to obtain nose base at the death-moment, eye base does not arise; (*it is*) not that nose base does not cease to those persons. To those at the birth-moment who are not to obtain eye base and to those who are not to obtain nose base at the death-moment, eye base does not arise and nose base also does not cease.

Nose base does not cease to this person.

Does eye base not arise to that person?

To those at the birth-moment who are to obtain eye base, nose base does not cease; (*it is*) not that eye base does not arise to those persons. To those who are to obtain nose base at the death-moment and to those at the birth-moment who are not to obtain eye base, nose base does not cease and eye base also does not arise.

Eye base does not arise to this person.

Does visible object base not cease to that person?

To those who are to obtain visible object base at the death-moment, eye base does not arise (& is) not that visible object base does not cease to those persons. To those at the birth-moment who are not to obtain eye base and to those who are not to obtain visible object base at the death-moment, eye base does not arise and visible object base also does not cease.

Visible object base does not cease in the person.

Does eye base not arise in the person?

To those at the birth-moment who are to obtain eye base, visible object base does not arise (& is) not that eye base does not arise to those persons. To those who are not to obtain visible object base at the death-moment and to those at the birth-moment who are not to obtain eye base, visible object base does not cease and eye base also does not arise.

Eye base does not arise in the person.

Does mind base not cease in the person?

To those who are to obtain mind base at the death-moment, eye base does not arise (& is) not that mind base does not cease to those persons. To those at the birth-moment who are not to obtain eye base and to those who are not to obtain mind base at the death-moment, eye base does not arise and mind base also does not cease.

Mind base does not cease in the person.

Does eye base not arise in the person?

To those at the birth-moment who are to obtain eye base, mind base does not arise (& is) not that eye base does not arise to those persons. To those who are not to obtain mind base at the death-moment and to those at the birth-moment who are not to obtain eye base, mind base does not cease and eye base also does not arise.

Eye base does not arise in the person.

Does cognizable base not arise in the person?

To all those persons at the death-moment eye base does not arise; (& is) not that cognizable base does not cease to those persons. To those at the birth-moment who are not to obtain eye base, eye base does not arise and cognizable base also does not cease.

Cognizable base does not arise in the person.

Does eye base not arise in the person?

To those at the birth-moment who are to obtain eye base, cognizable base does not arise (& is) not that eye base does not arise to those persons. To those at the birth-moment

who are not obtain eye base, cognizable base does not cease and eye base also does not arise.

(End of eye base).

205. Nose base does not arise to this person.

Does visible object base not cease to that person?

To those who are to obtain visible object base at the death-moment, nose base does not arise; (*it is*) not that visible object base does not cease to those persons. To those at the birth-moment who are not to obtain nose base and to those who are not to obtain visible object base at the death-moment, nose base does not arise and visible object base also does not cease.

Visible object base does not cease to this person.

Does nose base not arise to that person?

To those at the birth-moment who are to obtain nose base, visible object base does not cease; (*it is*) not that nose base does not arise to those person. To those who are not to obtain visible object base at the death-moment and to those at the birth-moment who are not to obtain nose base, visible object base does not cease and nose base also does not arise.

Nose base does not arise to this person.

Does mind base not cease to that person?

To those who are to obtain mind base at the death-moment, nose base does not arise; (*it is*) not that mind base does not cease to those persons. To those at the birth-moment who are not to obtain nose base and to those who are not to obtain mind base at the death-moment, nose base does not arise and mind base also does not cease.

Mind base does not cease to this person.

Does nose base not arise to that person?

To those at the birth-moment who are to obtain nose base, mind base does not cease; (*it is*) not that nose base does not arise to those persons. To those who are not to obtain mind base at the death-moment and to those at the birth-moment who are not to obtain nose base, mind base does not cease and nose base also does not arise.

Nose base does not arise to this person.

Does cognizable base not cease to that person?

To all those persons at the death-moment, nose base does not arise; (*it is*) not that cognizable base does not cease to those persons. To those at the birth-moment who are not to

obtain nose base, nose base does not arise and cognizable base also does not cease.

Cognizable base does not cease to this person.

Does nose base not arise to that person?

To those at the birth-moment who are to obtain nose base cognizable base does not cease; (*it is*) not that nose base does not arise to those persons. To those at the birth-moment who are not to obtain nose base, cognizable base does not cease and nose base also does not arise.

(*End of nose base*).

206. Visible object base does not arise to this person.

Does mind base not cease to that person?

To those who are to obtain mind base at the death-moment, visible object base does not arise; (*it is*) not that mind base does not cease to those persons. To those at the birth-moment who are not to obtain visible object base and to those who are not to obtain mind base at the death-moment, visible object base does not arise and mind base also does not cease.

Mind base does not cease to this person.

Does visible object base not arise to that person?

To those at the birth-moment who are to obtain visible object base, mind base does not cease; (*it is*) not that visible object base does not arise to those persons. To those who are not to obtain mind base at the death-moment and to those at the birth-moment who are not to obtain visible object base, mind base does not cease and visible object base also does not arise.

Visible object base does not arise to this person.

Does cognizable base not cease to that person?

To all those persons at the death-moment, visible object base does not arise; (*it is*) not that cognizable base does not cease to those persons. To those at the birth-moment who are not to obtain visible object base, visible object base does not arise and cognizable base also does not cease.

Cognizable base does not cease to this person.

Does visible object base not arise to that person?

To those at the birth-moment who are to obtain visible object base, cognizable base does not cease; (*it is*) not that visible object base does not arise to those persons. To those at the birth-moment who are not to obtain visible object base, cognizable base does not cease and visible object base also does not arise.

(*End of visible object base*).

207. Mind base does not arise to this person.
 Does cognizable base not cease to that person?
 To all those persons at the death-moment, mind base does not arise; (*it is*) not that cognizable base does not cease to those persons. To those at the birth-moment who are not to obtain mind base, mind base does not arise and cognizable base also does not cease to those persons.

Cognizable base does not cease to this person.
 Does mind base not arise to that person?

To those at the birth-moment who are to obtain mind base, cognizable base does not cease; (*it is*) not that mind base does not arise to those persons. To those at the birth-moment who are not to obtain mind base, cognizable base does not cease and mind base also does not arise.

Negative (Paccanika) Plane (Okāsa).

208. Eye base does not arise at this plane

Negative (Paccanika) Person-Plane (Puggalokāsa).

209. Eye base does not arise to this person at this plane
 [(*Chapter on*) *Person* and (*Chapter on*) *Person-Plane*
 are the same.]

2. CHAPTER ON THE PAST

Negative (Aitavāra).

Positive (Anuloma) Person (Puggala).

210. Eye base had arisen to this person.
 Had ear base ceased to that person?
 Yes.
 Ear base had ceased to this person.
 Had eye base arisen to that person?

Yes
 [*Question on the Past is the same in Positive and in Negative (Chapter) of Origination, Cessation, Origination - Cessation.*]

3. CHAPTER ON THE FUTURE

(Anāgatavāra).

Positive (Anuloma) Person (Puggala).

211. Eye base will arise to this person.
Will ear base cease to that person?

Yes.

Ear base will cease to this person.
Will eye base arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (*without being reborn, i.e. Parinibbāna*), ear base will cease; eye base will not arise to those persons. To other persons ear base will cease and also eye base will arise.

Eye base will arise to this person.

Will nose base cease to that person?

To those persons at the death-moment who will be born at the fine-material plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base will arise; nose base will not cease to those persons. To other persons eye base will arise and also nose base will cease.

Nose base will cease to this person.

Will eye base arise to that person?

To those at the birth-moment of final-existence persons in the sensuous plane and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (*without being reborn, i.e. Parinibbāna*), nose base will cease; eye base will not arise to those persons. To other persons nose base will cease and also eye base will arise.

Eye base will arise to this person.

Will visible object base cease to that person?

Yes.

Visible object base will cease to this person.

Will eye base arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (*without being reborn, i.e. Parinibbāna*), visible object base will cease; eye base will not arise to those persons. To other persons visible object base will cease and also eye base will arise.

Eye base will arise to this person.
Will mind base ... cognizable base cease to that person?

Yes.
Cognizable base will cease to this person.

Will eye base arise to that person?
To those at the birth-moment of final-existence persons and to those persons who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), cognizable base will cease; eye base will not arise to those persons. To other persons cognizable base will cease and also eye base will arise.

(*End of eye base*).

212. Nose base will arise to this person.

Will visible object base cease to that person?

Yes.

Visible object base will cease to this person.

Will nose base arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those persons at the birth-moment who will, at the fine-material and immaterial planes, be born and die there (*without being reborn, i.e. Parinibbāna*), visible object base will cease; nose base will not arise to those persons. To other persons visible object base will cease and also nose base will arise.

Nose base will arise to this person.
Will mind base ... cognizable base cease to that person?

Yes.
Cognizable base will cease to this person.

Will nose base arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those persons who will be born at the fine-material and immaterial planes and will die there (*without being reborn, i.e. Parinibbāna*); cognizable base will cease; nose base will not arise to those persons. To other persons cognizable base will cease and also nose base will arise.

213. Visible object base will arise to this person.

Will mind base ... cognizable base cease to that person?

Yes.

Cognizable base will cease to this person.
Will visible object base arise to that person?

To those at the birth-moment of final-existence persons and to those persons who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbana*), cognizable base will cease; visible object base will not arise to those persons. To other persons cognizable base will cease and also visible object base will arise.

214. Mind base will arise to this person.
Will cognizable base cease to that person?
Yes.

Cognizable base will cease to this person.
Will mind base arise to that person?

To those at the birth-moment of final-existence persons, cognizable base will cease; mind base will not cease to those persons. To other persons cognizable base will cease and also mind base will arise.

Positive (Anuloma) Plane (Okāsa).
215. Eye base will arise at this plane

Positive (Anuloma) Person-Plane (Puṅgalokāsa).
216. Eye base will arise to this person at this plane.

Will ear base cease to that person at that plane?
Yes.

Ear base will cease to this person at this plane.

Will eye base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane, ear base will cease; eye base will not arise to those persons at that plane. To those other five-aggregate persons, ear base will cease and also eye base will arise at that plane.

Eye base will arise to this persons at this plane.

Will nose base cease to that person at that plane?

To those fine-material persons, eye base will arise at that plane; nose base will not cease to those persons at that plane. To those sensuous persons eye base will arise and also nose base will cease at that plane.

Nose base will cease to this person at this plane.

Will eye base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane, nose base will cease; eye base will not arise to those persons at that plane. To those other sensuous persons, nose base will cease and also eye base will arise at that plane.

Eye base will arise to this person at this plane.

Will visible object base cease to that person at that plane?

Yes.

Visible object base will cease to this person at this plane.

Will eye base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings, visible object base will cease at that plane; eye base will not arise to those persons at that plane. To those other five-aggregate persons, visible object base will cease and also eye base will arise at that plane.

Eye base will arise to this person at this plane.

Will mind base cease to that person at that plane?

Yes.

Mind base will cease to this person at this plane.

Will eye base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, mind base will cease at that plane; eye base will not arise to those persons at that plane. To those other five-aggregate persons, mind base will cease and also eye base will arise at that plane.

Eye base will arise to this person at this plane.

Will cognizable base cease to that person at that plane?

Yes.

Cognizable base will cease to this person at this plane.

Will eye base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane, to those non-percipient beings, and to those immaterial persons, cognizable base will cease at that plane; eye base will not arise to those persons at that plane. To those other five-aggregate persons, cognizable base will cease and also eye base will arise at that plane.

(End of eye base).

217. Nose base will arise to this person at this plane.
Will visible object base cease to that person at that plane?

Yes.

Visible object base will cease to this person at this plane.

Will nose base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane and to those fine-material persons, visible object base will cease at that plane; nose base will not arise to those persons at that plane. To those other sensuous persons, visible object base will cease and also nose base will arise at that plane.

Nose base will arise to this person at this plane.

Will mind base ... cognizable base cease to that person at that plane?

Yes.

Cognizable base will cease to this person at this plane.

Will nose base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane and to those fine-material and immaterial persons, cognizable base will cease at that plane; nose base will not arise to those persons at that plane. To those other sensuous persons, cognizable base will cease and also nose base will arise at that plane.

(End of nose base).

218. Visible object base will arise to this person at this plane.

Will mind base cease to that person at that plane?

To those non-percipient beings visible object base will arise at that plane; mind base will not cease to those persons at that plane. To those five-aggregate persons visible object base will arise and also mind base will cease at that plane.

Mind base will cease to this person at this plane.

Will visible object base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, mind base will cease at that plane; visible object base will not arise to those persons at that plane. To those other five-aggregate persons, mind base will cease and also visible object base will arise at that plane.

Visible object base will arise to that person at this plane.
Will cognizable base cease to that person at that plane?
Yes.

Cognizable base will cease to this person at that plane.

Will visible object base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, cognizable base will cease at that plane; visible object base will not arise to those persons at that plane. To those other five-aggregate persons, and to those non-percipient beings, cognizable base will cease and also visible object base will arise at that plane.

(End of visible object base).

219. Mind base will arise to this person at this plane.
Will cognizable base cease to that person at that plane?
Yes.

Cognizable base will cease to this person at this plane.

Will mind base arise to that person at that plane?

To those at the birth-moment of final-existence persons and to those non-percipient beings, cognizable base will cease at that plane; mind base will not arise to those persons at that plane. To those other four- or five-aggregate persons, cognizable base will cease and also mind base will arise at that plane.

Negative (Paccanika) Person (Puggala).

220. Eye base will not arise to this person.

Will ear base not cease to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (*without being reborn, i.e. Parinibbāna*), eye base will not arise; (*it is*) not that ear base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base will not arise and also ear base will not cease.

Ear base will not cease to this person.

Will eye base not arise to that person?

Yes.

Eye base will not arise to this person.

Will nose base not cease to that person?

To those at the birth-moment of final-existence persons in the sensuous plane and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (*without being reborn, i.e. Parinibbāna*), eye base will not arise; (*it is*) not that nose base will not cease to those persons. To those at the death-moment of final-existence persons in the material and immaterial planes, and to those persons at the death-moment who will be born at the immaterial plane and will die there, (*without being reborn, i.e. Parinibbāna*), eye base will not arise and also nose base will not cease.

Nose base will not cease to this person.

Will eye base not arise to that person?

To those persons at the death-moment who will be born at the fine-material plane and will die there (*without being reborn, i.e. Parinibbāna*), nose base will not cease; (*it is*) not that eye base will not arise to those persons. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the material and immaterial planes, and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), nose base will not cease and also eye base will not arise.

Eye base will not arise to this person.

Will visible object base not cease to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (*without being reborn, i.e. Parinibbāna*), eye base will not arise; (*it is*) not that visible object base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base will not arise and also visible object base will not cease.

Visible object base will not cease to this person.

Will eye base not arise to that person?

Yes.

Eye base will not arise to this person.

Will ~~mind~~ base ... cognizable base not cease to that person?

To those ~~at~~ the birth-moment of final-existence persons and to those ~~persons~~ who will be born at the immaterial plane and will die ~~there~~ (*without being reborn, i.e. Parinibbāna*), eye base will not arise; (*it is*) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons, eye base will not arise and also cognizable base will not cease.

Cognizable base (*will not cease*) to this person.

(*Will eye base not arise to that person?*)

Yes.

(*End of eye base*).

221. Nose ~~base~~ will not arise to this person.

Will ~~visible~~ object base not cease to that person?

To those ~~at~~ the birth-moment of final-existence persons in the five-aggregate plane and to those persons at birth-moment who will, at the ~~fine~~-material and immaterial planes, be born and die there (*without being reborn, i.e. Parinibbāna*) nose base will not arise; (*it is*) not that visible object base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence in the immaterial plane and to those persons at the death-moment who will be ~~born~~ at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), nose base will not arise and also ~~visible~~ object base will not cease.

Visible ~~object~~ base (*will not cease*) to this person.

(*Will nose base not arise to that person?*)

Yes.

Nose ~~base~~ will not arise to this person.

Will ~~mind~~ base ... cognizable base not cease to that person?

To those ~~at~~ the birth-moment of final-existence persons and to those ~~who~~ will be born at the fine-material and immaterial planes; nose ~~base~~ will not arise; (*it is*) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons, nose base will not arise and also cognizable ~~base~~ will not cease.

Cognizable base (*will not cease*) to this person.

(*Will nose base not arise to that person?*)

Yes.

222. Visible object base will not arise to this person.
Will mind base ... cognizable base not cease to that person?

To those at the birth-moment of final-existence persons and to those persons who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), visible object base will not arise; (*it is*) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons, visible base will not arise and also cognizable base will not cease.

Cognizable base (*will not cease*) to this person.
(*Will visible object base not arise to that person?*)
Yes.

223. Mind base will not arise to this person.
Will cognizable base not cease to that person?

To those at the birth-moment of final-existence persons, mind base will not arise; (*it is*) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons, mind base will not arise and also cognizable base will not cease.

Cognizable base will not cease to this person.
Will mind base not arise to that person?

Negative (Paccanika) Plane (Okāsa).

224. Eye base will not arise at this plane ...

Negative (Paccanika) Person-Plane (Puṅgalokāsa).

225. Eye base will not arise to this person at this plane.

Will ear base not cease to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane, eye base will not arise; (*it is*) not that ear base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane, to those non-percipient beings and to those immaterial persons, eye base will not arise and also ear base will not cease at that plane.

(*Ear base will not cease*) to this person at this plane.
(*Will eye base not arise to that person at that plane?*)

Yes.
Eye base will not arise to this person at this plane.
Will nose base not cease to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane, eye base will not arise; (*it is*) not that nose base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material plane, to those non-percipient beings and to those immaterial persons, eye base will not arise and also nose base will not cease at that plane.

Nose base will not cease to this person at this plane.

Will eye base not arise to that person at that plane?

To those fine-material persons nose base will not cease at that plane; (*it is*) not that eye base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence in the fine-material plane, to those non-percipient beings and to those immaterial persons, nose base will not cease and also eye base will not arise at that plane.

Eye base will not arise to this person at this plane.

Will visible object base not cease to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings, eye base will not arise; (*it is*) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, eye base will not arise and also visible object base will not cease at that plane.

(*Visible object base will not cease*) to this person at this plane.

(*Will eye base not arise to that person at that plane?*)

Yes.

Eye base will not arise to this person at this plane.

Will mind base not cease to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, eye base will not arise; (*it is*) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, eye base will not arise and also mind base will not cease at that plane.

(*Mind base will not cease*) to this person at this plane.

(*Will eye base not arise to that person at that plane?*)

Yes.

Eye base will not arise to this person at this plane.

Will cognizable base not cease to that person at that plane?

To those at the birth-moment of final-existence person in the five-aggregate plane, to those non-percipient beings and to those immaterial persons, eye base will not arise; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of fine-existence persons, eye base will not arise and also cognizable base will not cease at that plane.

(*cognizable base will not cease*) to this person at this plane.

(*Will eye base not arise to that person at that plane?*).
Yes.

(*End of eye base*).

226. Nose base will not arise to this person at this plane.

Will visible object base not cease to that person at that plane?

To those at the birth-moment of final-existence person in the sensuous plane and to those fine-material persons, nose base will not arise; (*it is*) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, nose base will not arise and also visible object base will not cease at that plane.

(*Visible object base will not cease*) to this person at this plane.

(*Will nose base not arise to that person at that plane?*).
Yes.

Nose base will not arise to this person at this plane,

Will mind base not cease to that person at that plane?

To those at the birth-moment of final-existence person in the sensuous plane and to those fine-material and immaterial persons, nose base will not arise; (*it is*) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, nose base will not arise and also mind base will not cease at that plane.

(*Mind base will not cease*) to this person at this plane.

(*Will nose base not arise to that person at that plane?*).
Yes.

Nose base will not arise to this person at this plane.

Will cognizable base not cease to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane and to those fine-material and immaterial persons, nose base will not arise; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, nose base will not arise and also cognizable base will not cease at that plane.

(*Mind base will not cease*) to this person at this plane.

(*Will nose base not arise to that person at that plane?*).

Yes.

Nose base will not arise to this person at this plane.

Will cognizable base will not cease to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane and to those fine-material and immaterial persons, nose base will not arise; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, nose base will not arise and also cognizable base will not cease at that plane.

(*Cognizable base will not cease*) to this person at this plane.

(*Will nose base not arise to that person at that plane?*).

Yes.

(*End of nose base*).

227. Visible object base will not arise to this person at this plane.

Will mind base base not cease to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, visible object base will not arise; (*it is*) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, visible object base will not arise and also mind base will not cease at that plane.

Mind base will not cease to this person at this plane.

Will visible object base not arise to that person at that plane?

To those non-percipient beings mind base will not arise (*it is*) not that visible object base will not arise to that person at that plane. To those at the death-moment of final-existence persons, mind base will not cease and also visible object base will not arise at that plane.

Visible object base will not arise to this person at this plane.

Will cognizable base will not cease to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, visible object base will not arise; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, visible object base will not arise and also cognizable base will not cease at that plane.

(*Cognizable base will not cease*) to this person at this plane.

(*Will visible object base not arise to that person at that plane?*)

Yes.

(*End of visible object base*).

228. Mind base will not arise to this person at this plane.

Will cognizable base not cease to that person at that plane?

To those at the birth-moment of final-existence persons and to those non-percipient beings, mind base will not arise; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, mind base will not arise and cognizable base will not cease at that plane.

Cognizable base will not cease to this person at this plane.

Will mind base not arise to that person at that plane?

Yes.

4. CHAPTER ON THE PRESENT AND THE PAST

(Paccuppannāitavāra).

Positive (Anuloma) Person (Puggala).

229. Eye base arises to this person.
Had ear base ceased to that person?
Yes.
Ear base had ceased to this person.
Does eye base arise to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, ear base had ceased; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base, ear base had ceased and eye base also arises.

(Positive and Negative questions in the Present-Past of this Origination-Cessation Chapter should be expounded similarly as the question of the Present-Past in Origination Chapter.)

5. CHAPTER ON THE PRESENT AND THE FUTURE

(Paccuppannānāgatavāra).

Positive (Anuloma) Person (Puggala).

230. Eye base arises to this person.
Will ear base cease to that person?
Yes.
Ear base will cease to this person.
Does eye base arise to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, ear base will cease; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base, ear base will cease and also eye base arises.

Eye base arises to this person.

Will nose base cease to that person?

To those at the birth-moment of final-existence persons in the fine-material plane, eye base arises; nose base will not cease to those persons. To those at the birth-moment who are to obtain eye base, except those (at the birth-moment of final-existence persons in the fine-material plane), eye base arises and also nose base will cease.

Nose base will cease to this person.

Does eye base arise to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, nose base will cease; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base, nose base will cease and also eye base arises.

Eye base arises to this person.

Will visible object base cease to that person?

Yes.

Visible object base will cease to this person.

Does eye base arise to that person?

To all those at the death-moment and to those at the birth-moment who are not to obtain eye base¹ ...

To those at the birth-moment who are to obtain eye base, visible object base will cease and also eye base arises.²

Eye base arises to this person.

Will mind base cease to that person?

Yes.

Mind base will cease to this person.

Does eye base arise to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base¹ ...

To those at the birth-moment who are to obtain eye base, mind base will cease and also eye base arises.²

Eye base arises to this person.

Will cognizable base cease to that person?

Yes.

Cognizable base will cease to this person.

Does eye base arise to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base¹ ...

To those at the birth-moment who are to obtain eye base, cognizable base will cease and also eye base arises.²

231. Nose base arises to this person.

Will visible object base ... mind base, cognizable base cease to that person?

Yes.

1 = Difference

2 = Common

Cognizable base will cease to this person.

Does nose base arise to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain nose base, cognizable base will cease; nose base does not arise to those persons. To those at the birth-moment who are to obtain base, cognizable base will cease and also nose base arises.

232. Visible object base arises to this person.

Will mind base ... cognizable base cease to that person?

Yes.

Cognizable base will cease to this person.

Does visible object base arise to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain visible object base, cognizable base will cease; visible object base does not arise to those persons. To those at the birth-moment who are to obtain visible object base, cognizable base will cease and also visible object base arises.

233. Mind base arises to this person.

Will cognizable base cease to that person?

Yes.

Cognizable base (will cease) to this person.

(Does mind base arise to that person?)

To all those at the death-moment, and to those at the birth-moment who are not to obtain mind base, cognizable base will cease; mind base does not arise to those persons. To those at the birth-moment who are to obtain mind base, cognizable base will cease and also mind base arises.

Positive (Anuloma) Plane (Okāsa).

234. Eye base arises at this plane

Positive (Anuloma) Person-Plane (Puggalokāsa).

235. Eye base arises to this person at this plane.

Will ear base cease to that person at that plane?

Yes.

Ear base will cease to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons and to those at the birth-moment of sensuous persons

who are not to obtain eye base, ear base will cease at that plane, eye base does not arise at those persons at that plane. To those who are to obtain eye base at the birth-moment, ear base will cease and also eye base arises at that plane.

Eye base arises to this person at this plane.

Will nose base cease to that person at that plane?

To those at the birth-moment of fine-material persons, eye base arises at that plane; nose base will not cease to those persons at that plane. To those at the birth-moment of sensuous persons who are to obtain eye base, eye base arises and also nose base will cease at that plane.

Nose base will cease to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are not to obtain eye base, nose base will cease at that plane; eye base does not arise to those persons at that plane. To those at the birth-moment of sensuous persons who are to obtain eye base, nose base will cease and also eye base arises at that plane.

Eye base arises to this person at this plane.

Will visible object base cease to that person at that plane?

Yes.

Visible object base will cease to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base and to those non-percipient beings, visible object base will cease at that plane; eye base does not arise to those persons at that plane. To those who are to obtain eye base at the birth-moment, visible object base will cease and also eye base arises at that plane.

Eye base arises to this person at this plane.

Will mind base cease to that person at that plane?

Yes.

Mind base will cease to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base and to those immaterial persons, mind base will cease at that plane; eye base does not arise to those persons at that plane. To those who are to obtain eye

base at the birth-moment, mind base will cease and also eye base arises at that plane.

Eye base arises to this person at this plane.

Will cognizable base cease to that person at that plane?

Yes.

Cognizable base will cease to this person at this plane.

Does eye base arise to that person at that plane?

To all those at the death-moment and to those at the birth-moment who are not to obtain eye base, cognizable base will cease at that plane; eye base does not arise to those persons at that plane. To those who are to obtain eye base at the birth-moment, cognizable base will cease and also eye base arises at that plane.

(End of eye base).

236. Nose base arises to this plane at this plane.

Will visible object base cease to that person at that plane?

Yes.

Visible object base will cease to this person at this plane.

Does nose base arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base and to those fine-material persons, visible object base will cease at that plane; nose base does not arise to those persons at that plane. To those who are to obtain nose base at the birth-moment, visible object base will cease and also nose base arises at that plane.

Nose base arises to this person at this plane.

Will mind base cease to that person at that plane?

Yes.

Mind base (will cease) to this person at this plane.

(Does nose base arise to that person at that plane?)

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base and to those fine-material and immaterial persons, mind base (will cease) at that plane; (nose base does not arise to those persons at that plane.) To those who are to obtain nose base at the birth-moment, mind base will cease and also nose base arises at that plane.

Nose base arises to this person at this plane.

Will cognizable base cease to that person at that plane?

Yes.

Cognizable base (*will cease*) to this person at this plane.

(*Does nose base arise to that person at that plane?*)

To all those at the death-moment, and to those at the birth-moment who are not to obtain nose base, cognizable base (*will cease*) at that plane; (*nose base does not arise to those persons at that plane.*) To those who are to obtain nose base at the birth-moment, cognizable base will cease and also nose base arises at that plane.

(*End of nose base*).

237. Visible object base arises to this person at this plane.

Will mind base cease to that person at that plane?

To those at the birth-moment of non-percipient beings, visible object base arises at that plane; (*mind base*) will not (*cease*) to those persons at that plane. To those at the birth-moment of five-aggregate persons, (*visible object base arises and also mind base will cease*) at that plane.

Mind base (*will cease*) to this person at this plane.

(*Does visible object base arise to that person at that plane?*)

To those at the death-moment of five-aggregate persons and to those immaterial persons, (*mind base will cease*) at that plane; (*visible object base does not arise to those persons at that plane.*) To those at the birth-moment of five-aggregate, mind base will cease and also visible object base arises at that plane.

Visible object base arises to this person at this plane.

Will cognizable base cease to that person at that plane?

Yes.

Cognizable base (*will cease*) to that person at that plane.

(*Does visible object base arise to that person at that plane?*)

To all those at the death-moment, and to those at the birth-moment who are not to obtain visible object base, cognizable base will cease at that plane; visible object base will not arise to those persons at that plane. To those at the birth-moment who are to obtain visible object base, cognizable base will cease and also visible object base arises at that plane.

238. Mind base arises to this person at this plane.
Will cognizable base cease to that person at that plane?

Yes.

Cognizable base will cease to this person at this plane.

Does mind base arise to that person at that plane?

To all those at the death-moment, and to those at the birth-moment who are not to obtain mind base, cognizable base will cease at that plane; mind base does not arise to those persons at that plane. To those at the birth-moment who are to obtain mind base, cognizable base will cease and also mind base arises at that plane.

Negative (Paccanika) Person (Puggala).

239. Eye base does not arise to this person?

Will ear base not cease to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (it is) not that ear base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), eye base will not arise and also ear base will not cease.

Ear base will not cease to this person.

Does eye base not arise to that person?

Yes.

Eye base does not arise to this person.

Will nose base not cease to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (it is) not that nose base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (without being reborn, i.e. Parinibbāna), eye base does not arise and also nose base will not cease.

Nose base will not cease to this person.

Does eye base not arise to that person?

To those at the birth-moment of final-existence persons in the fine-material plane, nose base will not cease; (*it is*) not that eye base does not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (*without being reborn, i.e. Parinibbāna*), nose base will not cease and also eye base does not arise.

Eye base does not arise to this person.

Will visible object base not cease to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (*it is*) not that visible object base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base will not arise and also visible object base will not cease.

Visible object base (*will not cease*) to this person.

(*Does eye base not arise to that person?*)

Yes.

Eye base does not arise to this person.

Will mind base ... cognizable base not cease to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (*it is*) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons, eye base does not arise and also cognizable base will not cease.

Cognizable base (*will not cease*) to this person.

(*Does eye base not arise to that person?*)

Yes.

(*End of eye base*).

240. Nose base does not arise to this person.

Will visible object base not cease to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise; (*it is*) not that visible object base will not cease to those persons. To those at the death-moment of final-existence

persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), nose base does not arise and also visible object base will not cease.

Visible object base (*will not cease*) to this person.

(*Does nose base not arise to that person?*)

Yes.

Nose base does not arise to this person.

Will mind base ... cognizable base not cease to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise; (*it is*) not that cognizable base will not cease to those persons. To those at the death-moment of final existence persons, nose base does not arise and also cognizable base will not cease.

Cognizable base (*will not cease*) to this person.

(*Does nose base not arise to that person?*)

Yes.

(*End of nose base*).

241. Visible object base does not arise to this person.

Will mind base ... cognizable base not arise to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise; (*it is*) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons, visible object base does not arise and also cognizable base will not cease.

Cognizable base (*will not cease*) to this person.

(*Does visible object base not arise to that person?*)

Yes.

242. Mind base does not arise to this person.

Will cognizable base not cease to that person?

To those at the death-moment, and to those at the birth-moment who are not to obtain mind base, mind base will not arise; (*it is*) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons, mind base does not arise and also cognizable base will not cease.

Cognizable base will not cease to this person.

Does mind base not arise to that person?

Yes.

Negative (Paccanika) Plane (Okāsa).
243. Eye base does not arise at this plane

Negative (Paccanika) Person-Plane (Puṅgalokāsa).
244. Eye base does not arise to this person at this plane.

Will ear base not cease to that person at that plane?

To those at the death-moment of five-aggregate persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, eye base does not arise; (it is) not that ear base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane, to those non-percipient beings and to those immaterial person, eye base does not arise and also ear base will not cease at that plane.

Ear base will not cease to this person at this plane.

Does eye base not rise to that person at that plane?

Yes.

Eye base does not arise to this person at this plane.

Will nose base not cease to that person at that plane?

To those at the death-moment of sensuous persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, eye base does not arise; (it is) not that nose base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those at the death-moment of fine-material persons, to those non-percipient beings, and to those immaterial persons, eye base does not arise and also nose base will not cease at that plane.

Nose base will not cease to this person at this plane.

Does eye base not arise to that person at that plane?

To those at the birth-moment of fine-material persons, nose base will not cease; (it is) not that eye base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those at the death-moment of fine-material persons, to those non-percipient beings and to those immaterial persons, nose base will not cease and also eye base does not arise at that plane.

Eye base does not arise to this person at this plane.

Will visible object base not cease to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base and to those non-percipient beings, eye base does not arise; (it is) not that visible object base will not cease to those persons at that plane. To those at the death moment of final-existence persons in the five-aggregate plane and to those immaterial persons, eye base does not arise and also visible object base will not cease at that plane.

Visible object base will not cease to this person at this plane.

Does eye base not arise to that person at that plane?

Yes.

Eye base does not arise to this person at this plane.

Will mind base not cease to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base and to those immaterial persons, eye base does not arise; (*it is*) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings eye base does not arise and also mind base will not cease to that plane.

Mind base will not cease to this person at this plane.

Does eye base not arise to that person at that plane?

Yes.

Eye base does not arise to this person at this plane.

Will cognizable base not cease to that person at that plane?

To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, eye base does not arise and also cognizable base will not cease at that plane.

(End of eye base).

245. Nose base does not arise to this person at this plane.

Will visible object base not cease to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base and to those fine-material persons, nose base does not arise; (*it is*) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, nose base does not arise and also visible object base will not cease at that plane.

Visible object base will not cease to this person at this plane.

Does nose base not arise to that person at that plane?

Yes.

Nose base does not arise to this person at this plane.

Will mind base not cease to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base and to those fine-material and immaterial persons, nose base does not arise; (*it is*) not that mind base will

not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, nose base does not arise and also mind base will not cease at that plane.

Mind base will not cease to this person at this plane.

Does nose base not arise to that person at that plane?

Yes.

Nose base does not arise to this person at this plane.

Will cognizable base not cease to that person at that plane?

To all those at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, nose base, does not arise and also cognizable base will not cease at that plane.

(*End of nose base*).

246. Visible object base does not arise to this person at this plane.

Will mind base not cease to that person at that plane?

To those at the death-moment of five-aggregate persons and to those immaterial persons, visible object base does not arise; (*it is*) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those at the death-moment of non-percipient beings, visible object base does not arise and also mind base will not cease at that plane.

Mind base will not cease to this person at this plane.

Does visible object base not arise to that person at that plane?

To those at the birth-moment of non-percipient beings, mind base will not cease; (*it is*) not that visible object base does not arise to those persons at that plane. To those at the death-moment of final-existence persons and to those at the death-moment of non-percipient beings, mind base will not cease and also visible object base does not arise at that plane.

Visible object base does not arise to this person at this plane.

Will cognizable base not cease to that person at that plane?

To all those at the death-moment, and to those at the birth-moment who are not to obtain visible object base, visible object base does not arise; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, visible object base does not arise and also cognizable base will not cease at that plane.

Cognizable base will not cease to this person at this plane.

Does visible object base not arise to that person at that plane?

Yes.

247. Mind base does not arise to this person at this plane.

Will cognizable base not cease to that person at that plane?

To all those at the death-moment, and to those at the birth-moment who are not to obtain mind base, mind base does not arise; (*it is*) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, mind base does not arise and also cognizable base will not cease at that plane.

Cognizable base will not cease to this person at this plane.

Does mind base not arise to that person at that plane?

Yes.

6. CHAPTER ON THE PAST-FUTURE

(*Atitānāgavāra*).

Positive (Anuloma) Person (Puṅgala).

248. Eye base had arisen to this person.

Will ear base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those at the death-moment who will be born at the immaterial plane and will die there (*without being reborn, i.e. Parinibbāna*), eye base had arisen; ear base will not cease to those persons. To other persons eye base had arisen and also ear base will cease.

Ear base will cease to this person.

Had eye base arisen to that person?

Yes.

(*The question of Person, Plane, Person-Plane, Positive, Negative in the Past-Future of Cessation Chapter have been explained. The questions in the Past-Future of this Origination-Cessation Chapter should be explained similarly.*)

END OF CHAPTER ON ORIGINATION - CESSATION

(*Uppādanirodhavāro*).

END OF PROCESS CHAPTER

(*Pavattivāro nitthito*).

3. CHAPTER ON COMPREHENSION (Parivāra)

1. CHAPTER ON THE PRESENT (Paccupanna-āra)

249. This person comprehends eye base.
Does that person comprehend ear base?
Yes.
This person comprehends ear base.
Does that person comprehend eye base?
Yes.
This person does not comprehend eye base.
Does that person not comprehend ear base?
Yes.
This person does not comprehend ear base.
Does that person not comprehend eye base?
Yes.

2. CHAPTER ON THE PAST (Atitavāra)

250. This person had comprehended eye base.
Had that person comprehended ear base?
Yes.
This person had comprehended ear base.
Had that person comprehended eye base?
Yes.
This person had not comprehended eye base?
Had that person not comprehended ear base?
Yes.
This person had not comprehended ear base.
Had that person not comprehended eye base?
Yes.

3. CHAPTER ON THE FUTURE (Anāgatavāra)

251. This person will comprehend eye base.
Will that person comprehend ear base?
Yes.
This person will comprehend ear base.
Will that person comprehend eye base?
Yes.
This person will not comprehend eye base.
Will that person not comprehend ear base?
Yes.
This person will not comprehend ear base.
Will that person not comprehend eye base?
Yes.

4. CHAPTER ON THE PRESENT - PAST

(Paccuppannatāvāra).

252. This person comprehends eye base.
Had that person comprehended ear base?
No.
This person had comprehended ear base.
Does that person comprehend eye base?
No.
This person does not comprehend eye base.
Had that person not comprehended ear base?
Arahat does not comprehend eye base; (*it is*) not that he had not comprehended ear base. Except Arahatta Path person and Arahat, the remaining person do not comprehend eye base and also had not comprehended ear base.
This person had not comprehended ear base.
Does that person not comprehend eye base?
Arahatta Path person had not comprehended ear base, except (*it is*) not that he does not comprehend eye base. Except Arahatta Path person and Arahat, the remaining persons had not comprehended ear base and also do not comprehend eye base.

5. CHAPTER ON THE PRESENT - FUTURE

(Paccuppannānāgatāvāra).

253. This person comprehends eye base.
Will that person comprehend ear base?
No.
This person will comprehend ear base.
Does that person comprehend eye base?
No.
This person does not comprehend eye base.
Will that person not comprehend ear base?
Person who will attain the Path do not comprehend eye base; (*it is*) not that they will not comprehend ear base. Arahat, and common worldlings who will not attain the Path, do not comprehend eye base and also will not comprehend ear base.
This person will not comprehend ear base.
Does that person not comprehend eye base?
Arahatta Path person will not comprehend ear base; (*it is*) not that he does not comprehend eye base. Arahat and common worldlings who will not attain the Path, will not comprehend ear base and also do not comprehend eye base.

6. CHAPTER ON THE PAST - FUTURE

(*Attānāgatavāra*).

254. This person had comprehended eye base.
Will that person comprehend ear base?
No.
This person will comprehend ear base.
Had that person comprehended eye base?
No.
This person had not comprehended eye base.
Will that person not comprehend ear base?
Person who will attain the Path had not comprehended eye base; (*it is*) not that they will not comprehend ear base. Arahatta Path persons, and common worldlings who will not attain the path, had not comprehended eye base and also will not comprehend ear base.
This person will not comprehend ear base.
Had that person not comprehended eye base?
Arahat will comprehend ear base; (*it is*) not that he had not comprehended eye base. Arahatta Path persons, and common worldlings who will not attain the Path, will not comprehend ear base and also had not comprehended eye base.

END OF CHAPTER ON COMPREHENSION

(*Parinnāvāro*).

END OF THE PAIR ON BASES

(*ĀYATANA YAMAKA PĀLI NIṬṬHITĀ*).

DHĀTU YAMAKA (PAIRS on Elements)

INTRODUCTION.

Of the TEN DIVISIONS mentioned in the Book on PAIRS (YAMAKA), the Fourth Division is the PAIRS on Elements (DHĀTU Yamaka). Here Elements mean the ultimate constituent of a whole.

The Wholesome, Unwholesome and Indeterminate states are now explained in the way of the Elements comprising the past, present and future for individual and planes. Elements are so called because they bear their own intrinsic natures.

The Pairs on Elements are again three-fold as follows :-

- (1) PAÑNATI VĀRA - the Chapter on Terms
- (2) PAVATTI VĀRA - the Chapter on Process
- (3) PARINNĀ VĀRA - the Chapter on
Comprehension

and so on (The rest is the same as stated in the preceding Division, the PAIRS on Bases).

However, in the Chapter on Process mentioned above, the Sound element, the five Sense Consciousness elements and the Mind elements are Not mentioned therein because these seven elements do not arise at the moment of rebirth and death consciousness.

Elements are eighteen-fold and obtained from the twelve bases by dividing the mind-base into the seven element of consciousness. Stated below is the eighteen-fold elements :-

- | | | | |
|-----|------------------------------|---|-------------------|
| 1. | Visual organ (eye) |] | |
| 2. | Auditory organ (ear) |] | |
| 3. | Olfactory organ (nose) |] | |
| 4. | Gustatory organ (tongue) |] | Physical elements |
| 5. | Tactile organ (body) |] | |
| 6. | Visible object |] | |
| 7. | Sound or audible object |] | |
| 8. | Odour or olfactory object |] | |
| 9. | Gustative object |] | |
| 10. | Body impression |] | |
| 11. | Eye consciousness |] | |
| 12. | Ear consciousness |] | |
| 13. | Nose consciousness |] | mental elements |
| 14. | Tongue consciousness |] | |
| 15. | Body consciousness |] | |
| 16. | Mind elements (mano-dhātu) |] | |

17. Mental object (dhamma-dhātu) - either physical or mental or concept.
18. Mind consciousness element (mano-vinnāna-dhātu) - mental

The physical and mental elements of the above are obtained, as earlier stated, from the twelve bases: consisting of the five physical organs and (one) consciousness, made up of the six personal (ajjhattika) bases the six object, being the so-called external (bahiddha) bases namely :-

1. Eye or visual organ - visible object
2. Ear or auditory organ - sound or audible object
3. Nose or olfactory organ - odour or olfactive object
4. Tongue or gustatory organ - taste or gustative object
5. Body or tactile organ - body impression or tactile object
6. Mind-base or consciousness - mental object (dharmāyatana)

The Bases and Elements are identical in all other respects. Actually, the aggregates, bases and elements are correlated with the Four Ultimate Realities (that are Mind, Mental States, Materiality and Nibbāna).

Due to the Five sensory organs and the Five sense-field objects, the five elements of consciousness are respectively arisen in the cognitive process. Of them, there is one called the Eye Consciousness element but it is not called as an element of visible object consciousness.

It is so because the sense-field object are related with other types of consciousness; but the sensory organs are related with their respective consciousness of organs only.

BIRTH and DEATH

The birth and death of beings experienced perpetually throughout eternity in unavoidable repetition has given numerous religious people much concern and dilemma.

Of the two, death in particular, has given much problems to the great thinkers and has remained unsolved. In the Buddha's teachings, however, is found (in ascending grades) the explanation that :-

1. the Non-returners (Anāgāmins) in the Highest Pure Abode (AKANIṬṬHA) live only and never die

2. the Arahants die only and are not reborn.

- 3 i) the four worldlings comprising :-
- a) the woeful rootless worldlings,
 - b) the blissful rootless worldlings,
 - c) the dual-rooted worldlings, and
 - d) the triple-rooted worldlings,
die and are reborn again and again.
- ii) the three lower fruition attainers also die and are reborn again until they finally attain Arahantship
4. the four Path Attainers who, on account of their attainment in the respective Paths for just that one moment, there is not BIRTH or DEATH occurring!

More about DEATH

There are two types of death that befall on living beings, namely :-

- 1) the ordinary death whereby the person dies and is reborn (again)
- 2) the attainment of Ultimate death, after which there is perpetual Bliss Supreme, uninterrupted by ageing, sickness or rebirth or death ever again.

(For further elaboration, refer to the ensuing tabulation).

DETAIL ELABORATION ON "MORE ABOUT DEATH"

INDIVIDUAL STATUS	ROOTS STATUS	REALMS STATUS	BIRTH	ULTIMATE DEATH
FOUR WORLDINGS	Rootless	Woeful States	Yes	The STATES of ETERIAL BLISS where there is no Aging, Sickness or Rebirth in the attainment of ultimate death, conventionally known as the Buddha Land.
	Rootless	Blissful States	Yes	
	Dual-rooted	Blissful States	Yes	
	Triple-rooted	Blissful and Higher celestial States	Yes	
THREE LOWER FRUITION HOLDERS	.	.	Yes	
NON-RETURNERS	.	PURE ABODES	Yes	
ARAHANTS	.	ALL except 4 woeful states & non-percipient realm	Yes	Yes
4 Path Attainers	.	.	.	
ORDINARY DEATH	ALL	ALL, except the Higher PURE ABODE	Yes	
ULTIMATE DEATH	Triple Rooted ONLY	Blissful & Higher celestial States except the Realm of Non-percipient and 4 woeful beings.	.	Yes

The Exposition In Chapter Of Terms

Pairs	Classification of specific	"Uncertainty"
Eye consc. element	Eye consciousness element 87, consc., 52, mental factor, 28, matters Nibbana and concept	Eye consc. element
Ear consc. element	Ear consciousness element & so forth are same as the Eye consciousness element	
Mind	86, Consciousness(except 3, mind element Three mind element 52, Mental factor, 28, matters, Nibbana and concept	Mind element

The rests are same as the pair of bases.

THE PAIRS ON ELEMENTS
The numeration in Chapter of Terms

Chapter	Method		Wheel Elements	Pairs 18 Elements Eye & so on	Question		Specific
	1. Positive	2. Negative			1. Regular	2. Reverse	
Purification of words	2		-	36		72	1. Certainty 2. Uncertainty
Wheel, based on purification of words	2		36	612		1224	2448
Pure elements	2		-	36		72	144
Wheel, based on pure elements	2		36	612		1224	2448
4	8		72	1296		2592	5184

THE PAIRS ON ELEMENTS (DHĀTU YAMAKA)

Veneration to the Exalted, the Purified, the Fully Self-Enlightened.

I. SUMMARY CHAPTER ON TERMS

(Paṅṅattivāra Uddea).

1. (There are) eighteen elements: eye element, ear element, nose element, tongue element, body element, visible object element, sound element, smell element, taste element, tangible object element, eye-consciousness element, ear-consciousness element, nose-consciousness element, tongue-consciousness element, body-consciousness, mind element, mind-consciousness element and cognizable element.

1. CHAPTER ON PURIFICATION OF WORDS

(Paḍasodhanavāra)

- | | <u>Positive</u> | <u>(Anuloma)</u> |
|----|---|---|
| 2. | (It is) eye | (Is it) eye element? |
| | (It is) eye element | (Is it) eye? |
| | Ear, Ear element? | Ear element, Ear? ... |
| | Eye-consciousness, Eye-consciousness element? | Eye-consciousness element, Eye-consciousness? ... |
| | Mind, Mind element? | Mind element, Mind? |
| | Mind-consciousness, Mind-consciousness element? | Mind-consciousness element, Mind-consciousness? |
| | Dhamma, Cognizable element? | Cognizable element, Dhamma? |
| 3. | Not eye, Not eye element? | Not eye element, Not eye? |
| | Not ear, Not ear element? | Not ear element, Not ear? ... |
| | Not eye-consciousness, Not eye-consciousness element? | Not eye-consciousness element, Not eye-consciousness? ... |
| | Not mind, Not mind-element? | Not mind-element, Not mind? |
| | Not mind-consciousness, Not mind-consciousness element? | Not mind-consciousness element, Not mind-consciousness? ... |
| | Not Dhamma, Not cognizable element? | Not cognizable element, Not Dhamma? |

**2. CHAPTER ON WHEEL, BASED ON
PURIFICATION OF WORDS.**

(Parasodhanamūlacakkavāra).

	<u>Positive</u>	<u>(Anuloma)</u>	
4. Eye.	Eye element?	Elements.	Ear element? ...
Eye.	Eye element?	Elements.	Cognizable
element?			

(Here also cycle should be bound to in the same way as in the Pairs of Base.)

	<u>Negative</u>	<u>(Paccanika)</u>	
5. Not eye.	Not eye element?		Not elements.
Not ear element?			
Not nose element?	Not eye element?		Not elements.
Not cognizable element? ...			
Not Dhamma.	Not cognizable element?		Not
elements.	Not eye element? ...		
Not Dhamma.	Not cognizable element?		Not
mind-consciousness element?			

(Bind to the cycle.)

3. CHAPTER ON PURE ELEMENT

(Suddhahātuvāra)

	<u>Positive</u>	<u>(Anuloma)</u>	
6. Eye.	Element?	Elements.	Eye?
Ear.	Element?	Elements.	Ear?
Nose.	Elements?	Tongue.	Element?
Kāya.	Element?	Rūpa.	Element?
Element?	Smell.	Element?	Taste.
Tangible object.	Element?		Element?
Eye-consciousness?	Eye-consciousness.	Element?	Elements.
Eye-consciousness?	Ear-consciousness.	Element?	Elements.
Ear-consciousness?	Nose-consciousness? ...		
Tongue-consciousness?	Body-consciousness?		
Mind.	Element?	Elements.	Mind?
Mind-consciousness.	Element?	Elements.	Elements.
Mind-consciousness?			
Dhamma.	Element?	Element.	
Dhamma.			

	<u>Negative</u>	<u>(Paccanika)</u>		
7. Not eye.	Not element?	Not elements.	Not eye?	
Not ear.	Not element?	Not elements.	Not ear?	
Not nose.	Not tongue.	Not Kāya.	Not	
Rūpa. Not sound.	Not smell.	Not taste.	Not	
tangible object.				
Not eye-consciousness.	Not element?	Not	eye-	
elements.	Not elements.	Not	nose-	
consciousness?	Not ear-consciousness ...	Not		
consciousness.	Not tongue-consciousness.			
Not body-consciousness.	Not element?	Not		
elements.	Not body-consciousness?			
Not mind.	Not element?	Not elements.	Not	
mind?				
Not mind-consciousness.	Not element?	Not		
elements.	Not mind-consciousness?			
Not Dhamma.	Not element?	Not elements.	Not	
Dhamma?				

4. CHAPTER ON WHEEL BASED ON PURE ELEMENT
(*Suddhadātumūlacakkavāra*)

	<u>Positive</u>	<u>(Anuloma)</u>		
8. Eye.	Element?	Elements	Ear? ...	Eye
Element?	Elements.	Dhamma? ...		
Dhamma.	Element?	Elements.	Eye? ...	
Dhamma.	Element?	Elements.	Mind	
consciousness?				

(*Bind to the cycle.*)

9. Not eye.	Not element?	Not elements.	Not ear?	
Not eye.	Not element?	Not elements.	Not	
nose? ...				
Not eye.	Not element?	Not elements.	Not	
Dhamma? ...				
Not Dhamma.	Not element?	Not elements.	Not	
eye? ...				
Not Dhamma.	Not element?	Not elements.	Not	
mind-consciousness?				

(*Bind to the cycle*)

END OF SUMMARY CHAPTER ON TERMS
(*Paṅgattī Uddesavāro*).

I. EXPOSITION CHAPTER ON TERMS

(Pannattivāra niddesa)

1. CHAPTER ON PURIFICATION OF WORDS

(Padasodhanavāra).

Positive

{ Anuloma }

10. It is eye. Is it eye element?
Divine eye and Wisdom eye are eye, but not eye element. Eye element is both eye and eye element.
It is eye element. Is it eye?
Yes.
It is ear. Is it ear element?
Divine ear and stream of craving are ear, but not ear element. Ear element is both ear and ear element.
It is ear element. Is it ear?
Yes.
It is nose. Is it nose element?
Yes.
It is nose element. Is it nose?
Yes.
(Tongue is also the same as nose element.)
It is Kāya. Is it body element?
With the exception of body element the remainings are Kāya, but not body element. Body element is both Kāya and body element.
It is body element. Is it Kāya?
Yes.
It is Rūpa. Is it visible object element?
With the exception of visible object element the remainings are Rūpa, but not visible object element. Visible element is both Rūpa and visible object element.
It is visible object element. Is it Rūpa?
Yes.
(Sound is also the same as nose.)
It is smell. Is it smell element?
Fragrance of morality, fragrance of conception and fragrance of wisdom are smell, but not smell element. Smell element is both smell and smell element.
It is smell element. Is it smell?
Yes.
It is taste. Is it taste element?
Taste of Attha, taste of Dhamma and taste of emancipation are taste, but not taste element. Taste element is both taste and taste element.
It is taste element. Is it taste?
Yes.
(Tangible object is also the same as nose.)

It is eye-consciousness. Is it eye-consciousness element?

Yes.

It is eye-consciousness element. Is it eye-consciousness?

Yes.

Ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness.

It is mind. Is it mind-element?

With the exception of mind-element the remainings are mind, but not mind element. Mind element is both mind and mind element.

It is mind element. Is it mind?

Yes.

It is mind-consciousness. Is it mind-consciousness element?

Yes.

It is mind-consciousness element. Is it mind-consciousness?

Yes.

It is Dhamma. Is it cognizable element?

With the exception of cognizable element the remainings are Dhamma, but not cognizable element. Cognizable element is both Dhamma and cognizable element.

It is cognizable element. Is it Dhamma?

Yes.

Negative (Paccanika)

11. It is not eye. Is it not eye element?

Yes.

It is not eye element. Is it not eye?

Divine eye and Wisdom eye base are not eye element, but eye. With the exception of eye and eye element the remainings are neither eye nor element.

It is not ear. Is it not ear element?

Yes.

It is not ear element. Is it not ear?

Divine ear and stream of craving are not ear element, but ear. With the exception of ear and ear element the remaining are neither ear nor ear element.

It is not nose. Is it not nose element?

Yes.

It is not nose element. Is it not nose?

Yes.

It is not tongue.

[Abbreviated. Both (answers) are "Yes".]

It is not Kāya. Is it not body element?

Yes.

It is not body element. Is it not Kāya?

With the exception of body element the remaining are not body element, but Kāya. With the exception of Kāya and body element the remaining are neither Kāya nor body base.

It is not rūpa. Is it not visible object element?

Yes.

It is not visible object element. Is it not Rūpa?

With the exception of visible object element the remaining are not visible object element, but Rūpa. With the exception of Rūpa and visible object element the remaining are neither Rūpa nor visible object element.

It is not sound ... It is not smell. It is not smell element?

Yes.

It is not smell element. Is it not smell?

Fragrance of morality, fragrance of concentration and fragrance of wisdom are not smell element, but smell. With the exception of smell and smell element the remaining are neither smell nor smell element.

It is not taste. Is it not taste element?

Yes.

It is not taste element. Is it not taste?

Taste of Attha, taste of Dhamma and taste of emancipation are not taste element, but taste. With the exception of taste and taste element the remaining are neither taste nor taste element.

It is not tangible object ...

It is not eye-consciousness. Is it not eye-consciousness element?

Yes.

It is not eye-consciousness element. Is it not eye-consciousness?

Yes.

It is not ear-consciousness ... It is not body-consciousness.

It is not mind. Is it not mind element?

Yes.

It is not mind element. Is it not mind?

With the exception of mind element the remainings are not mind element, but mind. With the exception of mind and mind element the remaining are neither mind nor mind element.

It is not mind consciousness. Is it not mind consciousness element?

Yes.

It is mind consciousness element. Is it not mind consciousness?

Yes.

It is not Dhamma. Is it not cognizable element?

Yes.

It is not cognizable element. Is it not Dhamma?
 With the exception of cognizable element the remaining
 are not cognizable element, but Dhamma. With the exception
 of Dhamma and cognizable element, the remaining are neither
 Dhamma nor cognizable element.

**2. CHAPTER ON WHEEL BASED ON
 PURIFICATION OF WORDS
 (Padasodhanamūlacakkavāra)**

Positive (Anuloma)

12. It is eye. Is it eye element?
 Divine eye and Wisdom eye are eye, but not eye
 element. Eye element is both eye and eye element.
 They are elements. Are they ear element?
 Ear element is both element and ear element. The
 remaining are elements, but not ear element.
 It is eye. Is it eye element?
 Divine eye and Wisdom eye are eye, but not eye
 element. Eye element is both eye and eye element.
 They are elements. Are they nose element? ...
 They are elements. Are they cognizable element?
 Cognizable element is both element and cognizable
 element. The remaining are elements, but not cognizable
 element.

(This Chapter in Terms in the Pairs on Elements should
 be bound to the cycle as in the Chapter on Terms in the Pairs on
 Bases.)

Negative (Paccanika)

13. It is not eye. Is it not eye element?
 Yes.
 They are not elements. Are they not ear element?
 Yes.
 It is not eye. Is it not eye element?
 Yes.
 They are not elements. Are they not nose element? ...
 They are not elements. Are they not cognizable
 element?
 Yes.

[Bind to the cycle; in both (progressive and regressive
 order and remaining, answer are all 'Yes'.)]

3. CHAPTER ON PURE ELEMENT

(Suddhādhātuvāra)

Positive (Anuloma)

14. It is eye. Is it element?
Yes.
They are element. Are they eye element?
Eye element is both element and eye element. The remainings are elements, but not eye element.
It is ear. Is it element?
Yes.
It is nose ... It is tongue ... It is Kāya ... It is Rūpa ... It is sound ... It is smell ... It is taste ... It is tangible object.
It is eye-consciousness. Is it element?
Yes.
They are elements. Are they eye-consciousness element?
Eye-consciousness element is both element and eye-consciousness element. The remainings are elements, but not eye-consciousness ... It is tongue-consciousness ... It is body-consciousness ...
It is mind. Is it element?
Yes.
They are elements. Are they mind element?
Mind element is both element and mind element. The remainings are elements, but not mind element.
It is mind-consciousness. Is it element?
Yes.
They are elements. Are they mind-consciousness element?
Mind-consciousness element is both element and mind-consciousness element. The remainings are elements, but not mind-consciousness element.
It is Dhamma. Is it element?
Yes.
They are elements. Are they cognizable element?
Cognizable element is both element and cognizable element. The remaining are elements, but not cognizable element.

Negative (Paccanika)

15. It is not eye. Is it not element?
With the exception of eye the remaining elements are not eye, but elements. With the exception of eye and elements the remaining are neither eye nor elements.
They are not elements. Are they not eye element?
Yes.
It is not ear. Is it not element?

With the exception of ear ... with the exception of nose
... with the exception of tongue ...

It is not Kāya. Is it not element?

Yes.

They are not elements. Are they not body element?

Yes.

It is not Rūpa. Is it not element?

With the exception of Rūpa ... sound ... smell ... taste ...
tangible object ... eye-consciousness ... with the exception of
mind consciousness ...

It is not Dhamma. Is it not element?

Yes.

They are not elements. Are they not cognizable
element?

Yes.

4. CHAPTER ON WHEEL BASED ON PURE ELEMENT

(Suddhadhātu mūlacakkavāra).

Positive (Anuloma)

16. It is eye. Is it element?

Yes.

They are element. Are they ear element?

Ear element is both element and ear element. The
remainings are elements, but not ear element.

It is eye. Is it element?

Yes.

They are elements. Are they nose element? ... They are
element ... Are they cognizable element?

Cognizable element is both element and cognizable
element. The remaining are elements, but not cognizable
element.

(Bind to the cycle)

Negative (Paccanika)

17. It is not eye. Is it not element?

With the exception of eye the remaining elements are
not eye, but elements. With the exception of eye and elements
the remaining are neither eye nor elements.

They are not elements. Are they not ear element?

Yes.

It is not eye. Is it not element?

With the exception of eye the remaining elements are
not eye, but elements. With the exception of eye and elements
the remaining are neither eye nor elements.

* In the Pāṇi Text of the Chatthasangā Edition the word 'Dhātu'
(element) is missing.

They are not elements. Are they not ear element?
Yes.

It is not eye. Is it not element?

With the exception of eye the remaining elements are not eye, but elements. - With the exception of eye and elements the remaining are neither eye nor elements.

They are not elements.

Are they not cognizable element?

Yes.

It is not Dhamma. Is it not element?

Yes.

They are not elements. Are they not eye element?

Yes.

They are not elements. Are they not ear elements? ...

They are not elements. Are they not mind-consciousness element?

Yes.

(Bind to the cycle)

(Expand this ' Chapter in Terms ' of ' The Pairs on Elements ' in the same way as in the ' Chapter on Terms ' of ' The Pairs on Bases. ')

END OF EXPOSITION CHAPTER ON TERMS.

(Pannattiniddesavāro)

II. PROCESS (Pavatti).

1. CHAPTER ON ORIGINATION (Uppadavāra).

1. CHAPTER ON THE PRESENT (Paccuppanavāra).

Positive (Anuloma) Person (Puggala).

18. Eye element arises to this person.

Does ear element arise to that person?

To those at the birth-moment who are to obtain eye element but not ear element, eye element rises; ear element does not arise to those persons. To those at the birth-moment who are to obtain eye element and ear element, eye element arises and ear element also arises.

Ear element arises to this person.

Does eye element arise to that person?

To those at the birth-moment who are to obtain ear element but not eye element, ear element arises; eye element

does not arise to those persons. To those at the birth-moment who are to obtain ear element and eye element, ear element arises and eye element also arises.

Does eye element arise to that person?
No.

To those at the birth-moment who are to obtain eye element but not nose element, eye element arises; nose element does not arise to those persons. To those at the birth-moment who are to obtain eye element and nose element, eye element arises and nose element also arises.

Nose element arises to this person.
Does eye element arise to that person?

To those at the birth-moment who are to obtain nose element but not eye element, nose element arises; eye element does not arise to those persons. To those at the birth-moment who are to obtain nose element and eye element, nose element arises and eye element also arises.

Eye element arises to this person.
Does visible object element arise to that person?

Yes.
Visible object element arises to this person.

Does eye element arise to that person?

To those at the birth-moment who are to obtain visible object element but not eye element, visible object element arises; eye element does not arise to those persons. To those at the birth-moment who are to obtain eye element, visible object element arises and eye element also arises.

Eye element arises to this person.
Does mind-consciousness element arise to that person?
Yes.

Mind-consciousness element arises to this person.

Does eye element arise to that person?

To those at the birth-moment who are to obtain mind-consciousness element but not eye element, mind-consciousness element arises; eye element does not arise to those persons. To those at the birth-moment who are to obtain eye element, mind-consciousness element arises and eye element also arises.

Eye element arises to this person.
Does cognizable element arise to that person?

Yes.
Cognizable element arises to this person.

Does eye element arise to that person?

To those at the birth-moment who are not to obtain eye element cognizable element arises; eye element does not arise to those persons. To those at the birth-moment who are to obtain eye element, cognizable element and eye element also arises.

The Chapter of the Pairs on Elements should also be expounded in the same way as in the Chapter of the Pairs on Bases.

CHAPTER ON COMPREHENSION (Parinivara)

1. The person comprehends eye element.
2. Does that person comprehend ear element?
3. The Pairs on Elements is complete by unravelling the emission.

END OF THE PAIRS ON ELEMENTS

SACCA YAMAKA (PAIRS ON TRUTH)

INTRODUCTION

In the Great Book on PAIRS (YAMAKA) consisting of Ten DIVISIONS beginning with the PAIRS on Root (*Mūla Yamaka*), the PAIRS on Truth (*SACCA Yamaka*) is the fifth DIVISION.

The Wholesome, Unwholesome and Indeterminate states mentioned in the PAIRS on ROOTS, are now rendered in the context of four-fold Truth in the Division, which comes after the PAIRS on Elements (*DHĀTU Yamaka*). The Pairs on Truth is also three-fold as follows:-

- (1) PAÑÑATI VĀRA - Chapter on Terms
- (2) PAVATTI VĀRA - Chapter on Process
- (3) PARINĪĀ VĀRA - Chapter on Comprehension

and so on (The rest is the same as stated in the preceding *DHĀTU Yamaka (PAIRS on Elements)*).

The significance of TRUTH is universally and competently affecting every sentient being equally, with the same justification. Accordingly there are FOUR TRUTHS, usually known as the Four Noble Truths:-

- (1) Truth of Suffering (*Dukkha Sacca*)
- (2) Truth of the Cause of Suffering (*Samudaya Sacca*)
- (3) Truth of the Extinction of Suffering (*Nirodha Sacca*)
- (4) Truth of the Path leading to the Extinction of Suffering (*Magga Sacca*).

To promote a better understanding, Suffering is also endured equally by all beings and everyone is affected just the same. There are various kinds of Suffering as shown below:-

- (1) Universal suffering
- (2) Suffering due to change
- (3) Gradual suffering
- (4) Suffering due to kamma

Why did the Buddha teach the Four Noble Truths, serially as stated in the above? For each of the Noble Truth so taught, the underlying reasons are given.

1. *DUKKHA SACCA*, the Truth of Suffering is taught first because :-

- (1) it is obvious
- (2) it concerns everyone and is universal
- (3) it is easy to understand
- (4) it brings a sense of urgency and apprehension to those passionately attached to life.

2. *SAMUDAYA SACCA*, the Truth of the Cause of Suffering is explained second because:-

- (1) suffering is not just mere arising or a trifle

- (2) there has to be a Cause or Origination
- (3) desire or craving is the explanation for suffering
- (4) desire or craving is not created; nor a divine decree but an innate nature which springs from within each individual who has attachment.

Attachment has three aspect:-

- (1) attachment has sense pleasures
- (2) attachment for continued existence
- (3) attachment for annihilation

3. NIRODHA SACCA, the Truth on Extinction of Suffering is taught third because:-

- (1) by eradicating the CAUSE (of suffering), then the result (suffering) also gets eradicated.
- (2) the teaching of the Extinction of Suffering brings relief and a sense of direction to happiness.

4. MAGGA SACCA, the Truth of the Path leading to the Extinction of Suffering is taught fourth because:-

- (1) the Path is found by realising suffering and knowing its CAUSE.

The Four Noble Truths is the radical Teaching of Buddha who discovered this through His Enlightenment and repeatedly taught that thereafter during His dispensation. He did so because:-

- (1) the Four Noble Truth brings penetration to the Noble States
- (2) it is preached by a Supreme Noble One
- (3) its result to attain the Noble stage of sainthood (*Supreme enlightenment*)

Therefore, the FOUR Noble Truth taken as a whole has a very important place in the Dhamma dissemination.

When the FOUR NOBLE TRUTHS are treated in pairs, then out of the FOUR:-

- (1) the first pair consisting of :-
 - (a) Truth of Suffering, and
 - (b) the extinction of suffering under the Truth of Effect (*Result*), and
- (2) the second pair consisting of :-
 - (a) Truth of the Cause of Suffering, and
 - (b) Truth of the Path leading to the Extinction of Suffering, is classified under the Truth of Causes.

DUKKHA SACCA (Truth of Suffering) also has a dual classification in terms of **DUKKHA** (Suffering) and **SACCA** (Truth) and is as shown below:-

Physical and mental suffering is **DUKKHA** but not **SACCA** (Truth).

Eighty-one mundane consciousness,

Fifty-one mental factors (except craving, physical and mental sufferings), and

Twenty-eight matters (sense faculties), are **DUKKHA** (suffering) and **SACCA** (Truth).

Two groups of senseless matter, originating from temperature and concept, are neither suffering nor truth.

(1) **INDRIYA BADDHA RŪPA** is material quality concerning living beings with sense faculties ; and

(2) **ANINDRIYA BADDHA RŪPA** is material quality which is the rest of things without the sense faculties.

From the above two-fold material quality that prevails, the external faculties are not included in the **DUKKHA SACCA** (TRUTH of Suffering) reckoning because they do not possess kamma or defilements.

Samudaya Sacca is the Truth of the Cause of Suffering also known as the Origin of Suffering. However, the Pāli words **SAMUDAYA SACCA** conveys a meaning each of its own. **SAMUDAYA** means origination or arising or cause (of suffering) and **SACCA** means Truth with a supramundane flavour.

There are many origination of mental and material things, such as the arising of ideas, thoughts, philosophies, etc. etc... but none of these are connected with Ariyan (Noble) Truth. In a strict sense, these are not truths that can withstand the test of time and profound investigation. They are merely arising and origination, and not Truths.

The noble truth of the Origin/Cause of Suffering technically means the craving that gives rise to fresh rebirth and bound up with lust and greed, now here, now there, finds ever fresh delight. It is the sensual craving (*kāma-tanhā*), the Craving for Existence (*bhava-tanhā*) and the Craving for Non-existence or self-annihilation (*vibhava-tanhā*).

Regarding the cessation (**NIRODHA**), described in this Division, there are several types of cessation:-

(1) temporary cessation

(2) gradually cessation

(3) totally cessation

(4) ultimately cessation

However in the Chapter on Process at the PAIRS on Truth, Nibbāna is not stated therein because it has not the usual three instants of the moment (*genesis, static and dissolution*).

The Truth of Suffering is mentioned in the process of life-time and the two moments of birth and death. The Truth of Path and the Truth of cause of Suffering are mentioned only in the process life.

The chapter on Comprehension does not include the Truth of Cessation and the Truth of the Noble Path because they are both already beyond the purview of mundane activities. Comprehension is also a three-fold classification as shown below:-

- (1) *ñāta paññā* - comprehension by knowledge
- (2) *tiraṇa paññā* - comprehension by investigation or analysis
- (3) *pahāna paññā* - comprehension through eradication.

The more comprehensive details state that defilements can be prohibited by :-

- (1) knowledge of study
- (2) experience of practice
- (3) attainment of eradication

Comprehension obtained through knowledge of study, practical experience and by eradication of defilements give the best level of understanding.

Upon the realisation of **DUKKHA SACCA** (*Truth of Suffering*), the comprehension on knowledge and by analysing or investigating can be obtained. Upon the realisation of **SAMUDAYA SACCA** (*Truth of Origination of Suffering*), the comprehension on knowledge and comprehension on eradication can be obtained. For better clarity and easy understanding, see tabulation below:-

- | | | |
|-----------------|---|--|
| | { 1. DUKKHA SACCA (TRUTH OF SUFFERING) | |
| | { obtains comprehension by knowledge and analysis | |
| 1 st | { (<i>ñāta and tiraṇa paññā</i>) | |
| PAIR | { 2. SAMUDAYA SACCA (TRUTH OF ORIGINATION OF SUFFERING) obtains comprehension by | |
| | { knowledge and eradication (<i>nāta and pahāna paññā</i>) | |
| | { 3. NIRODHA SACCA (TRUTH OF EXTINCTION OF SUFFERING) | { Supramundane attainment not found in the |
| 2 nd | { 4. MAGGA SACCA (TRUTH OF NOBLE (EIGHT-FOLD) PATH) leading to EXTINCTION OF SUFFERING | { <i>Paññā</i> (Comprehension) section. |

Magga is Path. There are two kinds of path and they are:-

- a) ordinary path consisting of :-
 - (1) foot path
 - (2) a journey is also a path/route
 - (3) path made by its regular use; such as bullock cart path, caravan path, and so on.
 - (4) trail constantly used in the wilderness or jungle and becomes a path.

- b) Noble path consisting of :-
 - (1) morality path (*sīla magga*)
 - (2) concentration path (*samācchi magga*)
 - (3) insight path (*paññā magga*)

Although in (a) ordinary path is also a path, it is only a conventional path meant for only worldly (*physical*) use and has no ultimate moral value. It can be used for countless time, yet is unable to give any spiritual upliftment and sanctity against the ever-recurring defilements.

Whereas in (b) the morality path (*used by all the practising Buddhists*), concentration path and the insight path give the Buddhist pilgrims, not only respite but also the soothing efficacy in those who have successfully obtain the various stages of sainthood. It is also the path walked by all the Noble Ones, as well for reckoning the truth.

The Truth of Cessation (*or Extinction*) is of various kinds as shown below:-

- | | |
|---------------------------|-----------------------------------|
| (1) temporary cessation | } Although there is extinction or |
| (2) gradually cessation | } cessation but there is no Truth |
| (3) total cessation | } (<i>SACCA</i>) in these |
| (4) suppression cessation | } conventional cessation. |

Only the total ultimate cessation of defilements can enable one to attain NIBBĀNA - everlasting Peace and Happiness. It is the cessation as well as the truth.

*The Pairs on Truth
Numeration in the Chapter of Terms*

Chapter	Method 1, Positive 2, Negative	Rotative		Pairs on truths		Question		Specific 1, Certainty 2, Uncertainty
		Truths		Four noble truths suffering and so on		1, Regular 2, Reverse		
Purity of word	2	-	-	8	-	16	-	32
Relative on purity of words	2	6	6	24	-	48	-	96
Pure truths	2	-	-	8	-	16	-	32
Relative on purity of truths	2	6	6	24	-	48	-	96
4	6	16	16	64	-	128	-	256

*The Positive and Negative
Exposition in the Chapter of Purity of words*

Pairs	Classification of specific Meaning	"Certainty"	"Uncertainty"
Suffering Truth	Bodily and mental sufferings	Suffering	-
	81,Mundane Consc.51,Mental factors(Except craving bodily and mental sufferings), 28,matters of sense faculties	Suffering	Suffering-truth
	Three other truths, States of excluded truths, two-fold matters of temperature and concept	-	-
Origination Truth	Ordinary origination (except craving)	Origination	-
	Craving	Origination	Origination truth
	Three other truths, States of excluded truth two fold matter and concept	-	-
Cessation Truth	Ordinary cessations	Cessation	-
	The final goal of Nibbana	Cessation	Cessation truth
	Three other truths, States of excluded truth, two-fold matter and concept	-	-
Path Truth	The ordinary paths	Path	-
	The mental factors of eight-fold path on the supramundane path consciousness	Path	Path-truth
	Three other truths, States of excluded truth, two-fold matter and concept	-	-

Excluded truth: Path consciousness and its concomitant mental factors (29)
 Fruition consc. and its concomitant mental factors (37)
 Two-fold material group of pure octad and sound noned, originating from temperature, known as faculty of disconnected sense.

ABHIDHAMMA PIṬAKA

SACCA YAMAKA - PAIRS ON TRUTH

(The Sixth Book of the Abhidhamma Piṭaka).

A ~~Text~~ Translation From the Pāḷi of the Chatthasangīti Edition

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PAIRS ON TRUTH

Abhidhamma Piṭaka
Sacca Yamaka (Pairs on Truth)

Veneration to the Exalted, the Arahāt, the fully Self-
Enlightened.

I. SUMMARY CHAPTER ON TERMS. (Paṅṅattivāra Uddesa)

(*There are*) four truths: Suffering-truth, Origination-
Cessation-truth and Path-truth.

1. Chapter on purification of words. (Padasodhanavāra).

Positive (Anuloma).

2. (*It is*) suffering. (*Is it*) suffering-truth?
(*It is*) suffering-truth. (*Is it*) truth?
Origination. Origination-truth?
Origination-truth. Origination?
Cessation. Cessation-truth?
Cessation-truth. Cessation?
Path. Path-truth?
Path-truth. Path?

Negative (Paccanika)

3. Not suffering. Not suffering-truth?
Not suffering-truth. Not suffering?
Not origination. Not origination-truth?
Not origination-truth. Not origination?
Not cessation. Not cessation-truth?
Not cessation-truth. Not cessation?
Not Path. Not Path-truth?
Not path-truth. Not path?

II. CHAPTER ON WHEEL, BASED ON PURIFICATION OF WORDS. (Padasodhana, mūlacakkavāra)

Positive (Anuloma)

- 4 Suffering. Suffering-truth?
Truths. Origination-truth?
Suffering. Suffering-truth?
Truths. Cessation-truth?
Suffering. Suffering-truth?
Truths. Path-truth?

Origination. Origination-truth?
Truths. Suffering-truth?
Origination. Origination-truth?
Truths. Cessation-truth?
Origination. Origination-truth?
Truths. Path-truth?

Cessation. Cessation-truth?
Truths. Suffering-truth?
Cessation. Cessation-truth?
Truths. Origination-truth?
Cessation. Cessation-truth?
Truths. Path-truth?

Path. Path-truth?
Truths. Suffering-truth?
Path. Path-truth?
Truths. Origination-truth?
Path. Path-truth?
Truths. Cessation-truth?

Negative (Paccanika)

5. Not suffering. Not suffering-truth?
Not truths. Not origination-truth?
Not suffering. Not suffering-truth?
Not truths. Not cessation-truth?
Not suffering. Not suffering-truth?
Not truths. Not path-truth?

Not origination. Not origination-truth?
Not truths. Not suffering-truth?
Not origination. Not origination-truth?

Not truths. Not cessation-truth?
Not origination. Not origination-truth?
Not truths. Not path-truth?

Not Path. Not Path-truth?
Not truths. Not suffering-truth?
Not Path. Not Path-truth?
Not truths. Not origination-truth?
Not Path. Not Path-truth?
Not truths. Not cessation-truth?

6. Chapter on pure truth (Suddha-Saccavāra)

Positive (Anuloma)

Suffering. Truth? Truths. Suffering?
Origination. Truth? Truths. Origination?
Cessation. Truth? Truths. Cessation?
Path. Truth? Truths. Path?

Negative (Paccanika)

7. Not suffering. Not truth? Not truths. Not suffering?
Not origination. Not truth? Not truths. Not origination?
Not cessation. Not truth? Not truths. Not cessation?
Not Path. Not truth? Not truths. Not Path? . . .

III. CHAPTER ON WHEEL, BASED ON PURE TRUTH.

(Suddha-sacca-mūla-cakkavāra)

Positive (Anuloma)

8. Suffering. Truth? Truths. Origination?
Suffering. Truth? Truths. Cessation?
Suffering. Truth? Truths. Path?

Origination. Truth? Truths. Suffering? : P :
Truths. Path?
Cessation. Truth? Truths. Suffering? : P :
Truths. Path?

Path. Truth? Truths. Suffering?
Path. Truth? Truths. Origination?
Path. Truth? Truths. Cessation?

Negative (Paccanika)

9. Not suffering. Not truth?
Not truths. Not origination?
Not suffering. Not truth.
Not truths. Not cessation?
Not suffering. Not truth?
Not truths. Not Path?

Not origination. Not truth?
Not truths. Not suffering? : P :
Not truths. Not Path?
Not Cessation. Not truth?
Not truths. Not suffering? : P :
Not truths. Not Path?

Not Path? Not truth?
Not truths. Not suffering?
Not Path. Not truth?
Not truths. Not origination?
Not Path. Not truth?
Not truths. Not cessation?

End of Summary chapter on terms.
(Pannatti Uddesa-vāro)

1. Exposition Chapter on terms.
(Pannatti vāra Niddesa).

1. Chapter on purification of words.
(Pannatti vāra Niddesa).

Positive (Anuloma)

10. It is suffering. Is it suffering truth? Yes.

It is suffering truth. Is it suffering?

With the exception of bodily suffering and mental suffering, the remaining is suffering-truth, but not suffering. Bodily suffering and mental suffering are both suffering and suffering-truth.

It is Origination. Is it origination-truth?

With the exception of origination-truth, the remaining is origination, but not origination-truth. Origination-truth is both origination and origination-truth.

It is origination-truth. Is it origination? Yes.

It is cessation. Is it cessation-truth?

With the exception of cessation-truth, the remaining is cessation, but not cessation-truth. Cessation-truth is both cessation and cessation-truth.

It is cessation-truth. Is it cessation? Yes.

It is Path. Is it Path-truth?

With the exception of Path-truth, the remaining is path, but not path-truth. Path-truth is both path and path-truth.

It is Path-truth. Is it path? Yes.

Negative (Paccanīka):

11. It is not suffering. Is it not suffering-truth?

With the exception of bodily suffering and mental suffering, the remaining is not suffering, but suffering-truth. With the exception of suffering and suffering-truth, the remaining is not suffering-truth. Is it not suffering? Yes.

It is not origination. Is it not origination-truth? Yes.

It is not origination-truth. Is it not origination?

With the exception of origination-truth, the remaining is not origination-truth, but origination.

With the exception of origination and origination-truth, the remaining is neither origination nor origination-truth.

It is not cessation. Is it not cessation-truth? Yes.

It is not cessation-truth. Is it not cessation?

With the exception of cessation-truth, the remaining is not cessation-truth, but cessation. With the exception of cessation-truth, the remaining is neither cessation nor cessation-truth.

It is not Path. Is it not Path-truth? Yes.

It is not path-truth. Is it not path?

With the exception of path-truth, the remaining is neither Path nor path-truth.

2. Chapter on wheel, based on purification of words. (Pādasodhana-mūla-cakkavāra).

Positive (Anuloma)

12. It is suffering. Is it suffering-truth? Yes.

They are truths. Are they origination-truth?

Origination-truth is both truth and origination-truth.

The remainings are truths, but not origination-truth.

It is suffering. Is it suffering-truth? Yes.

They are truths. Are they cessation-truth? : P :

They are truths. Are they Path-truth?

Path-truth is both truth and Path-truth. The remainings are truths, but not Path-truths.

13. It is origination. Is it origination-truth?

With the exception of origination-truth, the remaining is origination, but not origination-truth.

Origination-truth is both origination and origination-truth.

They are truths. Are they suffering-truth? : P :

They are truths. Are they cessation-truth? : P :

They are truths. Are they path-truth?

Path-truth is both truth and Path-truth. The remainings are truths, but not path-truth.

14. It is cessation. Is it cessation-truth?

With the exception of cessation-truth, the remaining is cessation, but not cessation-truth.

Cessation-truth is both cessation and cessation-truth.

They are truths. Are they suffering-truth? : P :

They are truths. Are they origination-truth? : P :

They are truths. Are they Path-truth?

Path-truth is both truth and Path-truth. The remainings are truths, but not Path-truth.

15. It is Path. Is it Path-truth?

With the exception of Path-truth, the remaining is path, but not path-truth. Path-truth is both path and path-truth.

They are truths. Are they suffering-truth? : P :

They are truths. Are they origination-truth? : P :

They are truths. Are they cessation-truth?

Cessation-truth is both truth and cessation-truth

The remainings are truths, but not cessation-truth

Negative (Paccanika)

16. It is not suffering. Is it not suffering-truth?

With the exception of bodily suffering and mental suffering, the remaining is not suffering, but suffering-truth.

With the exception of suffering and suffering-truth, the remaining is neither suffering nor suffering-truth.

They are not truths. Are they not origination-truth? Yes.

It is not suffering. It is not suffering-truth?

With the exception of bodily suffering and mental suffering, the remaining is not suffering, but suffering-truth. With the exception of suffering and suffering-truth, the remaining is neither suffering nor suffering-truth.

They are not truths. Are they not cessation-truth? : P :

They are truths. Are they not path-truth? Yes.

17. It is not origination. Is it not origination-truth? Yes.

They are not truths. Are they not suffering-truth? Yes.

18. It is not origination. Is it not origination-truth? Yes.

They are not truths. Are they not cessation-truth? : P :

They are not truths. Are they not origination-truth? : P :

They are not truths. Are they not Path-truth? Yes.

19. It is not Path. Is it not path-truth? Yes.

They are not truths. Are they not suffering-truth? Yes.

It is not path. Is it not path-truth? Yes.

They are not truths. Are they not origination-truth? : P :

They are not truths. Are they not cessation-truth? Yes.

CHAPTER ON PURE TRUTH.
(Suddha-sacca-vāra)

Positive (Anuloma)

20. It is suffering. Is it truth? Yes.
They are truths. Are they suffering-truth?
Suffering-truth is both truth and suffering-truth. The
remaining are truths, but not suffering-truth.
It is origination. Is it truth? Yes: P :
It is cessation. Is it truth? Yes : P :
It is Path. Is it truth? Yes.
They are truths. Are they path-truth?
Path-truth is both truth and path-truth. The remaining are
truths, but not path-truth.

Negative (Paccanīka)

21. It is suffering. Is it not truth?
With the exception of suffering, the remaining truths are
not suffering, but truths. With the exception of suffering and
truth, the remaining is neither suffering nor truths.
They are truths. Are they not suffering-truth? Yes
It is not origination. Is it not truths?
With the exception of origination : P :
With the exception of cessation : P :
It is not path. Is it not truth?
With the exception of path, the remaining truths are not
path, but not truths. With the exception of path and truth, the
remaining are neither paths nor truths.
They are not truths. Are they not path-truth? Yes.

4. Chapter on wheel, based on pure truth.
(Suddha-sacca-mūla-cakkavāra)

Positive (Anuloma)

22. It is suffering. Is it truth? Yes.
They are truths. Are they origination-truth?
Origination-truth is both truth and origination-truth.
The remaining are truths, but not origination-truth.
It is suffering. Is it truth? Yes.

They are truths. Are they cessation-truth? : P :
 They are truths. Are they path-truth?
 Path-truth is both truth and path-truth. The remaining are truths, but not path-truth.
 It is origination. Is it truth? : P :
 It is cessation. Is it truth? Yes : P :
 It is path. Is it truth? Yes.
 They are truths. Are they suffering-truth? : P :
 They are truths. Are they origination-truth? : P :
 They are truths. Are they cessation-truth?
 Cessation-truth is both truth and cessation-truth. The remaining are truths, but not cessation truth.

Negative (Paccanika)

23. It is not suffering. Is it not truth?
 With the exception of suffering, the remaining truths are not suffering, but truths.
 With the exception of suffering and truth, the remaining are neither suffering nor truths.
 They are not truths. Are they not origination-truth? Yes.
 It is not suffering. Is it not truth?
 With the exception of suffering, the remaining truths are not suffering, but truths. With the exception of suffering and truth, the remaining are neither suffering nor truths.
 They are not truths. Are they not cessation-truth? : P :
 They are not truths. Are they not path-truth? Yes.

24. It is origination. Is it not truth?
 With the exception of origination, the remaining truths are not origination, but truths. With the exception of origination and truth, the remaining are neither origination nor truths.
 They are not truths. Are they not suffering-truth? : P :

25. It is not cessation. Is it not truth?
 With the exception of cessation. : P :

26. It is not path. Is it not truth?
 With the exception of path, the remaining truths are not path, but truths. With the exception of path and truth, the remaining are neither path nor truths.
 They are not truths. Are they not suffering-truth? Yes.
 It is not path. Is it not truth?

With the exception of path, the remaining truths are not path, but truths. With the exception of path and truth, the remaining are neither path nor truths.

They are not truths. Are they not origination truth?

Yes : P :

They are not truths. Are they not cessation-truth? Yes.

End of exposition Chapter on terms.
(Pannatti-niddesa-varo)

2. Process (Pavatti)

Chapter on Origination (Uppādavāra)

Chapter on Present. (Paccupanna-vāra)

Position-person (Anuloma-puggala)

27. Suffering-truth arises to this person. Does origination truth arise to that person?

To all those at the birth-moment and to those during life at the nascent phase of consciousness dissociated from craving, suffering-truth arises; origination-truth does not arise to those persons.

To those at the nascent phase of craving, suffering truth arises and origination-truth arises and origination-truth arises to that person? Yes.

Suffering-truth arises to this person. Does path-truth arise to that person?

To those at the birth-moment and to those during life at the nascent phase of consciousness dissociated from the path, suffering-truth arises, path-truth does not arise to those persons. To those at the nascent phase of the path, suffering truth arises and path-truth also arises.

Or else, path-truth arises to this person. Does suffering-truth arise to that person?

To those at the nascent phase of the path at the immaterial plane, path-truth arises, suffering-truth does not arise to those person. To those at the nascent phase of the path at the

five-aggregate plane, path-truth arises and suffering-truth also arises.

28. Origination-truth arises to this person. Does path-truth arise to that person? No.

Or else, path-truth arises to this person. Does origination-truth arise to that person? No.

Positive Plane (Anuloma Okāsa)

29. Suffering-truth arises at this plane. Does origination-truth arise at that plane?

At the plane of non-percipient beings suffering-truth arises; origination-truth does not arise at that plane. At the four-aggregate on four-aggregate plane suffering-truth arises and origination-truth also arises.

Or else, origination-truth arises : P : Yes.

Suffering-truth arises at this plane. Does path-truth arise at that plane?

At the loss plane or at the plane of non-percipient beings, suffering-truth arises; path-truth does not arise at that plane. At the remaining four-aggregate or five-aggregate plane, suffering-truth arises and path-truth also arises.

Or else, path-truth arises at this plane. Does suffering-truth arise at that plane? Yes.

30. Origination-truth arises at this plane. Does path-truth arise at that plane?

At the loss plane, origination-truth arises; path-truth does not arise at that plane. At the remaining four-aggregate or five-aggregate plane, origination-truth arises and path-truth also arises.

Or else, path-truth arises : P : Yes.

Positive person-plane (Anuloma-puggalokāsa)

31. Suffering-truth arises to this person at this plane.

Does origination-truth arise to that person at that plane? : P :
(Expand chapter on person and person-plane similarly).

Negative person (Paccañīka-puggala)

32. Suffering truth does not arise to this person.

Does origination-truth not arise to that person? Yes.

Or else, origination-truth does not arise to this person. Does suffering-truth not arise to that person?

To all those at the birth-moment, and to those during the nascent phase of consciousness dissociated from craving, origination-truth does not arise; but (*it is*) not that suffering-truth does not arise to those persons.

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the fruition at the immaterial plane, neither origination-truth nor suffering-truth arises.

Suffering-truth does not arise to this person. Does path-truth not arise to that person?

To those at the nascent phase of the path at the immaterial plane, suffering-truth does not arise; but (*it is*) not that path-truth does not arise to those persons.

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Fruition at the immaterial plane, neither suffering-truth nor path-truth arises.

Or else, path-truth does not arise to this person. Does suffering-truth not arise to that person?

To all those at the birth-moment and to those during life at the nascent phase of consciousness dissociates from the path, path-truth does not arise; but (*it is*) not that suffering-truth does not arise to those persons.

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Fruition at the immaterial plane, neither path-truth nor suffering-truth arises.

33. Origination-truth does not arise to this person.

Does path-truth not arise to that person?

To those at the nascent phase of the path, origination-truth does not arise; but (*it is*) not that path-truth does not arise to those persons.

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from craving and the path, to those at the moment of entering cessation-Attainment and to those non-percipient beings, neither origination-truth nor path-truth arises.

Or else, path-truth does not arise to this person. Does origination-truth not arise to that person?

To those at the nascent phase of craving, path-truth does not arise; but (*it is*) not that origination-truth does not arise to those persons.

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated craving and path, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither path-truth nor origination-truth arises.

Negative Plane (Paccanika Okāsa)

34. Suffering-truth does not arise at this plane.

Does origination-truth not arise at that plane? None.

Or else, origination-truth does not arise at this plane.
Does suffering-truth not arise at that plane.

(*it*) arises.

Suffering-truth does not arise at this plane. Does path-truth not arise at that plane? None.

Or else, path-truth does not arise at this plane.

Does suffering-truth not arise at that plane?

(*it*) arises.

35. Origination-truth does not arise at this plane. Does path-truth not arise at that plane? Yes.

Or else, path-truth does not arise at this plane.

Does origination-truth not arise at that plane?

At the loss plane, path-truth does not arise; but (*it is*) not that origination-truth does not arise at that plane. At the plane of non-percipient beings, neither path-truth nor origination-truth arises.

Negative-Person-Plane (Paccanika-Puqqalokāsa)

36. Suffering-truth does not arise to this person at this plane.
Does origination-truth not arise to that person at that plane? Yes.

Or else, origination-truth does not arise to this person at this plane.

Does suffering-truth not arise to that person at that plane?

To all those at the birth-moment and to those during life at the nascent phase of consciousness dissociated from craving, origination-truth does not arise at that plane; but (*it is*) not that suffering-truth does not arise to those persons at that plane.

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Fruition at the immaterial plane, neither suffering-truth nor path-truth arises at that plane.

Or else, path-truth does not arise to this person at this plane. Does suffering-truth not arise to that person at that plane?

To all those at the birth-moment and to those during life at the nascent phase of consciousness dissociated from the path; path-truth does not arise to those persons at that plane.

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Fruition at the immaterial plane; neither path-truth nor suffering-truth arises at that plane.

37. Origination-truth does not arise to this person at this plane.

Does path-truth not arise to that person at that plane?

To those at the nascent phase of the path, origination-truth does not arise at that plane; but (*ñ is*) not that path-truth does not arise to those persons at that plane.

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from craving and the path and to those non-percipient beings neither origination-truth nor path-truth arises at that plane.

Or else, Path-truth does not arise to this person at this plane.

Does origination-truth not arise to that person at that plane?

To those at the nascent phase of craving, path-truth does not arise at that plane; but (*ñ is*) not that origination-truth does not arise to those persons at that plane.

To all those at cessant phase of consciousness dissociated from the path and craving and to those non-percipient beings, neither path-truth nor origination-truth arises.

2. Chapter on Past (Atītavāra)

Positive-Person (Anuloma-Puggala)

38. Suffering-truth had arisen to this person.

Had origination-truth arisen to that person? Yes.

Or else, origination-truth had arisen to this person. Had suffering truth arisen to that person? Yes.

Suffering-truth had arisen to this person. Had path-truth arisen to that person?

To those person not completely realized suffering-truth had arisen; path-truth had not arisen to those persons.

To those persons completely realized suffering-truth and path-truth also had arisen.

Or else, path-truth had arisen : P : person? Yes.

39. Origination-truth had arisen to this person. Had path-truth arisen to that person?

To those persons not completely realised suffering truth had arisen and path-truth also had arisen.

Or else, path-truth had arisen : person? Yes.

40. Suffering-truth had arisen : P :

(Every plane-chapter is the same. Only lineage difference is the same as plane chapter below).

Positive Person-Plane (Anuloma-Puggalokāsa).

41. Suffering-truth had arisen to this person at this plane. Had origination-truth arisen to that person at that plane?

To those pure-abode beings at the moment of second consciousness and to those none-percipient beings suffering-truth had arisen at that plane; origination-truth had not arisen to these persons at that plane.

To those others four-aggregate or five-aggregate persons suffering-truth had arisen and origination-truth also had arisen at that plane.

Or else, origination-truth had arisen : P : plane? Yes.

Suffering-truth had arisen to this person at this plane. Had path-truth arisen to that person at that plane?

To those pure-abode beings at the moment of second consciousness, to those persons not completely realized and to those non-percipient beings, suffering-truth had arisen at that plane; path-truth had not arisen to those persons at that plane.

To those person who completely realized suffering-truth had arisen and path-truth also had arisen at that plane.

Or else, path-truth had arisen : P : plane? Yes.

42. Origination-truth had arisen to this person at this plane. Had path-truth arisen to that person at that plane?

To those pure-abode beings at that moment of second faulty consciousness and to those persons not completely realized, origination-truth had arisen at that plane; path-truth had not arisen to those persons at that plane.

Or else, path-truth had arisen : P : plane? Yes.

Negative-Person (Paccanīka-Puggala)

43. Suffering-truth had not arisen to this person. Had origination-truth not arisen to that person? None.

Or else, origination-truth had not arisen : P : person? None.

Suffering-truth had not arisen to this person. Had path-truth not arisen to that person? None.

Or else, path-truth had not arisen to this person. Had suffering-truth not arisen to that person?

(It) had arisen.

44. Origination-truth had not arisen to this person. Had path-truth not arisen to that person? None.

Or else, path-truth had not arisen : P : person?

(It) had arisen.

Negative-plane (Paccanīka-Okāsa).

45. Suffering-truth had arisen at this plane : P :

Negative Person-Plane (Paccanīka Puṅgalokāsa).

46. Suffering-truth had not arisen to this person at this plane. Had origination not arisen to that person at that plane? Yes.

Or else, origination-truth had not arisen to this person at this plane. Had suffering-truth not arisen to that person at that plane?

To those pure-abode beings at the moment of second consciousness and to those non-percipient beings, origination-truth had not arisen at that plane; but (It is) not suffering-truth had not arisen to those persons at that plane.

To those at the birth-moment of pure-abode beings neither origination-truth nor suffering-truth had arisen at that plane.

Suffering-truth had not arisen to this person at this plane. Had path-truth not arisen to that person at that plane? Yes.

Or else, path-truth had not arisen to this person at this plane. Had suffering-truth not arisen to that person at that plane?

To those pure-abode beings at the moment of second consciousness, to those persons not completely realized and to those non-percipient beings, path-truth had not arisen at that plane; but (*it is*) not that suffering-truth had not arisen to those persons at that plane.

To those at the birth-moment of pure-abode beings neither path-truth nor suffering-truth had arisen at that plane.

47. Origination-truth had not arisen to this person at this plane. Had path-truth not arisen to that person at that plane? Yes.

Or else, path-truth had not arisen to this person at this plane. Had origination-truth not arisen to that person at that plane?

To those pure-abode beings at the moment of second faulty consciousness and to those persons not completely realized, path-truth had not arisen at that plane; but (*it is*) not origination-truth had not arisen to those persons at that plane.

To those pure-abode beings at the moment of second consciousness and to those non-percipient beings, neither path-truth nor origination-truth had arisen at that plane.

3 Chapter on the Future (Anāgata-vāra)

Positive-Person (Anuloma-Puggala)

48. Suffering-truth will arise to this person. Will origination-truth arise to that person?

To those Arahatta path persons, Arahants and those who will get Arahatta path after this consciousness, suffering-truth will arise; origination-truth will not arise to those persons. To those others suffering-truth will arise and origination-truth also will arise and origination-truth also will arise.

Or else, origination-truth will arise : P : Yes.

Suffering-truth will arise to this person. Will path-truth arise to that person?

To those Arahatta Path, Arahants and to those common worldlings who will not attain the path, suffering-truth will arise; path-truth will not arise to those persons.

To those who will attain Arahatta Path after this consciousness and to those others who will attain the path, suffering-truth will arise and path-truth also will arise.

Or else, path-truth will arise : P : to that person? Yes.

49. Origination-truth will arise to this person. Will path-truth arise to that person?

To those common worldlings who will not attain the path, origination-truth will arise; path-truth will not arise to those persons.

To those who will attain the path, origination-truth will arise and path-truth also will arise.

Or else, path-truth will arise to this person. Will origination-truth arise to that person?

To those who will attain Arahatta path after this consciousness, path-truth will arise; origination truth will not arise to those persons.

To those who will attain the path, path-truth will arise and origination-truth also will arise.

Positive-Plane (Anuloma-Okāsa)

50. Suffering-truth will arise at this plane. : P :

Positive Person-Plane (Anuloma-Puggalokāsa)

51. Suffering-truth will arise to this person at this plane. Will origination-truth arise to that person at that plane?

To those Arahatta Path persons to Arahants, to those who will attain Arahatta Path after this consciousness and to those non-percipient beings, suffering-truth will arise at that plane; origination-truth will not arise at that plane.

To those others four-aggregate persons, suffering-truth will arise and origination-truth also will at that plane.

Or else, origination-truth will arise to this person : P : at that plane? Yes.

Suffering-truth will arise to this person at this plane. Will path-truth arise to that person at that plane?

To those Arahatta path persons, to Arahants, to those common worldlings who will not attain the path, to those born at

the loss plane, and to those none-percipient beings, suffering-truth will arise at that plane; path-truth will not arise to those persons at that plane.

To those who will attain Arahatta Path after this consciousness, and to those others who will attain the path, suffering-truth will arise and path-truth also will arise at that plane.

Or else, path-truth will arise to this person at this plane. Will suffering-truth arise to that person at that plane? Yes.

52. Origination-truth will arise to this person at this plane. Will path-truth arise to that plane?

To those born at the loss plane and to those common worldlings who will not attain the path, origination-truth will arise to those persons at that plane.

To those who will attain the path, origination-truth will arise and path-truth also will arise at that plane.

Or else, path-truth will arise to this person at this plane. Will origination-truth arise to that person at that plane?

To those who will attain Arahatta after this consciousness, path-truth will arise at that plane; origination-truth will not arise to those persons at that plane.

To those who will attain the path, path-truth will arise and origination-truth will arise and origination-truth also will arise at that plane.

Negative-Person (Paccanika-Puggala)

53. Suffering-truth will not arise to this person. Will origination-truth not arise to that person? Yes.

Or else, origination-truth will not arise to this person. Will suffering-truth not arise to that person?

To those Arahatta path persons, to Arahants and to those who will attain Arahatta path after this consciousness, origination-truth will not arise; but (it is) not that suffering-truth will not arise to those persons.

To those endowed with final consciousness neither origination-truth nor suffering-truth will arise.

Suffering-truth will not arise to this person. Will path-truth not arise to that person? Yes.

Or else, path-truth will not arise to this person. Will suffering-truth not arise to that person?

To those Arahatta path persons, to Arahants and to those worldlings who will not attain the path, path-truth will not

arise; but (*it is*) not that suffering-truth will not arise to those persons.

To those endowed with final consciousness neither path-truth nor suffering-truth will arise.

54. Origination-truth will not arise to this person. Will path-truth not arise to that person?

To those who will attain Arahatta Path after this consciousness origination-truth will not arise; but (*it is*) not that path-truth will not arise to those persons.

To those Arahatta path persons, to Arahants neither origination-truth nor path-truth will arise.

Or else, path-truth will not arise to this person. Will origination-truth not arise to that person?

To those common worldlings who will not attain the path, path-truth will not arise; but (*it is*) not that origination-truth will not arise to those persons.

To those Arahatta path persons, and to the Arahants neither path-truth nor origination will arise.

Negative Plane (Paccanika Okāsa)

55. Suffering-truth will not arise at this plane : P :

Negative-Person-Plane (Paccanika Puggalokāsa).

56. Suffering-truth will not arise to this person at this plane. Will origination-truth not arise to that person at that plane? Yes.

Or else, origination-truth will not arise to this person at this plane. Will suffering-truth not arise to that person at that plane?

To those Arahatta path persons, to Arahants, to those who will attain Arahatta path after this consciousness and to those non-percipient beings, origination-truth will not arise at that plane; but (*it is*) not that suffering-truth will not arise to those persons at that plane.

To those endowed with final consciousness, neither origination-truth nor suffering-truth will arise at that plane.

Suffering-truth will not arise to this person at this plane. Will path-truth not arise to that person at that plane? Yes.

Or else, path-truth will not arise to this person at this plane. Will suffering-truth not arise to that person at that plane?

To those Arahatta path persons, to Arahants, to those common worldlings who will not attain the path, to those born at the loss plane and to those non-percipient beings, path-truth will not arise at that plane; but (*it is*) not suffering-truth will not arise to those persons at that plane.

To those endowed with final consciousness, neither path-truth nor suffering-truth will arise at that plane.

57. Origination-truth will not arise to this person at this plane. Will path-truth not arise to that person at that plane?

To those who will attain Arahatta path after this consciousness, origination-truth will not arise at that plane; (it is) not that path-truth will not arise to those persons at that plane.

To those Arahatta path persons, to Arahants and to those non-percipient beings, neither path-truth nor original-truth will arise at that plane.

4. Chapter on Present and the Past

(Paccuppannāṭita vāra)

Positive-Person (Anuloma-Puggala)

58. Suffering-truth arises to this person. Had origination-truth arisen to that person? Yes.

Or else, origination-truth had arisen to this person. Does suffering-truth arise to that person?

To all those at the death-moment and to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, origination-truth had arisen; suffering-truth does not arise to those persons.

To all those at the birth-moment and to those during life at the nascent phase of consciousness, origination-truth had arisen and path-truth also had arisen.

Or else, path-truth had arisen to this person.

Does suffering-truth arise to that person?

To those at the death-moment of completely realised persons, to those at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, path-truth had arisen; suffering-truth does not arise to those persons.

To those at the birth-moment of completely realised persons and to those during life at the nascent phase of consciousness, path-truth had arisen and suffering-truth also arises.

59. Origination-truth arises to this person. Had path-truth arisen to that person?

To those completely not realised persons at the nascent phase of craving, origination-truth arises; path-truth had not arisen to those persons.

To those completely not realised persons at the nascent phase of craving, origination-truth arises and path-truth also had arisen.

Or else, path-truth had arisen to this person.

Does origination-truth arise to that person?

To those completely realised persons at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those at the moment of entering cessation-attainment, path-truth had arisen; origination-truth does not arise to those persons.

To those completely realised persons at the nascent phase of craving, path-truth had arisen and origination-truth also arises.

Positive-plane (Anuloma-Okāsa)

60. Suffering-truth arises at this plane : P :
(All plane-chapters are the same)

Positive Person-Plane (Anuloma Puqqalokāsa)

61. Suffering-truth arises to this person at this plane. Had origination-truth arisen to that person at that plane?

To those pure-abode beings at the nascent phase of rebirth-consciousness, to those at the birth-moment of non-percipient beings, suffering-truth arises at that plane, origination-truth had not arisen to those persons at that plane.

To those others at the birth-moment of four-aggregate or five-aggregate persons and to those during life at the nascent phase of consciousness, suffering-truth arises and origination-truth also had arisen at that plane.

Or else, origination-truth had arisen to this person at this plane. Does suffering-truth arise to that person at that plane?

To those at the death-moment of four-aggregate or five-aggregate persons, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and Fruition at the immaterial plane, origination-truth had arisen at that plane; suffering-truth does not arise to those persons at that plane.

To those at the birth-moment of four-aggregate or five-aggregate persons and to those during life at the nascent phase of consciousness, origination-truth had arisen and suffering-truth also arises at that plane.

Suffering-truth arises to this person at this plane. Had path-truth arisen to that person at that plane?

To those pure-bode beings at the nascent phase of rebirth-consciousness, to those at the birth-moment of not completely realised persons, to those during life at the nascent phase of consciousness and to those at the birth-moment of non-percipient beings, suffering-truth arises at that plane; path-truth had not arisen to those persons at that plane.

To those at the birth-moment of completely realised persons and to those during life at the nascent phase of consciousness, suffering truth and path-truth also had arisen at that plane.

Or else, path-truth had arisen to this person at this plane.

Does suffering-truth arise to that person at that plane?

To those at the death-moment of not completely realised persons to those during life at the cessant phase of consciousness and to those at the nascent phase of path and the Fruition at the immaterial plane, path-truth had arisen at that plane; suffering-truth does not arise to those persons at that plane.

To those at the birth-moment of completely realised persons and to those during life at the nascent phase of consciousness, path-truth had arisen and suffering-truth also arises at that plane.

62. Origination-truth arises to this person at this plane. Had path-truth arisen to that person at that plane?

To those not completely-realised persons at the nascent phase of craving, origination-truth arises at that plane; path-truth had not arisen to those person at that plane.

To those completely realised persons at the nascent phase of craving, origination-truth arises and path-truth also had arisen at that plane.

Or else, path-truth had arisen to this person at this plane. Does origination-truth arise to that person at that plane?

To those completely realised persons at the cessant phase of craving and to those at the moment of consciousness

dissociated from craving, path-truth had arisen at that plane; origination-truth does not arise to those persons at the plane.

To those completely realised persons at the nascent phase of craving, path-truth had arisen and origination-truth also arises at that plane.

Negative-Person (Paccanika-Puggala)

63. Suffering-truth does not arise to this person. Had origination-truth not arisen to that person? Had arisen.

Or else, Origination-truth had not arisen to this person.

Does suffering-truth not arise to that person? None.

Suffering-truth does not arise to this person. Had path-truth not arisen to that person?

To those at the death-moment of completely realised person, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Path and the Fruition at the immaterial plane, suffering-truth does not arise; but (*it is*) not that path-truth had not arisen to those persons.

To those at the death-moment of not completely realised persons and to those during life at the cessant phase of consciousness, suffering-truth does not arise and path-truth also had not arisen.

Or else, path-truth had not arisen to this person.

Does suffering-truth not arise to that person?

To those at the birth-moment of not completely realised persons and to those during life at the nascent phase of consciousness, path-truth had not arisen; but (*it is*) not that suffering-truth does not arise to those persons.

To those at the death-moment of not completely realised persons and to those during life at the cessant phase of consciousness, path-truth had not arisen and suffering-truth also does not arise.

64. Origination-truth does not arise to this person. Had path-truth not arisen to that person?

To those completely realised persons at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those at the moment of entering cessation.

Attainment, origination-truth does not arise; (*it is*) not that path-truth had not arisen to those persons.

To those completely realised persons at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, origination-truth does not arise and path-truth also had not arisen.

Or else, path-truth had not arisen to this person.

Does origination-truth not arise to that person?

To those not completely realised persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, origination-truth does not arise and path-truth also had not arisen.

Or else, path-truth had not arisen to this person.

Does origination-truth not arise to that person?

To those not completely realised persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, path-truth had not arisen and origination-truth also does arise.

Negative-plane (Paṇḍita-Okāsa).

65. Suffering-truth does not arise at this plane : P :

Negative Person-plane (Paṇḍita Puṅgalokāsa).

66. Suffering-truth does not arise to this person at this plane. Had origination-truth not arisen to that person at that plane.

To those pure-abode beings at the cessant phase of rebirth consciousness and to those at the death-moment of non-percipient beings, suffering-truth does not arise and origination-truth also had not arisen at that plane.

Or else, origination-truth had not arisen to this person at this plane.

Does suffering-truth arise to that plane?

To those pure-abode beings at the nascent phase of rebirth consciousness and to those at the birth-moment of non-percipient beings, origination-truth had not arisen at that plane; but (it is) not that suffering-truth does not arise to those persons at that plane.

To those pure-abode beings at the cessant phase of rebirth consciousness and to those at the death-moment of non-percipient beings origination-truth had not arisen and suffering-truth also does not arise at that plane.

Suffering-truth does not arise to this person at this plane. Had path-truth not arisen to that person at that plane?

To those at the death-moment of completely realised persons, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise at that plane; but (it is) not that path-truth had not arisen to those persons at that plane.

To those pure-abode beings at the cessant phase of rebirth consciousness, to those at the death-moment of not completely realised persons, to those during life at the cessant phase of consciousness and to those at the death-moment of non-percipient beings, suffering-truth does not arise and path-truth also had not arisen at that plane.

Or else, path-truth had not arisen to this person at this plane.

Does suffering-truth not arise to that person at that plane?

To those pure-abode beings at the nascent phase of rebirth consciousness, to those at the birth-moment of not completely realised persons, to those at the nascent phase of consciousness and to those at the birth-moment of non-percipient beings, path-truth had not arisen at that plane; but (it is) not that suffering-truth does not arise to these persons at that plane.

To those pure-abode beings at the cessant phase of rebirth consciousness, to those at the death-moment of not completely realised persons, to those during life at the cessant phase of consciousness and to those at the death-moment of non-percipient beings, path-truth had not arisen and suffering-truth also does not arise at that plane.

To those completely-realised persons at the cessant phase of craving, to those at the moment of consciousness dissociated from craving, origination-truth does not arise at that plane; but (it is) not Path-truth had not arisen to those persons at that plane.

To those pure-abode beings at the moment of second consciousness, to those not completely realised persons at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, origination-truth does not arise and path-truth also had not arisen at that plane.

Or else, path-truth had not arisen to this person at this plane.

Does origination-truth not arise to that person at that plane?

To those not completely realised persons at the nascent phase of craving, path-truth had not arisen at that plane; but (it is) not that origination-truth does not arise to those persons at that plane.

To those pure-abode beings at the moment of second consciousness, to those not completely realised persons at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those non-perceptible beings, path-truth had not arisen and origination-truth also does not arise at that plane.

5 (Chapter on the Present and the Future),

(Paccupannāṅgata-vāra)

Positive Person (Anuloma-puggala)

68. Suffering-truth arises to this person. Will origination-truth arise to that person?

To those at the nascent phase of Arahatta Path, to those Arahants at the nascent phase of consciousness and to those who will attain Arahatta path after this consciousness at the nascent phase of consciousness, suffering-truth arises; origination-truth will not arise to those persons.

To those others at the birth-moment and to those during life at the nascent phase of consciousness, suffering-truth arises and origination-truth also will arise.

Or else, origination-truth will arise to this person.

Does suffering-truth arise to that person?

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, origination-truth will arise; suffering-truth does not arise to those persons.

To all those at the birth-moment and those during life at the nascent phase of consciousness, origination-truth will arise and suffering-truth also arises.

Suffering-truth arises to this person. Will path-truth arise to that person?

To those at the nascent phase of Arahatta Path, to those Arahants at the nascent phase of consciousness, to those common worldlings who will not attain the path at the birth-moment and to those during life at the nascent phase of

consciousness, suffering-truth arises; path-truth will not arise to those person.

To those who will attain Arahatta path after this consciousness at the nascent phase of consciousness, to those others who will attain the path at the birth-moment and to those during life at the nascent phase of consciousness, suffering-truth arises and path-truth also will arise.

Or else, path-truth will arise to this person.

Does suffering-truth arise to that person?

To those who will attain Arahatta path after consciousness at the cessant phase of consciousness, to those others who will attain the path at the death moment, to those during life at the cessant phase of consciousness and to those at the Path and the Fruition at the immaterial plane, path-truth will arise; suffering-truth does not arise to those persons.

To those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, to those others who will attain the path at the birth-moment and to those during life at the nascent phase of consciousness, path-truth will arise and suffering-truth also arises.

69. Origination-truth arises to this person. Will path-truth arise to that person?

To those common worldlings who will not attain the path at the nascent phase of craving, origination-truth arises; path-truth will not arise to those persons.

To those who will attain the path at the nascent phase of craving, origination-truth arises and path-truth also will arise.

Or else, path-truth will arise to this person.

Does origination-truth arise to that person?

To those who will attain Arahatta path, to those others who will attain the path at the cessant phase of craving, to those at the moment of consciousness dissociates from craving, to those at the moment of entering cessation-Attainment and to those non-percipient beings, path-truth will arise; origination-truth does not arise to those persons.

To those who will attain the path at the nascent phase of craving, path-truth will arise and origination-truth also arises.

Positive Person-Plane (Anuloma-Puggalokissa).

70. Suffering-truth arises to this plane : P :
(Plane-chapter also should be done similarly as person-plane chapter.)

71. Suffering-truth arises to this person at this plane. Will origination-truth arise to that plane?

To those at the nascent of Arahatta path, to those Arahants at the nascent phase of consciousness, to those who will attain Arahatta Path after this consciousness at the nascent phase of that consciousness and to those at the birth-moment of non-percipient beings, suffering-truth arises at that plane; origination-truth will not arise to those persons at that plane.

To those others at the birth-moment of four-aggregate or five-aggregate persons and to those during life at the nascent phase of consciousness, suffering-truth arises and origination-truth also will arise at that plane.

Or else, origination-truth will arise to this person at this plane.

Does suffering-truth arise to that person at that plane?

To those at the death-moment of four-aggregate or five-aggregate persons, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Path and the Fruition at the immaterial plane, origination-truth will arise at that plane; suffering-truth does not arise to those persons at that plane.

To those at the birth-moment of four-aggregate or five-aggregate persons and to those during life at the nascent phase of consciousness, origination-truth will arise and suffering-truth also arises at that plane.

Suffering-truth arises to this person at this plane. Will path-truth arise to that person at that plane?

To those at the nascent phase of Arahatta Path, to those Arahants at the nascent phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the birth-moment, to those during life at the nascent of consciousness and to those at the birth-moment of non-percipient beings, suffering-truth arises at that plane; path-truth will not arise to those persons at that plane.

To those will attain Arahatta Path after this consciousness at the nascent phase of that consciousness, to those others who will attain the path at the birth-moment and to those during

life at the nascent phase of consciousness, suffering-truth arises and path-truth also will arise at that plane.

Or else, path-truth will arise to this person at this plane.

Does suffering-truth arise to that plane?

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Path and the Fruition at the immaterial plane, path-truth will arise at that plane; suffering-truth does not arise to those persons at that plane.

To those who will attain Arahatta Path after this consciousness at the nascent phase of that consciousness, to those others who will attain the path at the birth-moment and to those during life at the nascent phase of consciousness, path-truth will arise and suffering-truth all arises at that plane.

72. Origination-truth arises to this person at this plane. Will path-truth arise to that plane?

To those born at the loss plane and to those common worldlings who will not attain the path at the nascent phase of craving-truth arises at that plane; path-truth will not arise to those persons at that plane.

To those who will attain the path at the nascent phase of craving, origination-truth arises and path-truth also will arise at that plane.

Or else, path-truth will arise to this person at this plane.

Does origination-truth arise to that person at that plane?

To those who will attain Arahatta path after this consciousness, to those others who will attain the path at the cessant phase of craving and to those at the moment of consciousness dissociates from craving, path-truth will arise at that plane; origination-truth does not arise to those persons at that plane.

To those who will attain the path at the nascent phase of craving, path-truth will arise and origination-truth also arises at that plane.

73. Suffering-truth does not arise to this person. Will origination-truth not arise to that person?

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial

plane, suffering-truth does not arise; but (*it is*) not that origination-truth will not arise to those persons.

To those at the cessant phase of Arahatta path, to those Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness and to those at the nascent phase of Arahatta path and Fruition at the immaterial plane, suffering-truth does not arise and origination-truth also will not arise.

Or else, origination-truth will not arise to this person.

Does suffering-truth not arise to that person?

To those at the nascent phase of Arahatta path, to those Arahants at the nascent phase of consciousness and to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, origination-truth will not arise; (*it is*) not that suffering-truth does not arise to those persons.

To those at the cessant phase of Arahatta path, to these Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness and to those at the nascent phase of Arahatta path and the Fruition at the immaterial plane, origination-truth will not arise and suffering-truth also does not arise.

Suffering-truth does not arise to this person. Will path-truth not arise to that person?

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Path and the Fruition at the immaterial plane, suffering-truth does not arise; but (*it is*) not that path-truth will not arise to those persons.

To those at the cessant phase of Arahatta path, to those Arahants at the cessant phase of consciousness, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those and to those at the nascent phase of Arahatta path and the Fruition at the immaterial plane, suffering-truth does not arise and path-truth also will not arise.

Or else, path-truth will not arise to this person. Does suffering-truth not arise to that person?

To those at the nascent phase of Arahatta path, to those Arahants at the nascent phase of consciousness, to those

common worldlings who will not attain the path at the birth-moment and to those during life at the nascent phase of consciousness, path-truth will not arise; but (*it is*) not that suffering-truth does not arise to those persons.

To those at the cessant phase of Arahatta path, to those Arahants at the cessant phase of consciousness, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of Arahatta path and the Fruition at the immaterial plane, path-truth will not arise and suffering-truth also does not arise.

74. Origination-truth does not arise to this persons. Will path-truth arise to that person?

To those who will attain Arahatta Path after this consciousness, to those others who will attain the path at the cessant phase of craving to those at the moment of consciousness dissociated from craving, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, origination-truth does not arise; but (*it is*) not that path-truth will not arise to those persons.

To those Arahatta Path persons, to Arahants, to those common worldlings who will not attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated from craving, origination-truth does not arise and path-truth also will not arise.

Or else, path-truth will not arise to this person. Does origination-truth not arise to that person?

To those common worldlings who will not attain the path at the nascent phase of craving, path-truth will not arise; but (*it is*) not that origination-truth does not arise to those persons.

To those Arahatta path persons, to Arahants, to those common worldlings who will not attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated from craving, path-truth will not arise and origination-truth also does not arise.

Negative Plane (*Paccanika Okāsa*).

75. Suffering-truth does not arise at this plane : P :

Negative Person-Plane (Paccanika Puggalokāsa)

76. Suffering-truth does not arise to this person at this plane. Will origination-truth not arise to that person at that plane?

To those at the death-moment of four-aggregate or five-aggregate persons, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Path and the Fruition at the immaterial plane, suffering-truth does not arise at that plane; but (*it is*) not that origination-truth will not arise to those persons at that plane.

To those at the cessant phase of Arahatta Path, to those Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those at the death-moment of non-percipient beings and to those at the nascent phase of Arahatta Path and the Fruition at the immaterial plane, suffering-truth does not arise and origination -truth will not arise at that plane.

Or else, origination-truth will not arise to this person at this plane.

Does suffering-truth not arise to that person at that plane?

To those at the nascent phase of Arahatta path, to those Arahants at the nascent phase of consciousness, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness and to those at the birth-moment of non-percipient beings, origination-truth will not arise at that plane; but (*it is*) not that suffering-truth does not arise to those persons at that plane.

To those at the cessant phase of Arahatta-path, to those Arahants at the cessant phase of consciousness, to those who will attain Arahatta Path after this consciousness at the cessant phase of that consciousness, to those at the nascent phase of Arahatta Path and the Fruition at the immaterial plane and to those at the death-moment of non-percipient beings, origination-truth will not arise and suffering-truth also does not arise at that plane.

Suffering-truth does not arise to this plane. Will path-truth not arise to that person at that plane?

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death moment, to

those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise at that plane; but (*it is*) not that path-truth will not arise to those persons at that plane.

To those at the cessant phase of Arahatta path, to those Arahants at the cessant phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness, to those at the death-moment of non-percipient beings and to those at the nascent of Arahatta path and the Fruition at the immaterial plane, suffering-truth does not arise and path-truth also will not arise at that plane.

Or else, path-truth will not arise to this person at this plane.

Does suffering-truth not arise to that person at that plane?

To those at the nascent phase of Arahatta path, to those Arahants at the nascent phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the birth-moment of non-percipient beings, path-truth will not arise at that plane; but (*it is*) not that suffering-truth does not arise to those persons at that plane.

To those at the cessant phase of Arahatta path, to those Arahants at the cessant phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness, to those at the nascent phase of Arahatta path and the Fruition at the immaterial plane and to those at the death-moment of non-percipient beings, path-truth will not arise and suffering-truth also does not arise at that plane.

77. Origination-truth does not arise to this person at this plane. Will path-truth not arise to that person at that plane?

To those who will attain Arahatta path after this consciousness, to those others who will attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated from craving, origination-truth does not arise at that plane; but (*it is*) not that path-truth will not arise to those persons at that plane.

To those Arahatta path persons, to Arahants, to those born at the loss plane, to those common worldlings who will not attain the path at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, origination-truth does not arise and path-truth also will not arise at that plane.

Or else, path-truth will not arise to this person at this plane.

Does origination-truth not arise to that plane?

To those born at the loss plane and to those common worldlings who will not attain the path at the nascent phase of craving, path-truth will not arise at that plane; but (*it is*) not that origination-truth does not arise to those persons at that plane.

To those Arahatta path persons, to Arahants, to those born at the loss plane, to those common worldlings who will not attain the path at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, path-truth will not arise and origination-truth also does not arise at that plane.

6. Chapter on the Past-Future (*Adhānāgata-vāra*)

Positive Person (*Anuloma-puggala*).

78. Suffering-truth had arisen to this person. Will origination-truth arise to that person? :-²

To those Arahatta path persons, to Arahants and to those who will attain Arahatta path after this consciousness, suffering-truth had arisen; origination-truth will not arise to those persons.

To those others suffering-truth had arisen and origination-truth also will arise.

Or else, origination-truth will arise to this person.

Had suffering-truth arisen to that person? Yes.

Suffering-truth had arisen to this person. Will path-truth arise to that person?

To those Arahatta path persons, to Arahants and to those common worldlings who will not attain the path, suffering-truth had arisen; path-truth will not arise to those persons.

To those who will attain Arahatta Path after this consciousness and to those others who will attain the path, suffering-truth and path-truth also will arise.

Or else, path-truth will arise : P : Yes.

79. Origination-truth had arisen to this person. Will path-truth arise to that person?

To those Arahatta Path persons, to Arahants and to those common worldlings who will not attain the path, origination-truth had arisen; path-truth will not arise to those persons.

To those who will attain the path after this consciousness and to those others who will attain the path, origination-truth had arisen and path-truth also will arise.

Or else, path-truth will arise : P : Yes.

Positive Plane (Anuloma-Oktāsi)

80. Suffering-truth had arisen at this plane : P :

Positive Person-Plane (Anuloma-Puggalokāsa)

81. Suffering-truth had arisen to this person at this plane. Will origination-truth arise to that person at that plane?

To those Arahatta path persons, to Arahants, to those who will attain Arahatta-path after this consciousness and to those non-percipient beings, suffering-truth had arisen at that plane; origination-truth will not arise to those persons at that plane.

To those other four-aggregate or five-aggregate persons, suffering-truth had arisen and origination-truth also will arise at that plane.

Or else, origination-truth will arise to this person at this plane.

Had suffering-truth arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, origination-truth will arise at that plane; suffering-truth had not arisen to those persons at that plane.

To those other four-aggregate or five-aggregate persons, origination-truth will arise and suffering-truth also had arisen at that plane.

Suffering-truth had arisen to this person at this plane. Will path-truth arise to that person at that plane?

To those Arahatta path persons, to Arahants, to those common worldlings who will not attain the path, to those born at the loss plane and to those non-percipient beings, suffering-truth had arisen at that plane; path-truth will not arise to those persons at that plane.

To those who will attain Arahatta path after this consciousness and to those others who will attain the path, suffering-truth had arisen and path-truth also will arise at that plane.

Or else, path-truth will arise to this person at this plane.

Had suffering-truth arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, path-truth will arise at that plane; suffering-truth had not arisen to those persons at that plane.

To those who will attain Arahatta path after this consciousness and to those others who will attain the path, path-truth will arise and suffering-truth also had arisen at that plane.

82. Origination-truth had arisen to this person at this plane. Will path-truth arise to that person at that plane?

To those Arahatta path persons, to Arahants, to those common worldlings who will not attain the path and to those born at the loss plane, origination-truth had arisen at that plane; path-truth will not arise to those persons at that plane.

Or else, path-truth arise to this person at this plane.

Had origination-truth arisen to that person at that plane?

To those pure-abode beings at the moment of second consciousness, path-truth will arise at that plane; origination-truth had not arisen to those persons at that plane.

To those who will attain Arahatta path after this consciousness and to those others who will attain the path, path-truth will arise and origination-truth also had arisen at that plane.

Negative Person (Paccanika-Puggala).

83. Suffering-truth had not arisen to this person. Will origination-truth not arise to that person? None.

Or else, origination-truth will not arise to this person.

Had suffering-truth not arisen to that person?

Had arisen.

Suffering-truth had not arisen to this person.

Will path-truth not arise to that person? None.

Or else, path-truth will not arise to this person. Had suffering-truth not arisen to that person? Had arisen.

84. Origination-truth had arisen to this person. Will path-truth not arise to that person? None.

Or else, path-truth will not arise to this person.
Had origination-truth not arisen to that person?
Had arisen.

Negative Plane (Paccanika-Okāsa).

85. Suffering-truth had not arisen at this plane : P :

Negative Person-Plane (Paccanika-Puggalokāsa).

86. Suffering-truth had not arisen to this person at those plane. Will origination-truth not arise to that person at that plane? Will arise.

Or else, origination-truth will not arise to this person at this plane.

Had suffering-truth not arisen to that person at that plane? Had arisen.

Suffering-truth had not arisen to this person at this plane. Will path-truth not arise to that person at that plane? Will arise.

Or else, path-truth will not arise to this person at this plane. Had suffering-truth not arisen to that person at that plane? Had arisen.

87. Origination-truth had not arisen to this person at this plane. Will path-truth not arise to that person at that plane?

To those pure-abode beings at the moment of second consciousness, origination-truth had not arisen at that plane; but (if it is) not path-truth will not arise to those persons at that plane.

To those non-percipient beings, origination-truth had not arisen and path-truth also will not arise at that plane.

Or else, path-truth will not arise to this person at this plane.

Had suffering-truth not arisen to that person at that plane?

To those Arahatta-path persons, to Arahants, to those common worldings who will not attain the path and to those born at the loss plane, path-truth will not arise at that plane; but

(it is) not that origination-truth had not arisen to those persons at that plane.

To those non-perceptible beings, path-truth will not arise and origination-truth also had not arisen at that plane.

CHAPTER ON ORIGINATION (UPPĀDAVĀRA)

2. Process (Pavatti)
2. Chapter on Cessation (Nirodha-vāra)
1. Chapter on the Present (Paccupanna-vāra)

Positive Person (Anuloma-Puggala).

38. Suffering-truth ceases to this person. Does origination-truth cease to that person?

To all those persons at the death moment and to those during life at cessant phase of consciousness dissociated from craving suffering-truth ceases; origination-truth does not cease to those persons.

To those at the cessant phase of craving, suffering-truth ceases and origination-truth also ceases.

Or else, origination-truth ceases to this person. Does suffering-truth cease to that person? Yes.

Suffering-truth ceases to this person. Does path-truth cease to that person?

To all those at the death-moment and to those during life at the cessant phase of consciousness dissociated from the path, suffering-truth ceases; path-truth does not cease to those persons.

To those at the cessant phase of path at the five-aggregate plane, suffering-truth ceases and path-truth also ceases.

Or else, path-truth ceases to this person.

Does suffering-truth cease to that person?

To those at the cessant phase of the path at the immaterial plane, path-truth ceases; suffering-truth does not cease to those persons.

To those at the cessant phase of the path at the five-aggregate plane, path-truth ceases and suffering-truth also ceases.

89. Origination-truth ceases to this person. Does path-truth cease to that person? No.

Or else, path-truth ceases to this person.

Positive-plane (Anuloma-Okāsa)

90. Suffering-truth ceases at this plane. Does origination-truth cease at that plane?

At the plane of non-percipient beings, suffering-truth ceases : P :

(Plane-chapter is the same at origination-chapter and origination-cessation-chapter also. There is not different).

Positive Person-Plane (Anuloma-Puggalokāsa).

91. Suffering-truth ceases to this person at this plane : P :
(Also person-plane chapter should be expanded similarly).

Negative-Person (Paccanika-Puggala).

92. Suffering-truth does not cease to this person. Does origination-truth not cease to that person? Yes.

Or else, origination-truth does not cease to this person.
Does suffering-truth not cease to that person?

To all those persons at that death-moment and to those during life at the cessant phase of consciousness dissociated from craving, origination-truth does not cease; (it is) not that suffering-truth does not cease to those persons.

To all those persons at the birth-moment to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, neither origination-truth nor suffering-truth arises.

Suffering-truth does not cease to this person. Does path-truth not cease to that person?

To those at the cessant phase of the path at the immaterial plane, suffering-truth does not cease; but (it is) not that path-truth does not cease to those persons.

To all those persons at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant of the Fruition at the immaterial plane, suffering-truth nor path-truth arises.

Or else, path-truth does not cease to this person.
Does suffering-truth not cease to that person?

To all those persons at the death-moment and to those during life at the cessant phase of consciousness dissociated from the path, path-truth does not cease; (*It is*) not that suffering-truth does not cease to those persons.

To all those persons at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant phase of the Fruition at the immaterial plane, neither path-truth nor suffering-truth arises.

93. Origination-truth does not cease to this person. Does path-truth not cease to that person?

To those at the cessant phase of the path, origination-truth does not cease; but (*It is*) not that path-truth does not cease to those persons.

To all those at the nascent phase of consciousness, to those at the cessant phase of consciousness dissociated from craving and the path, to those at the moment of entering cessation-Attainment and to those non-percipient beings, neither origination-truth nor path-truth ceases.

Or else, path-truth does not cease to this person.

Does origination-truth not cease to that person?

To those at the cessant phase of craving, path-truth does not cease; but (*It is*) not that origination-truth does not cease to those persons.

To all those at the nascent phase of consciousness, to those at the cessant phase of consciousness, dissociated from the path and craving, to those at the moment of entering cessation- Attainment and to those non-percipient beings, neither path-truth nor origination-truth arises.

Negative-Plane (Paccanika-Okāsa).

94. Suffering-truth does not cease at this plane : P :

Negative Person-Plane (Paccanika Puqqalokāsa)

95. Suffering-truth does not cease to this person at this plane.
: P :

(*Person-chapter and person-plane-chapter are the same. Also in the person-plane Chapter the word, " Entering cessation-Attainment " should not be done.*)

2. Chapter on the Past (Atitavāra).

Positive Person (Anuloma-Puggala).

96. Suffering-truth had ceased to this person. Had origination-truth ceased to that person? Yes.

(As in the Origination-chapter Past questions, positive and also negative are classified. Like that also in the cessation-chapter should be classified. There is not different).

3. Chapter on the Future (Anagāta-vāra).

Positive Person (Anuloma-puggala).

97. Suffering-truth will cease to this person. Will origination-truth cease to that person?

To those Arahatta path persons, to Arahants and to those who will attain Arahatta path after this consciousness, suffering-truth will cease; origination-truth will not cease to those persons.

To those others suffering-truth will cease and origination-truth also will cease.

Or else, origination-truth will cease : P : Yes.

Suffering-truth will cease to this person. Will path-truth cease to that person?

To those at the cessant phase of Arahatta path, to Arahants and to those common worldlings who will not attain the path, suffering-truth will cease; path-truth will not cease to those persons.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness and to those others who will attain the path, suffering-truth will cease and path-truth also will cease.

Or else, path-truth will cease : P :

98. Origination-truth will cease to this person. Will path-truth cease to that person?

To those common worldlings who will not attain the path, origination-truth will cease; path-truth will not cease to those persons.

To those who will attain the path, origination-truth will cease and also path-truth will cease.

Or else, path-truth will cease to this person. Will origination-truth cease to that person?

To those at the nascent phase of Arahatta path and to those who will attain Arahatta-path after this consciousness, path-truth will cease; origination-truth will not cease to those persons.

To those who will attain the path, path-truth will cease and origination-truth also will cease.

Positive-plane (Anuloma-Okāsa)

99. Suffering-truth will cease at this plane : P :

Positive Person-Plane (Anuloma-Puggalokāsa)

100. Suffering-truth will cease to this person at this plane. Will origination-truth cease to that person at that plane?

To those Arahatta path persons, to Arahants, to those who will attain Arahatta path after this consciousness and to those non-percipient beings, suffering-truth will cease at that plane; origination-truth will not cease to those persons at that plane.

To those four-aggregate persons, suffering-truth will cease and origination-truth will cease at that plane. : P :

(Person-chapter and person-plane-chapter are the same).

Negative-Person (Paccaṅka-Puggala),

101. Suffering-truth will not cease to this person. Will origination-truth not cease to that person? Yes.

Or else, origination-truth will not cease to this person. Will suffering-truth not cease to that person?

To those Arahatta path persons, to Arahants and to those who will attain Arahatta-path after this consciousness, origination-truth will not cease; but (it is) not that suffering-truth will not cease to those persons.

To those at the cessant phase of final consciousness, neither origination-truth nor suffering-truth will cease.

Or else, path-truth will not cease to this person. Will origination-truth not cease to that person?

To those at the cessant of Arahatta, to Arahants and to those common worldlings who will not attain the path, path-truth will not cease; but (*it is*) not that suffering-truth will not cease to those persons.

To those at the cessant phase of final consciousness, neither path-truth nor suffering-truth will arise.

102. Origination-truth will not cease to this person. Will path-truth not cease to that person?

To those at the nascent phase of Arahatta path and to those who will attain Arahatta path after this consciousness, origination-truth will not cease; but (*it is*) not that path-truth will not cease to those persons.

To those at the cessant phase of Arahatta path, and to Arahants, neither origination-truth nor path-truth will arise.

Or else, path-truth will not cease to this person. Will origination-truth not cease to that person?

To those common worldlings who will not attain the path, path-truth will not cease; but (*it is*) not that origination-truth will not cease to those persons.

To those at the cessant phase of Arahatta path and to Arahants, neither path-truth nor origination-truth will cease.

Negative-Plane (Paccaṇīka-Okāsa)

103. Suffering-truth will not cease at this plane : P :

Negative Person-Plane (Paccaṇīka Puṅgalokāsa)

104. Suffering-truth will not cease to this person at this plane. Will origination-truth not cease to that person at that person? Yes.

Or else, origination-truth will not cease to this person at this plane? Will suffering-truth not cease to that person at that plane?

To those Arahatta path persons, to Arahants, to those who will attain Arahatta path after this consciousness and to those non-percipient beings, origination-truth will not cease at that plane; but (*it is*) not that suffering-truth will not cease to those persons at that plane.

Suffering-truth will not cease to this person at this plane. Will path-truth not cease to that person at that plane? Yes.

Or else, path-truth will not cease to this person at this plane. Will suffering-truth not cease to that person at that plane?

To those at the cessant phase of Arahatta path, to those common worldlings who will not attain the path, to those born at the loss plane and to those non-percipient beings, path-truth will not cease at that plane; but (*it is*) not that suffering-truth will not cease to those persons at that plane.

To those at the cessant phase of final consciousness, neither path-truth nor suffering truth will cease at that plane.

105. Origination-truth will not cease to this person at this plane. Will path-truth not cease to that person at that plane?

To those at the nascent phase of Arahatta path and to those who will attain Arahatta path after this consciousness, origination-truth will not cease at that plane; but (*it is*) not that path-truth will not cease to those persons at that plane.

To those at the cessant phase of Arahatta path, to Arahants and to those non-percipient beings, neither origination-truth nor path-truth will cease at that plane.

Or else, path-truth will not cease to this person at this plane. Will origination-truth not cease to that person at that plane?

To those born at the loss plane and to those common worldlings who will not attain the path, path-truth will not cease at that plane; but (*it is*) not that origination-truth will not cease to those persons at that plane.

To those at the cessant phase of Arahants and to those non-percipient beings, neither path-truth nor origination-truth will cease at that plane.

4. Chapter on the Present and the The Past

(Paccuppannā-tīta-vāra)

Positive-Pers: 1 (Anuloma-Puggala)

106. Suffering-truth ceases to this person. Had origination-truth ceased to that person? Yes.

Or else, origination-truth had ceased this person. Does suffering-truth cease to that person?

To all those persons at the birth-moment, to those during life at the cessant phase of the path and the Fruition at the immaterial plane, origination-truth had ceased; suffering-truth does not cease to those persons.

To all those at the death-moment and to those during life at the cessant phase of consciousness, origination-truth had ceased and suffering-truth also ceases.

Suffering-truth ceases to this person. Had path-truth ceased to that person?

To those at the death-moment of not completely realised person and to those during life at the cessant phase of consciousness, suffering-truth ceases; path-truth had not ceased to those persons.

To those at the death-moment of completely realised persons and to those during life at the cessant phase of consciousness, suffering-truth ceases and path-truth also had ceased.

Or else, path-truth had ceased to this person. Does suffering-truth cease to that person?

To those at the birth-moment of completely realised persons, to those at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, path-truth had ceased; suffering-truth does not cease to those persons.

To those at the death-moment of completely realised persons and to those during life at the cessant phase of consciousness, path-truth and suffering-truth also cease.

107. Origination-truth ceases to this person. Had path-truth ceased that person?

To those not completely realised persons at the cessant phase of craving, origination-truth ceases; path-truth had not ceased to those persons.

To those completely realised persons at the cessant phase of craving, origination-truth ceases and path-truth also had ceased.

Or else, path-truth had ceased to this person. Does origination-truth cease to that person?

To those completely realised persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those at the moment of entering cessation-Attainment, path-truth had ceased; origination-truth does not cease to those persons.

To those completely realised persons at the cessant phase of craving, path-truth had ceased and origination-truth also ceases.

Positive Plane (Anuloma-Okāsa)

108.. Suffering-truth ceases at this plane. : P :

Positive Person-Plane (Anuloma-Puggalokāsa)

109. Suffering-truth ceases to this person at this plane. Had origination-truth ceased to that person at that plane?

To those pure-abode beings at the cessant phase of rebirth consciousness, to those at the death-moment of non-percipient beings, suffering-truth ceases at that plane; origination-truth had not ceased to those persons at that plane.

To those others at the death-moment of four-aggregate or five-aggregate persons and to those during life at the cessant phase of consciousness, suffering-truth ceases and origination-truth also had ceased at that plane.

Or else, origination-truth had ceased to this persons at this plane. Does suffering-truth cease to that person at that plane?

To those at the birth-moment of four-aggregate or five-aggregate persons, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, origination-truth had ceased at that plane; suffering-truth does not cease to those persons at that plane.

To those at the death-moment of four-aggregate or five-aggregate persons and to those during life at the cessant phase of consciousness, origination-truth had ceased and suffering-truth also ceases at that plane.

Suffering-truth ceases to this person at this plane. Had path-truth ceased to that person at that plane?

To those pure-abode beings at the cessant phase of rebirth consciousness, to those at the death-moment of not completely realised persons, to those during life at the cessant phase of that plane; path-truth had not ceased to those persons at that plane.

To those at the death-moment of completely realised persons and to those during life at the cessant phase of

consciousness, suffering-truth ceases and path-truth also had ceased at that plane.

Or else, path-truth had ceased to this person at this plane. Does suffering-truth cease to that person at that plane?

To those at the birth-moment of completely realised persons, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, path-truth had ceased at that plane; suffering-truth does not cease to those persons at that plane.

To those at the death-moment of completely realised persons and to those during life at the cessant phase of consciousness, path-truth had ceased and suffering-truth also ceases at that plane.

110. Origination-truth ceases to this person at this plane. Had path-truth ceased to that person at that plane?

To those not completely realised persons at that cessant phase of craving, origination-truth ceases at that plane; path-truth had not ceased to those persons at that plane.

To those completely realised persons at the cessant phase of craving, origination-truth ceases and path-truth also had ceased at that plane.

Or else, path-truth had ceased to this person at this plane. Does origination-truth cease to that person at that plane?

To those completely realised persons at the nascent phase of craving and to those at the moment of consciousness dissociated from craving, path-truth had ceased at that plane; origination-truth does not cease to those persons at that plane.

Negative Person (Paccanika-Puggala)

111. Suffering-truth does not cease to this person. Had origination-truth not ceased to that person?

Or else, origination-truth had not ceased to this person. Does suffering-truth not cease to that person? None.

Suffering-truth does not cease to this person. Had path-truth not ceased to that person?

To those at the birth-moment of completely realised persons, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, suffering-truth does not cease; path-truth had not ceased to those persons.

To those at the birth-moment of completely realised persons and to those during life at the nascent phase of consciousness, suffering-truth does not cease and path-truth also had not ceased.

Or else, path-truth had not ceased to this person. Does suffering-truth not cease to that person?

To those at the death-moment of not completely realised persons and to those during life at the cessant phase of consciousness, path-truth had not ceased; but (*it is*) not that suffering-truth does not cease to those persons.

To those at the birth-moment of not completely realised persons and to those during life at the nascent phase of consciousness, path-truth had not ceased and suffering-truth also does not cease.

112. Origination-truth does not cease to this person. Had path-truth not ceased to that person?

To those completely realised persons at the nascent phase of craving and to those at the moment of consciousness dissociated from craving and to those at the moment of entering cessation. Attainment, origination-truth does not cease; but (*it is*) not that path-truth had not ceased to those persons.

To those completely realised persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, origination-truth does not cease and path-truth also had not ceased.

Or else, path-truth had not ceased to this person. Does origination-truth not cease to that person?

To those not completely realised persons at the cessant phase of craving, path-truth had not ceased; but (*it is*) not that origination-truth does not cease to those persons.

To those not completely realised persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, path-truth had not ceased and origination-truth also does not cease.

Negative-Plane (Paccanika-Qkassa)

113. Negative Person-Plane (Puggabokkassa).

114. Suffering-truth does not cease to this person at this plane. Had origination-truth ceased to that person at that plane?

To those at the birth-moment of four-aggregate or five-aggregate persons, to those during life at the nascent phase of consciousness and to those at the cessant phase of path and the Fruition at the immaterial plane, suffering-truth does not cease at that plane; but (*it is*) not that origination-truth had not ceased to those persons at that plane.

To those pure-abode beings at the nascent phase of rebirth consciousness and to those at that birth-moment of non-percipient beings, suffering-truth does not cease and origination-truth also had not ceased at that plane.

Or else, origination-truth had not ceased to this person at this plane. Does suffering-truth not cease to that person at that plane?

To those pure-abode beings at the cessant phase of rebirth consciousness and to those at the death-moment of non-percipient beings, origination-truth had not ceased at that plane; but (*it is*) not that suffering-truth does not cease to those persons at that plane.

To those pure-abode beings at the nascent phase of rebirth consciousness and to those at the birth-moment of non-percipient beings origination-truth had not ceased and suffering-truth also does not cease at that plane.

Suffering-truth does not cease to this person at this plane. Had path-truth not ceased to that persons at that plane?

To those at the birth-moment of completely realised persons, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, suffering-truth does not cease at that plane; but (*it is*) not that path-truth had not ceased to those persons at that plane.

To those pure-abode beings at the nascent phase of rebirth consciousness, to those at the birth-moment not completely realised persons, to those during life at the nascent phase of consciousness and to those at the birth-moment of non-percipient beings, origination-truth does not cease and path-truth also had not ceased at that plane.

Or else, path-truth had not ceased to this person at this plane. Does suffering-truth not cease to that person at that plane?

To those pure-abode beings at the cessant phase of rebirth-consciousness, to those at the death-moment of not completely realized persons; to those during life at the cessant phase of consciousness and to those at the death-moment of non-percipient beings, path-truth had not ceased at that plane; but (*it is*) not that suffering-truth does not cease to those persons at that plane.

To those pure-abode beings at the nascent phase of rebirth-consciousness, to those at the birth-moment of not completely realized persons; to those during life at the nascent phase of consciousness; and to those at the birth-moment of non-percipient beings; path-truth had not ceased and suffering-truth also does not cease at that plane.

115. Origination-truth does not cease to this person at this plane.

Had path-truth not ceased to that person at that plane?

To those completely realized persons at the nascent phase of craving and to those at the moment of consciousness, origination-truth does not cease at that plane; but (*it is*) not that path-truth had not ceased to those persons at that plane.

To those pure-abode beings at the moment of second consciousness, to those not completely realized persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, origination-truth does not cease and path-truth also had not ceased at that plane.

Or else, path-truth had not ceased to this person at this plane.

Does origination-truth not cease to that person at that plane?

To those not completely realized persons at the cessant phase of craving, path-truth had not ceased at that plane, but (*it is*) not that origination-truth does not cease to those persons at that plane.

To those pure-abode beings at the moment of second consciousness; to those not completely realized persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, path-truth had not ceased and origination-truth also does not cease at that plane.

5. Chapter on Present-Future (Paccuppannānāgata-vāra.)

Positive-Person (Anutoma-puggala)

116. Suffering-truth ceases to this person. Will origination-truth cease to that person?

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness and to those who will attain Arahatta path after this consciousness at the cessant phase of consciousness, suffering-truth ceases; origination-truth will not cease to those persons.

To those others at the death-moment and to those during life at the cessant phase of consciousness, suffering-truth ceases and origination-truth also will cease.

Or else, origination-truth will cease to this person. Does suffering-truth cease to that person?

To all those at the birth-moment, to those during life at the nascent of consciousness and to those at the cessant phase of the path and the Fruition at the Immaterial plane, origination-truth will cease; suffering-truth does not cease to those persons.

To all those at the death-moment and to those life at the cessant phase of consciousness, origination-truth will cease and suffering-truth also ceases.

Suffering-truth ceases to this person. Will path-truth cease to that person?

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those common worldlings who will not attain the path at the death-moment and to those during life at the cessant phase of consciousness, suffering-truth ceases; path-truth will not cease to those persons.

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment and to those during life at the cessant phase of consciousness, suffering-truth ceases and path-truth also will cease.

Or else, path-truth will cease to this person. Does suffering-truth cease to that person?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness at the nascent phase for that consciousness, to those others who will attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant

phase of the path and the Fruition at the immaterial plane, path-truth will cease; suffering-truth does not cease to those persons.

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment and to those during life at the cessant phase of consciousness, path-truth will cease and suffering-truth also ceases.

117. Origination-truth cease to this person. Will path-truth cease to that person?

To those common worldlings who will not attain the path cessant phase of craving, origination-truth ceases; path-truth will not cease to those persons.

To those who will attain the path at the cessant phase of craving, origination-truth ceases and path-truth also will cease.

Or else, path-truth will cease to this person. Does origination-truth cease to that person?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the nascent phase of craving, to those at the moment of consciousness disassociated from craving, to those at the moment of entering cessation-Attainment and to those non-percipient beings, path-truth will cease; origination-truth does not cease to those persons.

To those who will attain the path at the cessation of craving, path-truth will cease and origination-truth also ceases.

Positive Plane (Anuloma-Okāsa)

118. Suffering-truth ceases at this plane. : P :

Positive Person-Plane (Anuloma Puggalokāsa).

119. Suffering-truth ceases to this person at this plane. Will origination-truth cease to that person at that plane?

To those at the cessant of Arahatta path, to Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness and at the death moment of non-percipient beings, suffering-truth ceases at that plane; origination-truth will not cease to those persons at that plane.

To those others at the death-moment of four-aggregate or five-aggregate persons and to those during life at the cessant phase of consciousness, suffering-truth ceases and origination-truth also will cease at that plane.

Or else, origination-truth will cease to this person at this plane. Does suffering-truth cease to that person at that plane?

To those at the birth-moment of four-aggregate or five-aggregate persons; to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, origination-truth will cease at that plane; suffering-truth does not cease to those persons at that plane.

To those at the death-moment of four-aggregate or five-aggregate persons and to those during life at the cessant phase of consciousness, origination-truth will cease and suffering-truth also cease at that plane.

Suffering-truth to this persons at this plane. Will path-truth cease to that person at that plane?

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those at the death-moment of non-percipient beings, suffering-truth ceases at that plane; path-truth will not cease to those persons at that plane.

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment and to those during life at the cessant phase of consciousness, suffering-truth cease and path-truth also will cease at that plane.

Or else, path-truth will cease to this person at this plane. Does suffering-truth cease to that person at that plane?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness at the nascent of that consciousness, to those others who will attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, path-truth will cease at that plane; suffering-truth does not cease to those persons at that plane.

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment and to

those during life at the cessant phase of consciousness, path-truth will cease and suffering-truth also ceases at that plane.

120. Origination-truth ceases to this person at this plane. Will path-truth cease to that person at that plane?

To those born at the loss plane and to those common worldlings who will not attain the path at the cessant phase of craving-truth ceases at that plane; path-truth will not cease to those persons at that plane.

To those who will attain the path at the cessant phase of craving, origination-truth ceases and path-truth also will cease at that plane.

Or else, path-truth will cease to this person at this plane. Does origination-truth cease to that person at that plane?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the nascent phase of craving and to those at the moment of consciousness dissociated from craving, path-truth will cease at that plane; origination-truth does not cease to those persons at that plane.

To those who will attain the path at the cessant phase of craving, path-truth will cease and origination-truth also ceases at that plane.

Negative Person (Paccanika-Puggala)

121. Suffering-truth does not cease to this person. Will origination-truth not cease to that person?

To all those at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, suffering-truth does not cease; but (it is) not that origination-truth will not cease to those persons.

To those at the nascent phase of Arahatta path, to Arahants at the nascent phase of consciousness, to those who will attain Arahatta path after this consciousness at the nascent at the immaterial plane, suffering-truth does not cease and origination-truth also will not cease.

Or else, origination-truth will not cease to this person. Does suffering-truth not cease to that person?

To those at the cessant of Arahatta path, to Arahants at the cessant phase of consciousness and to those who will attain Arahatta path after this consciousness at the cessant phase of

that consciousness, origination-truth will not cease; but (it is) not that suffering-truth does not cease to those persons.

To those at the nascent phase of Arahatta path, to Arahants at the nascent of consciousness, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness and to those at the cessant phase of Arahatta path and the Fruition at the Immaterial plane, origination-truth will not cease and suffering-truth also will not cease.

Suffering-truth does not cease to this person. Will path-truth not cease to that person?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta Path after this consciousness at the nascent phase of that consciousness, to those others who will attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the Immaterial plane, suffering-truth does not cease; but (it is) not that path-truth will not cease to those persons.

To those Arahants at the nascent phase of consciousness, to those common worldlings who will not attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant phase of Arahatta path and the Fruition at the immaterial plane, suffering-truth does not cease and path-truth also will not cease.

Or else, path-truth will not cease to this person. Does suffering-truth not cease to that person?

To those at the cessant phase of Arahatta path, to those Arahants at the cessant phase of consciousness, to those common worldlings who will not attain the path at the death-moment and to those during life at the cessant phase of consciousness, path-truth will not cease; but (it is) not suffering-truth does not cease to those persons.

To those Arahants at the nascent phase of consciousness, to those common worldlings who will not attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant phase of Arahatta path and the Fruition at the Immaterial plane, path-truth will not cease and suffering-truth also does not cease.

122. Origination-truth does not cease to this person. Will path-truth not cease to that person?

To those at the nascent phase of Arahants path, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the nascent phase of craving, to those at the moment of the consciousness dissociated from craving, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, origination-truth does not cease; but (*it is*) not that path-truth will not cease to these persons.

To those at the cessant phase of Arahatta path, to Arahants, and to those common worldlings who will not attain the path at the nascent phase of craving and to those at the moment of consciousness dissociated from craving, origination-truth does not cease and path-truth also will not cease.

Or else, path-truth will not cease to this person. Does origination-truth not cease to that person?

To those common worldlings who will not attain the path at the cessant phase of craving, path-truth will not cease; but (*it is*) not that origination-truth does not cease to those persons.

To those at the cessant phase of Arahatta path, to Arahants, to those common worldlings who will not attain the path at the nascent phase of craving and to those at the moment of consciousness dissociated from craving, path-truth will not cease and origination-truth also does not cease to those persons.

To those Arahants at the nascent phase of consciousness, to those common worldlings who will not attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant phase of Arahatta path and the Fruition at the immaterial plane, path-truth will not cease and suffering-truth also does not cease.

Negative Plane (Paccanika-Okkasa)

123. Suffering-truth does not cease at this plane. : P :

Negative Person-Plane (Paccanika-Puggalokkasa).

124. Suffering-truth does not cease to this person at this plane. Will origination-truth not cease to that person at that plane?

To those at the birth-moment of four-aggregate or five-aggregate persons, to those during life at the nascent phase of consciousness, and to those at the cessant phase of the path and the Fruition at the immaterial plane, suffering-truth does not cease at that plane; but (it is) not that origination-truth will not cease to those persons at that plane.

To those at the nascent phase of Arahatta path, to Arahants at the nascent phase of consciousness, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, to those at the birth-moment of non-percipient beings and those at the cessant phase of Arahatta path and the Fruition at the immaterial plane, suffering-truth does not cease and origination-truth also will not cease at that plane.

Or else, origination-truth will not cease to this person at this plane. Does suffering-truth not cease to that person at that plane?

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant origination-truth will not cease at that plane; but (it is) not that suffering-truth does not cease to those persons at that plane.

To those at the nascent phase of Arahatta path, to Arahants at the nascent phase of consciousness, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, to those at the cessant phase of Arahatta path and the Fruition at the immaterial plane and to those at the birth-moment of non-percipient beings, origination-truth will not cease and suffering-truth also does not cease at that plane.

Suffering-truth does not cease to this person at this plane. Will path-truth cease to that person at that plane?

To those of the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, to those others who will

attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, suffering-truth does not cease at that plane; but (*It is*) not that path-truth will not cease to those persons at that plane.

To Arahants at the nascent phase of consciousness; to those born at the loss plane, to those common worldlings who will not attain Arahatta path at the birth-moment, to those during life at the nascent phase of consciousness, to those at the birth-moment of non-percipient beings and to those at the cessant phase of Arahatta path and the Fruition at the immaterial plane, suffering-truth does not cease and path-truth also will not cease at that plane.

Or else, path-truth will not cease to this person at this plane. Does suffering truth not cease to that person at that plane?

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the death-moment, to those during life cessant phase of consciousness and to those at the death-moment of non-percipient beings, path-truth will not cease at that plane; but (*it is*) not that suffering-truth does not cease to those persons at that plane.

To Arahants at the nascent phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the birth-moment, to those during life at the nascent phase of consciousness, to those at the cessant phase of Arahatta path and the Fruition at the immaterial plane and to those at the birth-moment of non-percipient beings, path-truth will not cease and suffering-truth also does not cease at that plane.

125. Origination-truth does not cease to this person at this plane. Will path-truth not cease to that person at that plane?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the nascent phase of craving and to those at the moment of consciousness dissociated from craving, origination-truth does not cease at that plane; but (*it is*) not that path-truth will not cease to those persons at that plane.

To those at the cessant phase of Arahatta path, to Arahants, to those born at the loss plane, to those common

worldlings who will not attain the path at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, origination-truth does not cease and path-truth also will not cease at that plane.

Or else, path-truth will not cease to this person at this plane. Does origination-truth not cease to that plane?

To those born at the loss plane and to those common worldlings, who will not attain the path at the cessant phase of craving, path-truth will not cease at that plane; but (it is) not that origination-truth does not cease to those persons at that plane.

To those at the cessant of Arahants, to those born at the loss plane and to those common worldlings who will not attain the path at the nascent of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, path-truth will not cease and origination-truth also does not cease at that plane.

6. Chapter on the Past-Future (Atitānāgata-vāra)

Positive Person (Anuloma-Puggala)

126. Suffering-truth had ceased to this person. Will origination-truth cease to that person?

To those Arahatta path persons, to Arahants and to those who will attain Arahatta path after this consciousness, suffering-truth had ceased; origination-truth will not cease to those persons.

To other persons suffering-truth had ceased and origination-truth also will cease.

Or else, origination-truth will cease. : P : Yes.

Suffering-truth had ceased to this person. Will path-truth cease to that person?

To those at the cessant phase of Arahatta path, to Arahants and to those common worldlings who will not attain path, suffering-truth had ceased; path-truth will not cease to those persons.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness and to those others who will attain the path; suffering-truth had ceased and path-truth also will cease.

Or else, path-truth will cease. : P :

127. Origination-truth had ceased to this person. Will path-truth cease to that person?

To those at the cessant phase of Arahatta path, to Arahants and to those common worldlings who will not attain the path, origination-truth had ceased; path-truth will not cease to those persons.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness and to those others who will attain Arahatta path after this consciousness had to those others who will attain the path, origination-truth had ceased and path-truth also will cease.

Positive Plane (Anuloma-Okāsa)

128. Suffering-truth had ceased at this plane. : P :

Positive Person-Plane (Anuloma Puggalokāsa).

129. Suffering-truth had ceased to this person at this plane. Will origination-truth cease to that person at that plane?

To those Arahatta path persons, to Arahants, to those who will attain Arahatta path after this consciousness and to those non-percipient beings, suffering-truth ceased at that plane; origination-truth will not cease to those persons at that plane.

To those others four-aggregate of five-aggregate persons, suffering-truth had ceased and origination-truth at that plane.

Or else, origination-truth will cease to this person at this plane. Had suffering-truth ceased to that person at that plane?

To those at the birth-moment of pure-abode beings, origination-truth will cease at that plane; suffering-truth had not ceased to those persons at that plane.

To those others four-aggregate or five-aggregate persons origination-truth will cease and suffering-truth also had ceased at that plane.

Suffering-truth had ceased to this person at this plane. Will path-truth cease to that person at that plane?

To those at the cessant phase of Arahatta path, to Arahants, to those common worldlings who will not attain the path, to those born at the less plane and to those non-percipient

beings, suffering-truth had ceased at that plane; path-truth will not cease to those persons at that plane.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness and to those others who will attain the path, suffering-truth had ceased and path-truth also will cease at that plane.

Or else, path-truth will cease to this person at this plane. Had suffering-truth ceased to that person at that plane?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness, to those who will attain the path, path-truth will cease and suffering-truth also had ceased at that plane.

130. Origination-truth had ceased to those person at this plane. Will path-truth cease to that person at that plane?

To those at the cessant phase of Arahatta path, to Arahants, to those common worldlings who will not attain the path and to those born at the loss plane, origination-truth had ceased that plane; path-truth will not cease to those persons at that plane.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness and to those others who will attain the path, origination-truth had ceased and path-truth also will cease at that plane.

or else, path-truth will cease to this person at this plane. Had origination-truth ceased to that person at that plane?

To those pure-abode beings at the moment of second consciousness, path-truth will cease at that plane; origination-truth had not ceased to those persons at that plane.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness and to those others who will attain the path, path-truth will cease and origination-truth also had ceased at that plane.

Negative-Person (Paccanika-puggala)

131. Suffering-truth had not ceased to this person. Will origination-truth not cease to that person? None.

Or else origination-truth will not cease to this person. Had suffering-truth not ceased to that person? Had ceased.

Suffering-truth had not ceased to this person. Will path-truth not cease to that person? None.

Or else, path-truth will not cease to this person. Had suffering-truth not ceased to that person? Had ceased.

132. Origination-truth had not ceased to this person. Will path-truth not cease to that person? None.

Or else, path-truth will not cease to this person.
Had origination-truth not ceased to that person? Had ceased.

Negative Plane (Paccanika-Okāsa)

133. Suffering-truth had not ceased at this plane. : P :

Negative Person-Plane (Paccanika-Puggalokāsa).

134. Suffering-truth had not ceased to this person at this plane. Will origination-truth not cease to that person at that plane? Will cease.

Or else, origination-truth will not cease to this person at this plane. Had suffering-truth not ceased to that person at that plane? Had ceased.

135. Origination-truth had not ceased to this person at this plane. Will path-truth not cease to that person at that plane?

To those pure-abode beings at the moment of second consciousness, origination-truth had not ceased at that plane; but (*Ās*) not that path-truth will not cease to those persons at that plane.

To those non-percipient beings, origination-truth had not ceased and path-truth also will not cease at that plane.

Or else, path-truth will not cease to this person at this plane. Had origination-truth not ceased to that person at that plane?

To those at the cessant phase of Arahatta path, to Arahants, to those common worldlings who will not attain the path and to those born at the loss plane, path-truth will not cease at that plane; but (*Ās*) not that origination-truth had not ceased to those persons at that plane.

To those non-percipient beings, path-truth will not cease and origination-truth also had not ceased at that plane.

End of Chapter on Cessation

(Nirodhavāro)

2. Process (Pavatti)
3. Chapter on Origination and Cessation.
(Uppāda-Nirodha-vāra)
Chapter on the Precept (Paccupanna-vāra)

Positive Person (Anuloma-puggala)

136. Suffering-truth arises to this person. Does origination-truth cease to that person? No.

Or else, origination-truth ceases to this person. Does suffering-truth arise to that person? No.

Suffering-truth arises to this person. Does path-truth cease to that person? No.

Or else, path-truth ceases to this person. Does suffering-truth arise to that person? No.

137. Origination-truth arises to this person. Does path-truth cease to that person?

Or else, path-truth ceases to this person. Does origination-truth arise to that person? No.

Person Plane (Anuloma-Okāsa)

138. Suffering-truth arises to this plane. Does origination-truth cease at that plane?

At the plane of non-percipient beings, suffering-truth arises; origination-truth does not cease at that plane. ; P :

(Plane-chapter is the same at Origination-chapter, at Cessation-chapter and also Origination-Cessation-Chapter).

Positive Person Plane (Anuloma-Puggalokāsa)

139. Suffering-truth arises to this person at this plane. Does origination-truth cease to that person at that plane? No.

(Person-chapter and person-plane-chapter are the same.)

Negative Person (Puccanika-Puggala)

140. Suffering-truth does not arise to this person. Does origination-truth not cease to that person?

To those at the cessant phase of craving, suffering-truth does not arise; but origination-truth does not cease to those persons.

To all those persons at the death-moment, to those during life at the cessant phase of consciousness dissociated from craving and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise and origination-truth also not cease.

Or else, origination-truth does not cease to this person. Does suffering-truth ~~not~~ arise to that person?

To all those persons at the birth-moment and to those during life at the nascent phase of consciousness, origination-truth does not cease; but (*it is*) not that suffering-truth does not arise to those persons.

To all those persons at death moment, to those during life at the cessant phase of consciousness dissociated from craving and to those at the nascent phase of the path and the Fruition at the immaterial plane, origination-truth does not cease and suffering-truth ~~also~~ does not arise.

Suffering-truth does not arise to this person. Does path truth not cease to that person?

To those at the cessant phase of the path, suffering-truth does not arise; but (*it is*) not that path-truth does not cease to those persons.

To those persons at the death-moment, to those during life at the cessant phase of consciousness dissociated from the path and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise and path-truth ~~also does~~ not cease.

Or else, path-truth does not cease to this person. Does suffering-truth ~~not arise~~ to that person?

To all those persons at the birth-moment and to those during life at the nascent phase of consciousness, path-truth does not cease; but (*it is*) not that suffering-truth does not arise to those persons.

To all those persons at the death-moment, to those at the cessant phase of consciousness dissociated from the path and to those at the nascent phase of the path and the Fruition at the immaterial plane, path-truth does not cease and suffering-truth also does not ~~arise~~.

141. Origination-truth does not arise to this persons. Does path-truth not cease to that person?

To those at the cessant phase of the path, origination-truth does not arise; but (*it is*) not path-truth does not cease to those persons.

To those at the nascent phase of consciousness dissociated from craving, to those at the cessant phase of consciousness dissociated from the path, to those at the moment of entering cessation-Attainment and to those non-percipient beings, origination-truth does not arise and path-truth also does not cease.

Or else, path-truth does not cease to this person. Does origination-truth not arise to that person?

To those at the nascent phase of craving, path-truth does not cease; but (*it is*) not that origination-truth does not arise to those persons.

To those at the cessant phase of consciousness dissociated from the path, to those at the nascent phase of consciousness dissociated from craving, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, path-truth does not cease and origination-truth also does not arise.

Negative Plane (Paccanīka-Okāsa)

142. Suffering-truth does not arise at this plane. : P :

Negative Person-Plane (Paccanīka-Puggalokāsa).

143 Suffering-truth does not arise to this person at this plane. : P :

(*Person-chapter and Person-plane-chapter are the same. Also in the person-plane-chapter, the word, " Entering Cessation-Attainment " should not be done*).

2. Chapter on the Past (Atitavāra)

Positive Person (Anuloma-Puqqala)

144. Suffering-truth had arisen to this person. Had origination-truth ceased to that person? Yes.

Or else, origination-truth had ceased. : P : Yes.

(*As past questions are classified, like that positive and negative questions should be classified.*)

3. Chapter on the Future (Anāgata-vāra).

Positive Person (Anuloma-puggala)

145. Suffering-truth will arise to this person. Will origination-truth cease to that person?

To those Arahatta persons, to Arahants and to those who will attain Arahatta path after this consciousness, suffering-truth arise; but origination-truth will not cease to those persons.

To those others suffering-truth will arise and origination-truth also will cease.

Or else, origination-truth will cease. : P : Yes.

Suffering-truth will arise to this person. Will path-truth cease to that person?

To those at the cessant phase of Arahatta path, to Arahants and to those common worldlings who will not attain the path, suffering-truth will arise; but path-truth will cease to those persons.

Those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness and to those others who will attain the path, suffering-truth will arise and path-truth also will cease.

Or else, path-truth will cease. : P : Yes.

146. Origination-truth will arise to this person. Will path-truth cease to that person?

To those common worldlings who will not attain the path, origination will arise; but path-truth will not cease to those persons.

To those who will attain the path, origination-truth will arise and path-truth also will cease.

Or else, path-truth will cease to this person. Will origination-truth arise to that person?

To those at the nascent phase of Arahatta path and to those who will attain Arahatta path after this consciousness, path-truth will cease; but origination-truth will not arise to those persons.

To those who will attain the path, path-truth will cease and origination-truth also will arise.

Positive Plane (Anuloma-Okāsa)

147. Suffering-truth will arise to this person at this plane. : P :

Positive Person-Plane (Anuloma-Puggalokāsa)

148. Suffering-truth will arise to this person at this plane. Will origination-truth cease to that person at that plane?

To those Arahatta path persons, to Arahants, to those who will attain Arahatta path after this consciousness and to those non-percipient beings, suffering-truth will arise at that plane. : P :

To those other four-aggregate or five-aggregate persons, suffering-truth will arise. : P :

(Person-chapter and person-plane-chapter are the same.)

Negative Person (Paccañika-Puggata)

149. Suffering-truth will not arise to that person. Will origination-truth not cease to that person? Yes.

Or else, origination-truth will not cease to this person. Will suffering-truth not arise to that person?

To those Arahatta path persons, to Arahants and to those who will attain after this consciousness, origination-truth will not cease; but (*it is*) that suffering-truth will not arise to those persons.

To those endowed with final consciousness, origination-truth will not cease and suffering-truth also will not arise.

Suffering-truth will not arise to this person. Will path-truth not cease to that person? Yes.

Or else, path-truth will not cease to this person. Will suffering-truth not arise to that person?

To those at the cessant phase of Arahatta path, to Arahants and to those common worldlings who will not attain the path, path-truth will not cease; but (*it is*) not that suffering-truth will not arise to those persons.

To those endowed with final consciousness, path-truth will not cease and suffering-truth also will not arise.

150. Origination-truth will not arise to this person. Will path-truth not cease to that person?

To those at the nascent phase of Arahatta path and to those who will attain Arahatta path after this consciousness, origination-truth will not arise; but (*it is*) not that path-truth will not cease to those persons.

To those at the cessant phase of Arahatta path and to Arahants, origination-truth will not arise and path-truth also will not cease.

Or else, path-truth will not cease to this person. Will origination-truth not arise to that person?

To those common worldlings who will not attain the path, path-truth will not cease; but (*it is*) not that origination-truth will not arise to those persons.

To those at the cessant phase of Arahatta path, and to Arahants, path-truth will not cease and origination-truth also will not arise.

Negative Plane (Paccanika-Okāsa)

151. Suffering-truth will not arise at this plane. : P :

Negative Person-Plane (Paccanika-Puqqalokāsa)

152. Suffering-truth will not arise to this person at this plane. :P:
(*Person-chapter and person-plane-chapter are the same. Origination-truth and path truth are different.*)

To those at the cessant phase of Arahatta path, to Arahants and to those non-percipient beings, path-truth will not cease and origination-truth also will not arise at that plane.

4. Chapter on the Present-Past

(Paccupannāṭita-vāra)

153. Suffering-truth arises to this person, Had origination-truth ceased to that person? Yes.

Or else, origination-truth had ceased. : P :

(*Present-Past questions are the same at origination-chapter and at origination-cessation-chapter also. Person-chapter, plane-chapter, person-plane-chapter, positive and negative also are the same. They should be classified without confusion.*)

5. Chapter on the Present-Future
(Paccuppannāgatavāra)

Positive Person (Anuloma-Puggala)

154. Suffering-truth arises to this person. Will origination-truth cease to that person?

To those at the nascent phase of Arahatta path, to Arahants at the nascent phase of consciousness and to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, suffering-truth arises; but origination-truth will not cease to those persons.

To those others at the birth-moment and to those during life at the nascent phase of consciousness, suffering-truth arises and origination-truth also will cease.

Or else, origination-truth will cease to this person. Does suffering-truth arise to that person?

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent of the path and the Fruition at the immaterial plane, origination-truth will cease; but suffering-truth does not arise to those persons.

To all those at the birth-moment and to those during life at the nascent phase of consciousness, origination-truth will cease and suffering-truth also arises.

Suffering-truth arises to this person. Will path-truth cease to this person?

To Arahants at the nascent phase of consciousness, to those common worldlings who will not attain the path at the birth-moment and to those during life at the nascent phase of consciousness, suffering-truth arises; but path-truth will not cease to those persons.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness to those others who will attain the path at the birth-moment and to those during life at the nascent phase of consciousness, suffering-truth arises and path-truth also will cease.

Or else, path-truth will cease to this person. Does suffering-truth arise to that person?

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness to those others who will attain the path at the death-moment, to

those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition the immaterial plane, path-truth will cease; but suffering-truth does not arise to those persons.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, to those others who will attain the path at the birth-moment and to those during life at the nascent phase of consciousness, path-truth will cease and suffering-truth also arises.

155. Origination-truth arises to this person. Will path-truth cease to that person?

To those common worldlings who will not attain the path at the nascent phase of craving, origination-truth arises; but path-truth will not cease to those persons.

To those who will attain the path at the nascent of craving, origination-truth arises and path-truth also will cease.

Or else, path-truth will cease to this person. Does origination-truth arise to that person?

To those at the nascent phase of Arahatta, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the cessant phase of craving, to those at the moment of consciousness dissociated from craving, to those at the moment of entering cessation-Attainment and to those non-percipient beings, path-truth will cease; but origination-truth does not arise to those persons.

To those who will attain at the nascent phase of craving, path-truth will cease and origination truth also arises.

Positive Plane (Anuloma-Okāsa)

156. Suffering-truth arises at this plane. : P :

Positive Person-plane (Anuloma-puggalokāsa)

157. Suffering-truth arises to this person at this plane. Will origination-truth cease to that person at that plane?

To those at the nascent of Arahatta path, to Arahants at the nascent phase of consciousness, to those who will attain Arahatta path after this consciousness at the nascent phase of

that consciousness and to those at the birth-moment of non-percipient beings, suffering-truth arises at that plane. : P :

To those at the birth-moment of four-aggregate or five-aggregate persons and to those during life at the nascent phase of consciousness, suffering-truth arises. : P :

Or else, origination-truth will cease to this person at this plane. Does suffering-truth to that person at that plane?

To those at the death-moment of four-aggregate or five-aggregate persons, to those during life at the cessant of consciousness and to those at the nascent phase of the path and the Fruition at the Immaterial plane, origination-truth will cease at that plane; but suffering-truth does not arise to those persons at that plane.

To those at the birth-moment of four-aggregate or five-aggregate persons and to those during life at the nascent phase of consciousness, origination-truth will cease and suffering-truth arises at that plane.

Suffering-truth arises to this person at this plane. Will path-truth cease to that person at that plane?

To Arahants at the nascent phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the birth-moment of non-percipient beings, suffering-truth arises at that plane; but path-truth will not cease to those persons at that plane.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, to those others who will attain the path at the birth-moment and to those during life at the nascent phase of consciousness, suffering-truth arises and path-truth also will cease at that plane.

Or else, path-truth will cease to this person at this plane. Does suffering-truth arise to that person at that plane?

To those who will attain Arahatta after this consciousness at the cessant phase of that consciousness, to those others who will attain at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, path-truth will cease at that plane; but suffering-truth does not arise to that persons at that plane.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness at the

nascent phase of that consciousness, to those others who will attain the path at the birth-moment and to those during life at the nascent phase of consciousness, path-truth will cease and suffering-truth also arises at that plane.

158. Origination-truth arises to this person at this plane. Will path-truth cease to that person at that plane?

To those born at the loss plane, and to those common worldlings who will not attain the path at the nascent phase of craving, origination-truth arises at that plane; but path-truth will not cease to those persons at that plane.

To those who will attain the path at the nascent of craving, origination-truth arises and path-truth also will cease at that plane.

Or else, path-truth will cease to this person at that plane. Does origination-truth arise to that person at that plane?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated from craving, path-truth will cease at that plane; origination-truth does not arise to those persons at that plane.

To those who will attain the path at the nascent of craving, path-truth will cease and origination-truth also arises at that plane.

159. Suffering-truth does not arise to this person. Will origination-truth not cease to that person?

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise; but (it is) not that origination-truth will not cease to those persons.

To those at the cessant of Arahatta path, to Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness and to those at the nascent phase of Arahatta path and the Fruition at the immaterial plane, suffering-truth does not arise and origination-truth also will not cease.

Or else, origination-truth will not cease to this person. Does suffering-truth not arise to that person?

To those at the nascent phase of Arahatta path, to Arahants at the nascent phase of consciousness and to those

who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, origination-truth will not cease; but (*it is*) not that suffering-truth does not arise to those persons.

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness and to those at the nascent phase of Arahatta path and the Fruition at the immaterial plane, origination-truth will not cease and suffering-truth also does not arise.

Suffering-truth does not arise to this person. Will path-truth not cease to that person?

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise; but (*it is*) not that path-truth will not cease to those persons.

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of Arahatta Fruition at the immaterial plane, suffering-truth does not arise and path-truth also will not cease.

Or else, path-truth will not cease to this person. Does suffering-truth not arise to that person?

To Arahants at the nascent phase of consciousness, to those common worldlings who will not attain the path at the birth-moment and to those during life at the nascent of consciousness, path-truth will not cease; but (*it is*) not that suffering-truth does not arise to those persons.

To those at the cessant phase of Arahants at the cessant phase of consciousness, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness, and to those at the nascent phase of Arahatta Fruition, at the immaterial plane, path-truth will not cease and suffering-truth also does not arise.

180. Origination-truth does not arise to this person. Will path-truth not cease to that person?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the cessant phase of craving, to those at the moment of consciousness dissociated from craving, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, origination-truth does not arise; but (*it is*) not that path-truth will not cease to those persons.

To those at the cessant phase of Arahatta path, to Arahants, to those common worldlings who will not attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated from craving, origination-truth does not arise and path-truth also will not cease.

Or else, path-truth will not cease to this person. Does origination-truth arise to that person?

To those common worldlings who will not attain the path at the nascent phase of craving, path-truth will not cease; but (*it is*) not that origination-truth does not arise to those persons.

To those at the cessant phase of Arahatta path, to Arahants, to those common worldlings who will not attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated from craving, path-truth will not cease and origination-truth also does not arise.

Negative Plane (*Paccanīka-Okāsa*)

161. Suffering-truth does not arise at this plane. : P :

Negative Person-Plane (*Paccanīka-Puggalokāsa*)

162. Suffering-truth does not arise to this plane. Will origination-truth not cease to that person at that plane?

To those at the death-moment of four-aggregate or five-aggregate persons, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise at that plane; but (*it is*) not that origination-truth will not cease to those persons at that plane.

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness to those at the nascent of Arahatta path and the Fruition and to those at the death-moment of non-

percipient beings, suffering-truth does not arise and origination-truth also will not cease at that plane.

To those at the nascent phase of Arahatta path, to Arahants at the nascent phase of consciousness, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness and to those at the birth-moment of non-percipient beings, origination-truth will not cease at that plane; but (*it is*) not that suffering-truth does not arise to those persons at that plane.

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those at the nascent phase of Arahatta path and the Fruition at the Immaterial plane and to those at the death-moment of non-percipient beings, origination-truth will not cease and suffering-truth also does not arise at that plane.

Suffering-truth does not arise to this person at this plane. Will path-truth not cease to that person at that plane?

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise at that plane; but (*it is*) not that path-truth will not cease to those persons at that plane.

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those born at the loss plane at the death-moment, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness, to those at the nascent phase of Arahatta path and to those at the death-moment of non-percipient beings, suffering-truth does not arise and path-truth also will not cease at that plane.

Or else, path-truth will not cease to this person at this plane. Does suffering-truth not arise to that person at that plane?

To Arahants at that nascent phase of consciousness, to those born at the loss plane at the birth-moment, to those common worldlings who will not attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the birth-moment of non-percipient beings, path-truth will not cease at that plane; but (*it*)

is) not that suffering-truth does not arise to those persons at that plane.

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those born at the loss plane at the death-moment, to those common worldlings who will not attain the path at the death-moment to those during life at the cessant phase of consciousness, to those at the cessant phase of Arahatta path at the immaterial plane and to those at the death-moment of non-percipient beings, path-truth will not cease and suffering-truth also does not arise at that plane.

163. Origination-truth does not arise to this person at this plane. Will path-truth not cease to that person at that plane?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated from craving, origination-truth does not arise at that plane; but (it is) not that path-truth will not cease to those persons at that plane.

To those at the cessant phase of Arahatta path, to Arahants, to those born at the loss plane at the cessant phase of craving, to those common worldlings who will not attain the path at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, origination-truth arise and path-truth also will not at that plane.

Or else, path-truth will not cease to this person at this plane. Does origination-truth not arise to that persons at that plane?

To those born at the loss plane at the nascent phase of craving and to those common worldlings who will not attain the path at the nascent phase of craving, path-truth will not cease at that plane; but (it is) not that origination-truth does not arise to those persons at that plane.

To those at the cessant phase of Arahatta path, to Arahants, to those born at the loss plane at the cessant phase of craving, to those common worldlings who will not attain the path at the cessant phase of craving, to those at the moment of consciousness and to those non-percipient beings, path-truth will not cease and origination-truth also does not arise at that plane.

8. Chapter on the Past-Future (Atītanāgata-vāra)

Positive Person (Anuloma-puggala)

164. Suffering-truth had arisen to this person. Will origination-truth cease to that person?

(As at the cessation-chapter past-future questions were classified positive and negative also, like that at the origination-cessation-cessation-chapter also should be classified without confusion).

End of origination-cessation-chapter
End of Process-chapter.*

III. Chapter on Comprehension (Parinirāḍ-vāra)

1. Chapter on the Present (Paṭṭupanna-vāra)

165. This person comprehend suffering-truth. Does that person eradicate origination-truth? Yes.

Or else, this person eradicated origination-truth. Does that person comprehend suffering-truth? Yes.

This person does not comprehend suffering-truth. Does that person eradicate origination-truth? Yes.

Or else, this person. : P : Yes.

2. Chapter on the Past (Atīta-vāra)

166. This person had comprehended suffering-truth. Had that person eradicated origination-truth? Yes.

Or else, this person. : P : Yes.

This person had not comprehended suffering-truth? Had that person not eradicated origination-truth? Yes.

Or else, this person. : P : Yes.

3. Chapter on the Future (Anāgata vāra)

167. This person will comprehended suffering-truth. Will that person eradicate origination-truth? Yes.

Or else, this person. : P : Yes.

This person will not comprehend suffering-truth. Will that person not eradicate origination-truth? Yes.

Or else, this person. : P : Yes.

4. Chapter on the Present-Past

(Paccuppannā-tīta-vāra)

168. This person comprehends suffering-truth? Had that person eradicated origination-truth? No.

Or else, this person had eradicated origination-truth. Does that person comprehend suffering-truth? No.

This person does not comprehend suffering-truth. Had that person not eradicated origination-truth?

Arahants does not comprehend suffering-truth; but (*it is*) not that he had not eradicated origination-truth. With the exception of Arahatta path person and Arahant, the remaining persons do not comprehend suffering-truth and also had not eradicated origination-truth.

Or else, this person had not eradicate origination-truth. Does that person not comprehend suffering-truth?

Arahatta path person had not eradicated origination-truth; but (*it is*) not that he does not comprehend suffering-truth. With the exception of Arahatta path person and Arahants, the remaining persons had not eradicated and also do not comprehend suffering-truth.

5. Chapter on the Present-Future

(Paccupannānāgata-vāra)

169. This person comprehends suffering-truth. Will that eradicate origination-truth? No.

Or else, this person will eradicate origination-truth. Does that person comprehend suffering-truth? No.

This person does not comprehend suffering-truth, Will that person not eradicate origination-truth?

These persons who will attain the path, do not comprehend suffering-truth; but (*it is*) not that they will not eradicate origination-truth.

Arahants and common worldlings who will not attain the path, do not comprehend suffering-truth and also will not eradicate origination-truth.

Or else, this person will not eradicate origination-truth.
Does that person not comprehend suffering-truth?

Arahatta path person will not eradicate origination-truth;
but (*it is*) not that he does not comprehend suffering-truth.

Arahant and common worldlings who will not attain the
path, will not eradicate origination-truth and also do not
comprehend suffering-truth.

6. Chapter on the Past-Future
(*Aitānagata-vāra*)

170. This person had comprehended suffering-truth. Will that
person eradicate origination-truth? No.

Or else, this person will eradicate truth. Had that person
comprehended suffering-truth? No.

This person had not comprehended suffering-truth. Will
that person not eradicate origination-truth?

These persons who will attain the path, had not
comprehended suffering-truth; but (*it is*) not that they will not
eradicate origination-truth.

Arahatta path person and common worldlings who will
not attain path, had not comprehended and also will not
eradicate origination-truth.

Or else, this person will not eradicate origination-truth.
Had that person not comprehended suffering-truth?

Arahant will not eradicate origination-truth; but (*it is*)
not that he had not comprehended suffering-truth.

Arahatta path person and common-worldlings who will
not attain the path, will not eradicate origination-truth and also
had comprehended suffering-truth.

End of Chapter on Comprehension.
End of Scripture Pairs on Truth.

Yamaka Pakarana

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Sacca Yamaka

[Pāḷi – English version]

Resources:

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2. The reference of English translation is from the Chaṭṭha Sangīti English Translation Edition by Aggamahā paṇḍita U Nārada (Mūlapaṭṭhāna Sayādaw).
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Symbols used in this textbook:

() - for elaboration, explanation, translation, definition.

{ } - for references.

[] - for additional words, or to make the translation readable.

<> - for phonetic alphabet.

Note: This copy of note has not been checked by Sayādaw Dr.Nandamālābhivaṃsa. It is prepared by the course students and solely for use in this class.

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Brief biography of Sayādaw:

Ashin Nandamāla is one of the founders of the Buddhist Teaching Centre, Mahā Subodhayon, in Sagaing, where about two hundred monks receive education in Buddhist philosophy and Buddhist literature.

Ashin Nandamāla serves as a religious worker to promote and propagate the Buddha's teaching, both in Myanmar and abroad. Since 2003 he yearly gives Abhidhamma-courses in Europe, Singapore and Malaysia.

In 1995, Ashin Nandamāla was conferred the title of the Senior Lecturer, "Aggamahā gantha vācaka paṇḍita" by the Government of Myanmar and in 2000 the title "Aggamahā paṇḍita". He wrote his ph. D.-thesis about Jainism in Buddhist literature.

He is Rector of the Sītagū International Buddhist Academy (SIBA) in Sagaing and, after being a Visiting Professor at the International Theravāda Buddhist Missionary University (ITBMU) in Yangon since its opening in 1998, in 2005 he was appointed the Rector also of this University.

In 2003 he founded "Dhammavijjālaya - Centre for Buddhist Studies (CBS)" in Sagaing, connected to Mahāsubodhayon monastery.



Sacca Yamaka (The Couple of Investigative Points on Truths)

Introduction to Sacca Yamaka:

Yamaka (The Couple of Investigative Points / The Book of Pairs) is the 6th Book of the Abhidhamma Piṭaka. There are all 10 Chapters of Yamaka.

Sacca Yamaka is the 5th Chapter of Yamaka. It is translated as "The Couple of Investigative Points on Truths" or "The Pairs on Truths".

The Pāli Canon – Tipiṭaka (Three collections)		
1. Vinaya Piṭaka	2. Sutta Piṭaka	3. Abhidhamma Piṭaka

3. Abhidhamma Piṭaka	1 st - Dhammasaṅgaṇi (the Classification of Dhamma)
	2 nd - Vibhaṅga (the Book of Analysis)
	3 rd - Dhātukathā (the Speech on the Elements)
	4 th - Puggalapaññatti (the Designation of Individuals)
	5 th - Kathāvatthu (the Points of Controversy)
	6th - Yamaka (The Book of Pairs)
	7 th - Paṭṭhāna (the Book of Conditions)

6th - Yamaka (The Couple of Investigative Points / The Book of Pairs)	1. Mūla (Roots)
	2. Khandha (Aggregates)
	3. Āyatana (Bases)
	4. Dhātu (Elements)
	5. Sacca (Truths)
	6. Saṅkhāra (Formations)
	7. Anusaya (Latencies)
	8. Citta (Consciousness)
	9. Dhamma (Dhamma / Phenomena)
	10. Indriya (Faculties)

{081107a01-introduction-to-yamaka.mp3}

Sacca Yamaka (The Couple of Investigative Points on Truths)

{081107a02-introduction-to-yamaka.mp3}

{081115b05-introduction-yamaka.mp3}

{081115b06-general-talks.mp3}

[Structure of Sacca Yamaka]

The Couple of Investigative Points on Truths (Sacca Yamaka)		
3 main sections:		
1. Section on Terms (Paṇṇattivāra)	2. Section on Process (Pavattivāra)	3. Section on Realization (Pariññāvāra)

{081107a05-couple-investigative-points.mp3}

[Introduction to Section on Terms (Paṇṇattivāra)]

1. Section on Terms (Paṇṇattivāra)	
1-1. Summary Section (Uddesavāra)	1-2. Exposition Section (Niddesavāra)

Each of the above sections is again divided into four parts:	
e.g. 1-1. Summary Section (Uddesavāra)	1-1-1. Section on Clarification of Words (Padasodhanavāra)
	1-1-2. Section on Combination, Based on Clarification of Words (Padasodhana mūlacakkavāra)
	1-1-3. Section on Pure Truth (Suddha-saccavāra)
	1-1-4. Section on Combination, Based on Pure Truth (Suddha-sacca-mūla-cakkavāra)

Sacca Yamaka (The Couple of Investigative Points on Truths)

Note: (Ka) and (Kha) denote sequence in Pāli. Just like '1' and '2' or 'a' and 'b' in English.

Pāli Text:	English Translation:
(Ka) dukkhaṃ dukkhasaccaṃ?	(a) [It is] suffering. [Is it] suffering-truth?
(Kha) dukkhasaccaṃ dukkhaṃ?	(b) [It is] suffering-truth. [Is it] suffering?

[Structure of statements in Sacca Yamaka]

Types of statement	Examples (Pāli)	Example (English)
Positive (Anuloma)	(Ka) dukkhaṃ dukkhasaccaṃ? (Kha) dukkhasaccaṃ dukkhaṃ?	(a) [It is] suffering. [Is it] suffering-truth? (b) [It is] suffering-truth. [Is it] suffering?
Negative (Paccanīka)	(Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na dukkhasaccaṃ na dukkhaṃ?	Not suffering. Not suffering-truth? Not suffering-truth. Not suffering?

e.g. "(Ka) dukkhaṃ dukkhasaccaṃ? (Kha) dukkhasaccaṃ dukkhaṃ?"	
Regular order style (Anuloma)	"(Ka) dukkhaṃ dukkhasaccaṃ?"
Reverse order style (Paṭiloma)	"(Kha) dukkhasaccaṃ dukkhaṃ?"

Certainty (Sanniṭṭhāna) and Uncertainty (Saṃsaya) e.g. "(Ka) dukkhaṃ dukkhasaccaṃ?"	
Preceding point: Certainty (Sanniṭṭhāna)	"dukkhaṃ" [It is] suffering.
Following point: Uncertainty (Saṃsaya)	"dukkhasaccaṃ?" [Is it] suffering-truth?

{081107a03-yamaka-special-terms.mp3}

Note: Anuloma has two meaning: 1. Positive statement, 2. Regular order style.

Sacca Yamaka (The Couple of Investigative Points on Truths)

Sacca Yamaka Pāḷi Text/Translation/Guide:

Abhidhammapīṭake

Yamakappakaraṇaṃ

Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, The Arahāt, the fully Self-Enlightened One.

The 5th Chapter of Yamaka: The Couple of Investigative Points on Truths (Saccayamaṃ)

[Pāḷi-English Glossary] for Section on Terms (Paṇṇattivāra)	
Pāḷi	English
Dukkha	Suffering
Dukkhasacca	Suffering-truth
Samudaya	Origination
Samudayasacca	Origination-truth
Nirodha	Cessation
Nirodhasacca	Cessation-truth
Magga	Path
Maggasacca	Path-truth
Saccā	Truths
Kāyikaṃ dukkhaṃ	Physical pain / Bodily suffering
Cetasikaṃ dukkhaṃ	Mental pain / Mental suffering
Na	Not
Āmantā	Yes
... ceva ... ca	both ... and
na ceva ... na ca ...	neither ... nor ...
...ca ...ca	... and ...
...pe... (peyyāla)	... (omission of repetitions)
Ṭhapetvā	Leaving out / With the exception of
Avasesa	The remaining

1. Section on Terms (Paṇṇattivāra)

1-1. Summary Section on Terms (Paṇṇatti uddesavāra)

1. Cattāri saccāni – dukkhasaccaṃ, samudayasaccaṃ nirodhasaccaṃ, maggasaccaṃ.
[There are] four truths: suffering-truth, origination-truth, cessation-truth and path-truth.

1-1-1. Section on Clarification of Words (Padasodhanavāra)

Positive (Anuloma)

Pāḷi Text:	English Translation:
2. (Ka) dukkhaṃ dukkhasaccaṃ? (Kha) dukkhasaccaṃ dukkhaṃ?	2. [It is] suffering. [Is it] suffering-truth? [It is] suffering-truth. [Is it] truth?
(Ka) samudayo samudayasaccaṃ? (Kha) samudayasaccaṃ samudayo?	Origination. Origination-truth? Origination-truth. Origination?
(Ka) nirodho nirodhasaccaṃ? (Kha) nirodhasaccaṃ nirodho?	Cessation. Cessation-truth? Cessation-truth. Cessation?
(Ka) maggo maggasaccaṃ? (Kha) maggasaccaṃ maggo?	Path. Path-truth? Path-truth. Path?

{081107b01-dukkha-dukkhasacca.mp3}

{081107b02-dukkha-dukkhasacca.mp3}

{081107b03-clarification-of-terms.mp3}

Negative (Paccanīka)

Pāḷi Text:	English Translation:
3. (Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na dukkhasaccaṃ na dukkhaṃ?	3. [It is] not suffering. [Is it] not suffering-truth? [It is] not suffering-truth. [Is it] not suffering?
(Ka) na samudayo na samudayasaccaṃ?	Not origination. Not origination-truth?

Sacca Yamaka (The Couple of Investigative Points on Truths)

(Kha) na samudayasaccaṃ na samudayo?	Not origination-truth. Not origination?
(Ka) na nirodho na nirodhasaccaṃ? (Kha) na nirodhasaccaṃ na nirodho?	Not cessation. Not cessation-truth? Not cessation-truth. Not cessation?
(Ka) na maggo na maggasaccaṃ? (Kha) na maggasaccaṃ na maggo?	Not path. Not path-truth? Not path-truth. Not path?

**1-1-2. Section on Combination, Based on Clarification of Words
(Padasodhana mūlacakkavāra)**

Positive (Anuloma)

Pāli Text:	English Translation:
4. (Ka) dukkhaṃ dukkhasaccaṃ? (Kha) saccā samudayasaccaṃ?	4. [It is] suffering. [Is it] suffering-truth? [It is] truths. [Is it] origination-truth?
(Ka) dukkhaṃ dukkhasaccaṃ? (Kha) saccā nirodhasaccaṃ?	Suffering. Suffering-truth? Truths. Cessation-truth?
(Ka) dukkhaṃ dukkhasaccaṃ? (Kha) saccā maggasaccaṃ?	Suffering. Suffering-truth? Truths. Path-truth?
(Ka) samudayo samudayasaccaṃ? (Kha) saccā dukkhasaccaṃ?	Origination. Origination-truth? Truths. Suffering-truth?
(Ka) samudayo samudayasaccaṃ? (Kha) saccā nirodhasaccaṃ?	Origination. Origination-truth? Truths. Cessation-truth?
(Ka) samudayo samudayasaccaṃ? (Kha) saccā maggasaccaṃ?	Origination. Origination-truth? Truths. Path-truth?
(Ka) nirodho nirodhasaccaṃ? (Kha) saccā dukkhasaccaṃ?	Cessation. Cessation-truth? Truths. Suffering-truth?
(Ka) nirodho nirodhasaccaṃ? (Kha) saccā samudayasaccaṃ?	Cessation. Cessation-truth? Truths. Origination-truth?

Sacca Yamaka (The Couple of Investigative Points on Truths)

(Ka) nirodho nirodhasaccaṃ? (Kha) saccā maggasaccaṃ?	Cessation. Cessation-truth? Truths. Path-truth?
(Ka) maggo maggasaccaṃ ? (Kha) saccā dukkhasaccaṃ?	Path. Path-truth? Truths. Suffering-truth?
(Ka) maggo maggasaccaṃ? (Kha) saccā samudayasaccaṃ?	Path. Path-truth? Truths. Origination-truth?
(Ka) maggo maggasaccaṃ? (Kha) saccā nirodhasaccaṃ?	Path. Path-truth? Truths. Cessation-truth?

Negative (Paccanīka)

Pāli Text:	English Translation:
5. (Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na saccā na samudayasaccaṃ?	5. [It is] not suffering. [Is it] not suffering-truth? [It is] not truths. [Is it] not origination-truth?
(Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na saccā na nirodhasaccaṃ?	Not suffering. Not suffering-truth? Not truths. Not cessation-truth?
(Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na saccā na maggasaccaṃ?	Not suffering. Not suffering-truth? Not truths. Not path-truth?
(Ka) na samudayo na samudayasaccaṃ? (Kha) na saccā na dukkhasaccaṃ?	Not origination. Not origination-truth? Not truths. Not suffering-truth?
(Ka) na samudayo na samudayasaccaṃ? (Kha) na saccā na nirodhasaccaṃ?	Not origination. Not origination-truth? Not truths. Not cessation-truth?
(Ka) na samudayo na samudayasaccaṃ? (Kha) na saccā na maggasaccaṃ?	Not origination. Not origination-truth? Not truths. Not path-truth?
(Ka) na nirodho na nirodhasaccaṃ? (Kha) na saccā na dukkhasaccaṃ?	Not cessation. Not cessation-truth? Not truths. Not suffering-truth?
(Ka) na nirodho na nirodhasaccaṃ?	Not cessation. Not cessation-truth?

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(Kha) na saccā na samudayasaccaṃ?	Not truths. Not origination-truth?
(Ka) na nirodho na nirodhasaccaṃ? (Kha) na saccā na maggasaccaṃ?	Not cessation. Not cessation-truth? Not truths. Not path-truth?
(Ka) na maggo na maggasaccaṃ? (Kha) na saccā na dukkhasaccaṃ?	Not path. Not path-truth? Not truths. Not suffering-truth?
(Ka) na maggo na maggasaccaṃ? (Kha) na saccā na samudayasaccaṃ?	Not path. Not path-truth? Not truths. Not origination-truth?
(Ka) na maggo na maggasaccaṃ? (Kha) na saccā na nirodhasaccaṃ?	Not path. Not path-truth? Not truths. Not cessation-truth?

1-1-3. Section on Pure Truth (Suddhasaccavāra)

Positive (Anuloma)

Pāḷi Text:	English Translation:
6. (Ka) dukkhaṃ saccam? (Kha) saccā dukkham?	6. [It is] suffering. [Is it] truth? [It is] truths. [Is it] suffering?
(Ka) samudayo saccam? (Kha) saccā samudayo?	Origination. Truth? Truths. Origination?
(Ka) nirodho saccam? (Kha) saccā nirodho?	Cessation. Truth? Truths. Cessation?
(Ka) maggo saccam? (Kha) saccā maggo?	Path. Truth? Truths. Path?

Negative (Paccanīka)

Pāḷi Text:	English Translation:
7. (Ka) na dukkhaṃ na saccam? (Kha) na saccā na dukkham?	7. [It is] not suffering. [Is it] not truth?

Sacca Yamaka (The Couple of Investigative Points on Truths)

	[It is] not truths. [Is it] not suffering?
(Ka) na samudayo na saccam? (Kha) na saccā na samudayo?	Not origination. Not truth? Not truths. Not origination?
(Ka) na nirodho na saccam? (Kha) na saccā na nirodho?	Not cessation. Not truth? Not truths. Not cessation?
(Ka) na maggo na saccam? (Kha) na saccā na maggo?	Not path. Not truth? Not truths. Not path?

**1-1-4. Section on Combination, Based on Pure Truth
(Suddhasaccamūlacakkavāra)**

Positive (Anuloma)

Pāḷi Text:	English Translation:
8. (Ka) dukkham saccam? (Kha) saccā samudayo?	8. [It is] suffering. [Is it] truth? [It is] truths. [Is it] origination?
(Ka) dukkham saccam? (Kha) saccā nirodho?	Suffering. Truth? Truths. Cessation?
(Ka) dukkham saccam? (Kha) saccā maggo?	Suffering. Truth? Truths. Path?
Samudayo saccam? Saccā dukkham?...pe... saccā maggo?	Origination. Truth? Truths. Suffering? Truths. Path?
Nirodho saccam? Saccā dukkham?...pe... saccā maggo?	Cessation. Truth? Truths. Suffering? Truths. Path?
(Ka) maggo saccam? (Kha) saccā dukkham?	Path. Truth? Truths. Suffering?

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(Ka) maggo saccam? (Kha) saccā samudayo?	Path. Truth? Truths. Origination?
(Ka) maggo saccam? (Kha) saccā nirodho?	Path. Truth? Truths. Cessation?

Negative (Paccanīka)

Pāli Text:	English Translation:
9. (Ka) na dukkham na saccam? (Kha) na saccā na samudayo?	9. [It is] not suffering. [Is it] not truth? [It is] not truths. [Is it] not origination?
(Ka) na dukkham na saccam? (Kha) na saccā na nirodho?	Not suffering. Not truth. Not truths. Not cessation?
(Ka) na dukkham na saccam? (Kha) na saccā na maggo?	Not suffering. Not truth? Not truths. Not path?
Na samudayo na saccam? Na saccā na dukkham?...pe... na saccā na maggo?	Not origination. Not truth? Not truths. Not suffering? Not truths. Not path?
Na nirodho na saccam? Na saccā na dukkham?...pe... na saccā na maggo?	Not Cessation. Not truth? Not truths. Not suffering? Not truths. Not path?
(Ka) na maggo na saccam? (Kha) na saccā na dukkham?	Not path? Not truth? Not truths. Not suffering?
(Ka) na maggo na saccam? (Kha) na saccā na samudayo?	Not path. Not truth? Not truths. Not origination?
(Ka) na maggo na saccam? (Kha) na saccā na nirodho?	Not path. Not truth? Not truths. Not cessation?
Paṇṇattiuddesavāro.	End of Summary Section on Terms.

1. Section on Terms (Paṇṇattivāra)

1-2. Exposition Section on Terms (Paṇṇatti niddesavāra)

1-2-1. Section on Clarification of Words (Padasodhanavāra)

Positive (Anuloma)

10. (Ka) dukkhaṃ dukkhasaccanti? Āmantā.

(Kha) dukkhasaccaṃ dukkhanti?

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ ṭhapetvā avasesaṃ dukkhasaccaṃ [avasesaṃ dukkhasaccaṃ dukkhasaccaṃ (syā.) evamuparipi], na dukkhaṃ.

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ dukkhañceva dukkhasaccañca.

10. (a) It is suffering. Is it called suffering-truth? Yes.

(b) It is suffering-truth. Is it called suffering?

Leaving out physical pain and mental pain, the remaining is suffering-truth, but not suffering.

Bodily pain and mental pain are both suffering and suffering-truth.

{081107b04-padasodhanavara-chant.mp3}

{081107b05-explain-padasodhanavara.mp3}

{081107b06-explain-paripunnapanha.mp3}

{081108a01-padasodhanavara-dukkha.mp3}

(Ka) samudayo samudayasaccanti?

Samudayasaccaṃ ṭhapetvā avaseso samudayo, na samudayasaccaṃ.

Samudayasaccaṃ samudayo ceva samudayasaccañca.

(Kha) samudayasaccaṃ samudayoti? Āmantā.

(a) It is Origination. Is it called origination-truth?

Leaving out origination-truth, the remaining is origination, but not origination-truth.

Origination-truth is both origination and origination-truth.

(b) It is origination-truth. Is it called origination? Yes.

{081108a02-brief-introduction-samudaya.mp3}

{081108a03-samudaya-samudayasacca.mp3}

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{081108a04-origination-origination-truth.mp3}

(Ka) nirodho nirodhasaccanti?

Nirodhasaccaṃ ṭhapetvā avaseso nirodho, na nirodhasaccaṃ.

Nirodhasaccaṃ nirodho ceva nirodhasaccañca.

(Kha) nirodhasaccaṃ nirodhoti? Āmantā.

(a) It is cessation. Is it called cessation-truth?

Leaving out cessation-truth, the remaining is cessation, but not cessation-truth.

Cessation-truth is both cessation and cessation-truth.

(b) It is cessation-truth. Is it called cessation? Yes.

{081108a05-nirodha-nirodhasacca.mp3}

{081108a06-padasodhanavara-summary.mp3}

(Ka) maggo maggasaccanti?

Maggasaccaṃ ṭhapetvā avaseso maggo, na maggasaccaṃ.

Maggasaccaṃ maggo ceva maggasaccañca.

(Kha) maggasaccaṃ maggoti? Āmantā.

(a) It is path. Is it called path-truth?

Leaving out path-truth, the remaining is path, but not path-truth.

Path-truth is both path and path-truth.

(b) It is path-truth. Is it called path? Yes.

{081108b01-magga-maggasacca-1.mp3}

{081108b02-magga-maggasacca-2.mp3}

{081108c01-summary-padasodhanavara.mp3}

{081108c02-recite-padasodhanavara.mp3}

Negative (Paccanīka)

11. (Ka) na dukkhaṃ na dukkhasaccanti?

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ ṭhapetvā avasesaṃ na dukkhaṃ [avasesaṃ dukkhasaccaṃ na dukkhaṃ (sī. syā. ka.) evaṃ avasesesu tīsu saccesu] dukkhasaccaṃ.

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Dukkhañca dukkhasaccañca ñhapetvā avasesaṃ na ceva dukkhaṃ na ca dukkhasaccaṃ.
(Kha) na dukkhasaccaṃ na dukkhanti? Āmantā.

11. (a) It is not suffering. Is it not called suffering-truth?

Leaving out physical pain and mental pain, the remaining is not suffering, but suffering-truth.

Leaving out suffering and suffering-truth, the remaining is neither suffering nor suffering-truth.

(b) It is not suffering-truth. Is it not called suffering? Yes.

{081108c03-four-points-dukkha-dukkhasacca.mp3} – refer to {[Four Point Diagram 1]}

(Ka) na samudayo na samudayasaccanti? Āmantā.

(Kha) na samudayasaccaṃ na samudayoti?

Samudayasaccaṃ ñhapetvā avaseso na samudayasaccaṃ, samudayo.

Samudayañca samudayasaccañca ñhapetvā avaseso na ceva samudayo na ca samudayasaccaṃ.

(a) It is not origination. Is it not called origination-truth? Yes.

(b) It is not origination-truth. Is it not called origination?

Leaving out origination-truth, the remaining is not origination-truth, but origination.

Leaving out origination and origination-truth, the remaining is neither origination nor origination-truth.

{081108c04-four-points-samudayasamudayasacca.mp3} – refer to {[Four Point Diagram 2]}

(Ka) na nirodho na nirodhasaccanti? Āmantā.

(Kha) na nirodhasaccaṃ na nirodhoti?

Nirodhasaccaṃ ñhapetvā avaseso na nirodhasaccaṃ, nirodho.

Nirodhañca nirodhasaccañca ñhapetvā avaseso na ceva nirodho na ca nirodhasaccaṃ.

(a) It is not cessation. Is it not called cessation-truth? Yes.

(b) It is not cessation-truth. Is it not called cessation?

Leaving out cessation-truth, the remaining is not cessation-truth, but cessation.

Leaving out cessation and cessation-truth, the remaining is neither cessation nor cessation-truth.

{081108c05-four-points-nirodhanirodhasacca.mp3} – refer to {[Four Point Diagram 3]}

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(Ka) na maggo na maggasaccanti? Āmantā.

(Kha) na maggasaccaṃ na maggoti?

Maggasaccaṃ ṭhapetvā avaseso na maggasaccaṃ, maggo.

Maggañca maggasaccañca ṭhapetvā avaseso na ceva maggo na ca maggasaccaṃ.

(a) It is not path. Is it not called path-truth? Yes.

(b) It is not path-truth. Is it not called path?

Leaving out path-truth, the remaining is not path-truth, but path.

Leaving out path and path-truth, the remaining is neither path nor path-truth.

{081108c06-four-points-maggamaggasacca.mp3} – refer to {[Four Point Diagram 4]}

{081108c07-padasodhanavara-paccanika.mp3}

[Structure of Padasodhanamūlacakkavāra]

Structure of Padasodhanamūlacakkavāra	
The Base	The Combination / Addition
1. Dukkhaṃ Dukkhasaccanti	2. Saccā Samudayasaccanti
	3. Saccā Nirodhasaccanti
	4. Saccā Maggasaccanti
2. Samudayo Samudayasaccanti	1. Saccā Dukkhasaccanti
	3. Saccā Nirodhasaccanti
	4. Saccā Maggasaccanti
3. Nirodho Nirodhasaccanti	1. Saccā Dukkhasaccanti
	2. Saccā Samudayasaccanti
	4. Saccā Maggasaccanti
4. Maggo Maggasaccanti	1. Saccā Dukkhasaccanti
	2. Saccā Samudayasaccanti
	3. Saccā Nirodhasaccanti

1-2-2. Section on Combination, Based on Clarification of Words (Padasodhana mūlacakkavāra)

Positive (Anuloma)

<p>12. (Ka) dukkhaṃ dukkhasaccanti? Āmantā. (Kha) saccā samudayasaccanti? Samudayasaccaṃ saccañceva samudayasaccañca. Avasesā saccā [avasesā saccā saccā (syā.)] na samudayasaccaṃ. Dukkhaṃ dukkhasaccanti? Āmantā. Saccā nirodhasaccanti?...pe... saccā maggasaccanti? Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.</p>
<p>12. (a) It is suffering. Is it called suffering-truth? Yes. (b) They are truths. Are they called origination-truth? Origination-truth is both truth and origination-truth. The remaining are truths, but not origination-</p>

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truth.

It is suffering. Is it called suffering-truth? Yes.

They are truths. Are they called cessation-truth?

They are truths. Are they called path-truth?

Path-truth is both truth and path-truth. The remaining are truths, but not path-truth.

Guide:

E.g. of "...pe..." (extracting the omission) in full Pāli text:

(Ka) dukkhaṃ dukkhasaccanti? Āmantā.

(Kha) saccā samudayasaccanti? Samudayasaccaṃ saccañceva samudayasaccañca. Avasesā saccā na samudayasaccaṃ.

(Ka) dukkhaṃ dukkhasaccanti? Āmantā.

(Kha) saccā nirodhasaccanti? Nirodhasaccaṃ saccañceva nirodhasaccañca. Avasesā saccā, na nirodhasaccaṃ.

(Ka) dukkhaṃ dukkhasaccanti? Āmantā.

(Kha) saccā maggasaccanti? Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā, na maggasaccaṃ.

13. Samudayo samudayasaccanti?

Samudayasaccaṃ ṭhapetvā avaseso samudayo, na samudayasaccaṃ.

Samudayasaccaṃ samudayo ceva samudayasaccañca.

Saccā dukkhasaccanti? ...pe...

saccā nirodhasaccanti?...pe...

saccā maggasaccanti?

Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.

13. It is origination. Is it called origination-truth?

Leaving out origination-truth, the remaining is origination, but not origination-truth.

Origination-truth is both origination and origination-truth.

They are truths. Are they called suffering-truth?

They are truths. Are they called cessation-truth?

They are truths. Are they called path-truth?

Path-truth is both truth and path-truth. The remaining are truths but not path-truth.

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14. Nirodho nirodhasaccanti?

Nirodhasaccaṃ ṭhapetvā avaseso nirodho, na nirodhasaccaṃ.

Nirodhasaccaṃ nirodho ceva nirodhasaccañca.

Saccā dukkhasaccanti?...pe...

saccā samudayasaccanti? ...pe...

saccā maggasaccanti?

Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.

14. It is cessation. Is it called cessation-truth?

Leaving out cessation-truth, the remaining is cessation, but not cessation-truth.

Cessation-truth is both cessation and cessation-truth.

They are truths. Are they called suffering-truth?

They are truths. Are they called origination-truth?

They are truths. Are they called path-truth?

Path-truth is both truth and path-truth. The remaining are truths, but not path-truth.

15. Maggo maggasaccanti?

Maggasaccaṃ ṭhapetvā avaseso maggo, na maggasaccaṃ.

Maggasaccaṃ maggo ceva maggasaccañca.

Saccā dukkhasaccanti?...pe...

saccā samudayasaccanti? ...pe...

saccā nirodhasaccanti?

Nirodhasaccaṃ saccañceva nirodhasaccañca. Avasesā saccā na nirodhasaccaṃ.

15. It is path. Is it called path-truth?

Leaving out path-truth, the remaining is path, but not path-truth.

Path-truth is both path and path-truth.

They are truths. Are they called suffering-truth?

They are truths. Are they called origination-truth?

They are truths. Are they called cessation-truth?

Cessation-truth is both truth and cessation-truth. The remaining are truths, but not cessation-truth.

{081108d02-mulacakkavara-anuloma.mp3}

Negative (Paccanīka)

16. (Ka) na dukkhaṃ na dukkhasaccanti?

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ ṭhapetvā avasesaṃ na dukkhaṃ, dukkhasaccaṃ.

Dukkhañca dukkhasaccañca ṭhapetvā avasesaṃ na ceva dukkhaṃ na ca dukkhasaccaṃ.

(Kha) na saccā na samudayasaccanti? Āmantā.

16. (a) It is not suffering. Is it not called suffering-truth?

Leaving out physical pain and mental pain, the remaining is not suffering, but suffering-truth.

Leaving out suffering and suffering-truth, the remaining is neither suffering nor suffering-truth.

(b) They are not truths. Are they not called origination-truth? Yes.

Na dukkhaṃ na dukkhasaccanti?

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ ṭhapetvā avasesaṃ na dukkhaṃ, dukkhasaccaṃ.

Dukkhañca dukkhasaccañca ṭhapetvā avasesaṃ na ceva dukkhaṃ na ca dukkhasaccaṃ.

Na saccā na nirodhasaccanti?...pe...

na saccā na maggasaccanti? Āmantā.

It is not suffering. It is not suffering-truth?

Leaving out physical pain and mental pain, the remaining is not suffering, but suffering-truth.

Leaving out suffering and suffering-truth, the remaining is neither suffering nor suffering-truth.

They are not truths. Are they not called cessation-truth?

They are not truths. Are they not called path-truth? Yes.

17. (Ka) na samudayo na samudayasaccanti? Āmantā.

(Kha) na saccā na dukkhasaccanti? Āmantā.

Na samudayo na samudayasaccanti? Āmantā.

Na saccā na nirodhasaccanti?...pe...

na saccā na maggasaccanti? Āmantā.

17. (a) It is not origination. Is it not called origination-truth? Yes.

(b) They are not truths. Are they not called suffering-truth? Yes.

It is not origination. Is it not called origination-truth? Yes.

They are not truths. Are they not called cessation-truth?

Sacca Yamaka (The Couple of Investigative Points on Truths)

They are not truths. Are they not called path-truth? Yes.

18. Na nirodho na nirodhasaccanti? Āmantā.

Na saccā na dukkhasaccanti?...pe...

na saccā na samudayasaccanti?...pe...

na saccā na maggasaccanti? Āmantā.

18. It is not cessation . Is it not called cessation-truth? Yes.

They are not truths. Are they not called suffering-truth?

They are not truths. Are they not called origination-truth?

They are not truths. Are they not called path-truth? Yes.

19. (Ka) na maggo na maggasaccanti? Āmantā.

(Kha) na saccā na dukkhasaccanti? Āmantā.

Na maggo na maggasaccanti? Āmantā.

Na saccā na samudayasaccanti?...pe...

na saccā na nirodhasaccanti? Āmantā.

19. (a) It is not path. Is it not called path-truth? Yes.

(b) They are not truths. Are they not called suffering-truth? Yes.

It is not path. Is it not called path-truth? Yes.

They are not truths. Are they not called origination-truth?

They are not truths. Are they not called cessation-truth? Yes.

{081108d01-mulacakkavara-paccanika.mp3}

{081108d03-mulacakkavara-paccanika.mp3}

1-2-3. Section on Pure Truth (Suddhasaccavāra)

Positive (Anuloma)

20. (Ka) dukkhaṃ saccanti? Āmantā.

(Kha) saccā dukkhasaccanti?

Dukkhasaccaṃ saccañceva dukkhasaccañca. Avasesā saccā na dukkhasaccaṃ.

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Samudayo saccanti? Āmantā...pe....
Nirodho saccanti? Āmantā...pe....

20. (a) It is suffering. Is it called truth? Yes.
(b) They are truths. Are they called suffering-truth?
Suffering-truth is both truth and suffering-truth. The remaining are truths, but not suffering-truth.
It is origination. Is it called truth? Yes.
It is cessation. Is it called truth? Yes.

(Ka) maggo saccanti? Āmantā.
(Kha) saccā maggasaccanti?
Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.

(a) It is path. Is it called truth? Yes.
(b) They are truths. Are they called path-truth?
Path-truth is both truth and path-truth. The remaining are truths, but not path-truth.

Guide:

“(Ka) maggo saccanti? Āmantā.”

But these two magga are not sacca: 1. Jaṅgha magga (walking path); and 2. Sakata magga (bullock cart path).

Negative (Paccanīka)

21. (Ka) na dukkhaṃ na saccanti?
Dukkhaṃ ṭhapetvā avasesā saccā na dukkhaṃ, saccā.
Dukkhañca saccañca ṭhapetvā avasesaṃ na ceva dukkhaṃ na ca saccā.
(Kha) na saccā na dukkhasaccanti? Āmantā.
Na samudayo na saccanti?
Samudayaṃ ṭhapetvā...pe...
nirodhaṃ ṭhapetvā...pe....

21. (a) It is not suffering. Is it not called truth?
Leaving out suffering, the remaining truths are not suffering, but truths.
Leaving out suffering and truth, the remaining is neither suffering nor truths.

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(b) They are not truths. Are they not called suffering-truth? Yes.

It is not origination. Is it not called truths?

Leaving out origination

Leaving out cessation

(Ka) na maggo na saccanti?

Maggaṃ ṭhapetvā avasesā saccā na maggo, saccā.

Maggañca saccañca ṭhapetvā avasesā na ceva maggo na ca saccā.

(Kha) na saccā na maggasaccanti? Āmantā.

(a) It is not path. Is it not called truth?

Leaving out path, the remaining truths are not path, but truths.

Leaving out path and truth, the remaining are neither paths nor truths.

(b) They are not truths. Are they not called path-truth? Yes.

{081108d04-suddhasaccavara.mp3}

1-2-4. Section on Combination, Based on Pure Truth (Suddhasaccamūlacakkavāra)

Positive (Anuloma)

22. (Ka) dukkhaṃ saccanti? Āmantā.

(Kha) saccā samudayasaccanti?

Samudayasaccaṃ saccañceva samudayasaccañca. Avasesā saccā na samudayasaccaṃ.

22. (a) It is suffering. Is it called truth? Yes.

(b) They are truths. Are they called origination-truth?

Origination-truth is both truth and origination-truth. The remaining are truths but not origination-truth.

Dukkhaṃ saccanti? Āmantā.

Saccā nirodhasaccanti?...pe....

Saccā maggasaccanti?

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Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.
Samudayo saccanti? Āmantā....pe....
Nirodho saccanti? Āmantā....pe....
Maggo saccanti? Āmantā.
Saccā dukkhasaccanti?...pe...
saccā samudayasaccanti? ...pe...
saccā nirodhasaccanti?
Nirodhasaccaṃ saccañceva nirodhasaccañca. Avasesā saccā na nirodhasaccaṃ.

It is suffering. Is it called truth? Yes.
They are truths. Are they called cessation-truth?
They are truths. Are they called path-truth?
Path-truth is both truth and path-truth. The remaining are truths, but not path-truth.
It is origination. Is it called truth?
It is cessation. Is it called truth? Yes.
It is path. Is it called truth? Yes.
They are truths. Are they called suffering-truth?
They are truths. Are they called origination-truth?
They are truths. Are they called cessation-truth?
Cessation-truth is both truth and cessation-truth. The remaining are truths but not cessation-truth.

Negative (Paccanīka)

23. (Ka) na dukkhaṃ na saccanti?
Dukkhaṃ ṭhapetvā avasesā saccā na dukkhaṃ, saccā.
Dukkhañca saccañca ṭhapetvā avasesā na ceva dukkhaṃ na ca saccā.
(Kha) na saccā na samudayasaccanti? Āmantā.

23. (a) It is not suffering. Is it not called truth?
Leaving out suffering, the remaining truths are not suffering, but truths.
Leaving out suffering and truth, the remaining are neither suffering nor truths.
(b) They are not truths. Are they not called origination-truth? Yes.

Na dukkhaṃ na saccanti?

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Dukkhaṃ ṭhapetvā avasesā saccā na dukkhaṃ, saccā.
Dukkhañca saccañca ṭhapetvā avasesā na ceva dukkhaṃ na ca saccā.
Na saccā na nirodhasaccanti?...pe...
na saccā na maggasaccanti? Āmantā.

It is not suffering. Is it not called truth?
Leaving out suffering, the remaining truths are not suffering, but truths.
Leaving out suffering and truth, the remaining are neither suffering nor truths.
They are not truths. Are they not called cessation-truth?
They are not truths. Are they not called path-truth? Yes.

24. Na samudayo na saccanti?
Samudayaṃ ṭhapetvā avasesā saccā na samudayo, saccā.
Samudayañca saccañca ṭhapetvā avasesā na ceva samudayo na ca saccā.
Na saccā na dukkhasaccanti?...pe....

24. It is not origination. Is it not called truth?
Leaving out origination, the remaining truths are not origination, but truths.
Leaving out origination and truth, the remaining are neither origination nor truths.
They are not truths. Are they not called suffering-truth?

25. Na nirodho na saccanti?
Nirodhaṃ ṭhapetvā...pe....

25. It is not cessation. Is it not called truth?
Leaving out cessation

26. (Ka) na maggo na saccanti?
Maggam ṭhapetvā avasesā saccā na maggo, saccā.
Maggañca saccañca ṭhapetvā avasesā na ceva maggo na ca saccā.
(Kha) na saccā na dukkhasaccanti? Āmantā.

26. (a) It is not path. Is it not called truth?
Leaving out path, the remaining truths are not path, but truths.

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Leaving out path and truth, the remaining are neither path nor truths.

(b) They are not truths. Are they not called suffering-truth? Yes.

Na maggo na saccanti?

Maggaṃ ṭhapetvā avasesā saccā na maggo, saccā.

Maggañca saccañca ṭhapetvā avasesā na ceva maggo na ca saccā.

Na saccā na samudayasaccanti? Āmantā....Pe....

Na saccā na nirodhasaccanti? Āmantā.

(Paṇṇattiniddesavāro.)

It is not path. Is it not called truth?

Leaving out path, the remaining truths are not path, but truths.

Leaving out path and truth, the remaining are neither path nor truths.

They are not truths. Are they not called origination-truth? Yes.

They are not truths. Are they not called cessation-truth? Yes.

(End of exposition Section on terms.)

{081108d05-suddhasaccamulacakkavara.mp3}

[Pāli-English Glossary] for Section on Process (Pavattivāra)	
Pāli	English
Yassa	To a being
Tassa	To that being
Tesam	To those beings
Yassa vā pana	Or, to a being
Yattha	At a plane
Tattha	At that plane
Ye	To those beings
Itaresam	To other beings
Natthi	None (totally reject the Sannitthāna)
No <no:>	No <nəu>
Uppajjati	Arising
Nuppajjati	Not arising
Uppajjittha	Had arisen
Nuppajjittha	Had not arisen
Uppajjissati	Will arise
Nuppajjissati	Will not arise
Nirujjhati	Ceasing
Na nirujjhati	Not ceasing
Nirujjhittha	Had ceased
Na nirujjhittha	Had not ceased
Nirujjhissati	Will cease
Na nirujjhissati	Will not cease
Uppādakkhaṇe	At the arising-moment
Pavatte	During-life / During the course of a lifetime
Bhaṅgakkhaṇe	At the ceasing-moment
Upapajjantānaṃ	At the birth-moment

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Cavantānaṃ	At the death-moment
Dutiye citte vattamāne	At the moment of second consciousness (i.e. the 1 st Bhavanga in a life)
Dutiye akusale citte vattamāne	At that moment of second unwholesome consciousness (in the javana phase)
Taṇhāvippayuttacitte vattamāne	At the moment of consciousness dissociated from craving
Taṇhāvippayuttacittassa	Consciousness dissociated from craving
Maggavippayuttacittassa	Consciousness dissociated from the Path
Taṇhāvippayuttamaggavippayuttacittassa	Consciousness dissociated from craving and the Path
Maggavippayuttataṇhāvippayuttacittassa	Consciousness dissociated from the Path and craving
Cittassa	of consciousness
Maggassa ca phalassa ca	of Path and Fruition consciousness
Upapatticittassa	of rebirth-consciousness / progressive birth- moment / rebirth-existence moments
Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti	Those endowed with [Anāgāmī] vodāna consciousness (i.e. gotrabhū/vodāna)
Aggamaggaṃ paṭilabhissanti	will attain Arahatta Path
Maggaṃ na paṭilabhissanti	will not attain the Path
Ye caññe maggaṃ paṭilabhissanti tesam	To those others who will attain the Path
Taṇhāya uppādakkaṇe tesam	To those at the arising-moment of craving
Asaññasatte	At the plane of non-percipient beings
Arūpe	At the immaterial plane
Catuvokāre	At the four-aggregate plane
Pañcavokāre	At the five-aggregate plane
Apāye	At the woeful plane
Āpāyikānaṃ	Those born at the woeful plane
Suddhāvāsānaṃ	Pure-abode beings
Sabbesaṃ	All beings

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Nirodhasamāpannānaṃ	At the attainment of mental-cessation
Anabhisametāvīnaṃ	Those who had never realized the Truth before
Abhisametāvīnaṃ	Those who had already realized the Truth
Aggamaggasamaṅgīnaṃ	Those endowed with 3 sub-moments of the highest path (i.e. Arahatta Path beings)
Pacchimacittasamaṅgīnaṃ	Those endowed with [Arahatta] death consciousness (i.e. the last citta, cuti citta, of an Arahant.)
Arahantānaṃ	Arahants
Ye ca puthujjanā	Those ordinary beings / common worldlings

Note: (Another symbol used in Section on Process.)

[**] - Additional Pāḷi text suggested by Sayādaw Dr.Nandamālābhivaṃsa. Examples as below:

(e.g. 1) yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [taṃ citta samaṅgīnaṃ]

(e.g. 2) yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [tassa cittassa uppādakkhaṇe]

(e.g. 3) yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [tassa cittassa bhaṅgakkhaṇe]

[Structure of Section on Process (Pavattivāra)]

Section on Process is again divided into three sub-sections:	
2. Section on Process (Pavattivāra)	2-1. Section on Arising (Uppādavāra)
	2-2. Section on Ceasing (Nirodhavāra)
	2-3. Section on Arising–Ceasing (Uppādanirodhavāra)

Each sub-section of the Section on Process (Pavattivāra) is again six-fold.	
e.g. 2-1. Section on Arising (Uppādavāra)	2-1-1. Section on the Present (Paccuppannavāra)
	2-1-2. Section on the Past (Atītavāra)
	2-1-3. Section on the Future (Anāgatavāra)
	2-1-4. Section on the Present and the Past (Paccuppannātītavāra)
	2-1-5. Section on the Present and the Future (Paccuppannānāgatavāra)
	2-1-6. Section on the Past and the Future (Atitānāgatavāra)

Each minor-section is again six-fold.	
e.g. 2-1-1. Section on the Present (Paccuppannavāra)	1. Positive (Anuloma) Being (Puggala)
	2. Positive (Anuloma) Plane (Okāsa)
	3. Positive (Anuloma) Being-Plane (Puggalokāsa)
	4. Negative (Paccanīka) Being (Puggala)
	5. Negative (Paccanīka) Plane (Okāsa)
	6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

{081108d06-intro-pavattivara.mp3}

{081109b01-introduction-pavatti.mp3}

{081109b02-definition-sacca.mp3}

{081114a04-points-in-pavatti.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-1. Section on the Present (Paccuppannavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

27. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ uppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhāṇe tesāṃ dukkhasaccaṃ uppajjati, no ca tesāṃ samudayasaccaṃ uppajjati.

Taṇhāya uppādakkhāṇe tesāṃ dukkhasaccaṃ uppajjati samudayasaccaṃ uppajjati.

(Kha) yassa vā pana samudayasaccaṃ uppajjati tassa dukkhasaccaṃ uppajjatīti? Āmantā.

27. (a) Suffering-truth is arising to a being. Is origination-truth arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from craving during-life, suffering-truth is arising; but [it is] not that origination-truth is arising to those beings.

To those at the arising-moment of craving, suffering-truth is arising and origination-truth also is arising.

(b) Or, origination-truth is arising to a being. Is suffering-truth arising to that being? Yes.

{081109a01-pavatti-uppadavara.mp3}

{081109b03-pavatti-uppadavara.mp3}

{081109b04-pavatti-uppadavara.mp3}

{081109c01-pavatti-uppadavara.mp3}

{081109c02-pavatti-uppadavara.mp3}

{081109c03-pavatti-uppadavara.mp3}

{081109c04-pavatti-uppadavara.mp3}

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[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ uppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte maggavippayuttacittassa uppādakkhaṇe tesāṃ dukkhasaccaṃ uppajjati, no ca tesāṃ maggasaccaṃ uppajjati.

Pañcavokāre maggassa uppādakkhaṇe tesāṃ dukkhasaccaṃ uppajjati maggasaccaṃ uppajjati.

(a) Suffering-truth is arising to a being. Is path-truth arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from the Path during-life, suffering-truth is arising; but [it is] not that path-truth is arising to those beings.

To those at the arising-moment of Path consciousness at the five-aggregate plane, suffering-truth is arising and path-truth also is arising.

{081109a02-pavatti-uppadavara.mp3}

{081109b05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjati tassa dukkhasaccaṃ uppajjatīti?

Arūpe maggassa uppādakkhaṇe tesāṃ maggasaccaṃ uppajjati, no ca tesāṃ dukkhasaccaṃ uppajjati.

Pañcavokāre maggassa uppādakkhaṇe tesāṃ maggasaccaṃ uppajjati dukkhasaccaṃ uppajjati.

(b) Or, path-truth is arising to a being. Is suffering-truth arising to that being?

To those at the arising-moment of Path consciousness at the immaterial plane, path-truth is arising, but [it is] not that suffering-truth is arising to those beings.

To those at the arising-moment of Path consciousness at the five-aggregate plane, path-truth is arising and suffering-truth also is arising.

{081109a03-pavatti-uppadavara.mp3}

{081109b06-pavatti-uppadavara.mp3}

[Set C]

28. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ uppajjatīti? No.

(Kha) yassa vā pana maggasaccaṃ uppajjati tassa samudayasaccaṃ uppajjatīti? No.

28. (a) Origination-truth is arising to a being. Is path-truth arising to that being? No.

(b) Or, path-truth is arising to a being. Is origination-truth arising to that being? No.

{081109a05-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

[Set A]

29. (Ka) yattha dukkhasaccaṃ uppajjati tattha samudayasaccaṃ uppajjatīti?
Asaññasatte tattha dukkhasaccaṃ uppajjati, no ca tattha samudayasaccaṃ uppajjati.
Catuvokāre pañcavokāre tattha dukkhasaccañca uppajjati samudayasaccañca uppajjati.
(Kha) yattha vā pana...pe...? Āmantā.

29. (a) Suffering-truth is arising at a plane. Is origination-truth arising at that plane?

At the plane of non-percipient beings, suffering-truth is arising; but [it is] not that origination-truth is arising at that plane.

At the four-aggregate plane, and at the five-aggregate plane, suffering-truth is arising and origination-truth also is arising.

(b) Or, [origination-truth is arising] at a plane. [Is suffering-truth arising at that plane]? Yes.

[Set B]

(Ka) yattha dukkhasaccaṃ uppajjati tattha maggasaccaṃ uppajjatīti?
Apāye asaññasatte tattha dukkhasaccaṃ uppajjati, no ca tattha maggasaccaṃ uppajjati.
Avasese catuvokāre pañcavokāre tattha dukkhasaccañca uppajjati maggasaccañca uppajjati.
(Kha) yattha vā pana maggasaccaṃ uppajjati tattha dukkhasaccaṃ uppajjatīti? Āmantā.

(a) Suffering-truth is arising at a plane. Is path-truth arising at that plane?

At the woeful plane, and at the plane of non-percipient beings, suffering-truth is arising; but [it is] not that path-truth is arising at that plane.

At the remaining four-aggregate and five-aggregate plane, suffering-truth is arising and path-truth also is arising.

(b) Or, path-truth is arising at a plane. Is suffering-truth arising at that plane? Yes.

[Set C]

30. (Ka) yattha samudayasaccaṃ uppajjati tattha maggasaccaṃ uppajjatīti?
Apāye tattha samudayasaccaṃ uppajjati, no ca tattha maggasaccaṃ uppajjati.
Avasese catuvokāre pañcavokāre tattha samudayasaccañca uppajjati maggasaccañca uppajjati.
(Kha) yattha vā pana...pe...? Āmantā.

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30. (a) Origination-truth is arising at a plane. Is path-truth arising at that plane?

At the woeful plane, origination-truth is arising; but [it is] not that path-truth is arising at that plane.

At the remaining four-aggregate and five-aggregate plane, origination-truth is arising and path-truth also is arising.

(b) Or, [path-truth is arising] at a plane. [Is origination-truth arising at that plane]? Yes.

Positive (Anuloma) Being-Plane (Puggalokāsa)

31. Yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ uppajjatīti?...pe....

(Yassakampi yassayatthakampi sadisaṃ vitthāretabbaṃ).

31. Suffering-truth is arising to a being at a plane. Is origination-truth arising to that being at that plane?

(Expand Section on Being and Section on Being-Plane similarly).

Guide:

E.g. of "...pe..." (extracting the omission) in full Pāli text:

(Below is an example of expansion from Verse 27)

31. (Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ uppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhaṇe tesāṃ tattha dukkhasaccaṃ uppajjati, no ca tesāṃ tattha samudayasaccaṃ uppajjati.

Taṇhāya uppādakkhaṇe tesāṃ tattha dukkhasaccaṃ uppajjati samudayasaccaṃ uppajjati.

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjati tassa tattha dukkhasaccaṃ uppajjatīti? Āmantā.

Negative (Paccanīka) Being (Puggala)

[Set A]

32. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ nuppajjatīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ nuppajjati tassa dukkhasaccaṃ nuppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhaṇe tesāṃ samudayasaccaṃ nuppajjati, no ca tesāṃ dukkhasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesāṃ samudayasaccaṃ nuppajjati dukkhasaccaṃ nuppajjati.

32. (a) Suffering truth is not arising to a being. Is origination-truth not arising to that being? Yes.

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(b) Or, origination-truth is not arising to a being. Is suffering-truth not arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from craving during-life, origination-truth is not arising; but [it is] not that suffering-truth is not arising to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth is not arising and suffering-truth also is not arising.

{081110a09-pavatti-uppadavara.mp3}

{081110b01-pavatti-uppadavara.mp3}

{081110b02-pavatti-uppadavara.mp3}

{081110b03-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjatīti?

Arūpe maggassa uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjati.

Sabbesam cavantānam pavatte cittassa bhaṅgakkhaṇe arūpe phalassa uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjati.

(a) Suffering-truth is not arising to a being. Is path-truth not arising to that being?

To those at the arising-moment of Path consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that path-truth is not arising to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of fruition-consciousness at the immaterial plane, suffering-truth is not arising and path-truth also is not arising.

{081110b04-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjati tassa dukkhasaccaṃ nuppajjatīti?

Sabbesam upapajjantānam pavatte maggavippayuttacittassa uppādakkhaṇe tesam maggasaccaṃ nuppajjati, no ca tesam dukkhasaccaṃ nuppajjati.

Sabbesam cavantānam pavatte cittassa bhaṅgakkhaṇe arūpe phalassa uppādakkhaṇe tesam maggasaccaṃ nuppajjati dukkhasaccaṃ nuppajjati.

(b) Or, path-truth is not arising to a being. Is suffering-truth not arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from the Path during-life, path-truth is not arising; but [it is] not that suffering-truth is not arising to

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those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of fruition-consciousness at the immaterial plane, path-truth is not arising and suffering-truth also is not arising.

[Set C]

33. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjati?

Maggassa uppādakkaṇe tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjati.

Sabbesam cittassa bhāṅgakkhaṇe taṇhāvippayuttamaggavippayuttacittassa uppādakkaṇe nirodhasamāpannānaṃ asaṅṅasattānaṃ tesam samudayasaccaṃ nuppajjati maggasaccaṃ nuppajjati.

33. (a) Origination-truth is not arising to a being. Is path-truth not arising to that being?

To those at the arising-moment of Path consciousness, origination-truth is not arising; but [it is] not that path-truth is not arising to those beings.

To all those at the ceasing-moment of consciousness, to those at the arising-moment of consciousness dissociated from craving and the Path, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not arising and path-truth also is not arising.

{081110b05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjati tassa samudayasaccaṃ nuppajjati?

Taṇhāya uppādakkaṇe tesam maggasaccaṃ nuppajjati, no ca tesam samudayasaccaṃ nuppajjati.

Sabbesam cittassa bhāṅgakkhaṇe maggavippayuttataṇhāvippayuttacittassa [taṇhāvippayuttamaggavippayuttacittassa (sī.) evaṃ puggalokāsepi nirodhavārepi] uppādakkaṇe nirodhasamāpannānaṃ asaṅṅasattānaṃ tesam maggasaccaṃ nuppajjati samudayasaccaṃ nuppajjati.

(b) Or, path-truth is not arising to a being. Is origination-truth not arising to that being?

To those at the arising-moment of craving, path-truth is not arising; but [it is] not that origination-truth is not arising to those beings.

To all those at the ceasing-moment of consciousness, to those at the arising-moment of consciousness dissociated from the Path and craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth is not arising and origination-truth also is not arising.

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Negative (Paccanīka) Plane (Okāsa)

[Set A]

34. (Ka) yattha dukkhasaccaṃ nuppajjati tattha samudayasaccaṃ nuppajjatīti? Natthi.
(Kha) yattha vā pana samudayasaccaṃ nuppajjati tattha dukkhasaccaṃ nuppajjatīti? Uppajjati.

34. (a) Suffering-truth is not arising at a plane. Is origination-truth not arising at that plane? None.
(b) Or, origination-truth is not arising at a plane. Is suffering-truth not arising at that plane. [It] is arising.

[Set B]

(Ka) yattha dukkhasaccaṃ nuppajjati tattha maggasaccaṃ nuppajjatīti? Natthi.
(Kha) yattha vā pana maggasaccaṃ nuppajjati tattha dukkhasaccaṃ nuppajjatīti? Uppajjati.

(a) Suffering-truth is not arising at a plane. Is path-truth not arising at that plane? None.
(b) Or, path-truth is not arising at a plane. Is suffering-truth not arising at that plane? [It] is arising.

{081110c01-pavatti-uppadavara.mp3}

[Set C]

35. (Ka) yattha samudayasaccaṃ nuppajjati tattha maggasaccaṃ nuppajjatīti? Āmantā.
(Kha) yattha vā pana maggasaccaṃ nuppajjati tattha samudayasaccaṃ nuppajjatīti?
Apāye tattha maggasaccaṃ nuppajjati, no ca tattha samudayasaccaṃ nuppajjati.
Asaññasatte tattha maggasaccañca nuppajjati samudayasaccañca nuppajjati.

35. (a) Origination-truth is not arising at a plane. Is path-truth not arising at that plane? Yes.
(b) Or, path-truth is not arising at a plane. Is origination-truth not arising at that plane?
At the woeful plane, path-truth is not arising; but [it is] not that origination-truth is not arising at that plane.
At the plane of non-percipient beings, path-truth is not arising and origination-truth also is not arising.

{081110c02-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

36. (Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha samudayasaccaṃ nuppajjatīti?
Āmantā.

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(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjati tassa tattha dukkhasaccaṃ nuppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhaṇe tesam tattha samudayasaccaṃ nuppajjati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha samudayasaccañca nuppajjati dukkhasaccañca nuppajjati.

36. (a) Suffering-truth is not arising to a being at a plane. Is origination-truth not arising to that being at that plane? Yes.

(b) Or, origination-truth is not arising to a being at a plane. Is suffering-truth not arising to that being at that plane?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from craving during-life, origination-truth is not arising at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth is not arising and suffering-truth also is not arising at that plane.

{081110c03-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjatīti?

Arūpe maggassa uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe phalassa uppādakkhaṇe tesam tattha dukkhasaccañca nuppajjati maggasaccañca nuppajjati.

(a) Suffering-truth is not arising to a being at a plane. Is path-truth not arising to that being at that plane?

To those at the arising-moment of Path consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that path-truth is not arising to those beings at that plane.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of fruition-consciousness at the immaterial plane, suffering-truth is not arising and path-truth also is not arising at that plane.

{081110c04-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjati tassa tattha dukkhasaccaṃ nuppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte maggavippayuttacittassa uppādakkhaṇe tesam tattha

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maggasaccaṃ nuppajjati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe phalassa uppādakkhāṇe tesam tattha maggasaccaṅca nuppajjati dukkhasaccaṅca nuppajjati.

(b) Or, path-truth is not arising to a being at a plane. Is suffering-truth not arising to that being at that plane?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from the Path during-life, path-truth is not arising at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of fruition-consciousness at the immaterial plane, path-truth is not arising and suffering-truth also is not arising at that plane.

{081110c05-pavatti-uppadavara.mp3}

[Set C]

37. (Ka) yassa yattha samudayasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjatīti?

Maggassa uppādakkhāṇe tesam tattha samudayasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjati.

Sabbesaṃ cittassa bhaṅgakkhaṇe taṇhāvippayuttamaggavippayuttacittassa uppādakkhāṇe asaṅghasattānaṃ tesam tattha samudayasaccaṅca nuppajjati maggasaccaṅca nuppajjati.

(a) 37. Origination-truth is not arising to a being at a plane. Is path-truth not arising to that being at that plane?

To those at the arising-moment of Path consciousness, origination-truth is not arising at that plane; but [it is] not that path-truth is not arising to those beings at that plane.

To all those at the ceasing-moment of consciousness, to those at the arising-moment of consciousness dissociated from craving and the Path, and to those non-percipient beings, origination-truth is not arising and path-truth also is not arising at that plane.

{081110c06-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjati tassa tattha samudayasaccaṃ nuppajjatīti?

Taṇhāya uppādakkhāṇe tesam tattha maggasaccaṃ nuppajjati, no ca tesam tattha samudayasaccaṃ nuppajjati.

Sabbesaṃ cittassa bhaṅgakkhaṇe maggavippayuttataṇhāvippayuttacittassa uppādakkhāṇe asaṅghasattānaṃ tesam tattha maggasaccaṅca nuppajjati samudayasaccaṅca nuppajjati.

(b) Or, path-truth is not arising to a being at a plane. Is origination-truth not arising to that being at

that plane?

To those at the arising-moment of craving, path-truth is not arising at that plane; but [it is] not that origination-truth is not arising to those beings at that plane.

To all those at the ceasing-moment of consciousness, to those at the arising-moment of consciousness dissociated from the Path and craving, and to those non-percipient beings, path-truth is not arising and origination-truth also is not arising at that plane.

{081110c07-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-2. Section on the Past (Atītavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

38. (Ka) yassa dukkhasaccaṃ uppajjittha tassa samudayasaccaṃ uppajjitthāti? Āmantā.
(Kha) yassa vā pana samudayasaccaṃ uppajjittha tassa dukkhasaccaṃ uppajjitthāti? Āmantā.

38. (a) Suffering-truth had arisen to a being. Had origination-truth arisen to that being? Yes.
(b) Or, origination-truth had arisen to a being. Had suffering-truth arisen to that being? Yes.

{081110c08-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjittha tassa maggasaccaṃ uppajjitthāti?
Anabhisametāvīnaṃ tesam dukkhasaccaṃ uppajjittha, no ca tesam maggasaccaṃ uppajjittha.
Abhisametāvīnaṃ tesam dukkhasaccañca uppajjittha maggasaccañca uppajjittha.
(Kha) yassa vā pana...pe... uppajjitthāti? Āmantā.

(a) Suffering-truth had arisen to a being. Had path-truth arisen to that being?
To those who had never realized the Truth before, suffering-truth had arisen; but [it is] not that path-truth had arisen to those beings.
To those who had already realized the Truth, suffering-truth had arisen and path-truth also had arisen.
(b) Or, [path-truth had arisen] to a being. Had [suffering-truth] arisen [to that being]? Yes.

{081110c09-pavatti-uppadavara.mp3}

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[Set C]

39. (Ka) yassa samudayasaccaṃ uppajjittha tassa maggasaccaṃ uppajjitthāti?
Anabhisametāvīnaṃ tesam samudayasaccaṃ uppajjittha, no ca tesam maggasaccaṃ uppajjittha.
Abhisametāvīnaṃ tesam samudayasaccañca uppajjittha maggasaccañca uppajjittha.
(Kha) yassa vā pana...pe... uppajjitthāti? Āmantā.

39. (a) Origination-truth had arisen to a being. Had path-truth arisen to that being?
To those who had never realized the Truth before, origination-truth had arisen; but [it is] not that path-truth had arisen to those beings.
To those who had already realized the Truth, origination-truth had arisen and path-truth also had arisen.
(b) Or, [path-truth had arisen] to a being. Had [origination-truth] arisen [to that being]? Yes.

{081110c10-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

40. Yattha dukkhasaccaṃ uppajjittha...pe...
(Yatthakampi sabbattha sadisaṃ. Tantinānākaraṇaṃ heṭṭhā yatthakasadisaṃ).

40. Suffering-truth had arisen at this plane
(Every Section on Plane is the same. Only lineage difference is the same as Section on Plane below).

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

41. (Ka) yassa yattha dukkhasaccaṃ uppajjittha tassa tattha samudayasaccaṃ uppajjitthāti?
Suddhāvāsānaṃ dutiye citte vattamāne asaññasattānaṃ tesam tattha dukkhasaccaṃ uppajjittha,
no ca tesam tattha samudayasaccaṃ uppajjittha.
Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesam tattha dukkhasaccañca uppajjittha
samudayasaccañca uppajjittha.
(Kha) yassa vā pana yattha...pe... uppajjitthāti? Āmantā.

41. (a) Suffering-truth had arisen to a being at a plane. Had origination-truth arisen to that being at that plane?
To those pure-abode beings at the moment of second consciousness, and to those non-percipient beings, suffering-truth had arisen at that plane; but [it is] not that origination-truth had arisen to those

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beings at that plane.

To other beings, to those four-aggregate beings, and to those five-aggregate beings, suffering-truth had arisen and origination-truth also had arisen at that plane.

(b) Or, [origination-truth had arisen] to a being at a plane. Had [suffering-truth] arisen [to that being at that plane]? Yes.

{081110d01-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjittha tassa tattha maggasaccaṃ uppajjitthāti?

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ asaññasattānaṃ tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ tesam tattha dukkhasaccañca uppajjittha maggasaccañca uppajjittha.

(Kha) yassa vā pana yattha...pe... uppajjitthāti? Āmantā.

(a) Suffering-truth had arisen to a being at a plane. Had path-truth arisen to that being at that plane?

To those pure-abode beings at the moment of second consciousness, to those who had never realized the Truth before, and to those non-percipient beings, suffering-truth had arisen at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

To those who had already realized the Truth, suffering-truth had arisen and path-truth also had arisen at that plane.

(b) Or, [path-truth had arisen] to a being at a plane. Had [suffering-truth] arisen [to that being at that plane]? Yes.

{081110d02-pavatti-uppadavara.mp3}

[Set C]

42. (Ka) yassa yattha samudayasaccaṃ uppajjittha tassa tattha maggasaccaṃ uppajjitthāti?

Suddhāvāsānaṃ dutiye akusale citte vattamāne anabhisametāvīnaṃ tesam tattha samudayasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ tesam tattha samudayasaccañca uppajjittha maggasaccañca uppajjittha.

(Kha) yassa vā pana yattha...pe... uppajjitthāti? Āmantā.

42. (a) Origination-truth had arisen to a being at a plane. Had path-truth arisen to that being at that plane?

To those pure-abode beings at that moment of second unwholesome consciousness, and to those who had never realized the Truth before, origination-truth had arisen at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

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To those who had already realized the Truth, origination-truth had arisen and path-truth also had arisen at that plane.

(b) Or, [path-truth had arisen] to a being at a plane. Had [origination-truth] arisen to that being at that plane]? Yes.

{081110d03-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

43. (Ka) yassa dukkhasaccaṃ nuppajjittha tassa samudayasaccaṃ nuppajjitthāti? Natthi.

(Kha) yassa vā pana...pe... nuppajjitthāti? Natthi.

43. (a) Suffering-truth had not arisen to a being. Had origination-truth not arisen to that being? None.

(b) Or, [origination-truth had not arisen] to a being. Had [suffering-truth] not arisen [to that being]? None.

{081110d04-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjittha tassa maggasaccaṃ nuppajjitthāti? Natthi.

(Kha) yassa vā pana maggasaccaṃ nuppajjittha tassa dukkhasaccaṃ nuppajjitthāti? Uppajjittha.

(a) Suffering-truth had not arisen to a being. Had path-truth not arisen to that being? None.

(b) Or, path-truth had not arisen to a being. Had suffering-truth not arisen to that being? [It] had arisen.

{081110d05-pavatti-uppadavara.mp3}

[Set C]

44. (Ka) yassa samudayasaccaṃ nuppajjittha tassa maggasaccaṃ nuppajjitthāti? Natthi.

(Kha) yassa vā pana...pe... nuppajjitthāti? Uppajjittha.

44. (a) Origination-truth had not arisen to a being. Had path-truth not arisen to that being? None.

(b) Or, [path-truth had not arisen] to a being. Had [origination-truth] not arisen to that being? [It] had arisen.

{081110d06-pavatti-uppadavara.mp3}

Negative (Paccanīka) Plane (Okāsa)

45. Yattha dukkhasaccaṃ nuppajjittha...pe....

45. Suffering-truth had arisen at a plane

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

46. (Ka) yassa yattha dukkhasaccaṃ nuppajjittha tassa tattha samudayasaccaṃ nuppajjitthāti? Āmantā.

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjittha tassa tattha dukkhasaccaṃ nuppajjitthāti?

Suddhāvāsānaṃ dutiye citte vattamāne asaññasattānaṃ tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjittha.

Suddhāvāsaṃ upapajjantānaṃ tesam tattha samudayasaccañca nuppajjittha dukkhasaccañca nuppajjittha.

46. (a) Suffering-truth had not arisen to a being at a plane. Had origination-truth not arisen to that being at that plane? Yes.

(b) Or, origination-truth had not arisen to a being at a plane. Had suffering-truth not arisen to that being at that plane?

To those pure-abode beings at the moment of second consciousness, and to those non-percipient beings, origination-truth had not arisen at that plane; but [it is] not that suffering-truth had not arisen to those beings at that plane.

To those at the birth-moment of pure-abode beings, origination-truth had not arisen and suffering-truth also had not arisen at that plane.

{081110d07-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjittha tassa tattha maggasaccaṃ nuppajjitthāti? Āmantā.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjittha tassa tattha dukkhasaccaṃ nuppajjitthāti?

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ asaññasattānaṃ tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjittha.

Suddhāvāsaṃ upapajjantānaṃ tesam tattha maggasaccañca nuppajjittha dukkhasaccañca

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nuppajjittha.

(a) Suffering-truth had not arisen to a being at a plane. Had path-truth not arisen to that being at that plane? Yes.

(b) Or, path-truth had not arisen to a being at a plane. Had suffering-truth not arisen to that being at that plane?

To those pure-abode beings at the moment of second consciousness, to those who had never realized the Truth before, and to those non-percipient beings, path-truth had not arisen at that plane; but [it is] not that suffering-truth had not arisen to those beings at that plane.

To those at the birth-moment of pure-abode beings, path-truth had not arisen and suffering-truth also had not arisen at that plane.

{081110d08-pavatti-uppadavara.mp3}

[Set C]

47. (Ka) yassa yattha samudayasaccaṃ nuppajjittha tassa tattha maggasaccaṃ nuppajjitthāti? Āmantā.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjittha tassa tattha samudayasaccaṃ nuppajjitthāti?

Suddhāvāsānaṃ dutiye akusale citte vattamāne anabhisametāvīnaṃ tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha samudayasaccaṃ nuppajjittha.

Suddhāvāsānaṃ dutiye citte vattamāne asaññasattānaṃ tesam tattha maggasaccañca nuppajjittha samudayasaccañca nuppajjittha.

47. (a) Origination-truth had not arisen to a being at a plane. Had path-truth not arisen to that being at that plane? Yes.

(b) Or, path-truth had not arisen to a being at a plane. Had origination-truth not arisen to that being at that plane?

To those pure-abode beings at the moment of second unwholesome consciousness, and to those who had never realized the Truth before, path-truth had not arisen at that plane; but [it is] not that origination-truth had not arisen to those beings at that plane.

To those pure-abode beings at the moment of second consciousness, and to those non-percipient beings, path-truth had not arisen and origination-truth also had not arisen at that plane.

{081110d09-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-3. Section on the Future (Anāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

48. (Ka) yassa dukkhasaccaṃ uppajjissati tassa samudayasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam dukkhasaccaṃ uppajjissati, no ca tesam samudayasaccaṃ uppajjissati.

Itaresam tesam dukkhasaccañca uppajjissati samudayasaccañca uppajjissati.

(Kha) yassa vā pana...pe...? Āmantā.

48. (a) Suffering-truth will arise to a being. Will origination-truth arise to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, suffering-truth will arise; but [it is] not that origination-truth will arise to those beings.

To other beings, suffering-truth will arise and origination-truth also will arise.

(b) Or, origination-truth will arise.? Yes.

{081111a01-pavatti-uppadavara.mp3}

{081111a02-pavatti-uppadavara.mp3}

{081111a03-pavatti-uppadavara.mp3}

{081111a04-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjissati tassa maggasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam dukkhasaccaṃ uppajjissati, no ca tesam maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam dukkhasaccañca uppajjissati maggasaccañca uppajjissati.

(Kha) yassa vā pana...pe... uppajjissatīti? Āmantā.

(a) Suffering-truth will arise to a being. Will path-truth arise to that being?

To those Arahatta Path beings, to Arahants, and to those ordinary beings who will not attain the Path, suffering-truth will arise; but [it is] not that path-truth will arise to those beings.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth will arise and path-truth also will arise.

(b) Or, [path-truth will arise] to a being. Will [suffering-truth] arise [to that being]? Yes.

{081111b01-pavatti-uppadavara.mp3}

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[Set C]

49. (Ka) yassa samudayasaccaṃ uppajjissati tassa maggasaccaṃ uppajjissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam samudayasaccaṃ uppajjissati, no ca tesam maggasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam samudayasaccañca uppajjissati maggasaccañca uppajjissati.

49. (a) Origination-truth will arise to a being. Will path-truth arise to that being?

To those ordinary beings who will not attain the Path, origination-truth will arise; but [it is] not that path-truth will arise to those beings.

To those who will attain the Path, origination-truth will arise and path-truth also will arise.

{081111b02-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjissati tassa samudayasaccaṃ uppajjissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam maggasaccaṃ uppajjissati, no ca tesam samudayasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam maggasaccañca uppajjissati samudayasaccañca uppajjissati.

(b) Or, path-truth will arise to a being. Will origination-truth arise to that being?

To those endowed with [Anāgāmī] vodāna consciousness, path-truth will arise; but [it is] not that origination-truth will arise to those beings.

To those who will attain the Path, path-truth will arise and origination-truth also will arise.

{081111b03-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

50. Yattha dukkhasaccaṃ uppajjissati...pe....

50. Suffering-truth will arise at this plane

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

51. (Ka) yassa yattha dukkhasaccaṃ uppajjissati tassa tattha samudayasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅghasattānaṃ tesam tattha dukkhasaccaṃ uppajjissati, no ca tesam tattha samudayasaccaṃ

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uppajjissati.

Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesāṃ tattha dukkhasaccaṅca uppajjissati samudayasaccaṅca uppajjissati.

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjissati...pe... uppajjissatīti? Āmantā.

51. (a) Suffering-truth will arise to a being at a plane. Will origination-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, suffering-truth will arise at that plane; but [it is] not that origination-truth will arise to those beings at that plane.

To other beings, to those four-aggregate beings, and to those five-aggregate beings, suffering-truth will arise and origination-truth also will arise at that plane.

(b) Or, origination-truth will arise to a being at a plane. Will [suffering-truth] arise [to that being at that plane]? Yes.

{081111b04-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjissati tassa tattha maggasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaṅghasattānaṃ tesāṃ tattha dukkhasaccaṃ uppajjissati, no ca tesāṃ tattha maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesāṃ tattha dukkhasaccaṅca uppajjissati maggasaccaṅca uppajjissati.

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjissatīti? Āmantā.

(a) Suffering-truth will arise to a being at a plane. Will path-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, to those born at the woeful plane, and to those non-percipient beings, suffering-truth will arise at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth will arise and path-truth also will arise at that plane.

(b) Or, path-truth will arise to a being at a plane. Will suffering-truth arise to that being at that plane? Yes.

{081111b05-pavatti-uppadavara.mp3}

[Set C]

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52. (Ka) yassa yattha samudayasaccaṃ uppajjissati tassa tattha maggasaccaṃ uppajjissatīti?
Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam tattha samudayasaccaṃ uppajjissati, no ca tesam tattha maggasaccaṃ uppajjissati.
Ye maggaṃ paṭilabhissanti tesam tattha samudayasaccaṅca uppajjissati maggasaccaṅca uppajjissati.

52. (a) Origination-truth will arise to a being at a plane. Will path-truth arise to that being at that plane?

To those born at the woeful plane, and to those ordinary beings who will not attain the Path, origination-truth will arise at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those who will attain the Path, origination-truth will arise and path-truth also will arise at that plane.

{081111b06-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha samudayasaccaṃ uppajjissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam tattha maggasaccaṃ uppajjissati, no ca tesam tattha samudayasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam tattha maggasaccaṅca uppajjissati samudayasaccaṅca uppajjissati.

(b) Or, path-truth will arise to a being at a plane. Will origination-truth arise to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness, path-truth will arise at that plane; but [it is] not that origination-truth will arise to those beings at that plane.

To those who will attain the Path, path-truth will arise and origination-truth also will arise at that plane.

{081111b07-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

53. (Ka) yassa dukkhasaccaṃ nuppajjissati tassa samudayasaccaṃ nuppajjissatīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ nuppajjissati, no ca tesam dukkhasaccaṃ nuppajjissati.

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Pacchimacittasamaṅgīnaṃ tesam samudayasaccañca nuppajjissati dukkhasaccañca nuppajjissati.

53. (a) Suffering-truth will not arise to a being. Will origination-truth not arise to that being? Yes.

(b) Or, origination-truth will not arise to a being. Will suffering-truth not arise to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not arise; but [it is] not that suffering-truth will not arise to those beings.

To those endowed with [Arahatta] death consciousness, origination-truth will not arise and suffering-truth also will not arise.

{081111b08-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjissati tassa maggasaccaṃ nuppajjissatīti? Āmantā.

(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ nuppajjissati, no ca tesam dukkhasaccaṃ nuppajjissati.

Pacchimacittasamaṅgīnaṃ tesam maggasaccañca nuppajjissati dukkhasaccañca nuppajjissati.

(a) Suffering-truth will not arise to a being. Will path-truth not arise to that being? Yes.

(b) Or, path-truth will not arise to a being. Will suffering-truth not arise to that being?

To those Arahatta Path beings, to Arahants, and to those ordinary beings who will not attain the Path, path-truth will not arise; but [it is] not that suffering-truth will not arise to those beings.

To those endowed with [Arahatta] death consciousness, path-truth will not arise and suffering-truth also will not arise.

[Set C]

54. (Ka) yassa samudayasaccaṃ nuppajjissati tassa maggasaccaṃ nuppajjissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ nuppajjissati, no ca tesam maggasaccaṃ nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ tesam samudayasaccañca nuppajjissati maggasaccañca nuppajjissati.

54. (a) Origination-truth will not arise to a being. Will path-truth not arise to that being?

To those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not arise; but [it is] not that path-truth will not arise to those beings.

To those Arahatta Path beings, and to Arahants, origination-truth will not arise and path-truth also will not arise.

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(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa samudayasaccaṃ nuppajjissatīti?
Ye puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ nuppajjissati, no ca tesam samudayasaccaṃ nuppajjissati.
Aggamaggasamaṅgīnaṃ arahantānaṃ tesam maggasaccañca nuppajjissati samudayasaccañca nuppajjissati.

(b) Or, path-truth will not arise to a being. Will origination-truth not arise to that being?
To those ordinary beings who will not attain the Path, path-truth will not arise; but [it is] not that origination-truth will not arise to those beings.
To those Arahatta Path beings, and to Arahants, path-truth will not arise and origination-truth also will not arise.

{081111b09-pavatti-uppadavara.mp3}

Negative (Paccanīka) Plane (Okāsa)

55. Yattha dukkhasaccaṃ nuppajjissati...pe....

55. Suffering-truth will not arise at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

56. (Ka) yassa yattha dukkhasaccaṃ nuppajjissati tassa tattha samudayasaccaṃ nuppajjissatīti? Āmantā.

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅghasattānaṃ tesam tattha samudayasaccaṃ nuppajjissati, no ca tesam tattha dukkhasaccaṃ nuppajjissati.

Pacchimacittasamaṅgīnaṃ tesam tattha samudayasaccañca nuppajjissati dukkhasaccañca nuppajjissati.

56. (a) Suffering-truth will not arise to a being at a plane. Will origination-truth not arise to that being at that plane? Yes.

(b) Or, origination-truth will not arise to a being at a plane. Will suffering-truth not arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness,

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and to those non-percipient beings, origination-truth will not arise at that plane; but [it is] not that suffering-truth will not arise to those beings at that plane.

To those endowed with [Arahatta] death consciousness, origination-truth will not arise and suffering-truth also will not arise at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjissati tassa tattha maggasaccaṃ nuppajjissatīti? Āmantā.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaṅghasattānaṃ tesam tattha maggasaccaṃ nuppajjissati, no ca tesam tattha dukkhasaccaṃ nuppajjissati.

Pacchimakittasamaṅgīnaṃ tesam tattha maggasaccaṃ nuppajjissati dukkhasaccaṃ nuppajjissati.

(a) Suffering-truth will not arise to a being at a plane. Will path-truth not arise to that being at that plane? Yes.

(b) Or, path-truth will not arise to a being at a plane. Will suffering-truth not arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, to those born at the woeful plane, and to those non-percipient beings, path-truth will not arise at that plane; but [it is] not that suffering-truth will not arise to those beings at that plane.

To those endowed with [Arahatta] death consciousness, path-truth will not arise and suffering-truth also will not arise at that plane.

[Set C]

57. (Ka) yassa yattha samudayasaccaṃ nuppajjissati tassa tattha maggasaccaṃ nuppajjissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam tattha samudayasaccaṃ nuppajjissati, no ca tesam tattha maggasaccaṃ nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ asaṅghasattānaṃ tesam tattha samudayasaccaṃ nuppajjissati maggasaccaṃ nuppajjissati.

57. (a) Origination-truth will not arise to a being at a plane. Will path-truth not arise to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not arise at that plane; but [it is] not that path-truth will not arise to those beings at that plane.

To those Arahatta Path beings, to Arahants, and to those non-percipient beings, origination-truth will not arise and path-truth also will not arise at that plane.

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{081111c01-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha samudayasaccaṃ nuppajjissatīti?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam tattha maggasaccaṃ nuppajjissati, no ca tesam tattha samudayasaccaṃ nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ asaññasattānaṃ tesam tattha maggasaccañca nuppajjissati samudayasaccañca nuppajjissati.

(b) Or, path-truth will not arise to a being at a plane. Will origination-truth not arise to that being at that plane?

To those born at the woeful plane, and to those ordinary beings who will not attain the Path, path-truth will not arise at that plane; but [it is] not that origination-truth will not arise to those beings at that plane.

To those Arahatta Path beings, to Arahants, and to those non-percipient beings, path-truth will not arise and origination-truth also will not arise at that plane.

{081111c02-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-4. Section on the Present and the Past (Paccuppannāṭitavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

58. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ uppajjitthātīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ uppajjittha tassa dukkhasaccaṃ uppajjatīti?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam samudayasaccaṃ uppajjittha, no ca tesam dukkhasaccaṃ uppajjati.

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam samudayasaccañca uppajjittha dukkhasaccañca uppajjati.

58. (a) Suffering-truth is arising to a being. Had origination-truth arisen to that being? Yes.

(b) Or, origination-truth had arisen to a being. Is suffering-truth arising to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth had arisen; but [it is] not that suffering-truth is arising to those beings.

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To all those at the birth-moment, and to those at the arising-moment of consciousness during-life, origination-truth had arisen and suffering-truth also is arising.

{081111c03-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ uppajjitthāti?

Anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam dukkhasaccaṃ uppajjati, no ca tesam maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam dukkhasaccañca uppajjati maggasaccañca uppajjittha.

(a) Suffering-truth is arising to a being. Had path-truth arisen to that being?

At the birth-moment of those who had never realized the Truth before, and to those at the arising-moment of consciousness during-life, suffering-truth is arising; but [it is] not that path-truth had arisen to those beings.

At the birth-moment of those who had already realized the Truth, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth had also arisen.

{081111c04-pavatti-uppadavara.mp3}

{081111c05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjittha tassa dukkhasaccaṃ uppajjatīti?

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkaṇe tesam maggasaccaṃ uppajjittha, no ca tesam dukkhasaccaṃ uppajjati.

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam maggasaccañca uppajjittha dukkhasaccañca uppajjati.

(b) Or, path-truth had arisen to a being. Is suffering-truth arising to that being?

At the death-moment of those who had already realized the Truth, to those at the ceasing-moment of consciousness, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth had arisen; but [it is] not that suffering-truth is arising to those beings.

At the birth-moment of those who had already realized the Truth, and to those at the arising-moment of consciousness during-life, path-truth had arisen and suffering-truth also is arising.

{081111c06-pavatti-uppadavara.mp3}

{081111d01-pavatti-uppadavara.mp3}

[Set C]

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59. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ uppajjitthāti?

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam samudayasaccaṃ uppajjati, no ca tesam maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam samudayasaccañca uppajjati maggasaccañca uppajjittha.

59. (a) Origination-truth is arising to a being. Had path-truth arisen to that being?

At the arising-moment of craving of those who had never realized the Truth before, origination-truth is arising; but [it is] not that path-truth had arisen to those beings.

At the arising-moment of craving of those who had already realized the Truth, origination-truth is arising and path-truth also had arisen.

{081111d02-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjittha tassa samudayasaccaṃ uppajjatīti?

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ tesam maggasaccaṃ uppajjittha, no ca tesam samudayasaccaṃ uppajjati.

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam maggasaccañca uppajjittha samudayasaccañca uppajjati.

(b) Or, path-truth had arisen to a being. Is origination-truth arising to that being?

At the ceasing-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, and to those at the attainment of mental-cessation, path-truth had arisen; but [it is] not that origination-truth is arising to those beings.

At the arising-moment of craving of those who had already realized the Truth, path-truth had arisen and origination-truth also is arising.

Positive (Anuloma) Plane (Okāsa)

60. Yattha dukkhasaccaṃ uppajjati...pe... (yatthakā sadisā sabbe).

60. Suffering-truth is arising at a plane (All Section on Plane are the same).

{081111d03-pavatti-uppadavara.mp3}

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

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61. (Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ uppajjitthāti? Suddhāvāsānaṃ upapatticittassa [uppatticittassa (syā.)] uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha samudayasaccaṃ uppajjittha.

Itaresam catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccañca uppajjati samudayasaccañca uppajjittha.

61. (a) Suffering-truth is arising to a being at a plane. Had origination-truth arisen to that being at that plane?

At the arising-moment of upapatti-citta of pure-abode beings, and to those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that origination-truth had arisen to those beings at that plane.

To other beings, to those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and origination-truth also had arisen at that plane.

{081111d04-pavatti-uppadavara.mp3}

{081111d05-pavatti-uppadavara.mp3}

{081112a01-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjittha tassa tattha dukkhasaccaṃ uppajjatīti? Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjittha, no ca tesam tattha dukkhasaccaṃ uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha samudayasaccañca uppajjittha dukkhasaccañca uppajjati.

(b) Or, origination-truth had arisen to a being at a plane. Is suffering-truth arising to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth had arisen at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, origination-truth had arisen and suffering-truth also is arising at that plane.

{081112a02-pavatti-uppadavara.mp3}

[Set B]

Sacca Yamaka (The Couple of Investigative Points on Truths)

(Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha maggasaccaṃ uppajjitthāti?

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccaṃ uppajjati maggasaccaṃ uppajjittha.

(a) Suffering-truth is arising to a being at a plane. Had path-truth arisen to that being at that plane?

At the arising-moment of upapatti-citta of pure-abode beings, at the birth-moment of those who had never realized the Truth before, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

At the birth-moment of those who had already realized the Truth, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth also had arisen at that plane.

{081112a03-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjittha tassa tattha dukkhasaccaṃ uppajjatīti?

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha maggasaccaṃ uppajjittha, no ca tesam tattha dukkhasaccaṃ uppajjati.

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha maggasaccaṃ uppajjittha dukkhasaccaṃ uppajjati.

(b) Or, path-truth had arisen to a being at a plane. Is suffering-truth arising to that being at that plane?

At the death-moment of those who had already realized the Truth, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth had arisen at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

At the birth-moment of those who had already realized the Truth, and to those at the arising-moment of consciousness during-life, path-truth had arisen and suffering-truth also is arising at that plane.

{081112a04-pavatti-uppadavara.mp3}

[Set C]

62. (Ka) yassa yattha samudayasaccaṃ uppajjati tassa tattha maggasaccaṃ uppajjitthāti?

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjati

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maggasaccañca uppajjittha.

62. (a) Origination-truth is arising to a being at a plane. Had path-truth arisen to that being at that plane?

At the arising-moment of craving of those who had never realized the Truth before, origination-truth is arising at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

At the arising-moment of craving of those who had already realized the Truth, origination-truth is arising and path-truth also had arisen at that plane.

{081112a05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjittha tassa tattha samudayasaccaṃ uppajjatīti?

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha maggasaccaṃ uppajjittha, no ca tesam tattha samudayasaccaṃ uppajjati.

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam tattha maggasaccañca uppajjittha samudayasaccañca uppajjati.

(b) Or, path-truth had arisen to a being at a plane. Is origination-truth arising to that being at that plane?

At the ceasing-moment of craving of those who had already realized the Truth, and to those at the moment of consciousness dissociated from craving, path-truth had arisen at that plane, origination-truth is not arising to those beings at that plane.

At the arising-moment of craving of those who had already realized the Truth, path-truth had arisen and origination-truth also is arising at that plane.

{081112a06-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

63. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ nuppajjitthāti? Uppajjittha.

(Kha) yassa vā pana samudayasaccaṃ nuppajjittha tassa dukkhasaccaṃ nuppajjatīti? Natthi.

63. (a) Suffering-truth is not arising to a being. Had origination-truth not arisen to that being? Had arisen.

(b) Or, Origination-truth had not arisen to a being. Is suffering-truth not arising to that being? None.

{081112a07-pavatti-uppadavara.mp3}

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[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjitthāti?

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjittha.

Anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjittha.

(a) Suffering-truth is not arising to a being. Had path-truth not arisen to that being?

At the death-moment of those who had already realized the Truth, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that path-truth had not arisen to those beings.

At the death-moment of those who had never realized the Truth before, and to those at the ceasing-moment of consciousness during-life, suffering-truth is not arising and path-truth also had not arisen.

{081112a08-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjittha tassa dukkhasaccaṃ nuppajjatīti ?

Anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam maggasaccaṃ nuppajjittha, no ca tesam dukkhasaccaṃ nuppajjati.

Anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccaṃ nuppajjittha dukkhasaccaṃ nuppajjati.

(b) Or, path-truth had not arisen to a being. Is suffering-truth not arising to that being?

At the birth-moment of those who had never realized the Truth before, and to those at the arising-moment of consciousness during-life, path-truth had not arisen; but [it is] not that suffering-truth is not arising to those beings.

At the death-moment of those who had never realized the Truth before, and to those at the ceasing-moment of consciousness during-life, path-truth had not arisen and suffering-truth also is not arising.

[Set C]

64. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjitthāti?

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjittha.

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaṅghasattānaṃ tesam samudayasaccaṃ nuppajjati maggasaccaṃ nuppajjittha.

64. (a) Origination-truth is not arising to a being. Had path-truth not arisen to that being?

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At the ceasing-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, and to those at the attainment of mental-cessation, origination-truth is not arising; but [it is] not that path-truth had not arisen to those beings.

At the ceasing-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not arising and path-truth also had not arisen.

(Kha) yassa vā pana maggasaccaṃ nuppajjittha tassa samudayasaccaṃ nuppajjatīti?

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam maggasaccaṃ nuppajjittha, no ca tesam samudayasaccaṃ nuppajjati.

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam maggasaccaṃ nuppajjittha samudayasaccaṃ nuppajjati.

(b) Or, path-truth had not arisen to a being. Is origination-truth not arising to that being?

At the arising-moment of craving of those who had never realized the Truth before, path-truth had not arisen; but [it is] not that origination-truth is not arising to those beings.

At the ceasing-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth had not arisen and origination-truth also is not arising.

{081112a09-pavatti-uppadavara.mp3}

Negative (Paccanīka) Plane (Okāsa)

65. Yattha dukkhasaccaṃ nuppajjati...pe....

65. Suffering-truth is not arising at a plane

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

66. (Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha samudayasaccaṃ nuppajjitthāti?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha samudayasaccaṃ nuppajjittha.

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nuppajjati samudayasaccaṃ nuppajjittha.

66. (a) Suffering-truth is not arising to a being at a plane. Had origination-truth not arisen to that

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being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that origination-truth had not arisen to those beings at that plane.

At the ceasing-moment of upapatti-citta of pure-abode beings, and to those at the death-moment of non-percipient beings, suffering-truth is not arising and origination-truth also had not arisen at that plane.

{081112a10-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjittha tassa tattha dukkhasaccaṃ nuppajjati?

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe asaññasattaṃ upapajantānaṃ tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha samudayasaccaṃ nuppajjittha dukkhasaccaṃ nuppajjati.

(b) Or, origination-truth had not arisen to a being at a plane. Is suffering-truth not arising to that being at that plane?

At the arising-moment of upapatti-citta of pure-abode beings, and to those at the birth-moment of non-percipient beings, origination-truth had not arisen at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

At the ceasing-moment of upapatti-citta of pure-abode beings, and to those at the death-moment of non-percipient beings, origination-truth had not arisen and suffering-truth also is not arising at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjitthāti?

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjittha.

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjittha.

(a) Suffering-truth is not arising to a being at a plane. Had path-truth not arisen to that being at that plane?

At the death-moment of those who had already realized the Truth, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at

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the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that path-truth had not arisen to those beings at that plane.

At the ceasing-moment of upapatti-citta of pure-abode beings, at the death-moment of those who had never realized the Truth before, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, suffering-truth is not arising and path-truth also had not arisen at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjittha tassa tattha dukkhasaccaṃ nuppajjati?
Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe anabhisametāvīnaṃ upapajantānaṃ pavatte
cittassa uppādakkhaṇe asaññasattaṃ upapajantānaṃ tesam tattha maggasaccaṃ nuppajjittha,
no ca tesam tattha dukkhasaccaṃ nuppajjati.

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe anabhisametāvīnaṃ cavantānaṃ pavatte
cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha maggasaccañca nuppajjittha
dukkhasaccañca nuppajjati.

(b) Or, path-truth had not arisen to a being at a plane. Is suffering-truth not arising to that being at that plane?

At the arising-moment of upapatti-citta of pure-abode beings, at the birth-moment of those who had never realized the Truth before, to those at the arising-moment of consciousness, and to those at the birth-moment of non-percipient beings, path-truth had not arisen at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

At the ceasing-moment of upapatti-citta of pure-abode beings, at the death-moment of those who had never realized the Truth before, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, path-truth had not arisen and suffering-truth also is not arising at that plane.

[Set C]

67. (Ka) yassa yattha samudayasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjitthāti?

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha
samudayasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjittha.

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe
taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha samudayasaccañca nuppajjati
maggasaccañca nuppajjittha.

67. (a) Origination-truth is not arising to a being at a plane. Had path-truth not arisen to that being at that plane?

At the ceasing-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, origination-truth is not arising at that plane; but [it is] not path-truth had not arisen to those beings at that plane.

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To those pure-abode beings at the moment of second consciousness, at the ceasing-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not arising and path-truth also had not arisen at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjittha tassa tattha samudayasaccaṃ nuppajjatīti?

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha samudayasaccaṃ nuppajjati.

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha maggasaccañca nuppajjittha samudayasaccañca nuppajjati.

(b) Or, path-truth had not arisen to a being at a plane. Is origination-truth not arising to that being at that plane?

At the arising-moment of craving of those who had never realized the Truth before, path-truth had not arisen at that plane; but [it is] not that origination-truth is not arising to those beings at that plane.

To those pure-abode beings at the moment of second consciousness, at the ceasing-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth had not arisen and origination-truth also is not arising at that plane.

{081112a11-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-5. Section on the Present and the Future (Paccuppannānāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

68. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ uppajjissatīti?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe tesam dukkhasaccaṃ uppajjati, no ca tesam samudayasaccaṃ uppajjissati.

Itaresam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam dukkhasaccañca uppajjati samudayasaccañca uppajjissati.

68. (a) Suffering-truth is arising to a being. Will origination-truth arise to that being?

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To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, and to those at the arising-moment of [Anāgāmī] vodāna consciousness, suffering-truth is arising; but [it is] not that origination-truth will arise to those beings.

To other beings, to those at the birth-moment, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and origination-truth also will arise.

{081112b01-pavatti-uppadavara.mp3}

(Kha) yassa vā pana samudayasaccaṃ uppajjissati tassa dukkhasaccaṃ uppajjatīti?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam samudayasaccaṃ uppajjissati, no ca tesam dukkhasaccaṃ uppajjati.

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam samudayasaccañca uppajjissati dukkhasaccañca uppajjati.

(b) Or, origination-truth will arise to a being. Is suffering-truth arising to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will arise; but [it is] not that suffering-truth is arising to those beings.

To all those at the birth-moment, and those at the arising-moment of consciousness during-life, origination-truth will arise and suffering-truth also is arising.

{081112b02-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ uppajjissatīti?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam dukkhasaccaṃ uppajjati, no ca tesam maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam dukkhasaccañca uppajjati maggasaccañca uppajjissati.

(a) Suffering-truth is arising to a being. Will path-truth arise to that being?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising; but [it is] not that path-truth will arise to those beings.

To those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life,

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suffering-truth is arising and path-truth also will arise.

{081112b06-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjissati tassa dukkhasaccaṃ uppajjati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam maggasaccaṃ uppajjissati, no ca tesam dukkhasaccaṃ uppajjati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam maggasaccañca uppajjissati dukkhasaccañca uppajjati.

(b) Or, path-truth will arise to a being. Is suffering-truth arising to that being?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth will arise; but [it is] not that suffering-truth is arising to those beings.

To those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will arise and suffering-truth also is arising.

{081112b07-pavatti-uppadavara.mp3}

[Set C]

69. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ uppajjissati?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam samudayasaccaṃ uppajjati, no ca tesam maggasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam samudayasaccañca uppajjati maggasaccañca uppajjissati.

69. (a) Origination-truth is arising to a being. Will path-truth arise to that being?

At the arising-moment of craving of those ordinary beings who will not attain the Path, origination-truth is arising; but [it is] not that path-truth will arise to those beings.

At the arising-moment of craving of those who will attain the Path, origination-truth is arising and path-truth also will arise.

{081112c01-pavatti-uppadavara.mp3}

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(Kha) yassa vā pana maggasaccaṃ uppajjissati tassa samudayasaccaṃ uppajjati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti ye [paṭilabhissanti tassa cittassa uppādakkaṇe ye (sī. syā.) puggalokāsavārepi] caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam maggasaccaṃ uppajjissati, no ca tesam samudayasaccaṃ uppajjati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkaṇe tesam maggasaccañca uppajjissati samudayasaccañca uppajjati.

(b) Or, path-truth will arise to a being. Is origination-truth arising to that being?

To those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth will arise; but [it is] not that origination-truth is arising to those beings.

At the arising-moment of craving of those who will attain the Path, path-truth will arise and origination-truth also is arising.

{081112c02-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

70. Yattha dukkhasaccaṃ uppajjati...pe...

(yatthakampi yassayatthakasadisaṃ kātabbaṃ).

70. Suffering-truth is arising at a plane.

(Section on Plane also should be done similar to Section on Being-Plane).

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

71. (Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ uppajjissati ?

Aggamaggaṃ uppādakkaṇe arahantānaṃ cittassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha samudayasaccaṃ uppajjissati.

Itaresam catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam tattha dukkhasaccañca uppajjati samudayasaccañca uppajjissati.

71. (a) Suffering-truth is arising to a being at a plane. Will origination-truth arise to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to

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those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that origination-truth will arise to those beings at that plane.

To other beings, to those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and origination-truth also will arise at that plane.

{081112c04-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjati?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjissati, no ca tesam tattha dukkhasaccaṃ uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjissati dukkhasaccaṃ uppajjati.

(b) Or, origination-truth will arise to a being at a plane. Is suffering-truth arising to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will arise at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, origination-truth will arise and suffering-truth also is arising at that plane.

{081112c05-pavatti-uppadavara.mp3}

{081112c06-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha maggasaccaṃ uppajjissati?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaṅghasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caṅṅhe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccaṃ uppajjati maggasaccaṃ uppajjissati.

(a) Suffering-truth is arising to a being at a plane. Will path-truth arise to that being at that plane?

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To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, to those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth also will arise at that plane.

{081112c08-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjati?
Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha maggasaccaṃ uppajjissati, no ca tesam tattha dukkhasaccaṃ uppajjati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha maggasaccañca uppajjissati dukkhasaccañca uppajjati.

(b) Or, path-truth will arise to a being at a plane. Is suffering-truth arising at that plane?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth will arise at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will arise and suffering-truth also is arising at that plane.

{081112c09-pavatti-uppadavara.mp3}

[Set C]

72. (Ka) yassa yattha samudayasaccaṃ uppajjati tassa tattha maggasaccaṃ uppajjissati?
Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjissati.
Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha samudayasaccañca uppajjati maggasaccañca uppajjissati.

72. (a) Origination-truth is arising to a being at a plane. Will path-truth arise to that being at that plane?

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To those born at the woeful plane, and at the arising-moment of craving of those ordinary beings who will not attain the Path, origination-truth is arising at that plane; but [it is] not that path-truth will arise to those beings at that plane.

At the arising-moment of craving of those who will attain the Path, origination-truth is arising and path-truth also will arise at that plane.

{081112c11-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha samudayasaccaṃ uppajjatīti?
Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti
tesaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesaṃ tattha maggasaccaṃ
uppajjissati, no ca tesaṃ tattha samudayasaccaṃ uppajjati.

Ye maggaṃ paṭilabhissanti tesaṃ taṇhāya uppādakkhaṇe tesaṃ tattha maggasaccañca
uppajjissati samudayasaccañca uppajjati.

(b) Or, path-truth will arise to a being at a plane. Is origination-truth arising to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from cravings, path-truth will arise at that plane; but [it is] not that origination-truth is arising to those beings at that plane.

At the arising-moment of craving of those who will attain the Path, path-truth will arise and origination-truth also is arising at that plane.

{081112c12-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

73. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ nuppajjissatīti?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca
uppādakkhaṇe tesaṃ dukkhasaccaṃ nuppajjati, no ca tesaṃ samudayasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā
aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca
uppādakkhaṇe tesaṃ dukkhasaccañca nuppajjati samudayasaccañca nuppajjissati.

73. (a) Suffering-truth is not arising to a being. Will origination-truth not arise to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-

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truth is not arising; but [it is] not that origination-truth will not arise to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and origination-truth also will not arise.

{081112b03-pavatti-uppadavara.mp3}

{081112b04-general-talks.mp3}

{081112b05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana samudayasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjati?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe tesam samudayasaccaṃ nuppajjissati, no ca tesam dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe tesam samudayasaccaṃ nuppajjissati dukkhasaccaṃ nuppajjati.

(b) Or, origination-truth will not arise to a being. Is suffering-truth not arising to that being?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, and to those at the arising-moment of [Anāgāmī] vodāna consciousness, origination-truth will not arise; but [it is] not that suffering-truth is not arising to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, origination-truth will not arise and suffering-truth also is not arising.

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjissati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjissati.

(a) Suffering-truth is not arising to a being. Will path-truth not arise to that being?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to

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those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that path-truth will not arise to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and path-truth also will not arise.

{081112b08-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjati?

Aggamaggassa uppādakkaṇe arahantānaṃ cittassa uppādakkaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam maggasaccaṃ nuppajjissati, no ca tesam dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkaṇe tesam maggasaccaṃ nuppajjissati dukkhasaccaṃ nuppajjati.

(b) Or, path-truth will not arise to a being. Is suffering-truth not arising to that being?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will not arise; but [it is] not that suffering-truth is not arising to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, path-truth will not arise and suffering-truth also is not arising.

[Set C]

74. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjissati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaṅghasattānaṃ tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam samudayasaccaṃ nuppajjati maggasaccaṃ nuppajjissati.

74. (a) Origination-truth is not arising to a being. Will path-truth not arise to that being?

To those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those

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others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not arising; but [it is] not that path-truth will not arise to those beings.

To those Arahatta Path beings, to Arahants, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not arising and path-truth also will not arise.

{081112c03-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa samudayasaccaṃ nuppajjati?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkaṇe tesam maggasaccaṃ nuppajjissati, no ca tesam samudayasaccaṃ nuppajjati.

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam maggasaccaṃ nuppajjissati samudayasaccaṃ nuppajjati.

(b) Or, path-truth will not arise to a being. Is origination-truth not arising to that being?

At the arising-moment of craving of those ordinary beings who will not attain the Path, path-truth will not arise; but [it is] not that origination-truth is not arising to those beings.

To those Arahatta Path beings, to Arahants, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, path-truth will not arise and origination-truth also is not arising.

Negative (Paccanīka) Plane (Okāsa)

75. Yattha dukkhasaccaṃ nuppajjati...pe....

75. Suffering-truth is not arising at a plane....

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

76. (Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha samudayasaccaṃ nuppajjissati?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha samudayasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe asaṅhasattā cavantānaṃ arūpe aggamaggassa ca phalassa ca uppādakkaṇe tesam tattha dukkhasaccaṃ nuppajjati

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samudayasaccañca nuppajjissati.

76. (a) Suffering-truth is not arising to a being at a plane. Will origination-truth not arise to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that origination-truth will not arise to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, to those at the death-moment of non-percipient beings, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and origination-truth will not arise at the plane.

{081112c07-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjati?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha samudayasaccaṃ nuppajjissati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaññasattā cavantānaṃ tesam tattha samudayasaccañca nuppajjissati dukkhasaccañca nuppajjati.

(b) Or, origination-truth will not arise to a being at a plane. Is suffering-truth not arising to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the birth-moment of non-percipient beings, origination-truth will not arise at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To those at the ceasing-moment of Arahatta path, to those Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, origination-truth will not arise and suffering-truth also is not arising at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjissati?

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Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccañca nuppajjati maggasaccañca nuppajjissati.

(a) Suffering-truth is not arising to a being at a plane. Will path-truth not arise to that being at that plane?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that path-truth will not arise to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, to those at the death-moment of non-percipient beings, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and path-truth also will not arise at that plane.

{081112c10-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjatīti?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha maggasaccaṃ nuppajjissati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaññasattā cavantānaṃ tesam tattha maggasaccañca nuppajjissati dukkhasaccañca nuppajjati.

(b) Or, path-truth will not arise to a being at a plane. Is suffering-truth not arising to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, to those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, path-truth will not arise at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

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To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, path-truth will not arise and suffering-truth also is not arising at that plane.

[Set C]

77. (Ka) yassa yattha samudayasaccam nuppajjati tassa tattha maggasaccam nuppajjissatī?
Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṅhāya bhaṅgakkhaṇe taṅhāvippayuttacitte vattamāne tesam tattha samudayasaccam nuppajjati, no ca tesam tattha maggasaccam nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṅhāya bhaṅgakkhaṇe taṅhāvippayuttacitte vattamāne asaṅṅasattānaṃ tesam tattha samudayasaccañca nuppajjati maggasaccañca nuppajjissati.

77. (a) Origination-truth is not arising to a being at a plane. Will path-truth not arise to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not arising at that plane; but [it is] not that path-truth will not arise to those beings at that plane.

To those Arahatta Path beings, to Arahants, to those born at the woeful plane, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not arising and path-truth also will not arise at that plane.

{081112c13-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccam nuppajjissati tassa tattha samudayasaccam nuppajjatī?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṅhāya uppādakkhaṇe tesam tattha maggasaccam nuppajjissati, no ca tesam tattha samudayasaccam nuppajjati.

Aggamaggasamaṅgīnaṃ arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṅhāya bhaṅgakkhaṇe taṅhāvippayuttacitte vattamāne asaṅṅasattānaṃ tesam tattha maggasaccañca nuppajjissati samudayasaccañca nuppajjati.

(b) Or, path-truth will not arise to a being at a plane. Is origination-truth not arising to that being at that plane?

To those born at the woeful plane, and at the arising-moment of craving of those ordinary beings who will not attain the Path, path-truth will not arise at that plane; but [it is] not that origination-truth is

not arising to those beings at that plane.

To those Arahatta Path beings, to Arahants, to those born at the woeful plane, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth will not arise and origination-truth also is not arising at that plane.

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-6. Section on the Past and the Future (Atitānāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

78. (Ka) yassa dukkhasaccaṃ uppajjittha tassa samudayasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam dukkhasaccaṃ uppajjittha, no ca tesam samudayasaccaṃ uppajjissati.

Itaresam tesam dukkhasaccañca uppajjittha samudayasaccañca uppajjissati.

(Kha) yassa vā pana samudayasaccaṃ uppajjissati tassa dukkhasaccaṃ uppajjitthāti? Āmantā.

78. (a) Suffering-truth had arisen to a being. Will origination-truth arise to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, suffering-truth had arisen; but [it is] not that origination-truth will arise to those beings.

To other beings, suffering-truth had arisen and origination-truth also will arise.

(b) Or, origination-truth will arise to a being. Had suffering-truth arisen to that being? Yes.

** [taṃ citta samaṅgīnaṃ]

{081113a01-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjittha tassa maggasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam dukkhasaccaṃ uppajjittha, no ca tesam maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam dukkhasaccañca uppajjittha maggasaccañca uppajjissati.

(Kha) yassa vā pana...pe...? Āmantā.

(a) Suffering-truth had arisen to a being. Will path-truth arise to that being?

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To those Arahatta Path beings, to Arahants, and to those ordinary beings who will not attain the Path, suffering-truth had arisen; but [it is] not that path-truth will arise to those beings.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth had arisen and path-truth also will arise.

(b) Or, [path-truth will arise] to a being. [Had suffering-truth arisen to that being]? Yes.

** [taṃ citta samaṅgīnaṃ]

{081113a03-pavatti-uppadavara.mp3}

[Set C]

79. (Ka) yassa samudayasaccaṃ uppajjittha tassa maggasaccaṃ uppajjissatīti ?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam samudayasaccaṃ uppajjittha, no ca tesam maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam samudayasaccañca uppajjittha maggasaccañca uppajjissati.

(Kha) yassa vā pana...pe...? Āmantā.

79. (a) Origination-truth had arisen to a being. Will path-truth arise to that being?

To those Arahatta Path beings, to Arahants, and to those ordinary beings who will not attain the Path, origination-truth had arisen; but [it is] not that path-truth will arise to those beings.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, origination-truth had arisen and path-truth also will arise.

(b) Or, [path-truth will arise] to a being. [Had origination-truth arisen to that being]? Yes.

** [taṃ citta samaṅgīnaṃ]

{081113a05-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

80. Yattha dukkhasaccaṃ uppajjittha...pe....

80. Suffering-truth had arisen at a plane

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

81. (Ka) yassa yattha dukkhasaccaṃ uppajjittha tassa tattha samudayasaccaṃ uppajjissatīti?

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Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅṅasattānaṃ tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha samudayasaccaṃ uppajjissati.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha dukkhasaccaṅca uppajjittha samudayasaccaṅca uppajjissati.

81. (a) Suffering-truth had arisen to a being at a plane. Will origination-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, suffering-truth had arisen at that plane; but [it is] not that origination-truth will arise to those beings at that plane.

To other beings, to those four-aggregate and five-aggregate beings, suffering-truth had arisen and origination-truth also will arise at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjitthāti?

Suddhāvāsaṃ upapajjantānaṃ tesam tattha samudayasaccaṃ uppajjissati, no ca tesam tattha dukkhasaccaṃ uppajjittha.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha samudayasaccaṅca uppajjissati dukkhasaccaṅca uppajjittha.

(b) Or, origination-truth will arise to a being at a plane. Had suffering-truth arisen to that being at that plane?

To those at the birth-moment of pure-abode beings, origination-truth will arise at that plane; but [it is] not that suffering-truth had arisen to those beings at that plane.

To other beings, to those four-aggregate and five-aggregate beings, origination-truth will arise and suffering-truth also had arisen at that plane.

{081113a07-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjittha tassa tattha maggasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaṅṅasattānaṃ tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha dukkhasaccaṅca uppajjittha maggasaccaṅca uppajjissati.

(a) Suffering-truth had arisen to a being at a plane. Will path-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, to

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those born at the woeful plane, and to those non-percipient beings, suffering-truth had arisen at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth had arisen and path-truth also will arise at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjitthāti?
Suddhāvāsaṃ upapajjantānaṃ tesam tattha maggasaccaṃ uppajjissati, no ca tesam tattha dukkhasaccaṃ uppajjittha.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha maggasaccañca uppajjissati dukkhasaccañca uppajjittha.

(b) Or, path-truth will arise to a being at a plane. Had suffering-truth arisen to that being at that plane?

To those at the birth-moment of pure-abode beings, path-truth will arise at that plane; but [it is] not that suffering-truth had arisen to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, path-truth will arise and suffering-truth also had arisen at that plane.

{081113a09-pavatti-uppadavara.mp3}

[Set C]

82. (Ka) yassa yattha samudayasaccaṃ uppajjittha tassa tattha maggasaccaṃ uppajjissatī?
Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ tesam tattha samudayasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjissati.
Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha samudayasaccañca uppajjittha maggasaccañca uppajjissati.

82. (a) Origination-truth had arisen to a being at a plane. Will path-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, and to those born at the woeful plane, origination-truth had arisen at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, origination-truth had arisen and path-truth also will arise at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha samudayasaccaṃ uppajjitthāti?

Suddhāvāsānaṃ dutiye citte vattamāne tesam tattha maggasaccaṃ uppajjissati, no ca tesam

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tattha samudayasaccaṃ uppajjittha.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha maggasaccañca uppajjissati samudayasaccañca uppajjittha.

(b) Or, path-truth will arise to a being at a plane. Had origination-truth arisen to that being at that plane?

To those pure-abode beings at the moment of second consciousness, path-truth will arise at that plane; but [it is] not that origination-truth had arisen to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, path-truth will arise and origination-truth also had arisen at that plane.

{081113a11-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

83. (Ka) yassa dukkhasaccaṃ nuppajjittha tassa samudayasaccaṃ nuppajjissatīti? Natthi.
(Kha) yassa vā pana samudayasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjitthāti? Uppajjittha.

83. (a) Suffering-truth had not arisen to a being. Will origination-truth not arise to that being? None.
(b) Or, origination-truth will not arise to a being. Had suffering-truth not arisen to that being? Had arisen.

{081113a02-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjittha tassa maggasaccaṃ nuppajjissatīti? Natthi.
(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjitthāti? Uppajjittha.

(a) Suffering-truth had not arisen to a being. Will path-truth not arise to that being? None.
(b) Or, path-truth will not arise to a being. Had suffering-truth not arisen to that being? Had arisen.

{081113a04-pavatti-uppadavara.mp3}

[Set C]

84. (Ka) yassa samudayasaccaṃ nuppajjittha tassa maggasaccaṃ nuppajjissatīti? Natthi.

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(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa samudayasaccaṃ nuppajjitthāti?
Uppajjittha.

84. (a) Origination-truth had not arisen to a being. Will path-truth not arise to that being? None.

(b) Or, path-truth will not arise to a being. Had origination-truth not arisen to that being? Had arisen.

{081113a06-pavatti-uppadavara.mp3}

Negative (Paccanīka) Plane (Okāsa)

85. Yattha dukkhasaccaṃ nuppajjittha...pe....

85. Suffering-truth had not arisen at a plane

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

86. (Ka) yassa yattha dukkhasaccaṃ nuppajjittha tassa tattha samudayasaccaṃ nuppajjissatīti?
Uppajjissati.

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ
nuppajjitthāti? Uppajjittha.

86. (a) Suffering-truth had not arisen to a being at a plane. Will origination-truth not arise to that
being at that plane? Will arise.

(b) Or, origination-truth will not arise to a being at a plane. Had suffering-truth not arisen to that
being at that plane? Had arisen.

{081113a08-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjittha tassa tattha maggasaccaṃ nuppajjissatīti?
Uppajjissati.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ
nuppajjitthāti? Uppajjittha.

(a) Suffering-truth had not arisen to a being at a plane. Will path-truth not arise to that being at that
plane? Will arise.

(b) Or, path-truth will not arise to a being at a plane. Had suffering-truth not arisen to that being at
that plane? Had arisen.

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{081113a10-pavatti-uppadavara.mp3}

[Set C]

87. (Ka) yassa yattha samudayasaccaṃ nuppajjittha tassa tattha maggasaccaṃ nuppajjissatīti? Suddhāvāsānaṃ dutiye citte vattamāne tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha maggasaccaṃ nuppajjissati.
Asaññasattānaṃ tesam tattha samudayasaccañca nuppajjittha maggasaccañca nuppajjissati.

87. (a) Origination-truth had not arisen to a being at a plane. Will path-truth not arise to that being at that plane?

To those pure-abode beings at the moment of second consciousness, origination-truth had not arisen at that plane; but [it is] not that path-truth will not arise to those beings at that plane.

To those non-percipient beings, origination-truth had not arisen and path-truth also will not arise at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha samudayasaccaṃ nuppajjithāti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ tesam tattha maggasaccaṃ nuppajjissati, no ca tesam tattha samudayasaccaṃ nuppajjittha.

Asaññasattānaṃ tesam tattha maggasaccañca nuppajjissati samudayasaccañca nuppajjittha.

(Uppādavāro.)

(b) Or, path-truth will not arise to a being at a plane. Had suffering-truth not arisen to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, and to those born at the woeful plane, path-truth will not arise at that plane; but [it is] not that origination-truth had not arisen to those beings at that plane.

To those non-percipient beings, path-truth will not arise and origination-truth also had not arisen at that plane.

(End of Section on Arising.)

{081113a12-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-1. Section on the Present (Paccuppannavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

88. (Ka) yassa dukkhasaccaṃ nirujjhati tassa samudayasaccaṃ nirujjhatīti?

Sabbesaṃ cavantānaṃ pavatte taṇhāvippayuttacittassa bhaṅgakkhaṇe tesāṃ dukkhasaccaṃ nirujjhati, no ca tesāṃ samudayasaccaṃ nirujjhati.

Taṇhāya bhaṅgakkhaṇe tesāṃ dukkhasaccañca nirujjhati samudayasaccañca nirujjhati.

(Kha) yassa vā pana samudayasaccaṃ nirujjhati tassa dukkhasaccaṃ nirujjhatīti? Āmantā.

88. (a) Suffering-truth is ceasing to a being. Is origination-truth ceasing to that being?

To all those at the death-moment, and to those at ceasing-moment of consciousness dissociated from craving during-life, suffering-truth is ceasing; but [it is] not that origination-truth is not ceasing to those beings.

To those at the ceasing-moment of craving, suffering-truth is ceasing and origination-truth also is ceasing.

(b) Or, origination-truth is ceasing to a being. Is suffering-truth ceasing to that being? Yes.

{081113a13-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhatīti?

Sabbesaṃ cavantānaṃ pavatte maggavippayuttacittassa bhaṅgakkhaṇe tesāṃ dukkhasaccaṃ nirujjhati, no ca tesāṃ maggasaccaṃ nirujjhati.

Pañcavokāre maggassa bhaṅgakkhaṇe tesāṃ dukkhasaccañca nirujjhati maggasaccañca nirujjhati .

(a) Suffering-truth is ceasing to a being. Is path-truth ceasing to that being?

To all those at the death-moment, and to those at the ceasing-moment of consciousness dissociated from the Path during-life, suffering-truth is ceasing; but [it is] not that path-truth is ceasing to those beings.

To those at the ceasing-moment of path at the five-aggregate plane, suffering-truth is ceasing and path-truth also is ceasing.

{081113a14-pavatti-uppadavara.mp3}

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(Kha) yassa vā pana maggasaccaṃ nirujjhati tassa dukkhasaccaṃ nirujjhatīti?
Arūpe maggassa bhaṅgakkhaṇe tesam maggasaccaṃ nirujjhati, no ca tesam dukkhasaccaṃ
nirujjhati.
Pañcavokāre maggassa bhaṅgakkhaṇe tesam maggasaccañca nirujjhati dukkhasaccañca
nirujjhati.

(b) Or, path-truth is ceasing to a being. Is suffering-truth ceasing to that being?

To those at the ceasing-moment of Path consciousness at the immaterial plane, path-truth is ceasing;
but [it is] not that suffering-truth is ceasing to those beings.

To those at the ceasing-moment of Path consciousness at the five-aggregate plane, path-truth is
ceasing and suffering-truth also is ceasing.

[Set C]

89. (Ka) yassa samudayasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhatīti? No.

(Kha) yassa vā pana maggasaccaṃ nirujjhati tassa samudayasaccaṃ nirujjhatīti? No.

89. (a) Origination-truth is ceasing to a being. Is path-truth ceasing to that being? No.

(b) Or, path-truth is ceasing to a being. Is origination-truth ceasing to that being? No.

Positive (Anuloma) Plane (Okāsa)

90. Yattha dukkhasaccaṃ nirujjhati tattha samudayasaccaṃ nirujjhatīti?

Asaññasatte tattha dukkhasaccaṃ nirujjhati...pe....

(Yatthakaṃ uppādepi nirodhepi uppādanirodhepi sadisaṃ, natthi nānākaraṇaṃ).

90. Suffering-truth is ceasing at a plane. Is origination-truth ceasing at that plane?

At the plane of non-percipient beings, suffering-truth is ceasing.

(Section on Plane is the same as in the Section on Arising, Section on Ceasing, and also Section on
Arising-Ceasing. There is no difference.)

Positive (Anuloma) Being-Plane (Puggalokāsa)

91. Yassa yattha dukkhasaccaṃ nirujjhati...pe....

(Yassayatthakampi sadisaṃ vitthāretabbaṃ).

91. Suffering-truth is ceasing to a being at a plane.

(Section on Being-Plane should be expanded similarly).

Negative (Paccanīka) Being (Puggala)

[Set A]

92. (Ka) yassa dukkhasaccaṃ na nirujjhati tassa samudayasaccaṃ na nirujjhatīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhati tassa dukkhasaccaṃ na nirujjhatīti?

Sabbesaṃ cavantānaṃ pavatte taṇhāvippayuttacittassa bhaṅgakkhaṇe tesāṃ samudayasaccaṃ na nirujjhati, no ca tesāṃ dukkhasaccaṃ na nirujjhati.

Sabbesaṃ upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesāṃ samudayasaccañca na nirujjhati dukkhasaccañca na nirujjhati.

92. (a) Suffering-truth is not ceasing to a being. Is origination-truth not ceasing to that being? Yes.

(b) Or, origination-truth is not ceasing to a being. Is suffering-truth not ceasing to that being?

To all those at the death-moment, and to those at the ceasing-moment of consciousness dissociated from craving during-life, origination-truth is not ceasing; but [it is] not that suffering-truth is not ceasing to those beings.

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth is not ceasing and suffering-truth also is not ceasing.

[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhatīti?

Arūpe maggassa bhaṅgakkhaṇe tesāṃ dukkhasaccaṃ na nirujjhati, no ca tesāṃ maggasaccaṃ na nirujjhati.

Sabbesaṃ upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe phalassa bhaṅgakkhaṇe tesāṃ dukkhasaccañca na nirujjhati maggasaccañca na nirujjhati.

(a) Suffering-truth is not ceasing to a being. Is path-truth not ceasing to that being?

To those at the ceasing-moment of Path consciousness at the immaterial plane, suffering-truth is not ceasing; but [it is] not that path-truth is not ceasing to those beings.

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of fruition-consciousness at the immaterial plane, suffering-truth is not ceasing and path-truth also is not arising.

(Kha) yassa vā pana maggasaccaṃ na nirujjhati tassa dukkhasaccaṃ na nirujjhatīti?

Sabbesaṃ cavantānaṃ pavatte maggavippayuttacittassa bhaṅgakkhaṇe tesāṃ maggasaccaṃ na nirujjhati, no ca tesāṃ dukkhasaccaṃ na nirujjhati.

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Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe phalassa bhaṅgakkhaṇe tesāṃ maggasaccañca na nirujjhati dukkhasaccañca na nirujjhati.

(b) Or, path-truth is not ceasing to a being. Is suffering-truth not ceasing to that being?

To all those at the death-moment, and to those at the ceasing-moment of consciousness dissociated from the Path during-life, path-truth is not ceasing; but [it is] not that suffering-truth is not ceasing to those beings.

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of fruition-consciousness at the immaterial plane, path-truth is not ceasing and suffering-truth also is not arising.

[Set C]

93. (Ka) yassa samudayasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhatīti?

Maggassa bhaṅgakkhaṇe tesāṃ samudayasaccaṃ na nirujjhati, no ca tesāṃ maggasaccaṃ na nirujjhati.

Sabbesaṃ cittassa uppādakkhaṇe taṇhāvippayuttamaggavippayuttacittassa bhaṅgakkhaṇe nirodhasamāpannānaṃ asaññasattānaṃ tesāṃ samudayasaccañca na nirujjhati maggasaccañca na nirujjhati.

93. (a) Origination-truth is not ceasing to a being. Is path-truth not ceasing to that being?

To those at the ceasing-moment of Path consciousness, origination-truth is not ceasing; but [it is] not that path-truth is not ceasing to those beings.

To all those at the arising-moment of consciousness, to those at the ceasing-moment of consciousness dissociated from craving and the Path, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not ceasing and path-truth also is not ceasing.

(Kha) yassa vā pana maggasaccaṃ na nirujjhati tassa samudayasaccaṃ na nirujjhatīti?

Taṇhāya bhaṅgakkhaṇe tesāṃ maggasaccaṃ na nirujjhati, no ca tesāṃ samudayasaccaṃ na nirujjhati.

Sabbesaṃ cittassa uppādakkhaṇe maggavippayuttataṇhāvippayuttacittassa bhaṅgakkhaṇe nirodhasamāpannānaṃ asaññasattānaṃ tesāṃ maggasaccañca na nirujjhati samudayasaccañca na nirujjhati.

(b) Or, path-truth is not ceasing to a being. Is origination-truth not ceasing to that being?

To those at the ceasing-moment of craving, path-truth is not ceasing; but [it is] not that origination-truth is not ceasing to those beings.

To all those at the arising-moment of consciousness, to those at the ceasing-moment of consciousness, dissociated from the Path and craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth is not ceasing and origination-truth also is not ceasing.

Negative (Paccanīka) Plane (Okāsa)

94. Yattha dukkhasaccaṃ na nirujjhati...pe....

94. Suffering-truth is not ceasing at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

95. Yassa yattha dukkhasaccaṃ na nirujjhati...pe....

(Yassakampi [yassakampi yatthakampi (sī. syā.)] yassayatthakampi sadisaṃ, yassayatthakepi nirodhasamāpannānanti cetaṃ na kātabbaṃ).

95. Suffering-truth is not ceasing to a being at a plane.

(Section on Being and Section on Being-Plane are the same. However in the Section on Being-Plane the phrase “attainment of mental-cessation” should be omitted.)

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-2. Section on the Past (Atītavāra)

Positive (Anuloma) Being (Puggala)

96. Yassa dukkhasaccaṃ nirujjhittha tassa samudayasaccaṃ nirujjhitthāti? Āmantā.

(Yathā uppādavāre atītā pucchā anulomampi paccanīkampi vibhattā evaṃ nirodhepi vibhajitabbā, natthi nānākaraṇaṃ).

96. Suffering-truth had ceased to a being. Had origination-truth ceased to that being? Yes.

(As in the Section on Arising, the questions of this Section on the Past, Positive and also Negative are classified. The Section on Ceasing should also be classified likewise. There is no difference.)

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-3. Section on the Future (Anāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

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97. (Ka) yassa dukkhasaccaṃ nirujjhissati tassa samudayasaccaṃ nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**]
[paṭilabhissanti tassa cittassa uppādakkaṇe (sī. syā.) uppādavāre pana pāṭhantaraṃ natthi]
tesaṃ dukkhasaccaṃ nirujjhissati, no ca tesaṃ samudayasaccaṃ nirujjhissati.

Itaresaṃ tesaṃ dukkhasaccaṇca nirujjhissati samudayasaccaṇca nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

97. (a) Suffering-truth will cease to a being. Will origination-truth cease to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna
consciousness, suffering-truth will cease; but [it is] not that origination-truth will cease to those
beings.

To other beings, suffering-truth will cease and origination-truth also will cease.

(b) Or, [origination-truth will cease] to a being. [Will suffering-truth cease to that being]? Yes.

{081113c01-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhissati tassa maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ
dukkhasaccaṃ nirujjhissati, no ca tesaṃ maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye
caññe maggaṃ paṭilabhissanti tesaṃ dukkhasaccaṇca nirujjhissati maggasaccaṇca nirujjhissati.

(Kha) yassa vā pana...pe... ? Āmantā.

(a) Suffering-truth will cease to a being. Will path-truth cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary
beings who will not attain the Path, suffering-truth will cease; but [it is] not that path-truth will cease
to those beings.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī]
vodāna consciousness, and to those others who will attain the Path, suffering-truth will cease and
path-truth also will cease.

(b) Or, [path-truth will cease] to a being. [Will suffering-truth cease to that being]? Yes.

{081113c03-pavatti-nirodhavara.mp3}

[Set C]

98. (Ka) yassa samudayasaccaṃ nirujjhissati tassa maggasaccaṃ nirujjhissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesaṃ samudayasaccaṃ nirujjhissati, no ca tesaṃ

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maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam samudayasaccañca nirujjhissati maggasaccañca nirujjhissati.

98. (a) Origination-truth will cease to a being. Will path-truth cease to that being?

To those ordinary beings who will not attain the Path, origination-truth will cease; but [it is] not that path-truth will cease to those beings.

To those who will attain the Path, origination-truth will cease and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa samudayasaccaṃ nirujjhissatīti?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam maggasaccaṃ nirujjhissati, no ca tesam samudayasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam maggasaccañca nirujjhissati samudayasaccañca nirujjhissati.

(b) Or, path-truth will cease to a being. Will origination-truth cease to that being?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, path-truth will cease; but [it is] not that origination-truth will cease to those beings.

To those who will attain the Path, path-truth will cease and origination-truth also will cease.

{081113c04-pavatti-nirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

99. Yattha dukkhasaccaṃ nirujjhissati...pe....

99. Suffering-truth will cease at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

100. Yassa yattha dukkhasaccaṃ nirujjhissati tassa tattha samudayasaccaṃ nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅghasattānaṃ tesam tattha dukkhasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ nirujjhissati.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha dukkhasaccañca nirujjhissati samudayasaccañca nirujjhissati...pe....

(Yassakampi yassayatthakampi sadisaṃ).

100. Suffering-truth will cease to a being at a plane. Will origination-truth cease to that being at that

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plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, suffering-truth will cease at that plane; but [it is] not that origination-truth will cease to those beings at that plane.

To those four-aggregate beings, suffering-truth will cease and origination-truth also will cease at that plane. ...

(Section on Being and Section on Being-Plane are the same.)

{081113c05-pavatti-nirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

101. (Ka) yassa dukkhasaccaṃ na nirujjhissati tassa samudayasaccaṃ na nirujjhissatīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ na nirujjhissati.

Pacchimakittassa bhaṅgakkhaṇe tesam samudayasaccañca na nirujjhissati dukkhasaccañca na nirujjhissati.

101. (a) Suffering-truth will not cease to a being. Will origination-truth not cease to that being? Yes.

(b) Or, origination-truth will not cease to a being. Will suffering-truth not cease to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that suffering-truth will not cease to those beings.

To those at the ceasing-moment of [Arahatta] death consciousness, origination-truth will not cease and suffering-truth also will not cease.

{081113c02-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhissati tassa maggasaccaṃ na nirujjhissatīti? Āmantā.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ na nirujjhissati.

Pacchimakittassa bhaṅgakkhaṇe tesam maggasaccañca na nirujjhissati dukkhasaccañca na nirujjhissati.

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(a) Suffering-truth will not cease to a being. Will path-truth not cease to that being? Yes.

(b) Or, path-truth will not cease to a being. Will suffering-truth not cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that suffering-truth will not cease to those beings.

To those at the ceasing-moment of [Arahatta] death consciousness, path-truth will not cease and suffering-truth also will not cease.

[Set C]

102. (Ka) yassa samudayasaccaṃ na nirujjhissati tassa maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ na nirujjhissati, no ca tesam maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ tesam samudayasaccaṃ na nirujjhissati maggasaccaṃ na nirujjhissati.

102. (a) Origination-truth will not cease to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, and to Arahants, origination-truth will not cease and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ na nirujjhissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ na nirujjhissati, no ca tesam samudayasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ tesam maggasaccaṃ na nirujjhissati samudayasaccaṃ na nirujjhissati.

(b) Or, path-truth will not cease to a being. Will origination-truth not cease to that being?

To those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that origination-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, and to Arahants, path-truth will not cease and origination-truth also will not cease.

Negative (Paccanīka) Plane (Okāsa)

103. Yattha dukkhasaccaṃ na nirujjhissati...pe....

103. Suffering-truth will not cease at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

104. (Ka) yassa yattha dukkhasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ na nirujjhissatīti? Āmantā.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaññasattānaṃ tesam tattha samudayasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ na nirujjhissati.

Pacchimacittassa bhaṅgakkhaṇe tesam tattha samudayasaccañca na nirujjhissati dukkhasaccañca na nirujjhissati.

104. (a) Suffering-truth will not cease to a being at a plane. Will origination-truth not cease to that being at that plane? Yes.

(b) Or, origination-truth will not cease to a being at a plane. Will suffering-truth not cease to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, origination-truth will not cease at that plane; but [it is] not that suffering-truth will not cease to those beings at that plane.

To those at the ceasing-moment of [Arahatta] death consciousness, origination-truth will not cease and suffering-truth also will not cease at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ na nirujjhissati tassa tattha maggasaccaṃ na nirujjhissatīti? Āmantā.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaññasattānaṃ tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ na nirujjhissati.

Pacchimacittassa bhaṅgakkhaṇe tesam tattha maggasaccañca na nirujjhissati dukkhasaccañca na nirujjhissati.

(a) Suffering-truth will not cease to a being at a plane. Will path-truth not cease to that being at that plane? Yes.

(b) Or, path-truth will not cease to a being at a plane. Will suffering-truth not cease to that being at that plane?

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To those at the ceasing-moment of Arahatta Path consciousness, to those ordinary beings who will not attain the Path, to those born at the woeful plane, and to those non-percipient beings, path-truth will not cease at that plane; but [it is] not that suffering-truth will not cease to those beings at that plane.

To those at the ceasing-moment of [Arahatta] death consciousness, neither path-truth nor suffering-truth will cease at that plane.

[Set C]

105. (Ka) yassa yattha samudayasaccaṃ na nirujjhissati tassa tattha maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam tattha samudayasaccaṃ na nirujjhissati, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ asaññasattānaṃ tesam tattha samudayasaccaṃ na nirujjhissati maggasaccaṃ na nirujjhissati.

105. (a) Origination-truth will not cease to a being at a plane. Will path-truth not cease to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not cease at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those non-percipient beings, origination-truth will not cease and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ na nirujjhissatīti?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha samudayasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ asaññasattānaṃ tesam tattha maggasaccaṃ na nirujjhissati samudayasaccaṃ na nirujjhissati.

(b) Or, path-truth will not cease to a being at a plane. Will origination-truth not cease to that being at that plane?

To those born at the woeful plane, and to those ordinary beings who will not attain the Path, path-truth will not cease at that plane; but [it is] not that origination-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahants, and to those non-percipient beings, path-truth will not cease and origination-truth also will not cease at that plane.

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2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-4. Section on the Present and the Past (Paccuppannātivāra)

Positive (Anuloma) Being (Puggala)

[Set A]

106. (Ka) yassa dukkhasaccaṃ nirujjhati tassa samudayasaccaṃ nirujjhitthāti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ nirujjhittha tassa dukkhasaccaṃ nirujjhatīti?

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesāṃ samudayasaccaṃ nirujjhittha, no ca tesāṃ dukkhasaccaṃ nirujjhati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesāṃ samudayasaccaṃ nirujjhittha dukkhasaccaṃ nirujjhati.

106. (a) Suffering-truth is ceasing to a being. Had origination-truth ceased to that being? Yes.

(b) Or, origination-truth had ceased to a being. Is suffering-truth ceasing to that being?

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth had ceased; but [it is] not that suffering-truth is ceasing to those beings.

To all those at the death-moment, and to those at the ceasing-moment of consciousness during-life, origination-truth had ceased and suffering-truth also is ceasing.

{081113c07-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhitthāti?

Anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesāṃ dukkhasaccaṃ nirujjhati, no ca tesāṃ maggasaccaṃ nirujjhittha.

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesāṃ dukkhasaccaṃ nirujjhati maggasaccaṃ nirujjhittha.

(a) Suffering-truth is ceasing to a being. Had path-truth ceased to that being?

At the death-moment of those who had never realized the Truth before, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing; but [it is] not that path-truth had ceased to those beings.

At the death-moment of those who had already realized the Truth, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and path-truth also had ceased.

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(Kha) yassa vā pana maggasaccaṃ nirujjhitta tassa dukkhasaccaṃ nirujjhatīti?

Abhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam maggasaccaṃ nirujjhitta, no ca tesam dukkhasaccaṃ nirujjhati.

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccañca nirujjhitta dukkhasaccañca nirujjhati.

(b) Or, path-truth had ceased to a being. Is suffering-truth ceasing to that being?

At the birth-moment of those who had already realized the Truth, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, path-truth had ceased; but [it is] not that suffering-truth is ceasing to those beings.

At the death-moment of those who had already realized the Truth, and to those at the ceasing-moment of consciousness during-life, path-truth had ceased and suffering-truth also is ceasing.

{081113c09-pavatti-nirodhavara.mp3}

[Set C]

107. (Ka) yassa samudayasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhithāti?

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam samudayasaccaṃ nirujjhati, no ca tesam maggasaccaṃ nirujjhitta.

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam samudayasaccañca nirujjhati maggasaccañca nirujjhitta.

107. (a) Origination-truth is ceasing to a being. Had path-truth ceased to that being?

At the ceasing-moment of craving of those who had never realized the Truth before, origination-truth is ceasing; but [it is] not that path-truth had ceased to those beings.

At the ceasing-moment of craving of those who had already realized the Truth, origination-truth is ceasing and path-truth also had ceased.

(Kha) yassa vā pana maggasaccaṃ nirujjhitta tassa samudayasaccaṃ nirujjhatīti?

Abhisametāvīnaṃ taṇhāya uppādakkaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ tesam maggasaccaṃ nirujjhitta, no ca tesam samudayasaccaṃ nirujjhati.

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam maggasaccañca nirujjhitta samudayasaccañca nirujjhati.

(b) Or, path-truth had ceased to a being. Is origination-truth ceasing to that being?

At the arising-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, and to those at the attainment of mental-cessation, path-

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truth had ceased; but [it is] not that origination-truth is ceasing to those beings.

At the ceasing-moment of craving of those who had already realized the Truth, path-truth had ceased and origination-truth also is ceasing.

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Positive (Anuloma) Plane (Okāsa)

108. Yattha dukkhasaccaṃ nirujjhati...pe....

108. Suffering-truth is ceasing at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

109. (Ka) yassa yattha dukkhasaccaṃ nirujjhati tassa tattha samudayasaccaṃ nirujjhitthāti?

Suddhāvāsānaṃ upapatticcittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha samudayasaccaṃ nirujjhittha.

Itaresam catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha dukkhasaccañca nirujjhati samudayasaccañca nirujjhittha.

109. (a) Suffering-truth is ceasing to a being at a plane. Had origination-truth ceased to that being at that plane?

At the ceasing-moment of upapatti-citta of pure-abode beings, to those at the death-moment of non-percipient beings, suffering-truth is ceasing at that plane; but [it is] not that origination-truth had ceased to those beings at that plane.

To other beings, to those at the death-moment of four-aggregate and five-aggregate beings, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and origination-truth also had ceased at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ nirujjhittha tassa tattha dukkhasaccaṃ nirujjhatīti?

Catuvokāraṃ pañcavokāraṃ upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha samudayasaccaṃ nirujjhittha, no ca tesam tattha dukkhasaccaṃ nirujjhati.

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha samudayasaccañca nirujjhittha dukkhasaccañca nirujjhati.

(b) Or, origination-truth had ceased to a being at a plane. Is suffering-truth ceasing to that being at

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that plane?

To those at the birth-moment of four-aggregate and five-aggregate beings, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth had ceased at that plane; but [it is] not that suffering-truth is ceasing to those beings at that plane.

To those at the death-moment of four-aggregate and five-aggregate beings, and to those at the ceasing-moment of consciousness during-life, origination-truth had ceased and suffering-truth also is ceasing at that plane.

{081113d02-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nirujjhati tassa tattha maggasaccaṃ nirujjhitthāti?

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhittha.

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha dukkhasaccañca nirujjhati maggasaccañca nirujjhittha.

(a) Suffering-truth is ceasing to a being at a plane. Had path-truth ceased to that being at that plane?

At the ceasing-moment of upapatti-citta of pure-abode beings, at the death-moment of those who had never realized the Truth before, to those at the ceasing-moment of consciousness during-life, to those at the death-moment of non-percipient beings, suffering-truth is ceasing to those beings at that plane; but [it is] not that path-truth had ceased to those beings at that plane.

At the death-moment of those who had already realized the Truth, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and path-truth also had ceased at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhittha tassa tattha dukkhasaccaṃ nirujjhatīti?

Abhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha maggasaccaṃ nirujjhittha, no ca tesam tattha dukkhasaccaṃ nirujjhati.

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha maggasaccañca nirujjhittha dukkhasaccañca nirujjhati.

(b) Or, path-truth had ceased to a being at a plane. Is suffering-truth ceasing to that being at that plane?

At the birth-moment of those who had already realized the Truth, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, path-truth had ceased at that plane; but [it is] not that suffering-truth is ceasing

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to those beings at that plane.

At the death-moment of those who had already realized the Truth, and to those at the ceasing-moment of consciousness during-life, path-truth had ceased and suffering-truth also is ceasing at that plane.

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[Set C]

110. (Ka) yassa yattha samudayasaccaṃ nirujjhati tassa tattha maggasaccaṃ nirujjhitthāti?
Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam tattha samudayasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhittha.
Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam tattha samudayasaccañca nirujjhati maggasaccañca nirujjhittha.

110. (a) Origination-truth is ceasing to a being at a plane. Had path-truth ceased to that being at that plane?

At the ceasing-moment of craving of those who had never realized the Truth before, origination-truth is ceasing at that plane; but [it is] not that path-truth had ceased to those beings at that plane.

At the ceasing-moment of craving of those who had already realized the Truth, origination-truth is ceasing and path-truth also had ceased at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhittha tassa tattha samudayasaccaṃ nirujjhatīti?
Abhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha maggasaccaṃ nirujjhittha, no ca tesam tattha samudayasaccaṃ nirujjhati.
Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam tattha maggasaccañca nirujjhittha samudayasaccañca nirujjhati.

(b) Or, path-truth had ceased to a being at a plane. Is origination-truth ceasing to that being at that plane?

At the arising-moment of craving of those who had already realized the Truth, and to those at the moment of consciousness dissociated from craving, path-truth had ceased at that plane; but [it is] not that origination-truth is ceasing to those beings at that plane.

At the ceasing-moment of craving of those who had already realized the Truth, path-truth had ceased and origination-truth also is ceasing at that plane.

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Negative (Paccanīka) Being (Puggala)

[Set A]

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111. (Ka) yassa dukkhasaccaṃ na nirujjhati tassa samudayasaccaṃ na nirujjhitthāti?
Nirujjhittha.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhittha tassa dukkhasaccaṃ na nirujjhatīti?
Natthi.

111. (a) Suffering-truth is not ceasing to a being. Had origination-truth not ceased to that being? Had ceased.

(b) Or, origination-truth had not ceased to a being. Is suffering-truth not ceasing to that being? None.

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[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhitthāti?

Abhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam dukkhasaccaṃ na nirujjhati, no ca tesam maggasaccaṃ na nirujjhittha.

Anabhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkaṇe tesam dukkhasaccañca na nirujjhati maggasaccañca na nirujjhittha.

(a) Suffering-truth is not ceasing to a being. Had path-truth not ceased to that being?

At the birth-moment of those who had already realized the Truth, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing; but [it is] not that path-truth had not ceased to those beings.

At the birth-moment of those who had never realized the Truth before, and to those at the arising-moment of consciousness during-life, suffering-truth is not ceasing and path-truth also had not ceased.

(Kha) yassa vā pana maggasaccaṃ na nirujjhittha tassa dukkhasaccaṃ na nirujjhatīti?

Anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccaṃ na nirujjhittha, no ca tesam dukkhasaccaṃ na nirujjhati.

Anabhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkaṇe tesam maggasaccañca na nirujjhittha dukkhasaccañca na nirujjhati.

(b) Or, path-truth had not ceased to a being. Is suffering-truth not ceasing to that being?

At the death-moment of those who had never realized the Truth before, and to those at the ceasing-moment of consciousness during-life, path-truth had not ceased; but [it is] not that suffering-truth is not ceasing to those beings.

At the birth-moment of those who had never realized the Truth before, and to those at the arising-moment of consciousness during-life, path-truth had not ceased and suffering-truth also is not

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ceasing.

[Set C]

112. (Ka) yassa samudayasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhitthāti?

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ tesam samudayasaccaṃ na nirujjhati, no ca tesam maggasaccaṃ na nirujjhittha.

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam samudayasaccaṃ na nirujjhati maggasaccaṃ na nirujjhittha.

112. (a) Origination-truth is not ceasing to a being. Had path-truth not ceased to that being?

At the arising-moment of craving of those who had already realized the Truth, and to those at the moment of consciousness dissociated from craving, and to those at the attainment of mental-cessation, origination-truth is not ceasing; but [it is] not that path-truth had not ceased to those beings.

At the arising-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not ceasing and path-truth also had not ceased.

(Kha) yassa vā pana maggasaccaṃ na nirujjhittha tassa samudayasaccaṃ na nirujjhatīti?

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam maggasaccaṃ na nirujjhittha, no ca tesam samudayasaccaṃ na nirujjhati.

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam maggasaccaṃ na nirujjhittha samudayasaccaṃ na nirujjhati.

(b) Or, path-truth had not ceased to a being. Is origination-truth not ceasing to that being?

At the ceasing-moment of craving of those who had never realized the Truth before, path-truth had not ceased; but [it is] not that origination-truth is not ceasing to those beings.

At the arising-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth had not ceased and origination-truth also is not ceasing.

Negative (Paccanīka) Plane (Okāsa)

113. Yattha dukkhasaccaṃ na nirujjhati...pe....

113. Suffering-truth is not ceasing at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

114. (Ka) yassa yattha dukkhasaccaṃ na nirujjhati tassa tattha samudayasaccaṃ na nirujjhitthāti?

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati, no ca tesam tattha samudayasaccaṃ na nirujjhittha.

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccañca na nirujjhati samudayasaccañca na nirujjhittha.

114. (a) Suffering-truth is not ceasing to a being at a plane. Had origination-truth not ceased to that being at that plane?

To those at the birth-moment of four-aggregate and five-aggregate beings, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing at that plane; but [it is] not that origination-truth had not ceased to those beings at that plane.

At the arising-moment of upapatti-citta of pure-abode beings, and to those at the birth-moment of non-percipient beings, suffering-truth is not ceasing and origination-truth also had not ceased at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhittha tassa tattha dukkhasaccaṃ na nirujjhatīti?

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha samudayasaccaṃ na nirujjhittha, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha samudayasaccañca na nirujjhittha dukkhasaccañca na nirujjhati.

(b) Or, origination-truth had not ceased to a being at a plane. Is suffering-truth not ceasing to that being at that plane?

At the ceasing-moment of upapatti-citta of pure-abode beings, and to those at the death-moment of non-percipient beings, origination-truth had not ceased at that plane; but [it is] not that suffering-truth is not ceasing to those beings at that plane.

At the arising-moment of upapatti-citta of pure-abode beings, and to those at the birth-moment of non-percipient beings, origination-truth had not ceased and suffering-truth also is not ceasing at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ na nirujjhati tassa tattha maggasaccaṃ na nirujjhitthāti?

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati, no ca tesam tattha maggasaccaṃ na

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nirujjhittha.

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ na nirujjhati maggasaccaṃ na nirujjhittha.

(a) Suffering-truth is not ceasing to a being at a plane. Had path-truth not ceased to that being at that plane?

At the birth-moment of those who had already realized the Truth, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing at that plane; but [it is] not that path-truth had not ceased to those beings at that plane.

At the arising-moment of upapatti-citta of pure-abode beings, at the birth-moment of those who had never realized the Truth before, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, origination-truth is not ceasing and path-truth also had not ceased at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhittha tassa tattha dukkhasaccaṃ na nirujjhatīti?

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha maggasaccaṃ na nirujjhittha, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha maggasaccaṃ na nirujjhittha dukkhasaccaṃ na nirujjhati.

(b) Or, path-truth had not ceased to a being at a plane. Is suffering-truth not ceasing to that being at that plane?

At the ceasing-moment of upapatti-citta of pure-abode beings, at the death-moment of those who had never realized the Truth before, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, path-truth had not ceased at that plane; but [it is] not that suffering-truth is not ceasing to those beings at that plane.

At the arising-moment of upapatti-citta of pure-abode beings, at the birth-moment of those who had never realized the Truth before, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, path-truth had not ceased and suffering-truth also is not ceasing at that plane.

[Set C]

115. (Ka) yassa yattha samudayasaccaṃ na nirujjhati tassa tattha maggasaccaṃ na nirujjhitthāti?

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha samudayasaccaṃ na nirujjhati, no ca tesam tattha maggasaccaṃ na nirujjhittha.

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha samudayasaccaṃ na nirujjhati maggasaccaṃ na nirujjhitha.

115. (a) Origination-truth is not ceasing to a being at a plane. Had path-truth not ceased to that being at that plane?

At the arising-moment of craving of those who had already realized the Truth, and to those at the moment of consciousness, origination-truth is not ceasing at that plane; but [it is] not that path-truth had not ceased to those beings at that plane.

To those pure-abode beings at the moment of second consciousness, at the arising-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not ceasing and path-truth also had not ceased at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhitha tassa tattha samudayasaccaṃ na nirujjhatīti?

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam tattha maggasaccaṃ na nirujjhitha, no ca tesam tattha samudayasaccaṃ na nirujjhati.

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha maggasaccaṃ na nirujjhitha samudayasaccaṃ na nirujjhati.

(b) Or, path-truth had not ceased to a being at a plane. Is origination-truth not ceasing to that being at that plane?

At the ceasing-moment of craving of those who had never realized the Truth before, path-truth had not ceased at that plane; but [it is] not that origination-truth is not ceasing to those beings at that plane.

To those pure-abode beings at the moment of second consciousness, at the arising-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth had not ceased and origination-truth also is not ceasing at that plane.

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-5. Section on the Present and the Future (Paccuppannānāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

116. (Ka) yassa dukkhasaccaṃ nirujjhati tassa samudayasaccaṃ nirujjhissatīti?

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Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati, no ca tesam samudayasaccaṃ nirujjhissati.

Itaresam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati samudayasaccaṃ nirujjhissati.

116. (a) Suffering-truth is ceasing to a being. Will origination-truth cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, and to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, suffering-truth is ceasing; but [it is] not that origination-truth will cease to those beings.

To other beings, to those at the death-moment, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and origination-truth also will cease.

(Kha) yassa vā pana samudayasaccaṃ nirujjhissati tassa dukkhasaccaṃ nirujjhātī?

Sabbesaṃ upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam samudayasaccaṃ nirujjhissati, no ca tesam dukkhasaccaṃ nirujjhati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam samudayasaccaṃ nirujjhissati dukkhasaccaṃ nirujjhati.

(b) Or, origination-truth will cease to a being. Is suffering-truth ceasing to that being?

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will cease; but [it is] not that suffering-truth is ceasing to those beings.

To all those at the death-moment, and to those at the ceasing-moment of consciousness during-life, origination-truth will cease and suffering-truth also is ceasing.

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[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhissātī?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati, no ca tesam maggasaccaṃ nirujjhissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati maggasaccaṃ nirujjhissati.

(a) Suffering-truth is ceasing to a being. Will path-truth cease to that being?

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To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing; but [it is] not that path-truth will cease to those beings.

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa dukkhasaccaṃ nirujjhātīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam maggasaccaṃ nirujjhissati, no ca tesam dukkhasaccaṃ nirujjhati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccañca nirujjhissati dukkhasaccañca nirujjhati.

(b) Or, path-truth will cease to a being. Is suffering-truth ceasing to that being?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness at the arising-moment for that consciousness, at the birth-moment of those others who will attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, path-truth will cease; but [it is] not that suffering-truth is ceasing to those beings.

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, and to those at the ceasing-moment of consciousness during-life, path-truth will cease and suffering-truth also is ceasing.

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[Set C]

117. (Ka) yassa samudayasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam samudayasaccaṃ nirujjhati, no ca tesam maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam samudayasaccañca nirujjhati maggasaccañca nirujjhissati.

117. (a) Origination-truth is ceasing to a being. Will path-truth cease to that being?

At the ceasing-moment of craving of those ordinary beings who will not attain the Path, origination-truth is ceasing; but [it is] not that path-truth will cease to those beings.

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At the ceasing-moment of craving of those who will attain the Path, origination-truth is ceasing and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa samudayasaccaṃ nirujjhatīti?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya uppādakkaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam maggasaccaṃ nirujjhissati, no ca tesam samudayasaccaṃ nirujjhati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam maggasaccaṃca nirujjhissati samudayasaccaṃca nirujjhati.

(b) Or, path-truth will cease to a being. Is origination-truth ceasing to that being?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the arising-moment of craving of those others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth will cease; but [it is] not that origination-truth is ceasing to those beings.

At the ceasing-moment of craving of those who will attain the Path, path-truth will cease and origination-truth also is ceasing.

{081114a03-pavatti-nirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

118. Yattha dukkhasaccaṃ nirujjhati...pe....

118. Suffering-truth is ceasing at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

119. (Ka) yassa yattha dukkhasaccaṃ nirujjhati tassa tattha samudayasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha samudayasaccaṃ nirujjhissati.

Itaesaṃ catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha dukkhasaccaṃca nirujjhati samudayasaccaṃca nirujjhissati.

119. (a) Suffering-truth is ceasing to a being at a plane. Will origination-truth cease to that being at

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that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and at the death-moment of non-percipient beings, suffering-truth is ceasing at that plane; but [it is] not that origination-truth will cease to those beings at that plane.

To other beings, to those at the death-moment of four-aggregate and five-aggregate beings, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and origination-truth also will cease at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ nirujjhatīti?

Catuvokāraṃ pañcavokāraṃ upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha samudayasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ nirujjhati.

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha samudayasaccañca nirujjhissati dukkhasaccañca nirujjhati.

(b) Or, origination-truth will cease to a being at a plane. Is suffering-truth ceasing to that being at that plane?

To those at the birth-moment of four-aggregate and five-aggregate beings, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will cease at that plane; but [it is] not that suffering-truth is ceasing to those beings at that plane.

To those at the death-moment of four-aggregate and five-aggregate beings, and to those at the ceasing-moment of consciousness during-life, origination-truth will cease and suffering-truth also is ceasing at that plane.

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[Set B]

(Ka) yassa yattha dukkhasaccaṃ nirujjhati tassa tattha maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha dukkhasaccañca nirujjhati maggasaccañca nirujjhissati.

(a) Suffering-truth is ceasing to a being at a plane. Will path-truth cease to that being at that plane?

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To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, suffering-truth is ceasing at that plane; but [it is] not that path-truth will cease to those beings at that plane.

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ nirujjhatīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ nirujjhati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha maggasaccañca nirujjhissati dukkhasaccañca nirujjhati.

(b) Or, path-truth will cease to a being at a plane. Is suffering-truth ceasing to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, path-truth will cease at that plane; but [it is] not that suffering-truth is ceasing to those beings at that plane.

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, and to those at the ceasing-moment of consciousness during-life, path-truth will cease and suffering-truth also is ceasing at that plane.

{081114b01-pavatti-nirodhavara.mp3}

[Set C]

120. (Ka) yassa yattha samudayasaccaṃ nirujjhati tassa tattha maggasaccaṃ nirujjhissatīti?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam tattha samudayasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam tattha samudayasaccañca nirujjhati maggasaccañca nirujjhissati.

120. (a) Origination-truth is ceasing to a being at a plane. Will path-truth cease to that being at that plane?

To those born at the woeful plane, and at the ceasing-moment of craving of those ordinary beings

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who will not attain the Path, origination-truth is ceasing at that plane; but [it is] not that path-truth will cease to those beings at that plane.

At the ceasing-moment of craving of those who will attain the Path, origination-truth is ceasing and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha samudayasaccaṃ nirujjhātī?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ nirujjhati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam tattha maggasaccaṃca nirujjhissati samudayasaccaṃca nirujjhati.

(b) Or, path-truth will cease to a being at a plane. Is origination-truth ceasing to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the arising-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, path-truth will cease at that plane; but [it is] not that origination-truth is ceasing to those beings at that plane.

At the ceasing-moment of craving of those who will attain the Path, path-truth will cease and origination-truth also is ceasing at that plane.

{081114b02-pavatti-nirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

121. (Ka) yassa dukkhasaccaṃ na nirujjhati tassa samudayasaccaṃ na nirujjhissatī?

Sabbesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam dukkhasaccaṃ na nirujjhati, no ca tesam samudayasaccaṃ na nirujjhissati.

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam dukkhasaccaṃca na nirujjhati samudayasaccaṃca na nirujjhissati.

121. (a) Suffering-truth is not ceasing to a being. Will origination-truth not cease to that being?

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing; but [it is] not that origination-truth will not cease to those beings.

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of

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consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing and origination-truth also will not cease.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhātī?
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā
aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe tesam samudayasaccaṃ na
nirujjhissati, no ca tesam dukkhasaccaṃ na nirujjhati.

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā
aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca
bhaṅgakkhaṇe tesam samudayasaccañca na nirujjhissati dukkhasaccañca na nirujjhati.

(b) Or, origination-truth will not cease to a being. Is suffering-truth not ceasing to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment
of consciousness, and to those at the ceasing-moment of [Anāgāmī] vodāna consciousness,
origination-truth will not cease; but [it is] not that suffering-truth is not ceasing to those beings.

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of
consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the
ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, origination-
truth will not cease and suffering-truth also will not cease.

[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhissatī?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa
cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajantānaṃ pavatte cittassa
uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam dukkhasaccaṃ na nirujjhati,
no ca tesam maggasaccaṃ na nirujjhissati.

Arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam
upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca
bhaṅgakkhaṇe tesam dukkhasaccañca na nirujjhati maggasaccañca na nirujjhissati.

(a) Suffering-truth is not ceasing to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of
[Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, to
those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path
and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing; but [it is] not that
path-truth will not cease to those beings.

To those Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary
beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and
to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane,
suffering-truth is not ceasing and path-truth also will not cease.

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(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ na nirujjhati.

Arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam maggasaccañca na nirujjhissati dukkhasaccañca na nirujjhati.

(b) Or, path-truth will not cease to a being. Is suffering-truth not ceasing to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, and to those at the ceasing-moment of consciousness during-life, path-truth will not cease; but [it is] not that suffering-truth is not ceasing to those beings.

To those Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, path-truth will not cease and suffering-truth also is not ceasing.

[Set C]

122. (Ka) yassa samudayasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam samudayasaccaṃ na nirujjhati, no ca tesam maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne tesam samudayasaccañca na nirujjhati maggasaccañca na nirujjhissati.

122. (a) Origination-truth is not ceasing to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the arising-moment of craving of those others who will attain the Path, to those at the moment of the consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not ceasing; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and at the arising-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not ceasing and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ na nirujjhatīti?

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Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam maggasaccaṃ na nirujjhissati, no ca tesam samudayasaccaṃ na nirujjhati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne [vattamāne, nirodhasamāpannānaṃ asaṅṅasattānaṃ (sī. syā.)] tesam maggasaccaṃ na nirujjhissati samudayasaccaṃ na nirujjhati.

(b) Or, path-truth will not cease to a being. Is origination-truth not ceasing to that being?

At the ceasing-moment of craving of those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that origination-truth is not ceasing to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, at the arising-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, path-truth will not cease and origination-truth also is not ceasing to those beings.

Negative (Paccanīka) Plane (Okāsa)

123. Yattha dukkhasaccaṃ na nirujjhati...pe....

123. Suffering-truth is not ceasing at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

124. (Ka) yassa yattha dukkhasaccaṃ na nirujjhati tassa tattha samudayasaccaṃ na nirujjhissatī?

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati, no ca tesam tattha samudayasaccaṃ na nirujjhissati.

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe asaṅṅasattaṃ upapajjantānaṃ arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati samudayasaccaṃ na nirujjhissati.

124. (a) Suffering-truth is not ceasing to a being at a plane. Will origination-truth not cease to that being at that plane?

To those at the birth-moment of four-aggregate and five-aggregate beings, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing at that plane; but [it is] not that

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origination-truth will not cease to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, to those at the birth-moment of non-percipient beings, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing and origination-truth also will not cease at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe asaṅhasattā cavantānaṃ tesam tattha samudayasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe asaṅhasattaṃ upapajjantānaṃ tesam tattha samudayasaccaṃ na nirujjhissati dukkhasaccaṃ na nirujjhati.

(b) Or, origination-truth will not cease to a being at a plane. Is suffering-truth not ceasing to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the death-moment of non-percipient beings, origination-truth will not cease at that plane; but [it is] not that suffering-truth is not ceasing to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the birth-moment of non-percipient beings, origination-truth will not cease and suffering-truth also is not ceasing at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ na nirujjhati tassa tattha maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaṅhasattaṃ upapajjantānaṃ arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati maggasaccaṃ na nirujjhissati.

(a) Suffering-truth is not ceasing to a being at a plane. Will path-truth cease to that being at that

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plane?

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To Arahants at the arising-moment of consciousness, [at the birth-moment of] those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, to those at the birth-moment of non-percipient beings, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhātī?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaṅghasattā cavantānaṃ tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe asaṅghasattaṃ upapajantānaṃ tesam tattha maggasaccaṃ na nirujjhissati dukkhasaccaṃ na nirujjhati.

(b) Or, path-truth will not cease to a being at a plane. Is suffering-truth not ceasing to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, [at the death-moment of] those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, path-truth will not cease at that plane; but [it is] not that suffering-truth is not ceasing to those beings at that plane.

To Arahants at the arising-moment of consciousness, [at the birth-moment of] those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the birth-moment of non-percipient beings, path-truth will not cease and suffering-truth also is not ceasing at that plane.

[Set C]

125. (Ka) yassa yattha samudayasaccaṃ na nirujjhati tassa tattha maggasaccaṃ na nirujjhissatī?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne

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tesaṃ tattha samudayasaccaṃ na nirujjhati, no ca tesaṃ tattha maggasaccaṃ na nirujjhissati.
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaṅṅhasattānaṃ tesaṃ tattha samudayasaccaṃ na nirujjhati maggasaccaṃ na nirujjhissati.

125. (a) Origination-truth is not ceasing to a being at a plane. Will path-truth not cease to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the arising-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not ceasing at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, [at the arising-moment of craving of] those born at the woeful plane, at the arising-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not ceasing and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ na nirujjhatīti?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ taṇhāya bhaṅgakkhaṇe tesaṃ tattha maggasaccaṃ na nirujjhissati, no ca tesaṃ tattha samudayasaccaṃ na nirujjhati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaṅṅhasattānaṃ tesaṃ tattha maggasaccaṃ na nirujjhissati samudayasaccaṃ na nirujjhiti.

(b) Or, path-truth will not cease to a being at a plane. Is origination-truth not ceasing to that being at that plane?

[At the ceasing-moment of craving of] those born at the woeful plane, and at the ceasing-moment of craving of those ordinary beings who will not attain the Path, path-truth will not cease at that plane; but [it is] not that origination-truth is not ceasing to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, [at the arising-moment of craving of] those born at the woeful plane, at the arising-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth will not cease and origination-truth also is not ceasing at that plane.

2. Section on Process (Pavattivāra) 2-2. Section on Ceasing (Nirodhavāra)

2-2-6. Section on the Past and the Future (Atitānāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

126. (Ka) yassa dukkhasaccaṃ nirujjhitta tassa samudayasaccaṃ nirujjhissatīti?
Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**]
tesaṃ dukkhasaccaṃ nirujjhitta, no ca tesaṃ samudayasaccaṃ nirujjhissati.
Itaresaṃ tesaṃ dukkhasaccañca nirujjhitta samudayasaccañca nirujjhissati.
(Kha) yassa vā pana...pe...? Āmantā.

126. (a) Suffering-truth had ceased to a being. Will origination-truth cease to that being?
To those Arahatta Path beings, to Arahants and to those endowed with [Anāgāmī] vodāna
consciousness, suffering-truth had ceased; but [it is] not that origination-truth will cease to those
beings.
To other beings, suffering-truth had ceased and origination-truth also will cease.
(b) Or, [origination-truth will cease] to a being. [Had suffering-truth ceased to that being]? Yes.

**[taṃ citta samaṅgīnaṃ]

{081114c01-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhitta tassa maggasaccaṃ nirujjhissatīti?
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ
dukkhasaccaṃ nirujjhitta, no ca tesaṃ maggasaccaṃ nirujjhissati.
Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye
caññe maggaṃ paṭilabhissanti tesaṃ dukkhasaccañca nirujjhitta maggasaccañca nirujjhissati.
(Kha) yassa vā pana...pe...? Āmantā.

(a) Suffering-truth had ceased to a being. Will path-truth cease to that being?
To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary
beings who will not attain path, suffering-truth had ceased; but [it is] not that path-truth will cease to
those beings.
To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī]
vodāna consciousness, and to those others who will attain the Path, suffering-truth had ceased and
path-truth also will cease.
(b) Or, [path-truth will cease] to a being. [Had suffering-truth ceased to that being]? Yes.

{081114c02-pavatti-nirodhavara.mp3}

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[Set C]

127. (Ka) yassa samudayasaccaṃ nirujjhitta tassa maggasaccaṃ nirujjhissatī?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam samudayasaccaṃ nirujjhitta, no ca tesam maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhane yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam samudayasaccañca nirujjhitta maggasaccañca nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

127. (a) Origination-truth had ceased to a being. Will path-truth cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary beings who will not attain the Path, origination-truth had ceased; but [it is] not that path-truth will cease to those beings.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, origination-truth had ceased and path-truth also will cease.

(b) Or, [path-truth will cease] to a being. [Had origination-truth ceased to that being]? Yes.

{081114c03-pavatti-nirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

128. Yattha dukkhasaccaṃ nirujjhitta...pe....

128. Suffering-truth had ceased at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

129. (Ka) yassa yattha dukkhasaccaṃ nirujjhitta tassa tattha samudayasaccaṃ nirujjhissatī?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅghasattānaṃ tesam tattha dukkhasaccaṃ nirujjhitta, no ca tesam tattha samudayasaccaṃ nirujjhissati.

Itaesaṃ catuvokārānaṃ pañcavokārānaṃ tesam tattha dukkhasaccañca nirujjhitta samudayasaccañca nirujjhissati.

129. (a) Suffering-truth had ceased to a being at a plane. Will origination-truth cease to that being at that plane?

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To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, suffering-truth had ceased at that plane; but [it is] not that origination-truth will cease to those beings at that plane.

To other beings, to those four-aggregate and five-aggregate beings, suffering-truth had ceased and origination-truth also will cease at that plane.

**[taṃ citta samaṅgīnaṃ]

(Kha) yassa vā pana yattha samudayasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ nirujjhithāti ?

Suddhāvāsaṃ upapajjantānaṃ tesam tattha samudayasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ nirujjhitha.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha samudayasaccañca nirujjhissati dukkhasaccañca nirujjhitha.

(b) Or, origination-truth will cease to a being at a plane. Had suffering-truth ceased to that being at that plane?

To those at the birth-moment of pure-abode beings, origination-truth will cease at that plane; but [it is] not that suffering-truth had ceased to those beings at that plane.

To other beings, to those four-aggregate and five-aggregate beings, origination-truth will cease and suffering-truth also had ceased at that plane.

{081114c04-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nirujjhitha tassa tattha maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaṅghasattānaṃ tesam tattha dukkhasaccaṃ nirujjhitha, no ca tesam tattha maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha dukkhasaccañca nirujjhitha maggasaccañca nirujjhissati.

(a) Suffering-truth had ceased to a being at a plane. Will path-truth cease to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, to those ordinary beings who will not attain the Path, to those born at the woeful plane, and to those non-percipient beings, suffering-truth had ceased at that plane; but [it is] not that path-truth will cease to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī]

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vodāna consciousness, and to those others who will attain the Path, suffering-truth had ceased and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ nirujjhithhāti?
Suddhāvāsaṃ upapajantānaṃ tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ nirujjhitha.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha maggasaccañca nirujjhissati dukkhasaccañca nirujjhitha.

(b) Or, path-truth will cease to a being at a plane. Had suffering-truth ceased to that being at that plane?

To those at the birth-moment of pure-abode beings, path-truth will cease at that plane; but [it is] not that suffering-truth had ceased to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, to those who will attain the Path, path-truth will cease and suffering-truth also had ceased at that plane.

{081114c05-pavatti-nirodhavara.mp3}

[Set C]

130. (Ka) yassa yattha samudayasaccaṃ nirujjhitha tassa tattha maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ tesam tattha samudayasaccaṃ nirujjhitha, no ca tesam tattha maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha samudayasaccañca nirujjhitha maggasaccañca nirujjhissati.

130. (a) Origination-truth had ceased to a being at a plane. Will path-truth cease to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, to those ordinary beings who will not attain the Path, and to those born at the woeful plane, origination-truth had ceased at that plane; but [it is] not that path-truth will cease to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, origination-truth had ceased and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha samudayasaccaṃ

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nirujjhitthāti.

Suddhāvāsānaṃ dutiye citte vattamāne tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ nirujjhittha.

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha maggasaccañca nirujjhissati samudayasaccañca nirujjhittha.

(b) Or, path-truth will cease to a being at a plane. Had origination-truth ceased to that being at that plane?

To those pure-abode beings at the moment of second consciousness, path-truth will cease at that plane; but [it is] not that origination-truth had ceased to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, path-truth will cease and origination-truth also had ceased at that plane.

{081114c06-pavatti-nirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

131. (Ka) yassa dukkhasaccaṃ na nirujjhittha tassa samudayasaccaṃ na nirujjhissatīti? Natthi.
(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhitthāti? Nirujjhittha.

131. (a) Suffering-truth had not ceased to a being. Will origination-truth not cease to that being? None.

(b) Or, origination-truth will not cease to a being. Had suffering-truth not ceased to that being? Had ceased.

[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhittha tassa maggasaccaṃ na nirujjhissatīti? Natthi.
(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhitthāti? Nirujjhittha.

(a) Suffering-truth had not ceased to a being. Will path-truth not cease to that being? None.

(b) Or, path-truth will not cease to a being. Had suffering-truth not ceased to that being? Had ceased.

[Set C]

132. (Ka) yassa samudayasaccaṃ na nirujjhittha tassa maggasaccaṃ na nirujjhissatīti? Natthi.

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(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ na nirujjhithāti? Nirujjhitha.

132. (a) Origination-truth had not ceased to a being. Will path- truth not cease to that being? None.
(b) Or, path-truth will not cease to a being. Had origination-truth not ceased to that being? Had ceased.

Negative (Paccanīka) Plane (Okāsa)

133. Yattha dukkhasaccaṃ na nirujjhitha...pe....

133. Suffering-truth had not ceased at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

134. (Ka) yassa yattha dukkhasaccaṃ na nirujjhitha tassa tattha samudayasaccaṃ na nirujjhissatīti? Nirujjhissati.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhithāti? Nirujjhitha.

134. (a) Suffering-truth had not ceased to a being at a plane. Will origination-truth not cease to that being at that plane? Will cease.

(b) Or, origination-truth will not cease to a being at a plane. Had suffering-truth not ceased to that being at that plane? Had ceased.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ na nirujjhitha tassa tattha maggasaccaṃ na nirujjhissatīti? Nirujjhissati.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhithāti? Nirujjhitha.

(a) Suffering-truth had not ceased to a being at a plane. Will path-truth not cease to that being at that plane? Will cease.

(b) Or, path-truth will not cease to a being at a plane. Had suffering-truth not ceased to that being at that plane? Had ceased.

[Set C]

135. (Ka) yassa yattha samudayasaccaṃ na nirujjhitha tassa tattha maggasaccaṃ na

nirujjhissatīti?

Suddhāvāsānaṃ dutiye citte vattamāne tesam tattha samudayasaccaṃ na nirujjhitta, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Asaññasattānaṃ tesam tattha samudayasaccañca na nirujjhitta maggasaccañca na nirujjhissati.

135. (a) Origination-truth had not ceased to a being at a plane. Will path-truth not cease to that being at that plane?

To those pure-abode beings at the moment of second consciousness, origination-truth had not ceased at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those non-percipient beings, origination-truth had not ceased and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ na nirujjhittāti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha samudayasaccaṃ na nirujjhitta.

Asaññasattānaṃ tesam tattha maggasaccañca na nirujjhissati samudayasaccañca na nirujjhitta.

(Nirodhavāro.)

(b) Or, path-truth will not cease to a being at a plane. Had origination-truth not ceased to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, to those ordinary beings who will not attain the Path, and to those born at the woeful plane, path-truth will not cease at that plane; but [it is] not that origination-truth had not ceased to those beings at that plane.

To those non-percipient beings, path-truth will not cease and origination-truth also had not ceased at that plane.

(End of Section on Ceasing.)

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-1. Section on the Present (Paccuppannavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

136. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ nirujjhatīti? No.

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(Kha) yassa vā pana samudayasaccaṃ nirujjhati tassa dukkhasaccaṃ uppajjatīti? No.

136. (a) Suffering-truth is arising to a being. Is origination-truth ceasing to that being? No.

(b) Or, origination-truth is ceasing to a being. Is suffering-truth arising to that being? No.

{081114c07-pavatti-uppadanirodhavara.mp3}

{081114c09-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ nirujjhatīti? No.

(Kha) yassa vā pana maggasaccaṃ nirujjhati tassa dukkhasaccaṃ uppajjatīti? No.

(a) Suffering-truth is arising to a being. Is path-truth ceasing to that being? No.

(b) Or, path-truth is ceasing to a being. Is suffering-truth arising to that being? No.

{081114c10-pavatti-uppadanirodhavara.mp3}

[Set C]

137. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ nirujjhatīti? No.

(Kha) yassa vā pana maggasaccaṃ nirujjhati tassa samudayasaccaṃ uppajjatīti? No.

137. (a) Origination-truth is arising to a being. Is path-truth ceasing to that being? No.

(b) Or, path-truth is ceasing to a being. Is origination-truth arising to that being? No.

{081114c11-pavatti-uppadanirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

138. Yattha dukkhasaccaṃ uppajjati tattha samudayasaccaṃ nirujjhatīti?

Asaññasatte tattha dukkhasaccaṃ uppajjati, no ca tattha samudayasaccaṃ nirujjhati...pe....

(Yatthakaṃ uppādavārepi nirodhavārepi uppādanirodhavārepi sadisaṃ natthi nānākaraṇaṃ).

138. Suffering-truth is arising at a plane. Is origination-truth ceasing at that plane?

At the plane of non-percipient beings, suffering-truth is arising; but [it is] not that origination-truth is ceasing at that plane.

(Section on Plane is the same as in the Section on Arising, Section on Ceasing and also Section on Arising-Ceasing. There is no difference.)

Positive (Anuloma) Being-Plane (Puggalokāsa)

139. Yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ nirujjhatīti? No.
(Yassakampi yassayatthakampi sadisaṃ).

139. Suffering-truth is arising to a being at a plane. Is origination-truth ceasing to that being at that plane? No.

(Section on Being and Section on Being-Plane are the same.)

Negative (Paccanīka) Being (Puggala)

[Set A]

140. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ na nirujjhatīti?

Tañhāya bhaṅgakkhaṇe tesam dukkhasaccaṃ nuppajjati, na ca tesam samudayasaccaṃ na nirujjhati.

Sabbesaṃ cavantānaṃ pavatte tañhāvippayuttacittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccañca nuppajjati samudayasaccañca na nirujjhati.

140. (a) Suffering-truth, is not arising to a being. Is origination-truth not ceasing to that being?

To those at the ceasing-moment of craving, suffering-truth is not arising; but [it is] not that origination-truth is not ceasing to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness dissociated from craving during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and origination-truth also is not ceasing.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhati tassa dukkhasaccaṃ nuppajjati?

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam samudayasaccaṃ na nirujjhati, na ca tesam dukkhasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte tañhāvippayuttacittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam samudayasaccañca na nirujjhati dukkhasaccañca nuppajjati.

(b) Or, origination-truth is not ceasing to a being. Is suffering-truth not arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness during-life, origination-truth is not ceasing; but [it is] not that suffering-truth is not arising to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness dissociated from craving during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth is not ceasing and suffering-truth also is not arising.

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{081114c08-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ na nirujjhatīti?

Maggassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ na nirujjhati.

Sabbesam cavantānam pavatte maggavippayuttacittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccañca nuppajjati maggasaccañca na nirujjhati.

(a) Suffering-truth is not arising to a being. Is path-truth not ceasing to that being?

To those at the ceasing-moment of Path consciousness, suffering-truth is not arising; but [it is] not that path-truth is not ceasing to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness dissociated from the Path during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and path-truth also is not ceasing.

(Kha) yassa vā pana maggasaccaṃ na nirujjhati tassa dukkhasaccaṃ nuppajjatīti?

Sabbesam upapajjantānam pavatte cittassa uppādakkhaṇe tesam maggasaccaṃ na nirujjhati, no ca tesam dukkhasaccaṃ nuppajjati.

Sabbesam cavantānam pavatte maggavippayuttacittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam maggasaccañca na nirujjhati dukkhasaccañca nuppajjati.

(b) Or, path-truth is not ceasing to a being. Is suffering-truth not arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness during-life, path-truth is not ceasing; but [it is] not that suffering-truth is not arising to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness dissociated from the Path, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth is not ceasing and suffering-truth also is not arising.

[Set C]

141. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ na nirujjhatīti?

Maggassa bhaṅgakkhaṇe tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ na nirujjhati.

Taṅhāvippayuttacittassa uppādakkhaṇe maggavippayuttacittassa bhaṅgakkhaṇe nirodhasamāpannānam asaṅñasattānam tesam samudayasaccañca nuppajjati maggasaccañca na nirujjhati.

141. (a) Origination-truth is not arising to a being. Is path-truth not ceasing to that being?

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To those at the ceasing-moment of Path consciousness, origination-truth is not arising; but [it is] not that path-truth is not ceasing to those beings.

To those at the arising-moment of consciousness dissociated from craving, to those at the ceasing-moment of consciousness dissociated from the Path, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not arising and path-truth also is not ceasing.

(Kha) yassa vā pana maggasaccaṃ na nirujjhati tassa samudayasaccaṃ nuppajjati?

Tañhāya uppādakkhaṇe tesam maggasaccaṃ na nirujjhati, no ca tesam samudayasaccaṃ nuppajjati.

Maggavippayuttacittassa bhaṅgakkhaṇe tañhāvippayuttacittassa uppādakkhaṇe nirodhasamāpannānaṃ asaññasattānaṃ tesam maggasaccaṃ na nirujjhati samudayasaccaṃ nuppajjati.

(b) Or, path-truth is not ceasing to a being. Is origination-truth not arising to that being?

To those at the arising-moment of craving, path-truth is not ceasing; but [it is] not that origination-truth is not arising to those beings.

To those at the ceasing-moment of consciousness dissociated from the Path, to those at the arising-moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth is not ceasing and origination-truth also is not arising.

Negative (Paccanīka) Plane (Okāsa)

142. Yattha dukkhasaccaṃ nuppajjati...pe....

142. Suffering-truth is not arising at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

143. Yassa yattha dukkhasaccaṃ nuppajjati...pe....

(Yassakampi yassayatthakampi sadisaṃ, yassayatthakepi nirodhasamāpannānanti na kātabbaṃ).

143 Suffering-truth is not arising to a being at a plane.

(Section on Being and Section on Being-Plane are the same. However in the Section on Being-Plane, the phrase “attainment of mental-cessation” should be omitted).

{081114c12-pavatti-uppadanirodhavara.mp3}

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-2. Section on the Past (Atītavāra)

Positive (Anuloma) Being (Puggala)

144. (Ka) yassa dukkhasaccaṃ uppajjittha tassa samudayasaccaṃ nirujjhithhāti? Āmantā.

(Kha) yassa vā pana...pe...? Āmantā.

(Atītā pucchā yathā uppādavāre vibhattā evaṃ uppādanirodhavārepi anulomampi paccaṇīkampi vibhajitabbam).

144. (a) Suffering-truth had arisen to a being. Had origination-truth ceased to that being? Yes.

(b) Or, [origination-truth had ceased] to a being. [Had suffering-truth arisen to that being]? Yes.

(The questions in this Section on the Past are classified as in the Section on Being of Section on Arising. In the same way, the Positive and Negative questions should be classified.)

{081115a01-pavatti-uppadanirodhavara.mp3}

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-3. Section on the Future (Anāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

145. (Ka) yassa dukkhasaccaṃ uppajjissati tassa samudayasaccaṃ nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam dukkhasaccaṃ uppajjissati, no ca tesam samudayasaccaṃ nirujjhissati.

Itaresam tesam dukkhasaccañca uppajjissati samudayasaccañca nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

145. (a) Suffering-truth will arise to a being. Will origination-truth cease to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, suffering-truth will arise; but [it is] not that origination-truth will cease to those beings.

To other beings, suffering-truth will arise and origination-truth also will cease.

(b) Or, [origination-truth will cease] to a being. [Will suffering-truth arise to that being]? Yes.

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**[taṃ citta samaṅgīnaṃ]

{081115a02-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjissati tassa maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam dukkhasaccaṃ uppajjissati, no ca tesam maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhāṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam dukkhasaccaṃ uppajjissati maggasaccaṃ nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

(a) Suffering-truth will arise to a being. Will path-truth cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary beings who will not attain the Path, suffering-truth will arise; but [it is] not that path-truth will cease to those beings.

Those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth will arise and path-truth also will cease.

(b) Or, [path-truth will cease] to a being. [Will suffering-truth arise to that being]? Yes.

{081115a03-pavatti-uppadanirodhavara.mp3}

[Set C]

146. (Ka) yassa samudayasaccaṃ uppajjissati tassa maggasaccaṃ nirujjhissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam samudayasaccaṃ uppajjissati, no ca tesam maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam samudayasaccaṃ uppajjissati maggasaccaṃ nirujjhissati.

146. (a) Origination-truth will arise to a being. Will path-truth cease to that being?

To those ordinary beings who will not attain the Path, origination-truth will arise; but [it is] not that path-truth will cease to those beings.

To those who will attain the Path, origination-truth will arise and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa samudayasaccaṃ uppajjissatīti?

Aggamaggassa uppādakkhāṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam maggasaccaṃ nirujjhissati, no ca tesam samudayasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam maggasaccaṃ nirujjhissati samudayasaccaṃ uppajjissati.

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(b) Or, path-truth will cease to a being. Will origination-truth arise to that being?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, path-truth will cease; but [it is] not that origination-truth will arise to those beings.

To those who will attain the Path, path-truth will cease and origination-truth also will arise.

{081115a04-pavatti-uppadanirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

147. Yattha dukkhasaccaṃ uppajjissati...pe....

147. Suffering-truth will arise at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

148. Yassa yattha dukkhasaccaṃ uppajjissati tassa tattha samudayasaccaṃ nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅghasattānaṃ tesam tattha ...pe...

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha...pe....

(Yassakampi yassayatthakampi sadisaṃ).

148. Suffering-truth will arise to a being at a plane. Will origination-truth cease to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, [suffering-truth will arise] at that plane; [but it is not that origination-truth will cease to those beings at that plane].

To other beings, to those four-aggregate and five-aggregate beings, [suffering-truth will arise and origination-truth also will cease] at that plane.

(Section on Being and Section on Being-Plane are the same.)

**[taṃ citta samaṅgīnaṃ]

{081115a05-pavatti-uppadanirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

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149. (Ka) yassa dukkhasaccaṃ nuppajjissati tassa samudayasaccaṃ na nirujjhissatīti? Āmantā.
(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ nuppajjissatīti?
Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ nuppajjissati.
Pacchimakittasamaṅgīnaṃ tesam samudayasaccañca na nirujjhissati dukkhasaccañca nuppajjissati.

149. (a) Suffering-truth will not arise to that being. Will origination-truth not cease to that being? Yes.

(b) Or, origination-truth will not cease to a being. Will suffering-truth not arise to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that suffering-truth will not arise to those beings.

To those endowed with [Arahatta] death consciousness, origination-truth will not cease and suffering-truth also will not arise.

**[taṃ citta samaṅgīnaṃ]

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjissati tassa maggasaccaṃ na nirujjhissatīti? Āmantā.
(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ nuppajjissatīti?
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ nuppajjissati.
Pacchimakittasamaṅgīnaṃ tesam maggasaccañca na nirujjhissati dukkhasaccañca nuppajjissati.

(a) Suffering-truth will not arise to a being. Will path-truth not cease to that being? Yes.

(b) Or, path-truth will not cease to a being. Will suffering-truth not arise to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that suffering-truth will not arise to those beings.

To those endowed with [Arahatta] death consciousness, path-truth will not cease and suffering-truth also will not arise.

[Set C]

150. (Ka) yassa samudayasaccaṃ nuppajjissati tassa maggasaccaṃ na nirujjhissatīti?
Aggamaggassa uppādakkhāṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ nuppajjissati, no ca tesam maggasaccaṃ na nirujjhissati.
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ tesam samudayasaccañca nuppajjissati

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maggasaccañca na nirujjhissati.

150. (a) Origination-truth will not arise to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not arise; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, and to Arahants, origination-truth will not arise and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ nuppajjissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ na nirujjhissati, no ca tesam samudayasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ tesam maggasaccañca na nirujjhissati samudayasaccañca nuppajjissati.

(b) Or, path-truth will not cease to a being. Will origination-truth not arise to that being?

To those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that origination-truth will not arise to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, and to Arahants, path-truth will not cease and origination-truth also will not arise.

Negative (Paccanīka) Plane (Okāsa)

151. Yattha dukkhasaccaṃ nuppajjissati...pe....

151. Suffering-truth will not arise at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

152. Yassa yattha dukkhasaccaṃ nuppajjissati...pe....

(Yassakampi yassayatthakampi sadisaṃ, samudayasaccaṃ maggasaccaṃ nānākaraṇaṃ, aggamaggassa bhaṅgakkhaṇe, arahantānaṃ asaññasattānaṃ tesam tattha maggasaccañca na nirujjhissati samudayasaccañca nuppajjissati).

152. Suffering-truth will not arise to a being at a plane.

(Section on Being and Section on Being-Plane are the same. [The point on] “origination-truth and path-truth” is difference, [e.g. :])

to those at the ceasing-moment of Arahatta Path consciousness, to Arahants, *and to those non-percipient beings*, path-truth will not cease and origination-truth also will not arise at that plane.)

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-4. Section on the Present and the Past (Paccuppannāṭitavāra)

Positive (Anuloma) Being (Puggala)

153. Yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ nirujjhithhāti? Āmantā.

Yassa vā pana...pe....

(Paccuppannaatītā [paccuppannenātītā (syā.)] pucchā uppādavārepi uppādanirodhavārepi yassakampi yatthakampi yassayatthakampi anulomampi paccaṇikampi sadisaṃ, asammohantena vibhajitabbā).

153. Suffering-truth is arising to a being. Had origination-truth ceased to that being? Yes.

Or, [origination-truth had ceased] to a being.

(The questions of this Section on the Present and the Past are the same as in the Section on Arising and also in the Section on Arising-Ceasing. For the Positive and Negative in the Section on Being, Section on Plane, and Section on Being-Plane, are also the same. They should be classified without confusion.)

{081115a06-pavatti-uppadanirodhavara.mp3}

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-5. Section on the Present and the Future (Paccuppannānāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

154. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ nirujjhissatīti?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe tesam dukkhasaccaṃ uppajjati, no ca tesam samudayasaccaṃ nirujjhissati.

Itaesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam dukkhasaccaṇca uppajjati samudayasaccaṇca nirujjhissati.

154. (a) Suffering-truth is arising to a being. Will origination-truth cease to that being?

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To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, and to those at the arising-moment of [Anāgāmi] vodāna consciousness, suffering-truth is arising; but [it is] not that origination-truth will cease to those beings.

To other beings, to those at the birth-moment, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and origination-truth also will cease.

(Kha) yassa vā pana samudayasaccaṃ nirujjhissati tassa dukkhasaccaṃ uppajjati?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesāṃ samudayasaccaṃ nirujjhissati, no ca tesāṃ dukkhasaccaṃ uppajjati.

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesāṃ samudayasaccañca nirujjhissati dukkhasaccañca uppajjati.

(b) Or, origination-truth will cease to a being. Is suffering-truth arising to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will cease; but [it is] not that suffering-truth is arising to those beings.

To all those at the birth-moment, and to those at the arising-moment of consciousness during-life, origination-truth will cease and suffering-truth also is arising.

{081115a07-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ nirujjhissati?

Arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesāṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesāṃ dukkhasaccaṃ uppajjati, no ca tesāṃ maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesāṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesāṃ dukkhasaccañca uppajjati maggasaccañca nirujjhissati.

(a) Suffering-truth is arising to a being. Will path-truth cease to that being?

To Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising; but [it is] not that path-truth will cease to those beings.

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmi] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth also will cease.

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(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa dukkhasaccaṃ uppajjati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam maggasaccaṃ nirujjhissati, no ca tesam dukkhasaccaṃ uppajjati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam maggasaccañca nirujjhissati dukkhasaccañca uppajjati.

(b) Or, path-truth will cease to a being. Is suffering-truth arising to that being?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth will cease; but [it is] not that suffering-truth is arising to those beings.

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will cease and suffering-truth also is arising.

{081115a08-pavatti-uppadanirodhavara.mp3}

[Set C]

155. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ nirujjhissati?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam samudayasaccaṃ uppajjati, no ca tesam maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam samudayasaccañca uppajjati maggasaccañca nirujjhissati.

155. (a) Origination-truth is arising to a being. Will path-truth cease to that being?

At the arising-moment of craving of those ordinary beings who will not attain the Path, origination-truth is arising; but [it is] not that path-truth will cease to those beings.

At the arising-moment of craving of those who will attain the Path, origination-truth is arising and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa samudayasaccaṃ uppajjati?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam maggasaccaṃ nirujjhissati, no ca tesam samudayasaccaṃ uppajjati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam maggasaccañca nirujjhissati

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samudayasaccañca uppajjati.

(b) Or, path-truth will cease to a being. Is origination-truth arising to that being?

To those at the arising-moment of Arahatta, to those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth will cease; but [it is] not that origination-truth is arising to those beings.

To those who will attain at the arising-moment of craving, path-truth will cease and origination-truth also is arising.

{081115a09-pavatti-uppadanirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

156. Yattha dukkhasaccaṃ uppajjati...pe....

156. Suffering-truth is arising at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

157. (Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ nirujjhissatīti?

Aggamagassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ...pe...

Itaresaṃ catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccaṃ...pe....

157. (a) Suffering-truth is arising to a being at a plane. Will origination-truth cease to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the birth-moment of non-percipient beings, suffering-truth [is arising] at that plane; [but it is not that origination-truth will cease to those beings at that plane].

To other beings, to those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, suffering-truth [is arising and origination-truth also will cease] at that plane.

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(Kha) yassa vā pana yattha samudayasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ uppajjati?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha samudayasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha samudayasaccaṃ nirujjhissati dukkhasaccaṃ uppajjati.

(b) Or, origination-truth will cease to a being at a plane. Is suffering-truth arising to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will cease at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, origination-truth will cease and suffering-truth also is arising at that plane.

{081115b01-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha maggasaccaṃ nirujjhissati?

Arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaṅghasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccaṃ uppajjati maggasaccaṃ nirujjhissati.

(a) Suffering-truth is arising to a being at a plane. Will path-truth cease to that being at that plane?

To Arahants at the arising-moment of consciousness, [at the birth-moment of] those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that path-truth will cease to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmi] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth also will cease at that plane.

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(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ uppajjati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ uppajjati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha maggasaccaṃca nirujjhissati dukkhasaccaṃca uppajjati.

(b) Or, path-truth will cease to a being at a plane. Is suffering-truth arising to that being at that plane?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth will cease at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will cease and suffering-truth also is arising at that plane.

{081115b02-pavatti-uppadanirodhavara.mp3}

[Set C]

158. (Ka) yassa yattha samudayasaccaṃ uppajjati tassa tattha maggasaccaṃ nirujjhissati?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha samudayasaccaṃca uppajjati maggasaccaṃca nirujjhissati.

158. (a) Origination-truth is arising to a being at a plane. Will path-truth cease to that being at that plane?

[At the arising-moment of craving of] those born at the woeful plane, and at the arising-moment of craving of those ordinary beings who will not attain the Path, origination-truth is arising at that plane; but [it is] not that path-truth will cease to those beings at that plane.

At the arising-moment of craving of those who will attain the Path, origination-truth is arising and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha samudayasaccaṃ uppajjati?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ uppajjati.

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Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkaṇe tesam tattha maggasaccaṇca nirujjhissati samudayasaccaṇca uppajjati.

(b) Or, path-truth will cease to a being at a plane. Is origination-truth arising to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, path-truth will cease at that plane; but [it is] not that origination-truth is arising to those beings at that plane.

At the arising-moment of craving of those who will attain the Path, path-truth will cease and origination-truth also is arising at that plane.

{081115b03-pavatti-uppadanirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

159. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ na nirujjhissatīti?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam samudayasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkaṇe tesam dukkhasaccaṇca nuppajjati samudayasaccaṇca na nirujjhissati.

159. (a) Suffering-truth is not arising to a being. Will origination-truth not cease to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that origination-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and origination-truth also will not cease.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ nuppajjatīti?

Aggamaggassa uppādakkaṇe arahantānaṃ cittassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkaṇe tesam samudayasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkaṇe tesam samudayasaccaṇca na nirujjhissati dukkhasaccaṇca nuppajjati.

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(b) Or, origination-truth will not cease to a being. Is suffering-truth not arising to that being?

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, and to those at the arising-moment of [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that suffering-truth is not arising to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, origination-truth will not cease and suffering-truth also is not arising.

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ na nirujjhissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggaphalassa uppādakkhaṇe tesam dukkhasaccañca nuppajjati maggasaccañca na nirujjhissati.

(a) Suffering-truth is not arising to a being. Will path-truth not cease to that being?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Arahatta fruition-consciousness at the immaterial plane, suffering-truth is not arising and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ nuppajjatīti?

Arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam maggasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggaphalassa uppādakkhaṇe tesam maggasaccañca na nirujjhissati dukkhasaccañca nuppajjati.

(b) Or, path-truth will not cease to a being. Is suffering-truth not arising to that being?

To Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings

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who will not attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will not cease; but [it is] not that suffering-truth is not arising to those beings.

To those at the ceasing-moment of Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Arahatta fruition-consciousness, at the immaterial plane, path-truth will not cease and suffering-truth also is not arising.

[Set C]

160. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ na nirujjhissatī?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam samudayasaccaṃ nuppajjati maggasaccaṃ na nirujjhissati.

160. (a) Origination-truth is not arising to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not arising; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not arising and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ nuppajjati?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkaṇe tesam maggasaccaṃ na nirujjhissati, no ca tesam samudayasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam maggasaccaṃ na nirujjhissati samudayasaccaṃ nuppajjati.

(b) Or, path-truth will not cease to a being. Is origination-truth arising to that being?

At the arising-moment of craving of those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that origination-truth is not arising to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of

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consciousness dissociated from craving, path-truth will not cease and origination-truth also is not arising.

Negative (Paccanīka) Plane (Okāsa)

161. Yattha dukkhasaccaṃ nuppajjati...pe....

161. Suffering-truth is not arising at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

162. (Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha samudayasaccaṃ na nirujjhissatī?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha samudayasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaṅhasattā cavantānaṃ tesam tattha dukkhasaccaṃ nuppajjati samudayasaccaṃ na nirujjhissati.

162. (a) Suffering-truth is not arising to a being at a plane. Will origination-truth not cease to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that origination-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, suffering-truth is not arising and origination-truth also will not cease at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ nuppajjatī?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe asaṅhasattam upapajjantānaṃ tesam tattha samudayasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

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Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaṅṅasattā cavantānaṃ tesam tattha samudayasaccaṅca na nirujjhissati dukkhasaccaṅca nuppajjati.

(b) Or, origination-truth will not cease to a being at a plane. Is suffering-truth not arising to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the birth-moment of non-percipient beings, origination-truth will not cease at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To those at the ceasing-moment of Arahatta path, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, origination-truth will not cease and suffering-truth also is not arising at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha maggasaccaṃ na nirujjhissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe agga-phalassa uppādakkhaṇe asaṅṅasattā [apāyā asaṅṅasattā (syā.)] cavantānaṃ tesam tattha dukkhasaccaṅca nuppajjati maggasaccaṅca na nirujjhissati.

(a) Suffering-truth is not arising to a being at a plane. Will path-truth not cease to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness at the ceasing-moment of that consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, [at the death-moment of] those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, to those at the arising-moment of Arahatta Path consciousness, and to those at the death-moment of non-percipient beings, suffering-truth is not arising and path-truth also will not cease at that plane.

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(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ nuppajjati?

Arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaṅṅasattaṃ [apāyaṃ asaṅṅasattaṃ (syā.)] upapajjantānaṃ tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggaphalassa uppādakkhaṇe asaṅṅasattā cavantānaṃ tesam tattha maggasaccaṃ na nirujjhissati dukkhasaccaṃ nuppajjati.

(b) Or, path-truth will not cease to a being at a plane. Is suffering-truth not arising to that being at that plane?

To Arahants at the arising-moment of consciousness, to those born at the woeful plane at the birth-moment, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, path-truth will not cease at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, [at the death-moment of] those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path to those at the ceasing-moment of consciousness during-life, to those at the ceasing-moment of Arahatta Path consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, path-truth will not cease and suffering-truth also is not arising at that plane.

[Set C]

163. (Ka) yassa yattha samudayasaccaṃ nuppajjati tassa tattha maggasaccaṃ na nirujjhissati?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti ye caṅṅe maggaṃ paṭilabhissanti tesam taṅhāya bhaṅgakkhaṇe taṅhāvippayuttacitte vattamāne tesam tattha samudayasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṅhāya bhaṅgakkhaṇe taṅhāvippayuttacitte vattamāne asaṅṅasattānaṃ tesam tattha samudayasaccaṃ nuppajjati maggasaccaṃ na nirujjhissati.

163. (a) Origination-truth is not arising to a being at a plane. Will path-truth not cease to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not arising at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, [at the ceasing-moment of craving of] those born at the woeful plane, at the ceasing-moment of craving of those ordinary

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beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not arising and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ nuppajjati?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkaṇe tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha samudayasaccaṃ nuppajjati.

Aggamagassa bhaṅgakkhaṇe arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaṅghasattānaṃ tesam tattha maggasaccaṃ na nirujjhissati samudayasaccaṃ nuppajjati.

(b) Or, path-truth will not cease to a being at a plane. Is origination-truth not arising to that being at that plane?

To those born at the woeful plane at the arising-moment of craving, and at the arising-moment of craving of those ordinary beings who will not attain the Path, path-truth will not cease at that plane; but [it is] not that origination-truth is not arising to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, [at the ceasing-moment of craving of] those born at the woeful plane, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth will not cease and origination-truth also is not arising at that plane.

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-6. Section on the Past and the Future (Atitānāgatavāra)

Positive (Anuloma) Being (Puggala)

164. Yassa dukkhasaccaṃ uppajjittha tassa samudayasaccaṃ nirujjhissatī?

(Yathā nirodhavāre atitānāgatā [atītenānāgatā (syā.)] pucchā anulomampi paccaṇīkampi vibhattā evaṃ uppādanirodhavārepi asammohantena vibhajitabbaṃ).

(Uppādanirodhavāro.)

(Pavattivāro niṭṭhito.)

164. Suffering-truth had arisen to a being. Will origination-truth cease to that being?

(The questions in this Section on the Past and the Future are classified as in the Section on Ceasing, the Positive and Negative are also the same. This Section on Arising-Ceasing also should be classified without confusion likewise.)

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(End of Section on Arising-Ceasing.)

(End of Section on Process.)

{081115b04-pavatti-uppadanirodhavara.mp3}

[Pāli-English Glossary] for Section on Realization (Pariññāvāra)	
Pāli	English
Yo	A being / One
So	That being
parijānāti	Is realizing
na parijānāti	Is not realizing
parijānittha	Had realized
na parijānittha	Had not realized
parijānissati	Will realize
na parijānissati	Will not realize
pajahatīti	Is eradicating
nappajahatīti	Is not eradicating
pajahitthāti	Had eradicated
nappajahitthāti	Had not eradicated
pajahissatīti	Will eradicate
nappajahissatīti	Will not eradicate
Arahā	Arahant
Aggamaggasamaṅgī	Arahatta Path beings
Puthujjanā	Ordinary beings / Common worldlings
Puggalā	Beings
ṭhapetvā	Leaving out / With the exception of
avasesā	The remaining
maggam paṭilabhissanti	Will attain the Path
maggam na paṭilabhissanti	Will not attain the Path

{081113b01-parinnavara.mp3}

3. Section on Realization (Pariññāvāra)

3-1. Section on the Present (Paccuppannavāra)

165. (Ka) yo dukkhasaccaṃ parijānāti so samudayasaccaṃ pajahatīti? Āmantā.
(Kha) yo vā pana samudayasaccaṃ pajahati so dukkhasaccaṃ parijānātīti? Āmantā.

165. (a) A being is realizing suffering-truth. Is that being eradicating origination-truth? Yes.
(b) Or, a being is eradicating origination-truth. Is that being realizing suffering-truth? Yes.

{081113b02-parinnavara.mp3}

(Ka) yo dukkhasaccaṃ na parijānāti so samudayasaccaṃ nappajahatīti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

(a) A being is not realizing suffering-truth. Is that being not eradicating origination-truth? Yes.
(b) Or, a being.? Yes.

{081113b03-parinnavara.mp3}

3-2. Section on the Past (Atītavāra)

166. (Ka) yo dukkhasaccaṃ parijānittha so samudayasaccaṃ pajahitthāti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

166. (a) A being had realized suffering-truth. Had that being eradicated origination-truth? Yes.
(b) Or, a being.? Yes.

(Ka) yo dukkhasaccaṃ na parijānittha so samudayasaccaṃ nappajahitthāti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

(a) A being had not realized suffering-truth. Had that being not eradicated origination-truth? Yes.
(b) Or, a being.? Yes.

{081113b04-parinnavara.mp3}

3-3. Section on the Future (Anāgatavāra)

167. (Ka) yo dukkhasaccaṃ parijānissati so samudayasaccaṃ pajahissatīti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

167. (a) A being will realize suffering-truth. Will that being eradicate origination-truth? Yes.
(b) Or, a being.? Yes.

(Ka) yo dukkhasaccaṃ na parijānissati so samudayasaccaṃ nappajahissatīti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

(a) A being will not realize suffering-truth. Will that being not eradicate origination-truth? Yes.
(b) Or, a being. Yes.

{081113b05-parinnavara.mp3}

3-4. Section on the Present and the Past (Paccuppannātītavāra)

168. (Ka) yo dukkhasaccaṃ parijānāti so samudayasaccaṃ pajahitthāti? No.
(Kha) yo vā pana samudayasaccaṃ pajahittha so dukkhasaccaṃ parijānātīti? No.

168. (a) A being is realizing suffering-truth. Had that being eradicated origination-truth? No.
(b) Or, a being had eradicated origination-truth. Is that being realizing suffering-truth? No.

{081113b06-parinnavara.mp3}

(Ka) yo dukkhasaccaṃ na parijānāti so samudayasaccaṃ nappajahitthāti?
Arahā dukkhasaccaṃ na parijānāti, no ca samudayasaccaṃ nappajahittha.
Aggamaggasamaṅgiñca arahantañca ṭhapetvā avasesā puggalā dukkhasaccañca na parijānanti
samudayasaccañca nappajahittha.

(a) A being is not realizing suffering-truth. Had that being not eradicated origination-truth?
Arahants are not realizing suffering-truth; but [it is] not that they had not eradicated origination-truth.
Leaving out Arahatta Path beings and Arahants, the remaining beings are not realizing suffering-truth
and also had not eradicated origination-truth.

(Kha) yo vā pana samudayasaccaṃ nappajahittha so dukkhasaccaṃ na parijānātīti?

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Aggamaggasamaṅgī samudayasaccaṃ nappajahittha, no ca dukkhasaccaṃ na parijānāti.

Aggamaggasamaṅgiṅca arahantaṅca ṭhapetvā avasesā puggalā samudayasaccaṅca nappajahittha dukkhasaccaṅca na parijānanti.

(b) Or, a being had not eradicated origination-truth. Is that being not realizing suffering-truth?

Arahatta Path beings had not eradicated origination-truth; but [it is] not that they are not realizing suffering-truth.

Leaving out Arahatta Path beings and Arahants, the remaining beings had not eradicated origination-truth and also are not realizing suffering-truth.

{081113b07-parinnavara.mp3}

3-5. Section on the Present and the Future (Paccuppannānāgatavāra)

169. (Ka) yo dukkhasaccaṃ parijānāti so samudayasaccaṃ pajahissatīti? No.

(Kha) yo vā pana samudayasaccaṃ pajahissati so dukkhasaccaṃ parijānātīti? No.

169. (a) A being is realizing suffering-truth. Will that being eradicate origination-truth? No.

(b) Or, a being will eradicate origination-truth. Is that being realizing suffering-truth? No.

{081113b08-parinnavara.mp3}

(Ka) yo dukkhasaccaṃ na parijānāti so samudayasaccaṃ nappajahissatīti?

Ye maggaṃ paṭilabhissanti te dukkhasaccaṃ na parijānanti, no ca samudayasaccaṃ nappajahissanti.

Arahā ye ca puthujjanā maggaṃ na paṭilabhissanti te dukkhasaccaṅca na parijānanti samudayasaccaṅca nappajahissanti.

(b) A being is not realizing suffering-truth. Will that being not eradicate origination-truth?

These beings who will attain the Path, are not realizing suffering-truth; but [it is] not that they will not eradicate origination-truth.

Arahants, and ordinary beings who will not attain the Path, are not realizing suffering-truth and also will not eradicate origination-truth.

{081113b09-parinnavara.mp3}

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(Kha) yo vā pana samudayasaccaṃ nappajahissati so dukkhasaccaṃ na pariṇāṭīti?
Aggamaggasamaṅgī samudayasaccaṃ nappajahissati, no ca dukkhasaccaṃ na pariṇāṭīti.
Arahā ye ca puthujjanā maggaṃ na paṭilabhissanti te samudayasaccañca nappajahissanti
dukkhasaccañca na pariṇāṇanti.

(b) Or, a being will not eradicate origination-truth. Is that being not realizing suffering-truth?
Arahatta Path beings will not eradicate origination-truth; but [it is] not that they are not realizing
suffering-truth.
Arahants, and ordinary beings who will not attain the Path, will not eradicate origination-truth and
also are not realizing suffering-truth.

{081113b10-parinnavara.mp3}

3-6. Section on the Past and the Future (Atitānāgatavāra)

170. (Ka) yo dukkhasaccaṃ pariṇāṇittha so samudayasaccaṃ pajahissatīti? No.
(Kha) yo vā pana samudayasaccaṃ pajahissati so dukkhasaccaṃ pariṇāṇitthāti? No.

170. (a) A being had realized suffering-truth. Will that being eradicate origination-truth? No.
(b) Or, a being will eradicate origination-truth. Had that being realized suffering-truth? No.

{081113b11-parinnavara.mp3}

(Ka) yo dukkhasaccaṃ na pariṇāṇittha so samudayasaccaṃ nappajahissatīti?
Ye maggaṃ paṭilabhissanti te dukkhasaccaṃ na pariṇāṇittha, no ca te samudayasaccaṃ
nappajahissanti.
Aggamaggasamaṅgī ye ca puthujjanā maggaṃ na paṭilabhissanti te dukkhasaccañca na
pariṇāṇittha samudayasaccañca nappajahissanti.

(a) A being had not realized suffering-truth. Will that being not eradicate origination-truth?
These beings who will attain the Path, had not realized suffering-truth; but [it is] not that they will not
eradicate origination-truth.
Arahatta Path beings, and ordinary beings who will not attain the Path, had not realized suffering-
truth and also will not eradicate origination-truth.

{081113b12-parinnavara.mp3}

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(Kha) yo vā pana samudayasaccaṃ nappajahissati so dukkhasaccaṃ na parijānitthāti?

Arahā samudayasaccaṃ nappajahissati, no ca dukkhasaccaṃ na parijānittha.

Aggamaggasamaṅgī ye ca puthujjanā maggaṃ na paṭilabhissanti te samudayasaccañca nappajahissanti dukkhasaccañca na parijānittha.

(Pariññāvāro.)

(Saccayamakaṃ niṭṭhitaṃ.)

(b) Or, a being will not eradicate origination-truth. Had that being not realized suffering-truth?

Arahants will not eradicate origination-truth; but [it is] not that he had not realized suffering-truth.

Arahatta Path beings, and ordinary beings who will not attain the Path, will not eradicate origination-truth and also had not realized suffering-truth.

(End of Section on Realization.)

(End of the Couple of Investigative Points on Truths.)

{081113b13-parinnavara.mp3}

[Appendix I] The Four Noble Truths (Cattāri Ariyasaccā)

Pāli Text:

Cattāri ariyasaccāni – dukkhaṃ ariyasaccaṃ, dukkhasamudayo ariyasaccaṃ, dukkhanirodho ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

English Translation:

The Four Noble Truths are: (1) the noble truth of suffering, (2) the noble truth of the origin of suffering, (3) the noble truth of the cessation of suffering, and (4) the noble truth of the path leading to the cessation of suffering.

Guide in {Fundamental Abhidhamma – Part II, Sayādaw Dr.Nandamālābhivamsa, Chapter 9, pp.133}:

Ariyasacca means "Noble Truth". It is divided into 4:

- (1) Dukkha Ariyasacca – The Noble Truth of suffering,
- (2) Dukkhasamudaya Ariyasacca – The Noble Truth of the cause of suffering,
- (3) Dukkhanirodha Ariyasacca – The Noble Truth of the cessation of suffering,
- (4) Dukkhanirodhagāminī Paṭipadā Ariyasacca - The Noble Truth of the way to the cessation of suffering.

Herein, the First Noble Truth is composed of all types of mundane states namely, 81 mundane citta, 51 associated cetasikas (except lobha), and 28 matters.

The Second Noble Truth is composed of only lobha [cetasika], as the major cause.

The Third Noble Truth is composed of only Nibbāna, but the Fourth Noble Truth is composed of 8 Factors of the Path. They are 8 mental states namely, paññā, vitakka, 3 virati, vīriya, sati and ekaggatā all of which associate with Magga citta.

Special Note:

The 4 Magga citta and its [remaining] 28 associated mental states (except the 8 factors of the Path), the 4 Phala citta and its 36 associated mental states are not included in the Four Noble Truths. They are free from sacca (Truth-free / Sacca-vimutta).

Guide in {A Comprehensive Manual of Abhidhamma, Bhikkhu Bodhi, Chapter VII, pp.289}:

The Four Noble Truths are the fundamental teaching of the Buddha, discovered by him on the night of his Enlightenment and expounded by him repeatedly during his long ministry. These four truths are called noble (ariya) because they are penetrated by the noble ones; because they are the truths taught by the supreme Noble One, the Buddha; because their discovery leads to the state of a noble one; and because they are the real, unalterable, undeceptive truths about existence.

The noble truth of suffering is expounded as twelvefold: the suffering of birth, aging, death, sorrow, lamentation, pain, grief, despair, association with the unpleasant, separation from the pleasant, not to get what one wants, and the five aggregates of clinging. Concisely, the noble

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truth of suffering comprises all phenomena of the three mundane planes of existence except craving.

The noble truth of the origin of suffering is a single factor, namely, craving (taṇhā), which is identical with the cetasika of greed (lobha). Craving, however, has three aspects: craving for sense pleasures (kāmatāṇhā), craving for continued existence (bhavataṇhā), and craving for annihilation (vibhavataṇhā).

The Abhidhamma texts explain craving for continued existence as lust accompanied by the view of existence (bhavadiṭṭhi), i.e. by the eternalist view; craving for annihilation as lust accompanied by the view of non-existence (vibhavadiṭṭhi), i.e. by the annihilationist view.
{See Vibh Chap 916}

The noble truth of the cessation of suffering is also singlefold: it is Nibbāna, which is to be realized by the eradication of craving.

The noble truth of the way to the cessation of suffering is the Noble Eightfold Path. In the teaching of the four truths, this is the collection of eight cetasikas corresponding to the eight path factors arisen in the citta of the four supramundane paths. It should be noted that while in the section on the requisites of enlightenment, the eight path factors may be either mundane or supramundane, in the teaching of the Four Noble Truths they are exclusively supramundane.
{The Four Noble Truths are explained in detail in Vism. XVI}

Summary: (here shown partially only)

Dukkhaṃ tebhūmakam vaṭṭam, taṇhā samudayo bhava.
Nirodho nāma nibbānam, maggo lokuttaro mato.
Maggayuttā phalā ceva, catusaccavinissaṭṭā.
Iti pañcappahedena, pavutto sabbasaṅgaho.

The round of existence in the three planes is suffering. Craving is its origin. Cessation is Nibbāna. The path is regarded as supramundane. Mental states associated with the paths and the fruits are excluded from the four truths.

Guide of the summary:

Mental states associated with the paths: Apart from the eight cetasikas corresponding to the eight path factors, the other constituents of the supramundane path consciousness – the citta itself and the associated cetasikas – are not strictly speaking part of the eightfold path, and thus are not comprehended by the Four Noble Truths. The four fruits as well are excluded from the framework of the Four Noble Truths.

[Appendix II] Four Types of Question and Five Types of Answer

Four Types of Question	Five Types of Answer
1. purepañhā	1. pāḷigati
2. pacchāpañhā	2. paṭivacana (āmantā)
3. paripuṇṇapañhā	3. sarūpadassana
4. moghapañhā	4. paṭisedha (no)
	5. paṭikkhepa (natthi)

- 1. Purepañhā** (question dealing with only preceding point, that is Sanniṭṭhāna) Such a question applies to only Paccaṇīka (negative) and in this question the point of Saṃsaya has no meaning, but the Sanniṭṭhāna is possible. To that question the answer is to be called Pāḷigati (an answer that follows the term of question without negative. (eg. na uppajjhithāti? Uppajjhitha.)
- 2. Pacchāpañhā** (question dealing with only following point, that is Saṃsaya) Such a question applies to both, Anuloma and Paccaṇīka. In this question the two points, Sanniṭṭhāna and Saṃsaya, are totally the same in dhamma, or Sanniṭṭhāna is less and Saṃsaya is more though some dhammas are the same. To that question the answer is to be called Paṭivacana (answer in admission) that replies Āmantā (yes).
- 3. Paripuṇṇapañhā** (question dealing with the complete points, the preceding and the following). Such a question applies to where the Sanniṭṭhāna is more in dhamma than the Saṃsaya though some are similar. To that question the answer is to be called Sarūpadassana (answer with classification).
- 4. Moghapañhā** (question in vain). Such a question deals with both, Anuloma (positive) and Paccaṇīka (negative). When it deals with Anuloma, however, it applies to where there is no point of Saṃsaya. To that question the answer is to be called Paṭisedha (negative) denying Saṃsaya (e.g. Yo rūpakkhandhaṃ parijanittha so vedanākkhandhaṃ parijanissatīti? No). If it deals with Paccaṇīka, it applies to where there is no point of Sanniṭṭhāna. To that question the answer is to be called Paṭikkhepa (rejection) rejecting Sanniṭṭhāna. (e.g. Yassa rūpakkhandho na nirujjhitha tassa vedanākkhandho na nirujjhissatīti? Natthi).

{081107a04-four-questions-five-answers.mp3}

[Table 1] Mental-moment and Life-existence

Table of mind-moment and life-existence		
Cittakkhaṇa (mental-moment)	Citta-vīthi (mental-process)	Bhava (three periods of life-existence)
Uppāda-khaṇa (arising-moment)	Paṭisandhi citta (rebirth consciousness)	Upapajjantānaṃ (birth-moment)
Ṭhiti-khaṇa (stopping-moment)		
Bhaṅga-khaṇa (ceasing-moment)		
Uppāda-khaṇa (arising-moment)	Bhavaṅga or Vīthiccitta	Pavatte (during life)
Ṭhiti-khaṇa (stopping-moment)		
Bhaṅga-khaṇa (ceasing-moment)		
Uppāda-khaṇa (arising-moment)	Cuti citta (death consciousness)	
Ṭhiti-khaṇa (stopping-moment)		
Bhaṅga-khaṇa (ceasing-moment)		Cavantānaṃ (death-moment)

Cittakkhaṇa means mental moment. A mental moment comprises three sub-moments: arising-moment (uppāda-khaṇa), stopping-moment (ṭhiti-khaṇa), and ceasing-moment (bhaṅga-khaṇa). The three sub-moments form a life-span of one mind.

Life-existence starts with rebirth consciousness. It remains for only 3 very short moments – arising, stopping, and ceasing. Then the same type of consciousness appears with the object of rebirth consciousness. It is named bhavaṅga due to being the condition of life. In the end, the same type of consciousness arises with the same object and it is named cuti due to the cessation of life.

Then immediately after cuti, it continues as another paṭisandhi. Then bhavaṅga and vīthiccitta follow depending on conditions throughout the whole life. Finally, cuti arises as the end of life-existence. This process continues non-stop, revolving like a wheel, until one attains parinibbāna.

[Table 2] Suddhāvāsānaṃ upapatticittassa

(e.g.) Verse 61. [Set A], Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe, tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha samudayasaccaṃ uppajjittha.		
<i>(Translation)</i> At the arising-moment of upapatti-citta of pure-abode beings, suffering-truth is arising at that plane; but [it is] not that origination-truth had arisen to those beings at that plane.		
When	At the period of Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe	samudaya-sacca
dukkha-sacca is arising	Paṭisandhi citta	taṇhā has not arisen
dukkha-sacca is arising	16 Bhavaṅga	taṇhā has not arisen
dukkha-sacca is arising	Manodvārāvajjana citta	taṇhā has not arisen
1 st J: dukkha-sacca is arising	7 Bhavanikkhanti Paṭhama Javana	1 st Javana: taṇhā is arising
2 nd J: dukkha-sacca is arising		2 nd Javana: taṇhā has arisen
3 rd J:		3 rd Javana:
4 th J:		4 th Javana:
5 th J:		5 th Javana:
6 th J:		6 th Javana:
7 th J:		7 th Javana:
Bhavaṅga (the bhavaṅga again arises and ceases, and continues thus whenever there is no intervention of a cognitive process.)		
<i>(Guide)</i> Taṇhā has not arisen to Suddhāvāsānaṃ before, until the 1 st Javana. In this 1 st Javana taṇhā has not arisen, because taṇhā is only arising at that moment. Starting from the 2 nd Javana, taṇhā has arisen to those beings at that plane.		

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The couple of investigative points on suddhāvāsānaṃ upapatticcittassa uppādakkhaṇe:

- Verse 61. [Set A], tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha samudayasaccaṃ uppajjittha.
- Verse 61. [Set B], tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjittha.
- Verse 66. [Set A], tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjati.
- Verse 66. [Set B], tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjati.
- Verse 114. [Set A],tesam tattha dukkhasaccaṇca na nirujjhati samudayasaccaṇca na nirujjhitha.
- Verse 114. [Set A],tesam tattha samudayasaccaṇca na nirujjhitha dukkhasaccaṇca na nirujjhati.
- Verse 114. [Set B],tesam tattha dukkhasaccaṇca na nirujjhati maggasaccaṇca na nirujjhitha.
- Verse 114. [Set B],tesam tattha maggasaccaṇca na nirujjhitha dukkhasaccaṇca na nirujjhati.

Verse 61. [Set B], Suddhāvāsānaṃ upapatticcittassa uppādakkhaṇe, tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjittha.

At the arising-moment of upapatti-citta of pure-abode beings, suffering-truth is arising at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

Magga-sacca has not arisen to Suddhāvāsānaṃ upapatticcittassa before. Magga-sacca will only arise at the 1st magga-citta javana of pure-abode beings at that plane. At that moment, magga-sacca is arising. Thereafter at the 2nd magga-citta javana arises, at that moment magga-sacca is arising and also has arisen.

The couple of investigative points on suddhāvāsānaṃ upapatticcittassa bhaṅgakkhaṇe:

- Verse 66. [Set A], tesam tattha dukkhasaccaṇca nuppajjati samudayasaccaṇca nuppajjittha.
- Verse 66. [Set A], tesam tattha samudayasaccaṇca nuppajjittha dukkhasaccaṇca nuppajjati.
- Verse 66. [Set B], tesam tattha dukkhasaccaṇca nuppajjati maggasaccaṇca nuppajjittha.
- Verse 66. [Set B], tesam tattha maggasaccaṇca nuppajjittha dukkhasaccaṇca nuppajjati.
- Verse 109. [Set A],tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha samudayasaccaṃ nirujjhitha.
- Verse 109. [Set B],tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhitha.
- Verse 114. [Set A],tesam tattha samudayasaccaṃ na nirujjhitha, no ca tesam tattha

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dukkhasaccaṃ na nirujjhati.

- Verse 114. [Set B], tesam tattha maggasaccaṃ na nirujjhitta, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Other reference on bhavanikanti-javana at {A Comprehensive Manual of Abhidhamma, Bhikkhu Bodhi, Chapter V, pp.228}

[Table 3] Suddhāvāsānaṃ dutiye citte vattamāne

Paṭisandhi citta	1 st Bhavaṅga
Life of a being starts from rebirth consciousness. Dukkha-sacca is arising at this moment.	This is the 2 nd citta in a new life. Start from this citta, the dukkha-sacca [of rebirth consciousness] has arisen.
(e.g.) Verse 41. [Set A], Suddhāvāsānaṃ dutiye citte vattamāne, tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha samudayasaccaṃ uppajjittha.	
<i>(Translation)</i> To those pure-abode beings at the moment of second consciousness, suffering-truth had arisen at that plane; but [it is] not that origination-truth had arisen to those beings at that plane.	
<i>(Guide)</i> Referring to the period from the 1 st Bhavaṅga until the 1 st Bhavanikkhanti Paṭhama Javana, just before the 2 nd Bhavanikkhanti Paṭhama Javana. It is said that suffering-truth had arisen and origination-truth had not arisen to pure-abode beings at their plane.	

The couple of investigative points on Suddhāvāsānaṃ dutiye citte vattamāne:

- Verse 41. [Set A], tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha samudayasaccaṃ uppajjittha.
- Verse 41. [Set B], tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjittha.
- Verse 46. [Set A], tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjittha.
- Verse 46. [Set B], tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjittha.
- Verse 47. [Set C], tesam tattha maggasaccaṅca nuppajjittha samudayasaccaṅca nuppajjittha.
- Verse 67. [Set C], tesam tattha samudayasaccaṅca nuppajjati maggasaccaṅca nuppajjittha.
- Verse 67. [Set C], tesam tattha maggasaccaṅca nuppajjittha samudayasaccaṅca nuppajjati.

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- Verse 82. [Set C], tesam tattha maggasaccaṃ uppajjissati, no ca tesam tattha samudayasaccaṃ uppajjittha.
- Verse 87. [Set C], tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha maggasaccaṃ nuppajjissati.
- Verse 115. [Set C],tesam tattha samudayasaccañca na nirujjhati maggasaccañca na nirujhittha.
- Verse 115. [Set C],tesam tattha maggasaccañca na nirujhittha samudayasaccañca na nirujhati.
- Verse 130. [Set C],tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ nirujhittha.
- Verse 135. [Set C],tesam tattha samudayasaccaṃ na nirujhittha, no ca tesam tattha maggasaccaṃ na nirujhissati.

[Table 4] Suddhāvāsānaṃ dutiye akusale citte vattamāne

<p>(e.g.) Suddhāvāsānaṃ dutiye akusale citte vattamāne, Verse 42. [Set C], tesam tattha samudayasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjittha. Verse 47. [Set C], tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha samudayasaccaṃ nuppajjittha.</p>		
<p>(Translation) To those pure-abode beings at that moment of second unwholesome consciousness, Verse 42. [Set C], origination-truth had arisen at that plane; but [it is] not that path-truth had arisen to those beings at that plane. Verse 47. [Set C], path-truth had not arisen at that plane; but [it is] not that origination-truth had not arisen to those beings at that plane.</p>		
samudaya-sacca	upapatticcittassa	magga-sacca
	Paṭisandhi citta	
	16 Bhavaṅga	
	Manodvārāvajjana citta	
samudaya-sacca is arising	1 st Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	2 nd Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	3 rd Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	4 th Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	5 th Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	6 th Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	7 th Bhavanikkhanti Javana	magga-sacca has not arisen
<p>(Guide) Start from the 2nd Bhavanikkhanti Javana, until the magga citta arises. In this whole period, samudaya-sacca has arisen, magga-sacca has not arisen yet.</p>		

[Diagram 1] Four Point System of dukkha dukkhasacca:

Four Point System of dukkha dukkhasacca	
Four Points	Reality
1. dukkha na dukkhasacca (only dukkha, not dukkhasacca)	There is no dhamma which is only dukkha, but not dukkhasacca.
2. dukkhasacca na dukkha (only dukkhasacca, not dukkha)	81 lokiya-citta, and its associated 51 cetasika [excluding lobha cetasika], and Indriyabaddharūpa 28.
3. dukkha ceva dukkhasaccañca (both dukkha and dukkhasacca)	2 unpleasant feeling (Domanassa) of Hatred-rooted Consciousness (Dosamūlacitta), and 1 bodily painful feeling (Dukkha) of Rootless Unwholesome Resultant Consciousness (Akusala vipāka citta).
4. na ceva dukkha na ca dukkhasacca (neither dukkha nor dukkhasacca)	The other three sacca (i.e. samudayasacca, nirodhasacca, maggasacca), and Truth-free (i.e. magga-citta and its remaining 28 associated cetasika [excluding the 8 path factors of magga citta]; phala-citta and its 36 associated cetasika; 2 groups of heat-born matters of inanimate things (Anindriyabaddha utujarūpakalāpa) [i.e. pure-octad and sound-nonad]; and paññatti).

{081108c03-four-points-dukkha-dukkhasacca.mp3}

[Diagram 2] Four Point System of samudaya samudayasacca:

Four Point System of samudaya samudayasacca	
Four Points	Reality
1. samudaya na samudayasacca (only samudaya, not samudayasacca)	They are Samudaya Samañña (except taṇhā). i.e. the 9 mental defilements (Kilesā), and its associated 12 akusala cittuppāda, and also its object (i.e. lokiya kusala cittuppāda).
2. samudayasacca na samudaya (only samudayasacca, not samudaya)	There is no dhamma which is only samudayasacca, but not samudaya.
3. samudaya ceva samudayasaccañca (both samudaya and samudayasacca)	Only craving (taṇhā).
4. na ceva samudaya na ca samudayasacca (neither samudaya nor samudayasacca)	The other three sacca (i.e. dukkhasacca, nirodhasacca, maggasacca), and Truth-free (i.e. magga citta and its remaining 28 associated cetasika [excluding the 8 path factors of magga citta]; phala citta and its 36 associated cetasika; 2 groups of heat-born matters of inanimate things (Anindriyabaddha utujarūpakalāpa) [i.e. pure-octad and sound-nonad]; and paññatti).

{081108c04-four-points-samudayasamudayasacca.mp3}

[Diagram 3] Four Point System of nirodha nirodhasacca:

Four Point System of nirodha nirodhasacca	
Four Points	Reality
1. nirodha na nirodhasacca (only nirodha, not nirodhasacca)	They are Nirodha Samañña (except Nibbāna): 1. Khaṇa bhaṅga nirodha (cessation of momentary dissolution of phenomena. Natural nature of phenomena.) 2. Tadaṅga nirodha (Vipassana) 3. Vikkhambhana nirodha (Jhana) 4. Samuccheda nirodha (Magga) 5. Paṭipassaddhi nirodha (Phala)
2. nirodhasacca na nirodha (only nirodhasacca, not nirodha)	There is no dhamma which is only nirodhasacca, but not nirodha.
3. nirodha ceva nirodhasaccañca (both nirodha and nirodhasacca)	Only Nibbāna, the final cessation.
4. na ceva nirodha na ca nirodhasacca (neither nirodha nor nirodhasacca)	The other three sacca (i.e. dukkhasacca, samudayasacca, maggasacca), and Truth-free (i.e. magga citta and its remaining 28 associated cetasika [excluding the 8 path factors of magga citta]; phala citta and its 36 associated cetasika; 2 groups of heat-born matters of inanimate things (Anindriyabaddha utujarūpakalāpa) [i.e. pure-octad and sound-nonad]; and paññatti).

{081108c05-four-points-nirodhanirodhasacca.mp3}

[Diagram 4] Four Point System of magga maggasacca:

Four Point System of magga maggasacca	
Four Points	Reality
1. magga na maggasacca (only magga, not maggasacca)	They are Magga Samañña (except maggasacca): 1. Jaṅgha magga (walking path) 2. Sakata magga (path of bullock cart path) 3. Micchā magga (wrong path) 4. Pañcaṅgika magga (5 path factors, which are associated with the sahetuka kāmāvacara vipāka, kiriyā, and mahaggata citta) 5. Atthaṅgika magga (8 path factors, which are associated with the mahākusala citta, mahāvipāka citta, mahākiriya citta, mahaggata citta, and also phala citta)
2. maggasacca na magga (only maggasacca, not magga)	There is no dhamma which is only maggasacca, but not magga.
3. magga ceva maggasaccañca (both magga and maggasacca)	8 path factors, which are associated with the magga citta.
4. na ceva magga na ca maggasacca (neither magga nor maggasacca)	The other three sacca (i.e. dukkhasacca, samudayasacca, nirodhasacca), and Truth-free (i.e. magga citta and its remaining 28 associated cetasika [excluding the 8 path factors of magga citta]; phala citta and its remaining 28 associated cetasika [excluding the 8 path factors of phala citta]; 2 groups of heat-born matters of inanimate things (Anindriyabaddha utujarūpakalāpa) [i.e. pure-octad and sound-nonad]; and paññatti).

{081108c06-four-points-maggamaggasacca.mp3}

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Sadhu! Sadhu! Sadhu!

PREFACE

THIS TRANSLATION IS ESPECIALLY DEDICATED
TO MY LATE PRECEPTOR,

THE MOST VENERABLE

BADDANTA KUMĀRĀBHIVAṂSA

*SĀSANADHAZA SIRĪPAVARA DHAMMĀCARIYA,
SAKKYASĪHA DHAMMĀCARIYA,
AGGA MAHĀ PAṆḌITA, AGGA MAHĀ GANDHA VĀCAKA PAṆḌITA,
NAINGANTAW OVĀDĀCARIYA (NATION'S OVĀDĀCARIYA),
TIPIṬAKA OVĀDĀCARIYA, TIPIṬAKA PUCCHAKA*

In November 2010, I came to know that the English version of the four *Yamaka* out of the late five *Yamaka* were lost somehow. The *Yamaka* has ten kinds in which first five are called the lower *Yamaka* and the late five as the higher *Yamaka*. The English version of the lower *Yamaka* was written by *Mūla Paṭṭhāna Sayadaw Ven. Nārada* and *Banmaw Sayadaw Ven. Kumārābhivaraṅsa* assisted by some other venerable monks and lay persons. The higher *Yamaka* English version was been written as well by these venerable masters. Somehow, only the copy of the lower *Yamaka* English version can be found these days.

By *Venerable Banmaw Sayadaw*, I came to know that the higher *Yamaka* English version is to be published again. But only one *Yamaka* (i.e. *Indriya Yamaka*) is left as manuscript and the other four *Yamaka* can not be traced now. So it is decided to make a new translation. By the wish of *Venerable Banmaw Sayadaw*, this work is firstly established.

The copied book of the five lower *Yamaka* English version which is shown by *Venerable Banmaw Sayadaw* to apply for, is deeply a good help in this translation. And the *AYAKYAUK* (or the Precise Definition written by ancient Myanmar *Abhidhamma* masters) is a great help as well.

This translation is solely done by me (the translator) alone .i.e., any error in meaning or essence of *Dhamma* is my responsibility. To those who wish to mend or give advices for the better quality please do as one's *dhamma* wish. And nandamedha@gmail.com will be pleased to receive such caring advices.

This *Sarikhāra Yamaka* translation is started on 27.2.2011 at the hermitage near the construction of THITSAR NYAN YAUNG SHWE ZE GONE STUPA, YADANAR MAN AUNG MONASTRY, Moe Nan Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar. It is finished on 11.4.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLANĀKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar.

Nandamedhā

FOREWORD

*YAMASSA VISAYĀTĪTĀM , LOKANĀTHAM BHIVANDIYA ,
DHAMMAṀSAMGHANCA AMALAM, GUṆASĀMIṆCA ME GARUM.* (1)

BEING THE ONE BEYOND THE MEAN OF DEATHNESS,
BEINGS' VENERABLE LORD BUDDHA, THE HIGHNESS,
OUT OF MENTAL DIRTS; THE *DHAMMA* AND THE *SAMGHĀ*,
AS WELL AS KUMĀRA MAHĀTHERA, MY LATE PRECEPTOR
TO THOSE OF HIGHLY HONOURED, I DEEPLY DO MY *GĀRAVĀ*. (2)

The essence of *Dhamma*, especially of *Abhidhamma*, can be best understood only by *Pāḷi*, the original language used by the Lord Buddha. As usual, the changing into another language can vary the meaning and essence of the origin. Nevertheless, for those who wish to glance some of the essence of Buddha's doctrine, this English version is written.

To get more precise meaning, go with *Pāḷi* version and do with mediation. It is strongly urged that studying this English version can be much delightful only when the *Pāḷi* version is not neglected. The *Pāḷi* version recommended here is the *Chaṭṭha Saṅgīti* Edition. The guidelines from good *Abhidhamma* scholars or a basic knowledge in *Abhidhamma* is at least a necessity.

Because of the limited access, time, language barrier (especially in grammatical basis) and my knowledge, may I ask for the forgiveness and sympathy if un-appropriate usage or translation is seen by the readers.

This is intended to be a track rather than a text for the study of *Buddha Dhamma*. For broader view, translations in some phrases are changed without interfering the original meaning.

The will of mine (the translator's):

1. The copyright of this writing is FREE, as *Dhamma* was freely given by the *Dhamma* Master, the Lord Buddha.
2. No one, no organization, no group, no what-so-ever can claim the copyright ownership of this writing.
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Nandamedhā
28.2.2011

(1) The *Pāṭi* verse is from *AYAKAUK* (precise definition of *Abhidhamma* written by ancient Myanmar scholars).

(2) *GĀRAVĀ* (Pāṭi) = Respect; veneration; homage; heedfulness

GENERAL

When this translation is to be done, there are some rules that have been made;

- (a) To use the familiar usage for this translation which is intended for the ordinary (self-studying) personnel
- (b) Must not sway in the meaning
- (c) Must be the same in usage as the first (five) *Yamaka* English Version which is now available; and should make no different usage (that might dishonors the old version) unless when it is a truly necessity
- (d) Must be a harmony with the first (five) *Yamaka* English Version
- (e) Except for some words, will try to translate all *Pāḥi* words
- (f) Put foot-notes when it is necessary
- (g) Make the readers to get some other knowledge concerning *Dhamma*

Because of some rules, it is difficult to make some translations in some places.

For instance, *Okāsa* word is so wide. And so *yattha* (pronoun in general), has a range of meanings; plane/place/abode/dwelling/period/state/situation/at time being and etc., concerning where and when representing locative case. But as it was translated as “plane” always in previous (*Yamaka* English) translation, this translation is still the same. The word “state” might be the best (not perfect) for this word *Okāsa*, but as the rule (c) is made up, “plane” is the word I have chosen even though not much delighted in some sense. But as this translation is for the step (not a text) for the *Dhamma* study; and for the rule (d), it is proudly presented. And not using “abode” or “period” accordingly is the same intention (i.e., for the stable translation) and most of all for the rule (c).

Some of the sentences may be too long for the reader, but to help in comparative-study with original *Pāḥi*, it is still long and may be a bit confuse or unclear in the meaning. Which is the main verb? Which is/are the subject(s)? But as this translation is also intended as a step to hold *Pāḥi* sentence-constructing-style in some sense, there are many long sentences. But for some clear information, some short sentences are made in some places. For some *Pāḥi* words, such as {copulative or disjunctive particle, *ca* (and, too, also, as well...)}; when translation is done, sometimes it is left un-translated in some places. But when it is translated, even when it represents to a verb (in some places) the translation word “also” is placed not only before or after the verb, and also sometimes placed near noun for the better of the wide knowledge in understanding *Dhamma*. And some of the words which are in present tense are changed into present participles in order to get/hold the deep and precise meanings (by the rule of “*vattamānā paccuppanne*”). It is sometimes done not all because of the grammatical styles of English and *Pāḥi* are not the same. And even when the grammatical approaches can be matched: for the wider knowledge in *Dhamma*, that particular translation style is used here and there in the translation.

And most of all, it is my view that *gantha* (scriptures) are mostly in *upalakkhaṇa* or *nayadassana* (i.e., a basis which can be a standard). So as long as the translation is not contradicted to the original meaning, it is eligible to use other meanings. As so, this is just the (aid as in) translation (style) and intends to stand as a track rather than a text.

In using *Pāḥi*, *Ṁ/ṁ* is used, instead of *M/ṁ*, in honoring the old usage.

For the smooth under taking, without contradicting the essence, some grammatical changes are made, from singular to plural, active to passive and vice versa.

For the broader view, even for a word - *kāmāvacāra* is translated as sense sphere¹ or sensuous sphere² or sensual sphere³. And there are many alike.

When I informed a venerable scholar monk that I am to make the translation of some *Yamaka*, one admonishing and one praising were given. The admonishing “Better to make it with other two or three scholars” is in vain due to my current situation. The praising “It will be a better than nothing” is deeply considered. When feeling that this piece of something is not an essence breaking and worth giving, I heartedly make this translation.

By *Yamaka*, may all be *Yamako*⁴.

My (the translator) name is Nandamedhā. I am a (*Theravāda*) hermit since 8.1.2000. Before becoming a hermit, I was been for 20 months as a *Theravāda* novice and 3 years as a *Theravāda* monk. I was born in Pyay, in middle Myanmar, on 19.11.1977.

¹ Too much following and flowing in sensation at this plane

² Too much delighted at this plane

³ Too much gratified, attractive, indulged at this plane

⁴ The one who overcomes *zāti* (which causes death) and five *upādānakkhandha* (which die)

ACKNOWLEDGEMENT

This work is possible only when there is a great deal of supports. It will not be enough to show the gratitude of those supporters just in words. But without mentioning them would be a much flaw indeed. I am much obliged and overwhelmed with gratitude of the followings:

- (a) The un-comparable *Sammāsambuddha*
- (b) The sublime *Dhamma*
- (c) The great *Sarīghā*
- (d) The most Venerable *Sayadaws*
- (e) The *Dhamma* Scholars
- (f) The lay supporters
- (g) The every kind of supports of far and near
- (h) In the very rural area, where very low capacity in using electricity (3 hours maximum per day), making this translation a possibility is truly a great challenge especially when the time-table for 4 *Yamaka* translations (i.e., *Sarīkhāra Yamaka*, *Anusaya Yamaka*, *Citta Yamaka* and *Dhamma Yamaka*) is less than 9 weeks. When it is decided to make the translation, my brother lends his lap-top which was then at Mandalay. About 100 miles is carried out by train. And 30 miles at least by motor bike by my father just to give it to me. As of my current situations, I am not able to do the translation at one sitting. As I have a kind of Mobile-*Sasana* activity these days, I am to move from a place to another in every 5/6 days. And when all journeys are generally done just by walking in the rainy season at rainy places where the destinations are ranged from 7 – 40 miles, this work is more than just a work. Carrying not just a robe and some personal belongings in an alms-bowl, but also a lap-top and 5 books (3 *Pāḷi Yamaka* books, 1 *Ayakauk* and 1book <the first five *Yamaka* English translated version> in total) is sometimes a bit exhausted especially when the destinations are far away. Sometimes such a day-journey is more than 40 miles walking alone and unavoidable. Wet as it is raining cats and dogs, but still sweat for such mud and track. Only when it is helped by the devotees of the rural area, it is a great relief indeed then. Even preparations for the usage of electricity {such as carrying 12-K heavy battery by the (respective) villagers to the nearest station every night to recharge, so that it might be used tomorrow in day time ... and many more} is a great deal indeed. But not every night is possible nor is the day time. Indeed the lending of their time, energy and every support I can receive is more than just precious. By such preparations this task is carried out. While it is on the move, a great deal of aids and supports from many local sources are the appetite I am much relied upon.

I translate the version into materiality, and they transform it into reality.

Without them (including many un-seen *dhamma* supports from various sources), rather than the whole translation, not even a single word can be a possibility.

MAY ALL, WHO MADE THIS POSSIBLE, BE FREED FROM THE PAIRED WORLD.

Nandamedhā

ABHIDHAMMA PIṬAKA¹

PAIRS ON FORMATIONS (*SAÑKHĀRA YAMAKA PĀḶI*²)

Veneration to that Exalted, the Purified, the Fully Self-Enlightened.
(*NAMO TASSA BHAGAVATO ARAHATO SAMĀSAMBUDHA*)

1. SUMMARY CHAPTER ON TERMS (*PAṆṆTI VĀRA UDDESA*)

1. (There are) three formations: body formation³, verbal formation⁴, and mental (consciousness) formation⁵. Breath-in and breath-out are body formations⁶. Initial application and sustained application are verbal formations⁷. Both perception and feeling are mental formations. Excluding initial application and sustained application, all associates of consciousness are also mental formations⁸.

¹ABHIDHAMMA PIṬAKA = ABHI (profound) + DHAMMA (doctrine)+ PIṬAKA (the basket) = The basket of Profound doctrine

²SAÑKHĀRA YAMKA PĀḶI : SAÑKHĀRA + YAMAKA + PA + ĀḶI : SAÑKHĀRA = Formation + YAMAKA = Pairs ; PA = the nobles ; ĀḶI = the (taking) process; "THE PAIRS ON FORMATIONS" WHICH IS CARRIED ALONG THE NOBLES

³kāyasaṅkhāra - action/formation of body (by mean of *saṅkarīyateti saṅkhāro*)

⁴vacīsaṅkhāra - action/formation to speech (by mean of *saṅkaroteti saṅkhāro*)

⁵cittasaṅkhāra- action/formation of consciousness (by mean of *saṅkarīyateti saṅkhāro*)

⁶ (i) As of *būmi* (plane): it does not happen at the planes of *rūpa* (fine-material) and *arūpa* (immaterial), and happens only at 11 sensual planes.

(ii) As of *Jhāna* (in counting in 4 levels): it does not happen at 4th *Jhāna*, and happens only at 1st *Jhāna*, 2nd *Jhāna* and 3rd *Jhāna*

(iii) As of consciousness arising: it happens at 44 *kāma* consciousness except (2 *cakkhu viññāṇa* + 2 *sota viññāṇa* + 2 *ghāna viññāṇa* + 2 *zīvā viññāṇa* + 2 *kāya viññāṇa*; totally) 10 *viññāṇa*, *paṭṣandi* (rebirth/re-linking), and *cuti* (death)

(iv) As of person: it does not happen at the person who is at the mother's womb; person who is death; person who is at *Nirodha* Absorption; *Kāma* person who is at 4th *Jhāna* absorption; person of fine-material plane; person of immaterial plane; person at water (drowning); persons at *mucchā kāla* (i.e., drowning period; water drowning, falling down from the high <tree/building>, deep suffered in poison and etc.,)

⁷ (i) As of *būmi*: it happens at all planes except the plane of non-percipient beings

(ii) As of *Jhāna* (in counting in 4 levels) : it happens only at 1st *Jhāna*

(iii) As of consciousness arising: it happens at 44 *kāma* consciousness except 10 *viññāṇa*

(iv) As of person : it happens at all persons except the person of non-percipient being, person who is at *Nirodha* Absorption and person who is death

⁸ (i) As of *būmi*: it happens at all planes except the plane of non-percipient beings

(ii) As of *Jhāna* (in counting in 4 levels) : it happens at all *Jhāna*

(iii) As of consciousness arising: it happens at all 54 *kāma* consciousness

(iv) As of person : it happens at all persons except the person of non-percipient being, person who is at *Nirodha* Absorption and person who is death

1. CHAPTER ON PURIFICATION OF WORDS
(*PADASODHANA VĀRA*)

POSITIVE (*ANULOMA*)

2. (It is)⁹ body. (Is it) body formation?
(It is) body formation. (Is it) body?
Speech. Verbal formation? Verbal formation. Speech?
Consciousness. Mental formation? Mental formation. Consciousness?

NEGATIVE (*PACCANĪKA*)

3. Not body. Not body formation? Not body formation. Not body?
Not speech. Not verbal formation? Not verbal formation. Not speech?
Not consciousness. Not mental formation? Not mental formation. Not consciousness?

2. CHAPTER ON WHEEL BASED ON PURIFICATION OF WORDS
(*PADASODHANA MULACAKKA VĀRA*)

POSITIVE (*ANULOMA*)

4. Body. Body formation? Conditioned things. Verbal formation?
Body. Body formation? Conditioned things. Mental formation?
Speech. Verbal formation? Conditioned things. Body formation?
Speech. Verbal formation? Conditioned things. Mental formation?
Consciousness. Mental formation? Conditioned things. Body formation?
Consciousness. Mental formation? Conditioned things. Verbal formation?

NEGATIVE (*PACCANĪKA*)

5. Not body. Not body formation? Not conditioned things. Not verbal formation?
Not body. Not body formation? Not conditioned things. Not mental formation?
Not speech. Not verbal formation? Not conditioned things. Not body formation?
Not speech. Not verbal formation? Not conditioned things. Not mental formation?
Not consciousness. Not mental formation? Not conditioned things. Not body formation?
Not consciousness. Not mental formation? Not conditioned things. Not verbal formation?

3. CHAPTER ON PURE FORMATION
(*SUDHASAÑKHĀRA VĀRA*)

[perception <saññā> and feeling <vedanā> are mentioned distinctly as they can be known as aggregate <khandā> in special]

⁹ (It is) (Is it) - The words in the brackets should be repeated in all following sentences accordingly.

POSITIVE (ANULOMA)

6. Body formation. Verbal formation? Verbal formation. Body formation?
Body formation. Mental formation? Mental formation. Body formation?
Verbal formation. Mental formation? Mental formation. Verbal formation?

NEGATIVE (PACCANĪKA)

7. Not body formation. Not verbal formation? Not verbal formation. Not body formation?
Not body formation. Not mental formation? Not mental formation. Not body formation?
Not verbal formation. Not mental formation? Not mental formation. Not verbal formation?

END OF CHAPTER ON TERM.
(PAÑÑATIUDDESA VĀRO)

1. EXPOSITION CHAPTER ON TERMS.
(PAÑÑATI VĀRA NIDDESA)

1. CHAPTER ON PURIFICATION OF WORDS
(PADASODHANA VĀRA)

POSITIVE (ANULOMA)

8. Body. Body formation? No.
Body formation. Body? No.
Speech. Verbal formation. No.
Verbal formation. Speech? No.
Consciousness. Mental formation? No.
Mental formation. Consciousness? No.

NEGATIVE (PACCANĪKA)

9. Not body. Not body formation? Body formation is not body, but body formation. With the exception of body and body formation, the remainings are neither body nor body formation.
Not body formation. Not body? Body is not body formation, but body. With the exception of body and body formation, the remainings are neither body nor body formations.

Not speech. Not verbal formation? Verbal formation is not speech, but verbal formation. With the exception of speech and verbal formation, the remainings are neither speech nor verbal formation.

Not verbal formation. Not speech? Speech is not verbal formation, but speech. With the exception of speech and verbal formation, the remainings are neither speech nor verbal formation.

Not consciousness. Not mental formation? Mental formation is not consciousness, but mental formation. With the exception of consciousness and mental formation, the remainings are neither consciousness nor mental formation.

Not mental formation. Not consciousness? Consciousness is not mental formation, but consciousness. With the exception of consciousness and mental formation, the remainings are neither consciousness nor mental formation.

2. CHAPTER ON WHEEL BASED ON PURIFICATION OF WORDS (PADASODHANA MULACAKKA VĀRA)

POSITIVE (ANULOMA)

10. Body. Body formation? No.

Conditioned thing. Verbal formation? Verbal formation is both conditioned thing and verbal formation. The remainings are conditioned things, but not verbal formation.

Body. Body formation? No.

Conditioned thing. Mental formation? Mental formation is both conditioned thing and mental formation. The remainings are conditioned things, but not mental formation.

11. Speech. Verbal formation? No.

Conditioned thing. Body formation? Body formation is both conditioned thing and body formation. The remainings are conditioned things, but not body formation.

Speech. Verbal formation? No.

Conditioned thing. Verbal formation? Verbal formation is both conditioned thing and verbal formation. The remainings are conditioned things, but not verbal formation.

12. Consciousness. Mental formation? No.

Conditioned thing. Body formation? Body formation is both conditioned thing and body formation. The remainings are conditioned things, but not body formation.

Consciousness. Mental formation? No.

Conditioned thing. Verbal formation? Verbal formation is both conditioned thing and verbal formation. The remainings are conditioned things, but not verbal formation.

NEGATIVE (PACCANĪKA)

13. Not body. Not body formation? Body formation is not body, but body formation. With the exception of body and the body formation, the remainings are neither body nor body formation.

Not conditioned thing. Not verbal formation. Yes.

Not body. Not body formation? Body formation is not body, but body formation. With the exception of body and body formation, the remainings are neither body nor body formation.

Not conditioned thing. Not mental formation. Yes.

14. Not speech. Not verbal formation? Verbal formation is not speech, but verbal formation. With the exception of speech and verbal formation, the remainings are neither speech nor verbal formation.

Not conditioned thing. Not body formation? Yes.

Not speech. Not verbal formation? Verbal formation is not speech, but verbal formation. With the exception of speech and verbal formation, the remainings are neither speech nor verbal formation.

Not conditioned things. Not verbal formation? Yes.

15. Not consciousness. Not mental formation? Mental formation is not consciousness, but mental formation. With the exception of consciousness and mental formation, the remainings are neither consciousness nor mental formation.

Not conditioned thing. Not body formation? Yes.

Not consciousness. Not mental formation? Mental formation is not consciousness, but mental formation. With the exception of consciousness and mental formation, the remainings are neither consciousness nor mental formation.

Not conditioned thing. Not verbal formation? Yes.

3. CHAPTER ON PURE FORMATION (*SUDHASAÑKHĀRA VĀRĀ*)

POSITIVE (*ANULOMA*)

16. Body formation. Verbal formation? No.
Verbal formation. Body formation? No.

Body formation. Mental formation? No.
Mental formation. Body formation? No.

Verbal formation. Mental formation? No.
Mental formation. Verbal formation? No.

NEGATIVE (*PACCANĪKA*)

17. Not body formation. Not verbal formation? Verbal formation is not body formation, but verbal formation. With the exception of body formation and verbal formation, the remainings are neither body formation nor verbal formation.

Not verbal formation. Not body formation? Body formation is not verbal formation, but body formation. With the exception of verbal formation and body formation, the remainings are neither verbal formation nor body formation.

Not body formation. Not mental formation? Mental formation is not body formation, but mental formation. With the exception of body formation and mental formation, the remainings are neither body formation nor mental formation.

Not mental formation. Not body formation? Body formation is not mental formation, but body formation. With the exception of mental formation and body formation, the remainings are neither mental formation nor body formation.

18. Not verbal formation. Not mental formation? Mental formation is not verbal formation, but mental formation. With the exception of verbal formation and mental formation, the remainings are neither verbal formation nor mental formation.

Not mental formation. Not verbal formation? Verbal formation is not mental formation, but verbal formation. With the exception of mental formation and verbal formation, the remainings are neither mental formation nor verbal formation.

END OF EXPOSITION CHAPTER ON TERMS.
(*PAÑÑATINIDDESA VĀRO*)

2. PROCESS (*PAVATTI*)

1. CHAPTER ON ORIGINATION (*UPPĀDAVĀRA*)

1. CHAPTER ON THE PRESENT
(PACCUPPANNA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

19. Body formation arises to this person. Does verbal formation arise to that person?

To those persons without initial application and sustained application, at the rising moment of breath-in and breath-out, body formation arises; verbal formation does not arise to those persons. To those persons of first *jhāna* absorption and sensuous sphere, at the rising moment of breath-in and breath-out, body formation arises and verbal formation also arises.

(Or else,)¹⁰ verbal formation arises to this person. Does body formation arise to that person?

To those persons without breath-in and breath-out, at the rising moment of initial application and sustained application, verbal formation arises; body formation does not arise to those persons. To those persons of first *jhāna* absorption and sensuous sphere, at the rising moment of breath-in and breath-out, verbal formation arises and body formation also arises.

Body formation arises to this person. Does mental formation arise to that person?

Yes.

Mental formation arises to this person. Does body formation arise to that person?

To those persons without breath-in and breath-out, at the rising moment of consciousness, mental formation arises; body formation does not arise to those persons. To those persons at the rising moment of breath-in and breath-out, mental formation arises and body formation also arises.

20. Verbal formation arises to this person. Does mental formation arise to that person?

Yes.

Mental formation arises to this person. Does verbal formation arise to that person?

To those persons without initial application and sustained application, at the rising moment of consciousness, mental formation arises; verbal formation does not arise to those persons. To those persons at the rising moment of initial application and sustained application, mental formation arises and verbal formation also arises.

POSITIVE (ANULOMA) PLANE (OKĀSA¹¹)

21. Body formation arises at this plane. Does verbal formation arise at that plane?

At the planes of second *jhāna* and third *jhāna*, body formation arises; verbal formation does not arise at those planes. At the planes of first *jhāna* and sensuous sphere, body formation arises and verbal formation also arises.

Verbal formation arises at this plane. Does body formation arise at that plane?

At the planes of fine-material sphere and immaterial sphere¹², verbal formation arises; body formation does not arise at those planes. At the planes of first *jhāna* and sensuous sphere, verbal formation arises and body formation also arises.

¹⁰ (Or else,) - The words in the brackets should be repeated in all following sentences accordingly.

¹¹ Plane/state/situation/period (but for familiarity with Pāḷi, and most of all, for the same/stable translation, “plane” is used. “State” might be one of the best translations for “*Okāsa*.” But to be indifferent with the former translation, where always using “Plane” for “*Okāsa*,” so is this as well.)

¹² Even though there is no verbal action at the immaterial person/plane, as initial application and sustained application are named as verbal formation, it is to be noted that there is verbal formation at that person/plane (by mean of the naming usage).

Body formation arises at this plane. Does mental formation arise at that plane?

Yes.

Mental formation arises at this plane. Does body formation arise at that plane?

At the planes of fourth *jhāna*, fine-material sphere and immaterial sphere, mental formation arises; body formation does not arise at those planes. At the planes of first *jhāna*, second *jhāna*, third *jhāna* and sensuous sphere verbal formation arises and body formation also arise.

22. Verbal formation arises at this plane. Does mental formation arise at that plane?

Yes.

Mental formation arises at this plane. Does verbal formation arise at that plane?

At the planes of second *jhāna*, third *jhāna* and fourth *jhāna*, mental formation arises; verbal formation does not arise at those planes. At the planes of first *jhāna*, sensuous sphere, fine-material sphere and immaterial sphere, mental formation arises and verbal formation also arises.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

23. Body formation arises to this person at this plane.....pe.....¹³

(Person and Person and Plane are the same)

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

24. Body formation does not arise to this person. Does verbal formation not arise to that person?

To those persons without breath-in and breath-out, at the rising moment of initial application and sustained application, body formation does not arise; (it is) not that verbal formation does not arise to those persons. To all those persons at the ceasing moment of consciousness, persons without breath-in and breath-out at the rising moment of non-initial application and non-sustained application, persons of *Nirodha* absorption¹⁴ and non-percipient beings, neither body formation nor verbal formation arises.

Verbal formation does not arise to this person. Does body formation not arise to that person?

To those persons without initial application and sustained application at the rising moment of breath-in and breath-out, verbal formation does not arise ; (it is) not that body formation does not arise to those persons. To all those persons at the ceasing moment of consciousness, persons without breath-in and breath-out at the rising moment of non-initial application and non-sustained application, persons of *Nirodha* absorption and non-percipient beings, neither verbal formation nor body formation arises.

Body formation does not arise to this person. Does mental formation not arise to that person?

To those persons without breath-in and breath-out at the rising moment of consciousness, body formation does not arise; (it is) not that mental formation does not arise to those persons. To all those persons at the ceasing moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, neither body formation nor mental formation arises.

Verbal formation does not arise to this person. Does body formation not arise to that person?

Yes.

25. Verbal formation does not arise to this person. Does mental formation not arise to that person?

To those persons without initial application and sustained application at the rising moment of consciousness, verbal formation does not arise; (it is) not that mental formation does not arise to those persons.

¹³pe..... (short term of Pāḷi ; *peyyāla*) = omitted/hidden words/phrases (as easy to find from the past/nearby)

¹⁴ The absorption when all mental processes and mind-made matters cease temporarily.

To all those persons at the ceasing moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, neither verbal formation nor mental formation arises.

Mental formation does not arise to this person. Does verbal formation not arise to that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

26. Body formation does not arise at this plane. Does verbal formation not arise at that plane?

At the planes of fine-material sphere and immaterial sphere, body formation does not arise; (it is) not that verbal formation does not arise at those planes. At the planes of fourth *jhāna* and non-percipient beings, neither body formation nor verbal formation arises.

Verbal formation does not arise at this plane. Does body formation not arise at that plane?

At the planes of second *jhāna* and third *jhāna*, verbal formation does not arise; (it is) not that body formation does not arise at those planes. At the planes of fourth *jhāna* and non-percipient beings, neither verbal formation nor body formation arises to those planes.

Body formation does not arise at this plane. Does mental formation not arise at that plane?

At the planes of fourth *jhāna*, fine-material sphere and immaterial sphere, body formation does not arise; (it is) not that mental formation does not arise at those planes. Neither body formation nor mental formation arises at non-percipient beings.

Mental formation does not pe.....

Yes.

27. Verbal formation does not arise at this plane. Does mental formation not arise at that plane?

At the planes of second *jhāna*, third *jhāna* and fourth *jhāna*, verbal formation does not arise; (it is) not that mental formation does not arise at those planes. Neither verbal formation nor mental formation arises at non-percipient beings.

Mental formation does not pe

Yes.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

28. Body formation does not arise to this person at this plane. Does verbal formation not arise to that person to that plane?

To those persons without breath-in and breath-out at the rising moment of initial application and sustained application, body formation does not arise at those planes; (it is) not that verbal formation does not arise to those persons at those planes. To all those persons at the ceasing moment of consciousness, persons without breath-in and breath-out at the rising moment of non-initial application and non-sustained application and non-percipient beings, neither body formation nor verbal formation arises at those planes.

Verbal formation does notpe.....

Yes.

(Person and Person and Plane are the same in expanding. At Person and Plane, *Nirodha* absorption should not be taking place.)

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGLA)

29. Body formation had arisen to this person. Had verbal formation arisen to that person?

Yes.

Verbal formation hadpe.....

Yes.

Body formation had arisen to this person. Had mental formation arisen to that person?

Yes.

Mental formation hadpe.....

Yes.

30. Verbal formation had arisen to this person. Had mental formation had arisen to that person?

Yes.

Mental formation hadpe.....

Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

31. Body formation had arisen to this plane. Had pe.....

(Plane is the same in all)

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

32. Body formation had arisen to this person at this plane. Had verbal formation arisen to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation had arisen; verbal formation had not arisen to those persons at those planes.¹⁵ To those persons at the first *jhāna* absorption and sensuous sphere, body formation had arisen and verbal formation had also arisen.

Verbal formation had arisen to this person at this plane. Had body formation arisen to that person at that plane?

To those persons at the planes of fine-material sphere and immaterial sphere, verbal formation had arisen; body formation had not arisen to those persons at those planes. To those persons at the planes of first *jhāna* absorption and sensuous sphere, verbal formation had arisen and body formation had also arisen.

Body formation had arisen to this person at this plane. Had mental formation arisen to that person at that plane?

Yes.

Mental formation had arisen to this person at this plane. Had body formation arisen to that person at that plane?

To those persons at the planes of fourth *jhāna* absorption, fine-material sphere and immaterial sphere, mental formation had arisen to those persons at those planes; body formation had not arisen to those persons at those planes. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and sensuous sphere, mental formation had arisen and body formation had also arisen.

33. Verbal formation had arisen to this person at this plane. Had mental formation arisen to that person at that plane?

¹⁵ Here, it is not *Bummokāsa* (abode plane), but *Jhānokāsa* (*Jhāna* plane). Even the persons (*Brahmā*) who are at the moment of possessing 2nd *Jhāna* and 3rd *Jhāna* respectively at their abodes are included; when they were at 2nd *Jhāna* and 3rd *Jhāna* absorption at *kāma* (sensual) planes, they certainly had arisen *kāya sarīkhāra* even though they had not arisen *vacī sarīkhāra* at those respective states.

Yes.

Mental formation had arisen to this person at this plane. Had verbal formation arisen to that person at that plane?

To those persons at the planes of second *jhāna* absorption, third *jhāna* absorption, fourth *jhāna* absorption and persons at the appearance of second consciousness of pure abode, mental formation had arisen; verbal formation had not arisen to those persons at those planes. To those persons at the planes of first *jhāna* absorption, sensuous sphere, to other fine-material sphere and immaterial sphere, mental formation had arisen and verbal formation had also arisen.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

34. Body formation had not arisen to this person. Had verbal formation not arisen to that person?

None¹⁶.

Verbal formation had not arisen to this person. Had body formation not arisen to that person?

None.

Body formation had not arisen to this person. Had mental formation not arisen to that person?

None.

Mental formation had notpe.....

None.

35. Verbal formation had not arisen to this person. Had mental formation not arisen to that person?

None.

Mental formation had notpe.....

None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

36. Body formation had not arisen at this plane.pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

37. Body formation had not arisen to this person at this plane. Had verbal formation not arisen to that person at that plane?

To those persons at the planes of fine-material sphere and immaterial sphere, body formation had not arisen; (it is) not that verbal formation had not arisen to those persons at those planes. To those persons at the planes of fourth *jhāna* absorption, to those pure abode persons at the appearance of second consciousness and non-percipient beings, neither body formation nor verbal formation had arisen.

Verbal formation had not arisen to this person at this plane. Had body formation not arisen to that person at that plane?

To those persons at the planes of second *jhāna* absorption, third *jhāna* absorption, verbal formation had not arisen; (it is) not that body formation had not arisen to those persons at those planes. To those persons at the planes of fourth *jhāna* absorption, to those pure abode persons at the appearance of second consciousness and non-percipient beings, neither verbal formation nor body formation had arisen.

Body formation had not arisen to this person at this plane. Had mental formation not arisen to that person at that plane?

To those persons at the planes of fourth *jhāna* absorption, fine-material sphere and immaterial sphere, body formation had not arisen; (it is) not that mental formation had not arisen to those persons at those planes. To

¹⁶ (in Pāli) *Naṭṭhi* = Impossible / There is no such person (as the certain statement itself is impossible)

those at the birth-moment of pure abode persons and non-percipient beings, neither body formation nor mental formation had arisen at those planes.

Mental formation had notpe.....

Yes.

38. Verbal formation had not arisen to this person at this plane. Had mental formation not arisen to that person at that plane?

To those persons at the planes of second *jhāna* absorption, third *jhāna* absorption, fourth *jhāna* absorption and to those pure abode persons at the appearance of second consciousness, verbal formation had not arisen; (it is) not that mental formation had not arisen to those persons at those planes. To those at the birth-moment of pure abode persons and non-percipient beings, neither verbal formation nor mental formation had arisen at those persons at those planes.

Mental formationpe.....

Yes.

3. CHAPTER ON THE FUTURE (*ANĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

39. Body formation will arise to this person. Will verbal formation arise to that person?

Yes.

Verbal formation will arise to this person. Will body formation arise to that person?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, the final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere¹⁷ (without being reborn, i.e. *Parinibbāna*), at the death-moment, verbal formation will arise but body formation will not arise to those persons. To other persons, verbal formation will arise and body formation will also arise.

Body formation will arise to this person. Will mental formation arise to that person?

Yes.

Mental formation will arise to this person. Will body formation arise to that person?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, the final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death-moment, mental formation will arise but body formation will not arise to those persons. To other persons, mental formation will arise and body formation will also arise.

40. Verbal formation will arise to this person. Will mental formation arise to that person?

Yes.

Mental formation will arise to this person. Will verbal formation arise to that person?

To those persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application, mental formation will arise; verbal formation will not arise to those persons. To other persons, mental formation will arise and verbal formation will also arise.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

41. Body formation will arise at this plane? Willpe.....

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

¹⁷ *Būmi* (Realm) based

42. Body formation will arise to this person at this plane. Will verbal formation arise to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation will arise; verbal formation will not arise to those persons at those planes. To those sensuous persons at the plane of first *jhāna* absorption, body formation will arise and verbal formation will also arise.

Verbal formation will arise to this person at this plane. Will body formation arise to that person at that plane?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, persons at the planes of fine-material sphere and immaterial sphere, verbal formation will arise; body formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and to other sensuous persons, verbal formation will arise and body formation will also arise.

Body formation will arise to this person at this plane. Will mental formation arise to that person at that plane?

Yes.

Mental formation will arise to this person at this plane. Will body formation arise to that person at that plane?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, to those persons of fourth *jhāna* absorption, at the planes of fine-material sphere and immaterial sphere, mental formation will arise; body formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and to other sensuous persons, mental formation will arise and body formation will also arise at those planes.

43. Verbal formation will arise to this person at this plane. Will mental formation arise to that person at that plane?

Yes.

Mental formation will arise to this person at this plane. Will verbal formation arise to that person at that plane?

To those persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, at the planes of second *jhāna* absorption, third *jhāna* absorption and fourth *jhāna* absorption, mental formation will arise; verbal formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption, to those persons of sense sphere, to other fine-material sphere and immaterial sphere persons, mental formation will arise and verbal formation will also arise at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

44. Body formation will not arise to this person. Will verbal formation not arise to that person?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, the final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death-moment, body formation will not arise; (it is) not that verbal formation will not arise to those persons. To those of final-consciousness persons whose consciousness' immediate afterward, the final-consciousness of non-initial application and no-sustained application will arise; neither body formation nor verbal formation will arise.

Verbal formation will not arisepe.....

Yes.

Body formation will not arise to this person. Will mental formation not arise to that person?

To those persons whose consciousness' immediate afterward, sensuous final consciousness will arise, the final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death-moment, body formation will not arise; (it is) not that mental formation will not arise to those persons. To those of final-consciousness persons, neither body formation nor mental formation will arise.

Mental formation will not arisepe.....

Yes.

45. Verbal formation will not arise to this person. Will mental formation arise to that person?

To those persons whose consciousness' immediate afterward, the final-consciousness of non-initial application and non-sustained application will arise, verbal formation will not arise; (it is) not that mental formation will not arise to those persons. To those of final-consciousness persons, neither verbal formation nor mental formation will arise.

Mental formation will not arisepe.....

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

46. Body formation will not arise at this plane.pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

47. Body formation will not arise to this person at this plane. Will verbal formation not arise to that person at that plane?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, persons at the planes of fine-material sphere and immaterial sphere, body formation will not arise; (it is) not that verbal formation will not arise to those persons at those planes. To those of final-consciousness persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, at the planes of fourth *jhāna* absorption and non-percipient beings, neither body formation nor verbal formation will arise.

Verbal formation will not arise to this person at this plane. Will body formation not arise to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, verbal formation will not arise; (it is) not that body formation will not arise to those persons at those planes. To those of final-consciousness persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, at the planes of fourth *jhāna* absorption and non-percipient beings, neither verbal formation nor body formation will arise.

Body formation will not arise to this person at this plane. Will mental formation not arise to that person at that plane?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, persons at the planes of fourth *jhāna* absorption, persons at the planes of fine-material sphere and immaterial sphere, body formation will not arise; (it is) not that mental formation will not arise to those persons at those planes. To those of final-consciousness persons and non-percipient beings neither body formation nor mental formation will arise at those planes.

Mental formation will not arisepe.....

Yes.

48. Verbal formation will not arise to this person at this plane. Will mental formation not arise to that person at that plane?

To those of final-consciousness persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, at the planes of second *jhāna* absorption, third *jhāna* absorption and fourth *jhāna* absorption, verbal formation will not arise; (it is) not that mental formation will arise to those persons at those planes. To those of final-consciousness persons and non-percipient beings neither verbal formation nor mental formation will arise at those planes.

Mental formation will not arisepe.....

Yes.

4. CHAPTER ON THE PRESENT AND THE PAST
(PACCUPPANNĀTĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

49. Body formation arises to this person. Had verbal formation arisen to that person?

Yes.

Verbal formation had arisen to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness, to those without breath-in and breath-out at the rising moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, verbal formation had arisen but body formation does not arise. To those at the rising moment of breath-in and breath-out, verbal formation had arisen and body formation also arises.

Body formation arises to this person. Had mental formation arisen to that person?

Yes.

Mental formation had arisen to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness, to those without breath-in and breath-out at the rising moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, mental formation had arisen but body formation does not arise. To those at the rising moment of breath-in and breath-out, mental formation had arisen and body formation also arises.

50. Verbal formation arises to this person. Had mental formation arisen to that person?

Yes.

Mental formation had arisen to this person. Does verbal formation arise to that person?

To all those persons at the ceasing moment of consciousness, to those without initial application and sustained application at the rising moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, mental formation had arisen but verbal formation does not arise. To those at the rising moment of initial application and sustained application, mental formation had arisen and verbal formation also arises.

POSITIVE (ANULOMA) PLANE (OKĀSA)

51. Body formation arise at this plane.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

52. Body formation arises to this person at this plane. Had verbal formation arisen to that person at that plane?

To those persons at the rising moment of breath-in and breath-out at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation arises but verbal formation had not arisen to those persons at those planes. To those persons at the rising moment of breath-in and breath-out at the planes of first *jhāna* absorption and sense sphere, body formation arises and verbal formation had also arisen.

Verbal formation had arisen to this person at this plane. Had body formation arisen to that person at that plane?

To those persons at the planes of first *jhāna* absorption, persons at the ceasing moment of sensuous breath-in and breath-out, to those at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, verbal formation had arisen; body formation does not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and those persons at the rising moment of sensuous breath-in and breath-out, verbal formation had arisen and body formation also arises at those planes.

Body formation arises to this person at this plane. Had mental formation arisen to that person at that plane?

Yes.

Mental formation had arisen to this person at this plane. Does body formation arise to that person at that plane?

To all those persons at the ceasing moment of consciousness, and persons at the rising moment of consciousness without breath-in and breath-out, mental formation had arisen; body formation does not arise to those persons at those planes. To those persons at the rising moment of breath-in and breath-out, mental formation had arisen and body formation also arises at those planes.

53. Verbal formation arises to this person at this plane. Had mental formation arisen to that person at that plane?

Yes.

Mental formation had arisen to this person at this plane. Does verbal formation arise to that person at that plane?

To all those persons at the ceasing moment of consciousness, and persons at the rising moment of consciousness without initial application and sustained application, mental formation had arisen; verbal formation does not arise to those persons at those planes. To those persons at the rising moment of initial application and sustained application, mental formation had arisen and verbal formation also arises at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

54. Body formation does not arise to this person. Had verbal formation not arisen to that person? (It) had arisen.

Verbal formation had not arisen to this person. Does body formation not arise to that person? None.

Body formation does not arise to this person. Had mental formation not arisen to that person? (It) had arisen.

Mental formation had not arisen to this person. Does body formation not arise to that person? None.

55. Verbal formation does not arise to this person. Had mental formation not arisen to that person? (It) had arisen.

Mental formation had not arisenpe.....
None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

56. Body formation does not arisepe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

57. Body formation does not arise to this person at this plane. Had verbal formation not arisen to that person at that plane?

To those at the planes of first *jhāna* absorption and sensuous persons at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fine material sphere and immaterial sphere, body formation does not arise; (it is) not that verbal formation had not arisen to those persons at those planes. To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption at the ceasing moment of breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and persons at the appearance of second consciousness of pure abode and non-percipient beings, body formation does not arise and verbal formation also had not arisen at those planes.

Verbal formation had not arisen to this person at this plane. Does body formation not arise to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption at the rising moment of breath-in and breath-out, verbal formation had not arisen; (it is) not that body formation does not arise to

those persons at those planes. To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption, persons at the appearance of second consciousness of pure abode and non-percipient beings, verbal formation had not arisen and body formation also does not arise at those planes.

Body formation does not arise to this person at this plane. Had mental formation not arisen to that person at that plane?

To all those persons at the ceasing moment of consciousness and persons at the rising moment of consciousness without breath-in and breath-out, body formation arises; (it is) not that mental formation had not arisen to those persons at those planes. To those persons at the birth-moment of pure abode and non-percipient beings, body formation does not arise and mental formation also had not arisen at those planes.

Mental formation had not arisen to this person at this plane. Does body formation not arise to that person at that plane?

Yes.

58. Verbal formation does not arise to this person at this plane. Had mental formation not arisen to that person to that place?

To all those persons at the ceasing moment of consciousness and persons at the rising moment of consciousness without initial application and sustained application, verbal formation arises; (it is) not that mental formation had not arisen to those persons at those planes. To those persons at the birth-moment of pure abode and non-percipient beings, verbal formation does not arise and mental formation also had not arisen at those planes.

Mental formation had not arisenpe.....

Yes.

5. CHAPTER ON THE PRESENT AND THE FUTURE (*PACCUPPANNĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

59. Body formation arises to this person. Will verbal formation arise to that person?

Yes.

Verbal formation will arise to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, verbal formation will arise; body formation does not arise. To those persons at the rising moment of breath-in and breath-out, verbal formation will arise and body formation also arises.

Body formation arises to this person. Will mental formation arise to that person?

Yes.

Mental formation will arise to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, mental formation will arise; body formation does not arise. To those persons at the rising moment of breath-in and breath-out, mental formation will arise and body formation also arises.

60. Verbal formation arises to this person? Will mental formation arise to that person?

To those persons at the rising moment of final consciousness with initial application and sustained application, verbal formation arises; mental formation will not arise. To other persons at the rising moment with initial application and sustained application, verbal formation arises and mental formation will also arise.

Mental formation will arise to this person. Does verbal formation arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-

percipient beings, mental formation will arise; verbal formation does not arise. At the rising moment of initial application and sustained application, mental formation will arise and verbal formation also arises.

POSITIVE (ANULOMA) PLANE (OKĀSA)

61. Body formation arises at this plane.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

62. Body formation arises to this person at this plane. Will verbal formation arise to that person at that plane?
To those persons at the planes of second *jhāna* absorption, third *jhāna* absorption at the arising moment of breath-in and breath-out, body formation arises; verbal formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and sense sphere at the rising moment of breath-in and breath-out, body formation arises and verbal formation will also arise.

Verbal formation will arise to this person at this plane. Does body formation arise to that person at that plane?

To those persons at the first *jhāna* absorption and sense sphere at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons of fine-material sphere and immaterial sphere, verbal formation will arise; body formation does not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and sense sphere at the rising moment of breath-in and breath-out, verbal formation will arise and body formation also arises.

Body formation arises to this person at this plane. Will mental formation arise to that person at that plane?

Yes.

Mental formation will arise to this person at this plane. Does body formation arise to that person at that plane?

To all those persons at the ceasing moment of consciousness and the rising moment of consciousness without breath-in and breath-out, mental formation will arise; body formation does not arise to those persons at those planes. To those persons at the rising moment of breath-in and breath-out, mental formation will arise and body formation also arises at those planes.

63. Verbal formation arises to this person at this plane. Will mental formation arise to that person at that plane?

To those persons at the rising moment of final consciousness with initial application and sustained application, verbal formation arise; mental formation will not arise to those persons at those planes. To other persons at the rising moment of initial application and sustained application, verbal formation arises and mental formation will also arise at those planes.

Mental formation will arise to this person at this plane. Does verbal formation arise to that person at that plane?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, mental formation will arise; verbal formation does not arise to those persons at those planes. To those persons at the rising moment of initial application and sustained application, mental formation will arise and verbal formation also arises at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

64. Body formation does not arise to this person. Will verbal formation not arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not arise; (it is) not that verbal formation will not arise to those persons. To those persons with final consciousness, persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise; body formation does not arise and verbal formation will also not arise to those persons.

Verbal formation will not arise to this person. Does body formation not arise to that person?
Yes.

Body formation does not arise to this person. Will mental formation not arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not arise; (it is) not that mental formation will not arise to those persons. To those persons with final consciousness, body formation does not arise and mental formation will also not arise.

Mental formationpe....

Yes.

65. Verbal formation does not arise to this person. Will mental formation not arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, verbal formation does not arise; (it is) not that mental formation will not arise to those persons. To those persons at the ceasing moment of final consciousness with initial application and sustained application and persons with final consciousness with non-initial application and non-sustained application, verbal formation does not arise and mental formation will also not arise.

Mental formation will not arise to this person. Does verbal formation not arise to that person?

To those persons at the rising moment of final consciousness with initial application and sustained application, mental formation will not arise; (it is) not that verbal formation does not arise to those persons. To those persons at the ceasing moment of final consciousness with initial application and sustained application, and persons with final consciousness with non-initial application and non-sustained application, mental formation will not arise and verbal formation also does not arise.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

66. Body formation does not arise to this planepe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

67. Body formation does not arise to this person at this plane. Will verbal formation not arise to that person at that plane?

To those persons at the planes of first *jhāna* absorption and sense sphere at the ceasing moment of breath-in and breath-out, and at the rising moment of consciousness without breath-in and breath-out, persons of fine-material sphere and immaterial sphere, body formation does not arise; (it is) not that verbal formation will not arise to those persons at those planes. To those persons with final consciousness, persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and non-percipient beings, body formation does not arise and verbal formation will also not arise.

Verbal formation will not arise to this person at this plane. Does body formation not arise to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption at the rising moment of breath-in and breath-out, verbal formation will not arise; (it is) not that body formation does not arise to those persons at those planes. To those persons with final consciousness, persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption and third *jhāna* absorption at the ceasing moment of breath-in and breath-out and at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and non-percipient beings, verbal formation will not arise and body formation also does not arise.

Body formation does not arise to this person at this plane. Will mental formation not arise to that person at that plane?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, body formation does not arise; (it is) not that mental formation will not arise to those persons at those planes. To those persons with final consciousness and non-percipient beings, body formation does not arise and mental formation will also not arise at those planes.

Mental formation will not arise to this person at this plane. Does body formation not arise to that person at that plane?

Yes.

68. Verbal formation does not arise to this person at this plane. Will mental formation not arise to that person at that plane?

To those persons with final consciousness at the rising moment of consciousness without initial application and sustained application, verbal formation does not arise; (it is) not that mental formation will not arise to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application and non-percipient beings, verbal formation does not arise and mental formation will also not arise at those planes.

Mental formation will not arise to this person at this plane. Does verbal formation not arise to that person at that plane?

To those persons at the rising moment of final consciousness with initial application and sustained application, mental formation will not arise ; (it is) not that verbal formation does not arise to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application and non-percipient beings, mental formation will not arise and verbal formation will also not arise at those planes.

6. CHAPTER ON THE PAST AND THE FUTURE (ATĪTĀNĀGATA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

69. Body formation had arisen to this person. Will verbal formation arise to that person?

To those persons with final consciousness, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, body formation had arisen; verbal formation will not arise to those persons. To other persons, body formation had arisen and verbal formation will also arise.

Verbal formationpe....

Yes.

Body formation had arisen to this person. Will mental formation arise to that person?

To those persons with final consciousness, body formation had arisen; mental formation will not arise to that person. To other persons, body formation had arisen and mental formation will also arise.

Mental formationpe.....

Yes.

70. Verbal formation had arisen to this person. Will mental formation arise to that person?

To those persons with final consciousness, verbal formation had arisen; mental formation will not arise to that persons. To other persons, verbal formation had arisen and mental formation will also arise.

Mental formationpe.....

Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

71. Body formation had arisenpe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

72. Body formation had arisen to this person at this plane. Will verbal formation arise to that person at that plane?

To those persons with final consciousness at sense sphere, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation had arisen; verbal formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and other sensuous persons, body formation had arisen and verbal formation will also arise.

Verbal formation will arise to this person at this plane. Had body formation arisen to that person at that plane?

To those persons at the planes of fine-material sphere and immaterial sphere, verbal formation will arise; body formation had not arisen to those persons at those planes. To those persons at the planes of first *jhāna* absorption and sense sphere, verbal formation will arise and body formation also had arisen.

Body formation had arisen to this person at this plane. Will mental formation arise to that person at that plane?

To those persons with final consciousness at sense sphere, body formation had arisen; mental formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and other sensuous persons, body formation had arisen and mental formation will also arise.

Mental formation will arise to this person at this plane. Had body formation arisen to that person at that plane?

To those persons at the planes of fourth *jhāna* absorption, persons at the planes of fine-material sphere and immaterial sphere, mental formation will arise; body formation had not arisen to those persons at those places. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and persons of sense sphere, mental formation will arise and body formation also had arisen.

73. Verbal formation had arisen to this person at this plane. Will mental formation arise to that person at that plane?

To those persons with final consciousness at the planes of initial application and sustained application, verbal formation had arisen; mental formation will not arise to those persons at those planes. To other persons at the planes of initial application and sustained application, verbal formation had arisen and mental formation will also arise.

Mental formation will arise to this person at this plane. Had verbal formation arisen to that person at that plane?

To those persons at the planes of non-initial application and non-sustained application, mental formation will arise; verbal formation had not arisen to those persons at those planes. To those persons at the planes of initial application and sustained application, mental formation will arise and verbal formation also had arisen.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

74. Body formation had not arisen to this person. Will verbal formation not arise to that person?
None.

Verbal formation will not arise to this person. Had body formation not arisen to that person?
(It) had arisen.

Body formation had not arisen to this person. Will mental formation not arise to that person?
None.

Mental formation will not arise to this person. Had body formation not arisen to that person?
(It) had arisen.

75. Verbal formation had not arisen to this person. Will mental formation not arise to that person?
None.

Mental formation will not arise to this person. Had verbal formation not arisen to that person?
(It) had arisen.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

76. Body formation had not arisen at this plane.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

77. Body formation had not arisen to this person at this plane. Will verbal formation not arise to that person at that plane?

To those persons at the planes of fine-material sphere and immaterial sphere, body formation had not arisen; (it is) not that verbal formation will not arise to those persons at those planes. To those persons with final consciousness at the planes of fine-material sphere and immaterial sphere, persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, persons at the planes of fourth *jhāna* absorption and non-percipient beings, body formation had not arisen and verbal formation also will not arise.

Verbal formation will not arise to this person at this plane. Had body formation not arisen to that person at that plane?

To those persons with final consciousness of sense sphere, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, verbal formation will not arise; (it is) not that body formation had not arisen to those persons at those planes. To those persons with final consciousness at the planes of fine-material sphere and immaterial sphere, persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, to those persons at the planes of fourth *jhāna* absorption and non-percipient beings, verbal formation will not arise and body formation also had not arisen.

Body formation had not arisen to this person at this plane. Will mental formation not arise to that person at that plane?

To those persons at the planes of fourth *jhāna* absorption and persons at the planes of fine-material sphere and immaterial sphere, body formation had not arisen; (it is) not that mental formation will not arise to those persons at those planes. To those persons with final consciousness at the planes of fine-material sphere and immaterial sphere and non-percipient beings, body formation had not arisen and mental formation also will not arise.

Mental formation will not arise to this person at this plane. Had body formation not arisen to that person at that plane?

To those persons with final consciousness at the planes of sense sphere, mental formation will arise; (it is) not that body formation had not arisen to those persons at those planes. To those persons with final consciousness at the planes of fine-material sphere and immaterial sphere and non-percipient beings, mental formation will not arise and body formation also had not arisen.

78. Verbal formation had not arisen to this person at this plane. Will mental formation not arise to that person at that plane?

To those persons at the planes of non-initial application and non-sustained application, verbal formation had not arisen; (it is) not that mental formation will not arise to those persons at those planes. To those persons with final consciousness at the planes of fine-material sphere and immaterial sphere and non-percipient beings, verbal formation had not arisen and mental formation also will not arise.

Mental formation will not arise to this person at this plane. Had verbal formation not arisen to that person at that plane?

To those persons with final consciousness at the planes of initial application and sustained application, mental formation will not arise; (it is) not that verbal formation had not arisen to those persons at those planes. To those persons with final consciousness at the planes of non-initial application and non-sustained application, and non-percipient beings, mental formation will not arise and verbal formation also had not arisen.

ENG OF CHAPTER ON ORIGINATION.
(UPPĀDAVĀRO)

2. PROCESS (PAVATTI) 2. CHAPTER ON CESSATION (NIRODHA VĀRA)

1. CHAPTER ON THE PRESENT
(PACCUPPANNA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

79. Body formation ceases to this person. Does verbal formation cease to that person?

To those persons at the ceasing moment of breath-in and breath-out without initial application and sustained application, body formation ceases; verbal formation does not cease to those persons. To those persons of first *jhāna* absorption and persons at the ceasing moment of breath-in and breath-out at sense sphere, body formation ceases and verbal formation also ceases.

Verbal formation ceases to this person. Does body formation cease to that person?

To those persons at the ceasing moment of initial application and sustained application without breath-in and breath-out, verbal formation ceases; body formation does not cease to those persons. To those persons of first *jhāna* absorption and sense sphere at the ceasing moment of breath-in and breath-out, verbal formation ceases and body formation also ceases

Body formation ceases to this person. Does mental formation cease to that person?

Yes.

Mental formation ceases to this person. Does body formation cease to that person?

To those persons at the ceasing moment of consciousness without breath-in and breath-out, mental formation ceases; body formation does not cease. To those persons at the ceasing moment of breath-in and breath-out, mental formation ceases and body formation also ceases.

80. Verbal formation ceases to this person. Does mental formation cease to that person?

Yes.

Mental formation ceases to this person. Does verbal formation cease to that person?

To those persons at the ceasing moment of consciousness without initial application and sustained application, mental formation ceases; verbal formation does not cease to those persons. To those persons at the ceasing moments of initial application and sustained application, mental formation ceases and verbal formation also ceases.

POSITIVE (ANULOMA) PLANE (OKĀSA)

81. Body formation ceases at this plane. Does verbal formation cease at that plane?pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

82. Body formation ceases to this person at this plane. Does verbal formation ceasepe....

(Person and Person and Plane are the same.)

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

83. Body formation does not cease to this person. Does verbal formation not cease to that person?

To those persons at the ceasing moment of initial application and sustained application without breath-in and breath-out, body formation does not cease; (it is) not that verbal formation does not cease to those persons. To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness with non-initial application and non-sustained application, persons of *Nirodha* absorption and non-percipient beings non-percipient beings, neither body formation nor verbal formation ceases.

Verbal formation does not cease to this person. Does body formation not cease to that person?

To those persons at the ceasing moment of breath-in and breath-out without initial application and sustained application, verbal formation does not cease; (it is) not that body formation does not cease to those persons. To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness with non-initial application and non-sustained application without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, neither verbal formation nor body formation ceases.

Body formation does not cease to this person. Does mental formation not cease to that person?

To those persons at the ceasing moment of consciousness without breath-in and breath-out, body formation does not cease; (it is) not that mental formation does not cease to those persons. To all those persons at the rising moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, neither body formation nor mental formation ceases.

Mental formation does not cease to this person.....pe.....

Yes.

84. Verbal formation does not cease to this person. Does mental formation not cease to that person?

To those persons at the ceasing moment of consciousness without initial application and sustained application, verbal formation does not cease; (it is) not that mental formation does not cease to those persons. To all those persons at the rising moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, neither verbal formation nor mental formation ceases.

Mental formation does not ceasepe.....

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

85. Body formation does not cease at this plane.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

86. Body formation does not cease to this person at this plane. Does verbal formation not cease to that person at that plane?

To those persons at the ceasing moment of initial application and sustained application without breath-in and breath-out, body formation does not cease; (it is) not that verbal formation does not cease to those persons at those planes. To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness with non-initial application and non-sustained application without breath-in and breath-out and non-percipient beings, neither body formation nor verbal formation ceases.

Verbal formation does not cease to this person at this plane.....pe.....

(Person and Person and Plane are the same in expanding. At Person and Plane, *Nirodha* absorption should not be taking place.)

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

87. Body formation had ceased this person. Had verbal formation ceased to that person?

Yes.

Verbal formation hadpe.....

Yes.

(The question of Person, Person and Plane, Positive, Negative in the Past of Origination Chapter have been classified. This Cessation Chapter should be classified similarly. There is no difference.¹⁸)

3. CHAPTER ON THE FUTURE (*ANĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

88. Body formation will cease to this person. Will verbal formation cease to that person?

Yes.

Verbal formation will cease to this person. Will body formation cease to that person?

To those persons at the rising moment of final consciousness of sense sphere, persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death-moment, verbal formation will cease; body formation will not cease to those persons. To other persons, verbal formation will cease and body formation will also cease.

Body formation will cease to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Will body formation cease to that person?

To those persons at the rising moment of final consciousness of sense sphere, persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death-moment, mental formation will cease; body formation will not cease to those persons. To other persons, mental formation will cease and body formation will also cease.

89. Verbal formation will cease to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Will verbal formation cease to that person?

To those persons at the rising moment of final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, mental formation will cease; verbal formation will not cease. To other persons, mental formation will cease and verbal formation will also cease.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

90. Body formation will arise at this plane.....pe.....

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

91. Body formation will cease to this person at this plane. Will verbal formation cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation will cease; verbal formation will not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and sense sphere body formation will cease and verbal formation will also cease.

Verbal formation will cease to this person at this plane. Will body formation cease to that person at that plane?

¹⁸ (Other) various things are not done.

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, persons at the planes of fine-material sphere and immaterial sphere, verbal formation will cease; body formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and to other persons at the planes of sense sphere, verbal formation will cease and body formation will also cease.

Body formation will cease to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Will body formation cease to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, person of fourth *jhāna* absorption, person at the planes of fine-material sphere and immaterial sphere, mental formation will cease; body formation will not cease at those persons at those planes. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and to other persons at the planes of sense sphere, mental formation will cease and body formation will also cease.

92. Verbal formation will cease to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Will verbal formation cease to this person at this plane?

To those persons at the rising moment of final consciousness with non-initial application and non-sustained application, to those persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application, persons at the planes of second *jhāna* absorption, third *jhāna* absorption and fourth *jhāna* absorption, mental formation will cease; verbal formation will not cease to those persons at those planes. To those persons of first *jhāna* absorption, persons at the planes of sense sphere, other persons at the planes of fine-material sphere and immaterial sphere, mental formation will cease and verbal formation will also cease.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

93. Body formation will not cease to this person. Will verbal formation not cease to that person?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death moment, body formation will not cease; (it is) not that verbal formation will not cease to those persons. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, neither body formation nor verbal formation will cease.

Verbal formation will not ceasepe.....

Yes.

94. Body formation will not cease to this person. Will mental formation not cease to that person?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at the planes of fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death moment, body formation will not cease; (it is) not that mental formation will not cease to those persons. To those persons at the ceasing moment of final consciousness, neither body formation nor mental formation will cease.

Mental formation will not ceasepe.....

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

95. Body formation will not ceasepe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

96. Body formation will not cease to this person at this plane. Will verbal formation not cease to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, persons at the planes of fine-material sphere and immaterial sphere, body formation will not cease; (it is) not that verbal formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of fourth *jhāna* absorption and non-percipient beings, neither body formation nor verbal formation will cease.

Verbal formation will not cease to this person at this plane. Will body formation not cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, verbal formation will not cease; (it is) not that body formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with the final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of fourth *jhāna* absorption and non-percipient beings, neither verbal formation nor body formation will cease.

Body formation will not cease to this person at this plane. Will mental formation not cease to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, persons at the planes of fourth *jhāna* absorption, persons at the planes of fine-material sphere and immaterial sphere, body formation will not cease; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, neither body formation nor mental formation will cease.

Mental formation will not cease to this person at this plane. Will body formation not cease to that person at that plane?

Yes.

97. Verbal formation will not cease to this person at this plane. Will mental formation not cease to that person at that plane?

To those persons at the rising moment of final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption, third *jhāna* absorption fourth *jhāna* absorption, verbal formation will not cease; (it is) not that mental formation will not cease to the persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, neither verbal formation nor mental formation will cease.

Mental formation will not cease to this persons at this plane. Will verbal formation not cease to that person at that plane?

Yes.

4. CHAPTER ON THE PRESENT AND THE PAST
(PACCUPPANNĀTĪA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

98. Body formation ceases to this person. Had verbal formation ceased to that person?

Yes.

Verbal formation had ceased to this person. Does body formation cease to that person?

To all those persons at the rising moment of consciousness, and at the ceasing moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, verbal formation had ceased; body formation does not cease to those persons. To those persons at the ceasing moment of breath-in and breath-out, verbal formation had ceased and body formation also ceases.

Body formation ceases to this person. Had mental formation ceased to that person?

Yes.

Mental formation had ceased to this person. Does body formation cease to that person?

To all those persons at the rising moment of consciousness, and at the ceasing moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, mental formation had ceased; body formation does not cease to those persons. To those persons at the ceasing moment of breath-in and breath-out, mental formation had ceased and body formation also ceases.

99. Verbal formation ceases to this person. Had mental formation ceased to that person?

Yes.

Mental formation had ceased to this person. Does verbal formation cease to that person?

To all those persons at the rising moment of consciousness, and at the ceasing moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, mental formation had ceased; verbal formation does not cease to those persons. To those persons at the ceasing moment of initial application and sustained application, mental formation had ceased and verbal formation also ceases.

POSITIVE (ANULOMA) PLANE (OKĀSA)

100. Body formation ceases to that plane....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

101. Body formation ceases to this person at this plane. Had verbal formation ceased to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, body formation ceases; verbal formation had not ceased to those persons at those planes. To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the ceasing moment of breath-in and breath-out, body formation ceases and verbal formation had also ceased.

Verbal formation had ceased to this person at this plane. Does body formation cease to that person at that plane?

To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, verbal formation had eased; body formation does not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere at the ceasing moment of breath-in and breath-out, verbal formation had ceased and body formation also ceases.

Body formation ceases to this person at this plane. Had mental formation ceased to that person at that plane?

Yes.

Mental formation had ceased to this person at this plane. Does body formation cease to that person at that plane?

To all those persons at the rising moment of consciousness and persons at the ceasing moment of consciousness without breath-in and breath-out, mental formation had ceased; body formation does not cease to those persons at those planes. To those persons at the ceasing moment of breath-in and breath-out, mental formation had ceased and body formation also ceases.

102. Verbal formation ceases to this person at this plane. Had mental formation ceased to that person at that plane?

Yes.

Mental formation had ceased to this person at this plane. Does verbal formation cease to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, mental formation had ceased; verbal formation does not cease to those persons at those planes. To those persons at the ceasing moment of initial application and sustained application, mental formation had ceased and verbal formation also ceases.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

103. Body formation does not cease to this person. Had verbal formation not ceased to that person? (It) had ceased.

Verbal formation had not ceased to this person. Does body formation not cease to that person? None.

Body formation does not cease to this person. Had mental formation not ceased to that person? (It) had ceased.

Mental formation had not ceased to this person. Does body formation not cease to that person? None.

104. Verbal formation does not cease to this person. Had mental formation not ceased to that person? (It) had ceased.

Mental formation had not ceased to this person. Does verbal formation not cease to that person? None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

105. Body formation does not ceasepe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

106. Body formation does not cease to this person at this plane. Had verbal formation not ceased to that person at that plane?

To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, body formation does not cease; (it is) not that verbal formation had not ceased to those persons at those planes. To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption, pure abode persons at the appearance of second consciousness and non-percipient beings, body formation does not cease and verbal formation also had not ceased.

Verbal formation had not ceased to this person at this plane. Does body formation not cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, verbal formation had not ceased; (it is) not that body formation does not cease to those persons at those planes. To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption, pure abode persons at the appearance of second consciousness and non-percipient beings, verbal formation had not ceased and body formation also does not cease.

Body formation does not cease to this person at this plane. Had mental formation not ceased to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without breath-in and breath-out, body formation does not cease; (it is) not that mental formation had not ceased to those persons at those planes. To those persons at the birth moment of pure abode and non-percipient beings, body formation does not cease and mental formation also had not ceased.

Mental formation had not ceased to this person at this plane. Does body formation not cease to that person at that plane?

Yes.

107. Verbal formation does not cease to this person at this plane. Had mental formation not ceased to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, verbal formation does not cease; (it is) not that mental formation had not ceased to those persons at those planes. To those pure abode persons at the appearance of second consciousness and non-percipient beings, verbal formation does not cease and mental formation also had not ceased.

Mental formation had not ceased to this person at this plane. Does verbal formation not cease to that person at that plane?

Yes.

5. CHAPTER ON THE PRESENT AND THE FUTURE (*PACCUPPANNĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

108. Body formation ceases to this person. Will verbal formation cease to that person?

Yes.

Verbal formation will cease to this person. Does body formation cease to that person?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, verbal formation will cease; body formation does not cease to those persons. To those persons at the ceasing moment of breath-in and breath-out, verbal formation will cease and body formation also ceases.

Body formation ceases to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Does body formation cease to that person?

To all those persons at the rising moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, mental formation will cease; body formation does not cease to those persons. To those persons at the ceasing moment of breath-in and breath-out, mental formation will cease and body formation also ceases.

109. Verbal formation ceases to this person. Will mental formation cease to that person?

To those persons at the ceasing moment of final consciousness with initial application and sustained application, verbal formation ceases; mental formation will not cease to those persons. To other persons at the ceasing moment of initial application and sustained application, verbal formation ceases and mental formation will also cease.

Mental formation will cease to this person. Does verbal formation cease to that person?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, mental formation will cease; verbal formation does not cease to those persons. To those persons at the ceasing moment of initial application and sustained application, mental formation will cease and verbal formation also ceases.

POSITIVE (ANULOMA) PLANE (OKĀSA)

110. Body formation ceases at this plane.....pe....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

111. Body formation ceases to this person at this plane. Will verbal formation cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, body formation ceases; verbal formation will not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the ceasing moment of breath-in and breath-out, body formation ceases and verbal formation will also cease.

Verbal formation will cease to this person at this plane. Does body formation cease to that person at that plane?

To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, verbal formation will cease; body formation does not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere at the ceasing moment of breath-in and breath-out, verbal formation will cease and body formation also ceases.

Body formation ceases to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Does body formation cease to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without breath-in and breath-out, mental formation will cease; body formation ceases to those persons at those planes. To those persons at the ceasing moment of breath-in and breath-out, mental formation will cease and body formation also ceases.

112. Verbal formation ceases to this person at this plane. Will mental formation cease to that person at that plane?

To those persons at the ceasing moment of final consciousness with initial application and sustained application, verbal formation ceases; mental formation will not cease to those persons at those planes. To other persons at the ceasing moment of initial application and sustained application, verbal formation ceases and mental formation will also cease.

Mental formation will cease to this person at this plane. Does verbal formation cease to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, mental formation will cease; verbal formation does not cease. To those persons at the ceasing moment of initial application and sustained application, mental formation will cease and verbal formation also ceases.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

113. Body formation does not cease to this person. Will verbal formation not cease to that person?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not cease;(it is) not that verbal formation will not cease to those persons. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application and persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, body formation does not cease and verbal formation also will not cease.

Verbal formation will not cease to this person. Does body formation not cease to that person?

Yes.

Body formation does not cease to this person. Will mental formation not cease to that person?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not cease;(it is) not that mental formation will not cease to those persons. To those persons at the ceasing moment of final consciousness, body formation does not cease and mental formation also will not cease.

Mental formation will notpe....
Yes.

114. Verbal formation does not cease to this person. Will mental formation not cease to that person?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, verbal formation does not cease;(it is) not that mental formation will not cease to those persons. To those persons at the ceasing moment of final consciousness with non-initial application and non-sustained application, verbal formation does not cease and mental formation also will not cease.

Mental formation will not cease to this person. Does verbal formation not cease to that person?

To those persons at the ceasing moment of final consciousness with initial application and sustained application, mental formation will not cease; (it is) not that verbal formation does not cease to those persons. To those persons at the ceasing moment of final consciousness with non-initial application and non-sustained application, mental formation will not cease and verbal formation also does not cease.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

115. Body formation does not cease.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

116. Body formation does not cease to this person at this plane. Will verbal formation not cease to that person at that plane?

To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, body formation does not cease; (it is) not that verbal formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the rising moment of breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and non-percipient beings, body formation does not cease and verbal formation also will not cease.

Verbal formation will not cease to this person at this plane. Does body formation not cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, verbal formation will not cease; (it is) not that body formation does not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and non-percipient beings, verbal formation will not cease and body formation also does not cease.

Body formation does not cease to this person at this plane. Will mental formation not cease to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without breath-in and breath-out, body formation does not cease; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, body formation does not cease and mental formation also will not cease.

Mental formation will not cease to this personpe.....
Yes.

117. Verbal formation does not cease to this person at this plane. Will mental formation not cease to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, verbal consciousness does not cease; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with non-initial application and non-sustained application, verbal formation does not cease and mental formation also will not cease.

Mental formation will not cease to this person at this plane. Does verbal formation not cease to that person at that plane?

To those persons at the ceasing moment of final consciousness with initial application and sustained application, mental formation will not cease; (it is) not that verbal formation does not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with non-initial application and non-sustained application and non-percipient beings, mental formation will not cease and verbal formation also does not cease.

6. CHAPTER ON THE PAST AND THE FUTURE

(*ATĪĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

118. Body formation had ceased to this person. Will verbal formation cease to that person?

To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, body formation had cease; verbal formation will not cease. To other persons, body formation had ceased and verbal formation will also cease.

Verbal formation will ceasepe.....
Yes.

Body formation had ceased to this person. Will mental formation cease to that person?

To those persons at the ceasing moment of final consciousness, body formation had ceased; mental formation will not cease. To other persons, body formation had ceased and mental formation will also cease.

Mental formation will ceasepe.....
Yes.

119. Verbal formation had ceased to this person. Will mental formation cease to that person?

To those persons at the ceasing moment of final consciousness, verbal formation had ceased; mental formation will not cease. To other persons, verbal formation had ceased and mental formation will also cease.

Mental formation will ceasepe.....
Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

120. Body formation had ceased at this plane.....pe....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

121. Body formation had ceased to this person at this plane. Will verbal formation cease to that person at that plane?

To those persons at the ceasing moment of final consciousness at the planes of sense sphere, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation had ceased; verbal formation will

not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and other persons at the planes of sense sphere, body formation had ceased and verbal formation will also cease.

Verbal formation will cease to this person at this plane. Had body formation ceased to that person at that plane?

To those persons at the planes of fine-material sphere and immaterial sphere, verbal formation will cease; body formation had not ceased to those persons at those planes. Persons at the planes of first *jhāna* absorption and sense sphere, verbal formation will cease and body formation had also ceased.

Body formation had ceased to this person at this plane. Will mental formation cease to that person at that plane?

To those persons at the ceasing moment of final consciousness at the planes of sense sphere, body formation had ceased; mental formation will not cease to those persons at those planes. To those persons at the planes first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and other persons at the planes of sense sphere, body formation had ceased and mental formation will also cease.

Mental formation will cease to this person at this person. Had body formation ceased to that person at that plane?

To those persons at the planes of fourth *jhāna* absorption and persons at the planes of fine-material sphere and immaterial sphere, mental formation will cease; body formation had not ceased to those persons at those planes. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and persons at the planes of sense sphere, mental formation will cease and body had also ceased.

122. Verbal formation had ceased to this person at this plane. Will mental formation cease to that person at that plane?

To those persons at the ceasing moment of final consciousness at the planes of initial application and sustained application, verbal formation had ceased; mental formation will not cease to those persons at those planes. To other persons at the planes of initial application and sustained application, verbal formation had ceased and mental formation will also cease.

Mental formation will cease to this person at this plane. Had verbal formation ceased to that person at that plane?

To those persons at the planes of non-initial application and non-sustained application mental formation will cease; verbal formation had not ceased. Persons at the planes of initial application and sustained application, mental formation will cease and verbal formation had also ceased.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

123. Body formation had not ceased to this person. Will verbal formation not cease to that person?

None.

Verbal formation will not cease to this person. Had body formation not ceased to that person?
(It) had ceased.

Body formation had not ceased to this person. Will mental formation not cease to that person?

None.

Mental formation will not cease to this person. Had body formation not ceased to that person?
(It) had ceased.

124. Verbal formation had not ceased to this person. Will mental formation not cease to that person?

None.

Mental formation will not cease to this person. Had verbal formation not ceased to that person?
(It) had ceased.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

125. Body formation had not ceased at this plane.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

126. Body formation had not ceased to this person at this plane. Will verbal formation not cease to that person at that plane?

To those persons at the planes of fine-material sphere and immaterial sphere, body formation had not ceased; (it is) not that verbal formation will not cease to those persons at those planes. To those persons at the planes of fine-material sphere and immaterial sphere at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of fourth *jhāna* absorption and non-percipient beings, body formation had not ceased and verbal formation also will not cease.

Verbal formation will not cease to this person at this plane. Had body formation not ceased to that person at that plane?

To those persons at the ceasing moment of final consciousness at the planes of sense sphere, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, verbal formation will not cease; (it is) not that body formation had not ceased to those persons at those planes. To those persons at the planes of fine-material sphere and immaterial sphere at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application, persons at the planes of fourth *jhāna* absorption and non-percipient beings, verbal formation will not cease and body formation also had not ceased.

Body formation had not ceased to this person at this plane. Will mental formation not cease to that person at that plane?

To those persons at the planes of fourth *jhāna* absorption, persons at the planes of fine-material sphere and immaterial sphere, body formation had not ceased; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the planes of fine-material sphere and immaterial sphere at the ceasing moment of final consciousness and non-percipient beings, body formation had not ceased and mental formation also will not cease.

Mental formation will not cease to this person at this plane. Had body formation not ceased to that person at that plane?

To those persons at the planes of sense sphere at the ceasing moment of final consciousness, mental formation will not cease; (it is) not that body formation had not ceased to those persons at those planes. To those persons at the planes of fine-material sphere and immaterial sphere at the ceasing moment of final consciousness and non-percipient beings, mental formation will not cease and body formation also had not ceased.

127. Verbal formation had not ceased to this person at this plane. Will mental formation not cease to that person at that plane?

To those persons at the planes of non-initial application and non-sustained application, verbal formation had not ceased; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the planes of non-initial application and non-sustained application at the ceasing moment of final consciousness and non-percipient beings, verbal formation had not cease and mental formation also will not cease.

Mental formation will not cease to this person at this plane. Had verbal formation not ceased to that person at that plane?

To those persons at the planes of initial application and sustained application at the ceasing moment of final consciousness, mental formation will not cease; (it is) not that verbal formation had not ceased to those persons at those planes. To those persons at the planes of non-initial application and non-sustained application at the ceasing moment of final consciousness and non-percipient beings, mental formation will not cease and verbal formation also had not ceased.

END OF CHAPTER ON CESSATION.
(*NIRODHAVĀRO*)

2. PROCESS (*PAVATTI*)

3. CHAPTER ON ORIGATION AND CESSATION (UPPĀDANIRODHA VĀRA)

1. CHAPTER ON THE PRESENT (PACCUPPANNA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

128. Body formation arises to this person. Does verbal formation cease to that person?

No.

Verbal formation ceases to this person. Does body formation arise to that person?

No.

Body formation arises to this person. Does mental formation cease to that person?

No.

Mental formation ceases to this person. Does body formation arise to that person?

No.

129. Verbal formation arises to this person. Does mental formation cease to that person?

No.

Verbal formation ceases tope.....

No.

POSITIVE (ANULOMA) PLANE (OKĀSA)

130. Body formation arises to this plane. Does verbal formation cease to that plane?

At the planes of second *jhāna* absorption and third *jhāna* absorptionpe.....

(The others are the same as in the Plane.)

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

131. Body formation arises to this person at this plane.....pe.....

(Person and Person and Plane are the same.)

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

132. Body formation does not arise to this person. Does verbal formation not cease to that person?

To those persons at the ceasing moment of initial application and sustained application, body formation does not arise; (it is) not that verbal formation does not cease to those persons. To those persons at the rising moment of consciousness with breath-in and breath-out, persons at the ceasing moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, body formation does not arise and verbal formation also does not cease.

Verbal formation does not cease to this person. Does body formation not arise to that person?

To those persons at the rising moment of breath-in and breath-out, verbal formation does not cease; (it is) not that body formation does not arise to those persons. To those persons at the rising moment of consciousness without breath-in and breath-out, persons at the ceasing moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, verbal formation does not cease and body formation also does not arise.

Body formation does not arise to this person. Does mental formation not cease to that person?

To all those persons at the ceasing moment of consciousness, body formation does not arise; (it is) not that mental formation will not cease to those persons. To those persons at the rising moment of consciousness

without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not arise and mental formation also does not cease.

Mental formation does not cease to this person. Does body formation not cease to that person?

To those persons at the rising moment of breath-in and breath-out, mental formation does not cease; (it is) not that body formation does not arise to those persons. To those persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, mental formation does not cease and body formation also does not arise.

133. Verbal formation does not arise to this person. Does mental formation not cease to that person?

To all those persons at the ceasing moment of consciousness, verbal formation does not arise; (it is) not that mental formation does not cease to those persons. To those persons at the rising moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, verbal formation does not arise and mental formation also does not cease.

Mental formation does not cease to this person. Does verbal formation not arise to that person?

To those persons at the rising moment of initial application and sustained application, mental formation does not cease; (it is) not that verbal formation does not arise to those persons. To those persons at the rising moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, mental formation does not cease and verbal formation also does not arise.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

134. Body formation does not arise at this plane.....pe....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

135. Body formation does not arise to this person at this plane.....pe....

(Person and Person and Plane are the same. At Person and Plane, persons of *Nirodha* absorption should not be taking place.)

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

136. Body formation had arisen to this person. Had verbal formation ceased to that person?

Yes.

(The questions of Origination, Cessation, and Origination-Cessation in the past should be expanded in the same way.)

3. CHAPTER ON THE FUTURE (ANĀGATA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

137. Body formation will arise to this person. Will verbal formation cease to that person?

Yes.

Verbal formation will cease to this person. Will body formation arise to that person?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at the planes of fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death moment, verbal formation will cease; body formation will not arise to those persons. To other persons, verbal formation will cease and also body formation will arise.

Body formation will arise to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Will body formation arise to that person?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at the planes of fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death moment, mental formation will cease; body formation will not arise to those persons. To other persons, mental formation will cease and also body formation will cease.

138. Verbal formation will arise to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Will verbal formation arise to that person?

To those persons at the rising moment of final consciousness, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, mental formation will cease; verbal formation will not arise to those persons. To other persons, mental formation will cease and also verbal formation will arise.

POSITIVE (ANULOMA) PLANE (OKĀSA)

139. Body formation will arise to this plane.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

140. Body formation will arise to this person at this plane. Will verbal formation cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation will arise; verbal formation will not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and sense sphere, body formation will arise and also verbal formation will cease.

Verbal formation will cease to this person at this plane. Will body formation arise to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere, persons at the planes of fine-material sphere and immaterial sphere, verbal formation will cease; body formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and other persons at the planes of sense sphere, verbal formation will cease and also body formation will arise.

Body formation will arise to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Will body formation arise to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, persons at the planes of fourth *jhāna* absorption, persons at the planes of fine-material sphere and immaterial sphere, mental formation will cease; body formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and other persons at the planes of sense sphere, mental formation will cease and also body formation will arise.

141. Verbal formation will arise to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Will verbal formation arise to that person at that plane?

To those persons at the rising moment of final consciousness, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption, third *jhāna* absorption and fourth *jhāna* absorption, mental formation will cease; verbal formation will not arise to those persons at those planes. To those persons at the planes of

first *jhāna* absorption, persons at the planes of sense sphere, other persons at the planes of fine-material sphere and immaterial sphere, mental formation will cease and also verbal formation will arise.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

142. Body formation will not arise to this person. Will verbal formation not cease to that person?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at the planes of fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death moment, body formation will not arise; (it is) not that verbal formation will not cease to those persons. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, body formation will not arise and also verbal formation will not cease.

Verbal formation will not ceasepe.....

Yes.

Body formation will not arise to this person. Will mental formation not cease to that person?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, final-existence persons of fine-material sphere and immaterial sphere who will be born and die at the planes of fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death moment, body formation will not arise; (it is) not that mental formation will not cease to those persons. To those persons at the ceasing moment of final consciousness, body formation will not arise and also mental formation will not cease.

Mental formation will not cease.....pe.....

Yes.

143. Verbal formation will not arise to this person. Will mental formation not cease to that person?

To those persons at the rising moment of final consciousness, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, verbal formation will not arise; (it is) not that mental formation will not cease to those persons. To those persons at the ceasing moment of final consciousness, verbal formation will not arise and also mental formation will not cease.

Mental formation will not ceasepe.....

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

144. Body formation will not arise at this plane.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

145. Body formation will not arise to this person at this plane. Will verbal formation not cease to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the plans of sense sphere will arise, persons at the planes of fine-material sphere and immaterial sphere, body formation will not arise; (it is) not that verbal formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of fourth *jhāna* absorption and non-percipient beings, body formation will not arise and also verbal formation will not cease.

Verbal formation will not cease to this person at this plane. Will body formation not arise to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, verbal formation will not cease; (it is) not that body formation will not arise to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with the final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of fourth *jhāna* absorption and non-percipient beings, verbal formation will not cease and also body formation will not arise.

Body formation will not arise to this person at this plane. Will mental formation not cease to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness with sense sphere will arise, persons at the planes of fourth *jhāna* absorption, persons at the planes of fine-material sphere and immaterial sphere, body formation will not arise; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, body formation will not arise and also mental formation will not cease.

Mental formation will not ceasepe.....

Yes.

146. Verbal formation will not arise to this person at this plane. Will mental formation not cease to that person at that plane?

To those persons at the rising moment of final consciousness, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption, third *jhāna* absorption and fourth *jhāna* absorption, verbal formation will not arise;(it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, verbal formation will not arise and also mental formation will not cease.

Mental formation will not ceasepe.....

Yes.

4. CHAPTER ON THE PRESENT AND THE PAST (*PACCUPPANNĀTĪTA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

147. Body formation arises to this person. Had verbal formation ceased to that person?

Yes.

Verbal formation had ceased to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, verbal formation had ceased; body formation does not arise to those persons. To those persons at the rising moment of breath-in and breath-out, verbal formation had ceased and also body formation.

(The questions of Positive and Negative, in the Present-Past of Origination Chapter have been explained. The questions of Positive and Negative, in the Present-Past of Origination-Cessation Chapter should be explained similarly.)

5. CHAPTER ON THE PRESENT AND THE FUTURE (*PACCUPPANNĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

148. Body formation arises to this person. Will verbal formation cease to that person?

Yes.

Verbal formation will cease to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, verbal formation will cease; body formation will not arise. To those persons at the rising moment of breath-in and breath-out, verbal formation will cease and also body formation will arise.

Body formation arises to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, mental formation will cease; body formation will not arise. To those persons at the rising moment of breath-in and breath-out, mental formation will cease and also body formation arises.

149. Verbal formation arises to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Does verbal formation arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, mental formation will cease; verbal formation will not arise. To those persons at the rising moment of initial application and sustained application, mental formation will cease and also verbal formation arises.

POSITIVE (ANULOMA) PLANE (OKĀSA)

150. Body formation arises at this plane....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

151. Body formation arises to this person at this plane. Will verbal formation cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption, third *jhāna* absorption, at the rising moment of breath-in and breath-out, body formation arises; verbal formation will not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the rising moment of breath-in and breath-out, body formation arises and also verbal formation will cease.

Verbal formation will cease to this person at this plane. Does body formation arise to that person at that plane?

To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, verbal formation will cease; body formation does not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the rising moment, verbal formation will cease and also body formation arises.

Body formation arises to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Does body formation arise to that person at that plane?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, mental formation will cease and body formation does not arise. To those persons at the rising moment of breath-in and breath-out, mental formation will cease and also body formation arises.

152. Verbal formation arises to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Does verbal formation arise to that person at that plane?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, mental formation will cease; verbal formation does not arise to those persons at those planes. To those persons at the rising moment of initial application and sustained application, mental formation will cease and also verbal formation arises.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

153. Body formation does not arise to this person. Will verbal formation not cease to that person?

To those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not arise; (it is) not that verbal formation will not cease to those persons. To those persons at the ceasing moment of final consciousness with initial application and sustained application, and persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, body formation does not arise and also verbal formation will not cease.

Verbal formation will not cease to this person. Does body formation not arise to that person?

Yes.

Body formation does not arise to this person. Will mental formation not cease to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not arise; (it is) not that mental formation will not cease to those persons. To those persons at the ceasing moment of final consciousness, body formation does not arise and also mental formation will not cease.

Mental formation will not cease to this person. Does body formation not arise to that person?

Yes.

154. Verbal formation does not arise to this person. Will mental formation not cease to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings,, verbal formation does not arise; (it is) not that mental formation does not cease to those persons. To those person sat the ceasing moment of final consciousness, verbal formation does not arise and also mental formation will not cease.

Mental formation will not cease to this person. Does verbal formation not arise to that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

155. Body formation does not arise at this plane.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

156. Body formation does not arise to this person at this plane. Will verbal formation not cease to that person at that plane?

To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, body formation does not arise; (it is) not that verbal formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and non-percipient beings,, body formation does not arise and also verbal formation will not cease.

Verbal formation will not cease to this person at this plane. Does body formation not arise to that person at that plane?

To those persons at the planes of second *jhāna* absorption and *jhāna* absorption, at the rising moment of breath-in and breath-out, verbal formation will not cease; body formation does not arise to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and non-percipient beings, verbal formation will not cease and also body formation does not arise.

Body formation does not arise to this person at this plane. Will mental formation not cease to that person at that plane?

To all those persons at the ceasing moment of consciousness and persons at the rising moment of consciousness without breath-in and breath-out, body formation does not arise; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, body formation does not arise and also mental formation will not cease.

Mental formation will not cease to this person at this plane. Does body formation not arise to that person at that plane?

Yes.

157. Verbal formation does not arise to this person at that plane. Will mental formation not cease to that person at that plane?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, verbal formation does not arise ; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, verbal formation does not arise and also mental formation will not cease.

Mental formation will not cease to this person at this plane. Does verbal formation not arise to that person at that plane?

Yes.

6. CHAPTER ON THE PAST AND THE FUTURE

(*ATĪĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

158. Body formation had arisen to this person. Will verbal formation cease to that person?

To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, body formation had arisen; verbal formation will not cease to those persons. To other persons, body formation had arisen and also verbal formation will cease to those persons.

Verbal formation will cease to this person. Had body formation arisen to that person?

Yes.

Body formation had arisen to this person. Will mental formation cease to that person?

To those persons at the ceasing moment of final consciousness, body formation had arisen; mental formation will not cease to those persons. To other persons, body formation had arisen and also mental formation will cease.

Mental formation will cease to this person. Had body formation arisen to that person?

Yes.

(As at Cessation Chapter in Past-Future questions of Positive and Negative, at Origination-Cessation Chapter in Past-Future questions of Positive and Negative are to be classified without confusion. It is same with Cessation Chapter. There is no difference.)

END OF CHAPTER ON ORIGINATION-CESSATION.
(*UPPĀDANIRODHAVĀRO*)

3. CHAPTER ON COMPREHENSION (*PARIÑÑĀ VĀRA*)

159. This person comprehends body formation. Does that person comprehend verbal formation?
Yes.
This person comprehends verbal formation. Does that person comprehend body formation?
Yes.

(As the Chapter on Comprehension at *Khandha Yamaka* is classified, so should this Chapter on Comprehension at *Saṅkhāra Yamaka* be classified.)

END OF CHAPTER ON COMPREHENSION.
(*PARIÑÑĀVĀRO*)

END OF THE PAIR ON FORMATIONS.
(*SAṅKHĀRA YAMAKA PĀLI NIṬṬHITĀ*)¹⁹

¹⁹ End of pairs on formations which are carried along by nobles.

PREFACE

THIS TRANSLATION IS ESPECIALLY DEDICATED
TO MY LATE PRECEPTOR,

THE MOST VENERABLE

BADDANTA KUMĀRĀBHIVAMSA

*SĀSANADHAZA SIRĪPAVARA DHAMMĀCARIYA,
SAKKYASĪHA DHAMMĀCARIYA,
AGGA MAHĀ PAṄḌITA, AGGA MAHĀ GANDHA VĀCAKA PAṄḌITA,
NAINGANTAW OVĀDĀCARIYA (NATION'S OVĀDĀCARIYA),
TIPIṬAKA OVĀDĀCARIYA, TIPIṬAKA PUCCHAKA*

In November 2010, I came to know that the English version of the four *Yamaka* out of the late five *Yamaka* were lost somehow. The *Yamaka* has ten kinds in which first five are called the lower *Yamaka* and the late five as the higher *Yamaka*. The English version of the lower *Yamaka* was written by *Mūla Paṭṭhāna Sayadaw Ven. Nārada* and *Banmaw Sayadaw Ven. Kumārābhivaraṅsa* assisted by some other venerable monks and lay persons. The higher *Yamaka* English version was been written as well by these venerable masters. Somehow, only the copy of the lower *Yamaka* English version can be found these days.

By *Venerable Banmaw Sayadaw*, I came to know that the higher *Yamaka* English version is to be published again. But only one *Yamaka* (i.e. *Indriya Yamaka*) is left as manuscript and the other four *Yamaka* can not be traced now. So it is decided to make a new translation. By the wish of *Venerable Banmaw Sayadaw*, this work is firstly established.

The copied book of the five lower *Yamaka* English version which is shown by *Venerable Banmaw Sayadaw* to apply for, is deeply a good help in this translation. And the *AYAKYAUK* (or the Precise Definition written by ancient Myanmar *Abhidhamma* masters) is a great help as well.

This translation is solely done by me (the translator) alone .i.e., any error in meaning or essence of *Dhamma* is my responsibility. To those who wish to mend or give advices for the better quality please do as one's *dhamma* wish. And nandamedha@gmail.com will be pleased to receive such caring advices.

This *Anusaya Yamaka* translation is started on 12.4.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLANĀKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar. It is finished on 15.5.2011 at the hermitage near the construction of THITSAR NYAN YAUNG SHWE ZE GONE STUPA, YADANAR MAN AUNG MONASTRY, Moe Nan Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar.

Nandamedhā

FOREWORD

*YAMASSA VISAYĀTĪTĀM , LOKANĀTHAM BHIVANDIYA ,
DHAMMAṀSAMGHANCA AMALAM, GUṆASĀMIṆCA ME GARUM.* (1)

BEING THE ONE BEYOND THE MEAN OF DEATHNESS,
BEINGS' VENERABLE LORD BUDDHA, THE HIGHNESS,
OUT OF MENTAL DIRTS; THE *DHAMMA* AND THE *SAMGHĀ*,
AS WELL AS KUMĀRA MAHĀTHERA, MY LATE PRECEPTOR
TO THOSE OF HIGHLY HONOURED, I DEEPLY DO MY *GĀRAVĀ*. (2)

The essence of *Dhamma*, especially of *Abhidhamma*, can be best understood only by *Pāḷi*, the original language used by the Lord Buddha. As usual, the changing into another language can vary the meaning and essence of the origin. Nevertheless, for those who wish to glance some of the essence of Buddha's doctrine, this English version is written.

To get more precise meaning, go with *Pāḷi* version and do with mediation. It is strongly urged that studying this English version can be much delightful only when the *Pāḷi* version is not neglected. The *Pāḷi* version recommended here is the *Chaṭṭha Saṅgīti* Edition. The guidelines from good *Abhidhamma* scholars or a basic knowledge in *Abhidhamma* is at least a necessity.

Because of the limited access, time, language barrier (especially in grammatical basis) and my knowledge, may I ask for the forgiveness and sympathy if un-appropriate usage or translation is seen by the readers.

This is intended to be a track rather than a text for the study of *Buddha Dhamma*. For broader view, translations in some phrases are changed without interfering the original meaning.

The will of mine (the translator's):

1. The copyright of this writing is FREE, as *Dhamma* was freely given by the *Dhamma* Master, the Lord Buddha.
2. No one, no organization, no group, no what-so-ever can claim the copyright ownership of this writing.
3. Each and every personnel, group or what-so-ever can print or copy; or both to the whole, or any part(s) of this writing and mentioning this origin is not a necessity.
4. Those who copy or print the part(s) or the whole writing must not claim the ownership of those copied or printed parts. And must note that those parts can be freely copied or printed; if necessary.
5. For *Muditā*, may nandamedha@gmail.com receive the information when there's or there'll be a copying or printing process on the part(s) or the whole of this writing.
6. Any distribution which is the copy part of this writing must be FREE (or non-profit action).

Nandamedhā
28.2.2011

(1) The *Pāṭi* verse is from *AYAKAUK* (precise definition of *Abhidhamma* written by ancient Myanmar scholars).

(2) *GĀRAVĀ* (Pāṭi) = Respect; veneration; homage; heedfulness

GENERAL

When this translation is to be done, there are some rules that have been made;

- (a) To use the familiar usage for this translation which is intended for the ordinary (self-studying) personnel
- (b) Must not sway in the meaning
- (c) Must be the same in usage as the first (five) *Yamaka* English Version which is now available; and should make no different usage (that might dishonors the old version) unless when it is a truly necessity
- (d) Must be a harmony with the first (five) *Yamaka* English Version
- (e) Except for some words, will try to translate all *Pāḥi* words
- (f) Put foot-notes when it is necessary
- (g) Make the readers to get some other knowledge concerning *Dhamma*

Because of some rules, it is difficult to make some translations in some places.

For instance, *Okāsa* word is so wide. And so *yattha* (pronoun in general), has a range of meanings; plane/place/abode/dwelling/period/state/situation/at time being and etc., concerning where and when representing locative case. But as it was translated as “plane” always in previous (*Yamaka* English) translation, this translation is still the same. The word “state” might be the best (not perfect) for this word *Okāsa*, but as the rule (c) is made up, “plane” is the word I have chosen even though not much delighted in some sense. But as this translation is for the step (not a text) for the *Dhamma* study; and for the rule (d), it is proudly presented. And not using “abode” or “period” accordingly is the same intention (i.e., for the stable translation) and most of all for the rule (c).

Some of the sentences may be too long for the reader, but to help in comparative-study with original *Pāḥi*, it is still long and may be a bit confuse or unclear in the meaning. Which is the main verb? Which is/are the subject(s)? But as this translation is also intended as a step to hold *Pāḥi* sentence-constructing-style in some sense, there are many long sentences. But for some clear information, some short sentences are made in some places. For some *Pāḥi* words, such as {copulative or disjunctive particle, *ca* (and, too, also, as well...)}; when translation is done, sometimes it is left un-translated in some places. But when it is translated, even when it represents to a verb (in some places) the translation word “also” is placed not only before or after the verb, and also sometimes placed near noun for the better of the wide knowledge in understanding *Dhamma*. And some of the words which are in present tense are changed into present participles in order to get/hold the deep and precise meanings (by the rule of “*vattamānā paccuppanne*”). It is sometimes done not all because of the grammatical styles of English and *Pāḥi* are not the same. And even when the grammatical approaches can be matched: for the wider knowledge in *Dhamma*, that particular translation style is used here and there in the translation.

And most of all, it is my view that *gantha* (scriptures) are mostly in *upalakkhaṇa* or *nayadassana* (i.e., a basis which can be a standard). So as long as the translation is not contradicted to the original meaning, it is eligible to use other meanings. As so, this is just the (aid as in) translation (style) and intends to stand as a track rather than a text.

In using *Pāḥi*, *Ṁ/ṁ* is used, instead of *M/ṁ*, in honoring the old usage.

For the smooth under taking, without contradicting the essence, some grammatical changes are made, from singular to plural, active to passive and vice versa.

For the broader view, even for a word - *kāmāvacāra* is translated as sense sphere¹ or sensuous sphere² or sensual sphere³. And there are many alike.

When I informed a venerable scholar monk that I am to make the translation of some *Yamaka*, one admonishing and one praising were given. The admonishing “Better to make it with other two or three scholars” is in vain due to my current situation. The praising “It will be a better than nothing” is deeply considered. When feeling that this piece of something is not an essence breaking and worth giving, I heartedly make this translation.

By *Yamaka*, may all be *Yamako*⁴.

My (the translator) name is Nandamedhā. I am a (*Theravāda*) hermit since 8.1.2000. Before becoming a hermit, I was been for 20 months as a *Theravāda* novice and 3 years as a *Theravāda* monk. I was born in Pyay, in middle Myanmar, on 19.11.1977.

¹ Too much following and flowing in sensation at this plane

² Too much delighted at this plane

³ Too much gratified, attractive, indulged at this plane

⁴ The one who overcomes *zāti* (which causes death) and five *upādānakkhandha* (which die)

ACKNOWLEDGEMENT

This work is possible only when there is a great deal of supports. It will not be enough to show the gratitude of those supporters just in words. But without mentioning them would be a much flaw indeed. I am much obliged and overwhelmed with gratitude of the followings:

- (a) The un-comparable *Sammāsambuddha*
- (b) The sublime *Dhamma*
- (c) The great *Sarīghā*
- (d) The most Venerable *Sayadaws*
- (e) The *Dhamma* Scholars
- (f) The lay supporters
- (g) The every kind of supports of far and near
- (h) In the very rural area, where very low capacity in using electricity (3 hours maximum per day), making this translation a possibility is truly a great challenge especially when the time-table for 4 *Yamaka* translations (i.e., *Sarīkhāra Yamaka*, *Anusaya Yamaka*, *Citta Yamaka* and *Dhamma Yamaka*) is less than 9 weeks. When it is decided to make the translation, my brother lends his lap-top which was then at Mandalay. About 100 miles is carried out by train. And 30 miles at least by motor bike by my father just to give it to me. As of my current situations, I am not able to do the translation at one sitting. As I have a kind of Mobile-*Sasana* activity these days, I am to move from a place to another in every 5/6 days. And when all journeys are generally done just by walking in the rainy season at rainy places where the destinations are ranged from 7 – 40 miles, this work is more than just a work. Carrying not just a robe and some personal belongings in an alms-bowl, but also a lap-top and 5 books (3 *Pāḷi Yamaka* books, 1 *Ayakauk* and 1book <the first five *Yamaka* English translated version> in total) is sometimes a bit exhausted especially when the destinations are far away. Sometimes such a day-journey is more than 40 miles walking alone and unavoidable. Wet as it is raining cats and dogs, but still sweat for such mud and track. Only when it is helped by the devotees of the rural area, it is a great relief indeed then. Even preparations for the usage of electricity {such as carrying 12-K heavy battery by the (respective) villagers to the nearest station every night to recharge, so that it might be used tomorrow in day time ... and many more} is a great deal indeed. But not every night is possible nor is the day time. Indeed the lending of their time, energy and every support I can receive is more than just precious. By such preparations this task is carried out. While it is on the move, a great deal of aids and supports from many local sources are the appetite I am much relied upon.

I translate the version into materiality, and they transform it into reality.

Without them (including many un-seen *dhamma* supports from various sources), rather than the whole translation, not even a single word can be a possibility.

MAY ALL, WHO MADE THIS POSSIBLE, BE FREED FROM THE PAIRED WORLD.

Nandamedhā

ABHIDHAMMA PIṬAKA¹

PAIRS ON LATENT STATES (*ANUSAYA YAMAKA PĀḲI*²)

Veneration to that Exalted, the Purified, the Fully Self-Enlightened.

(*NAMO TASSA BHAGAVATO ARAHATO SAMĀSAMBUDHA*)

1. There are seven latent states: latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts, latent state of attachment to existence, and latent state of ignorance.

1. CHAPTER ON THE ARISING STATES (*UPPATTIṬṬHĀNA VĀRA*)

2. Where does latent state of attachment to sensual pleasures lay latent?³ In the two feelings⁴ of sensual element, latent state of attachment to sensual pleasures lays latent.

Where does latent state of hatred lay latent?⁵ In un-pleasant feeling, latent state of hatred lays latent.

Where does latent state of pride lay latent?⁶ In the two feelings of sensual element, in the fine-material element and immaterial element, latent state of pride lays latent.

¹ *ABHIDHAMMA PIṬAKA* = *ABHI* (profound) + *DHAMMA* (doctrine) + *PIṬAKA* (the basket) = The basket of Profound doctrine

² *ANUSAYA YAMKA PĀḲI* ; *ANUSAYA* + *YAMAKA* + *PA* + *ĀḲI* ; *ANUSAYA* = *Latent states* ; *YAMAKA* = Pairs ; *PA* = the nobles ; *ĀḲI* = the (taking) process; "THE PAIRS ON LATENT STATES" WHICH IS CARRIED ALONG THE NOBLES

³ *Lobha cetasika* which attaches to 11 *kāma* planes is known as latent state of attachment to sensual pleasures, and it is

- as of person : lays latent at *Puthujjana*, *Sotāpanna* and *Sakadāgāmi*, and not at *Anāgāmi* and *Arahant*
- as of eradication : happens at *Sotāpatti Maggaṭṭhāna* and *Sakadāgāmi Maggaṭṭhāna*, and does not happen at *Anāgāmi Maggaṭṭhāna* and *Arahatta Maggaṭṭhāna*
- as of plane : happens at the time when sensing *kāma dhātu* (or) 11 *kāma* planes
- as of feeling : arises at 19 *kāma sukha vedanā* and 32 *kāma upekkhā vedanā*
- as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

⁴ *Sukha vedanā* (pleasant feeling) and *Adukkhamasukha vedanā* (neither pleasant nor un-pleasant, i.e. indifferent feeling)

⁵ *Dosa cetasika* which is known as latent state of hatred, and it is

- as of person : lays latent at *Puthujjana*, *Sotāpanna* and *Sakadāgāmi*, and not at *Anāgāmi* and *Arahant*
- as of feeling : arises at 2 *domanassavedanā* and (as only when sensing) 1 *dukkha vedanā*
- as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

⁶ *Māna cetasika* which associates with 4 *dīṭṭhigata vippayutta* (of *lobha-hetu*) is latent state of pride, and it is

- as of person : lays latent at *Puthujjana*, *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi*, and not at *Arahant*
- as of eradication : happens at *Sotāpatti Maggaṭṭhāna*, *Sakadāgāmi Maggaṭṭhāna* and *Anāgāmi Maggaṭṭhāna*, and does not happen at *Arahatta Maggaṭṭhāna*
- as of plane : happens at the time when sensing 11 *kāma* planes (or) *kāma dhātu*, 16 *rūpa* (fine-material) *dhātu* and 4 *arūpa* (immaterial) *dhātu*
- as of feeling : arises at 19 *kāma sukha vedanā* and 32 *kāma upekkhā vedanā*

Where does latent state of wrong-views lay latent?⁷ In the states of all that include body⁸, latent state of wrong-views lays latent.

Where does latent state of doubts lay latent?⁹ In the states of all that include body, latent state of doubts lays latent.

Where does latent state of attachment to existence lay latent?¹⁰ In the fine-material element and immaterial element, latent state of attachment to existence lays latent.

Where does latent state of ignorance lay latent?¹¹ In the states of all that include body, latent state of ignorance lays latent.

END OF CHAPTER ON THE ARISING STATES.
(UPPATTIṬṬHĀNAVĀRO)

2. GREAT CHAPTER (MAHĀ VĀRA) 1. CHAPTER ON LATENCY (ANUSAYA VĀRA)

REGULAR (ANULOMA) PERSON (PUGGALA)

3. Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of hatred lay latent to that person?

Yes.

(e) as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

⁷ *Diṭṭhi cetasika* which associates with 4 *diṭṭhigata sampayutta* (of *lobha-hetu*) is latent state of wrong-views, and it is

- (a) as of person : lays latent at *Puthujjana*, and not at *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahant*
- (b) as of planes : happens at the time when sensing (all) 3 *Dhātu*
- (c) as of feeling : arises at *sukha vedanā*, *dukkha vedanā* and *upekkhā vedanā*
- (d) as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

⁸ The *lokī dhamma* which are parts of all *sakāya* (the existing body)

⁹ *Vicikiccā cetasika* which associates with 4 *diṭṭhigata sampayutta* (of *lobha-hetu*) is latent state of doubts, and it is

- (a) as of person : lays latent at *Puthujjana*, and not at *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahant*
- (b) as of planes : happens at the time when sensing (all) 3 *Dhātu*
- (c) as of feeling : arises at *sukha vedanā*, *dukkha vedanā* and *upekkhā vedanā*
- (d) as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

¹⁰ *Lobha cetasika* which associates with 4 *diṭṭhigata vippayutta* (of *lobha-hetu*) that attaches to *rūpa* planes and *arūpa* planes is the latent state of attachment to existence, and it is

- (a) as of person : lays latent at *Puthujjana*, *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi*
- (b) as of eradication : happens at *Sotāpatti Maggaṭṭhāna*, *Sakadāgāmi Maggaṭṭhāna* and *Anāgāmi Maggaṭṭhāna*, and not at *Arahatta Maggaṭṭhāna*
- (c) as of plane : happens at the time when sensing *rūpa* planes and *arūpa* planes
- (d) as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

¹¹ *Moha cetasika* which associates with (all) 12 *akusala* is latent state of ignorance, and it is

- (a) as of person : lays latent at *Puthujjana*, *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi*, and not at *Arahant*
- (b) as of planes : happens at the time when sensing (all) 3 *Dhātu*
- (c) as of feeling : arises at *sukha vedanā*, *dukkha vedanā* and *upekkhā vedanā* (of 12 *akusala*)
- (d) as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

(Or else,)¹² latent state of hatred lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
Yes.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of pride lay latent to that person?
Yes.

Latent state of pride lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
In *Anāgāmi*¹³, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent to that person. In three persons¹⁴, latent state of pride lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of wrong-views lay latent to that person?
In two persons¹⁵, latent state of attachment to sensual pleasures lays latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of attachment to sensual pleasures lays latent and latent state of wrong-views also lays latent.
Latent state of wrong-views lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
Yes.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of doubts lay latent to that person?
In two persons, latent state of attachment to sensual pleasures lays latent; latent state of doubts does not lay latent to those persons. In *Puthujjana*, latent state of attachment to sensual pleasures lays latent and latent state of doubts also lays latent.
Latent state of doubts lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
Yes.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of attachment to existence lay latent to that person?
Yes.
Latent state of attachment to existence lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
In *Anāgāmi*, latent state of attachment to existence lays latent; latent state of attachment to sensual pleasures does not lay latent to that person. In three persons, latent state of attachment to existence lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of ignorance lay latent to that person?
Yes.
Latent state of ignorance lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
In *Anāgāmi*, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

4. Latent state of hatred lays latent to this person. Does latent state of pride lay latent to that person?

¹² (Or else,) - The words in the brackets should be repeated in all the following sentences accordingly.

¹³ The person who will never return to *Kāma* (sensual pleasures) plane

¹⁴ *Puthujjana* (person of common world-ling), *Sotāpanna* (person who has entered the noble path to *Nibbāna*) and *Sakadāgāmi* (person who may return to *Kāma* plane once)

¹⁵ *Sotāpanna* and *Sakadāgāmi*

Yes.

Latent state of pride lays latent to this person. Does latent state of hatred lay latent to that person?

In *Anāgāmi*, latent state of pride lays latent; latent state of hatred does not lay latent to that person. In three persons, latent state of pride lays latent and latent state of hatred also lays latent.

Latent state of hatred lays latent to this person. Does latent state of wrong-views lay latent to that person?.....pe.....¹⁶ Does latent state of doubts lay latent to that person?

In two persons, latent state of hatred lays latent; latent state of doubts does not lay latent to those persons. In *Puthujjana*, latent state of hatred lays latent and latent state of doubts also lays latent.

Latent state of doubts lays latent to this person. Does latent state of hatred lay latent to that person?

Yes.

Latent state of hatred lays latent to this person. Does latent state of attachment to existence lay latent to that person?.....pe..... Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Does latent state of hatred lay latent to that person?

In *Anāgāmi*, latent state of ignorance lays latent; latent state of hatred does not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of hatred also lays latent.

5. Latent state of pride lays latent to this person. Does latent state of wrong-views lay latent to that person?pe.....Does latent state of doubts lay latent to that person?

In three persons, latent state of pride lays latent; latent state of doubts does not lay latent to those persons. In *Puthujjana*, latent state of pride lays latent and latent state of doubts also lays latent.

Latent state of doubts lays latent to this person. Does latent state of pride lay latent to that person?

Yes.

Latent state of pride lays latent to this person. Does latent state of attachment to existence lay latent to that person?pe..... Does latent state of ignorance lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Does latent state of pride lay latent to that person? Yes.

6. Latent state of wrong-views lays latent to this person. Does latent state of doubts lay latent to that person?

Yes.

Latent state of doubts lays latent to this person. Does latent state of wrong-views lay latent to that person?

Yes.

Latent state of wrong-views lays latent to this person. Does latent state of attachment to existence lay latent to that person?pe..... Does latent state of ignorance lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Does latent state of wrong-views lay latent to that person? In three persons, latent state of ignorance lays latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent and latent state of wrong-views also lays latent.

7. Latent state of doubts lays latent to this person. Does latent state of attachment to existence lay latent to that person?pe.....Does latent state of ignorance lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Does latent state of wrong-views lay latent to that person?

In three persons, latent state of ignorance lays latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent and latent state of wrong-views also lays latent.

¹⁶pe..... (short term of Pāli ; *peyyāla*) = omitted/hidden words/phrases (as easy to find from the past/nearby)

8. Latent state of attachment to existence lays latent to this person. Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Does latent state of attachment to existence lay latent to that person?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

9. Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person. Does latent state of pride lay latent to that person?

Yes.

Latent state of pride lays latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person?

In *Anāgāmi*, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to that person. In three persons, latent state of pride lays latent and latent state of attachment to sensual pleasures and latent state of hatred also lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person. Does latent state of wrong-views lay latent to that person?pe.....Does latent state of doubts lay latent to that person?

In two persons, latent state of attachment to sensual pleasures and latent state of hatred lay latent; latent state of doubts do not lay latent to that person. In *Puthujjana*, latent state of attachment to sensual pleasures and latent state of hatred lay latent, and latent state of doubts also lays latent to that person.

Latent state of doubts lays latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person. Does latent state of attachment to existence lay latent to that person?pe..... Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person?

In *Anāgāmi*, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of attachment to sensual pleasures and latent state of hatred also lay latent.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

10. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person. Does latent state of wrong-views lay latent to that person?pe.....Does latent state of doubts lay latent to that person?

In two persons, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent, and latent state of wrong-views also lays latent to that person.

Latent state of doubts lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of hatred lay latent to this person. Does latent state of attachment to existence lay latent to that person?pe.....Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person?

In *Anāgāmi*, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of attachment to sensual pleasures, latent state of hatred and latent state of hatred and latent state of pride also lay latent.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

11. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person. Does latent state of doubts lay latent to that person?

Yes.

Latent state of doubts lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person. Does latent state of attachment to existence lay latent to that person?

.....pe.....Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person?

In *Anāgāmi*, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to that person. In two persons, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also lay latent to that person.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

12. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to this person. Does latent state of attachment to existence lay latent to that person?pe..... Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to that person?

In *Anāgāmi*, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to that person. In two persons, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent; latent state of wrong-views and latent state of doubts do not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also lay latent to that person.

END OF CHAPTER WITH FIVE-BASE.

(PAÑČAKAMŪLAKAM)

13. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to this person. Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person?

In *Anāgāmi*, latent state of ignorance, latent state of pride and latent state of attachment to existence lay latent to this person; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to that person. In two persons, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence lay latent; latent state of wrong-views and latent state of doubts do not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAṆ*)

REGULAR (ANULOMA) PLANE (OKĀSA¹⁷)

14. Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of hatred lay latent at that plane?

No.

Latent state of hatred lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

No.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of pride lay latent at that plane?

Yes.

Latent state of pride lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

In the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent at those planes. In the two feelings of sensual element, latent state of pride lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of wrong-views lay latent at that plane?pe..... Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of attachment to sensual pleasures does not lay latent at those planes. In the two feelings of sensual element, latent state of doubts lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

No.

Latent state of attachment to existence lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

No.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent at those planes. In the two

¹⁷ *Okāsa* = (at feeling / element/ state) plane/place/stage/situation

feelings of sensual element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

15. Latent state of hatred lays latent at this plane. Does latent state of pride lay latent at that plane?

No.

Latent state of pride lays latent at this plane. Does latent state of hatred lay latent at that plane?

No.

Latent state of hatred lays latent at this plane. Does latent state of wrong-views lay latent at that plane?

.....pe..... Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of hatred lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of hatred does not lay latent at that plane. In un-pleasant feeling, latent state of doubts lays latent and latent state of hatred also lays latent.

Latent state of hatred lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

No.

Latent state of attachment to existence lays latent at this plane. Does latent state of hatred lay latent at that plane?

No.

Latent state of hatred lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of hatred lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of hatred does not lay latent at that plane. In un-pleasant feeling, latent state of ignorance lays latent and latent state of hatred also lays latent.

16. Latent state of pride lays latent at this plane. Does latent state of wrong-views lay latent at that plane?pe..... Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of pride lay latent at that plane?

In un-pleasant feeling, latent state of doubts lays latent; latent state of pride does not lay latent at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent and latent state of pride also lays latent.

Latent state of pride lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

In the two feelings of sensual element, latent state of pride lays latent; latent state of attachment to existence does not lay latent at that plane. In the fine-material element and immaterial element, latent state of pride lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent at this plane. Does latent state of pride lay latent at that plane?

Yes.

Latent state of pride lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of pride lay latent at that plane?

In un-pleasant feeling, latent state of ignorance lays latent; latent state of pride does not lay latent at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of pride also lays latent.

17. Latent state of wrong-views lays latent at this plane. Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of wrong-views lay latent at that plane?

Yes.

Latent state of wrong-views lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

In the three feelings of sensual element, latent state of wrong-views lays latent; latent state of attachment to existence does not lay latent at those planes. In the fine-material element and immaterial element, latent state of wrong-views lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent at this plane. Does latent state of wrong-views lay latent at that plane?

Yes.

Latent state of wrong-views lays latent at this plane. Does latent state of ignorance lay latent at the plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of wrong-views lay latent at that plane?

Yes.

18. Latent state of doubts lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

In the three feelings of sensual element, latent state of doubts lays latent; latent state of attachment to existence does not lay latent at those planes. In the fine-material element and immaterial element, latent state of doubts lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent at this plane. Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of doubts lay latent at that plane?

Yes.

19. Latent state of attachment to existence lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

In the three feelings of sensual element, latent state of ignorance lays latent; latent state of attachment to existence does not lay latent at that plane. In the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of attachment to existence also lays latent.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

20. Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of pride lay latent at that plane?

None.¹⁸

Latent state of pride lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

In the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent at those planes.

¹⁸ (in Pāli) *Naṭṭhi* = There is no such plane/state (as the certain statement itself is impossible)

Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of wrong-views lay latent at that plane?pe..... Does latent state of doubts lay latent at that plane?
None.

Latent state of doubts lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

In the fine-material element and immaterial element, latent state of doubts lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?

None.

Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

No.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent at those planes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

21. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at this plane. Does latent state of wrong-views lay latent at that plane?pe.....Does latent state of doubts lay latent at that plane?

None.

Latent state of doubts lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at that plane?

In the fine-material element and immaterial element, latent state of doubts and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?

None.

Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

22. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at this plane. Does latent state of doubts lay latent at that plane?

None.

Latent state of doubts lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at that plane?

In the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at that plane. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?

None.

Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

23. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?

None.

Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

24. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures,pe..... latent state of attachment to existence lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred and latent state of attachment to existence do not lay latent at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence do not lay latent at those planes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAṂ)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

25. Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

No.

Latent state of hatred lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

No.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

Yes.

Latent state of pride lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

In *Anāgāmi* with the two feelings of sensual element¹⁹, and in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of pride lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts lays latent to that person at that plane?

In two persons, in the two feelings of sensual element, latent state of attachment to sensual pleasures lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana* with the two feelings of sensual element, latent state of attachment to sensual pleasures lays latent and latent state of doubts also lays latent to those persons at those planes.

Latent state of doubts lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

In *Puthujjana* with un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

No.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent at that person at that plane?

No.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

In *Anāgāmi* with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. In three persons with un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

26. Latent state of hatred lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

No.

Latent state of pride lays latent to this person at this plane. Does latent state of hatred to that person at that plane?

No.

Latent state of hatred lays latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts lay latent to that person at that plane?

¹⁹ Instead of (lit.) *at the two feelings of sensual element*, "with the two feelings of sensual element" is used for the smooth usage. And such style will be used in this translation.

In two persons with un-pleasant feeling, latent state of hatred lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana* with un-pleasant feeling, latent state of hatred does not lay latent; latent state of doubts does not lay latent to those persons at those planes.

Latent state of doubts lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

In *Puthujjana* with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts lays latent and latent state of hatred also lays latent.

Latent state of hatred lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

No.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

No.

Latent state of hatred lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

In *Anāgāmi* with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of hatred does not lay latent to those persons at those planes. In three persons with the two feelings of sensual element, in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance lays latent and latent state of hatred also lays latent.

27. Latent state of pride lays latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts lay latent to that person at that plane?

In three persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of pride lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana* with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of pride lays latent and latent state of doubts also lays latent.

Latent state of doubts lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

In *Puthujjana* with un-pleasant feeling, latent state of doubts lays latent; latent state of pride does not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent and latent state of pride also lays latent.

Latent state of pride lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

In four persons²⁰ with the two feelings of sensual element, latent state of pride lays latent; latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of pride lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

Yes.

Latent state of pride lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

²⁰ *Puthujjana, Sotāpanna, Sakadāgāmi and Anāgāmi*

In four persons with un-pleasant feeling, latent state of ignorance lays latent; latent state of pride does not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of pride also lays latent.

28. Latent state of wrong-views lays latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?

Yes.

Latent state of doubts lays latent to this person at this plane. Does latent state of wrong-views lay latent to that person at that plane?

Yes.

Latent state of wrong-viewspe..... latent state of doubts lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

In *Puthujjana* with the three feelings of sensual element, latent state of doubts lays latent; latent state of attachment to existence does not lay latent to those persons at those planes. To those persons in the fine-material element and immaterial element, latent state of doubts lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to existence lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of attachment to existence lays latent and latent state of doubts also lays latent.

29. Latent state of doubts lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?

In three persons with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana* with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of doubts also lays latent.

30. Latent state of attachment to existence lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

In four persons with the three feelings of sensual element, latent state of ignorance lays latent; latent state of attachment to existence does not lay latent to those persons at those planes. In those persons, in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of attachment to existence also lays latent.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

31. Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

None.

Latent state of pride lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?

In *Anāgāmi* with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent

state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts lay latent to that person at that plane?

None.

Latent state of doubts lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?

In *Puthujjana*, in the fine-material element and immaterial element, latent state of doubts; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?

No.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?

In *Anāgāmi* with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

32. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts lay latent to that person at that plane?

None.

Latent state of doubts lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person at that plane?

In *Puthujjana*, in the fine-material element and immaterial element, latent state of doubts and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?
None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person at that plane?

In four persons, in the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

33. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?

None.

Latent state of doubts lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person at that plane?

In *Puthujjana*, in the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-

material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. In two persons, in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

END OF CHAPTER WITH FOUR-BASE.
(CATUKKAMŪLAKAṂ)

34. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. In two persons, in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

END OF CHAPTER WITH FIVE-BASE.
(PAÑCAKAMŪLAKAM)

35. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?
None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to that person at those planes. To those persons with the two feelings of sensual element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent

state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred and latent state of attachment to existence do not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence do not lay latent to those persons at those planes.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON LATENCY IN REGULAR.
(*ANUSAYAVĀRE ANULOMAM*)

1. CHAPTER ON LATENCY (*ANUSAYAVĀRA*)

REVERSE (*PAṬLOMA*) PERSON (*PUGGALA*)

36. Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of hatred not lay latent to that person?

Yes.

Latent state of hatred does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of pride not lay latent to that person?

In *Anāgāmi*, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. In *Arahant*²¹, latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?

In two persons²², latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons. In two persons²³, latent state of doubts does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

In *Anāgāmi*, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons. In *Arahant*, latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?

Yes.

37. Latent state of hatred does not latent to this person. Does latent state of pride not lay latent to that person?

²¹ The person who has totally eradicated all (seven) latent states, and living this life as the last (i.e. will never reborn again)

²² *Sotāpanna* and *Sakadāgāmi*

²³ *Anāgāmi* and *Arahant*

In *Anāgāmi*, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of hatred does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Does latent state of hatred not lay latent to that person?

Yes.

Latent state of hatred does not lay latent to this person. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Does latent state of hatred not lay latent to that person?

In two persons, latent state of doubts does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons. In two persons, latent state of doubts does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

In *Anāgāmi*, latent state of hatred does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons. In *Arahant*, latent state of hatred does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person. Does latent state of hatred not lay latent to that person?

Yes.

38. Latent state of pride does not lay latent to this person. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Does latent state of pride not lay latent to that person?

In three persons, latent state of doubts does not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of doubts does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Does latent state of pride not lay latent to that person?

Yes.

39. Latent state of wrong-views does not lay latent to this person. Does latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Does latent state of wrong-views not lay latent to that person?

Yes.

Latent state of wrong-viewspe..... Latent state of doubts does not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

In three persons, latent state of doubts does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons. In *Arahant*, latent state of doubts does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person. Does latent state of doubts not lay latent to that person?

Yes.

40. Latent state of attachment to existence does not lay latent to this person. Does latent state of ignorance not latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Does latent state of attachment to existence not latent to that person?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

41. Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person. Does latent state of pride not lay latent to that person?

In *Anāgāmi*, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person?

In two persons, latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons. In two persons, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

In *Anāgāmi*, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

42. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person?

In two persons, latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to those persons. In *Anāgāmi*, latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person?

Yes.

END OF CHAPTER WITH THREE-BASE.
(TIKAMŪLAKAM)

43. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent to this person. Does latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not lay latent to that person?

In two persons, latent state of doubts and latent state of wrong-views do not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to those persons. In *Anāgāmi*, latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also do not lay latent.....pe.....

END OF CHAPTER WITH FOUR-BASE.
(CATUKKAMŪLAKAM)

44. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not lay latent to that person?

Yes.

END OF CHAPTER WITH FIVE-BASE.
(PAÑCAKAMŪLAKAM)

45. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to this person. Does latent state of ignorance not lay latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not lay latent to that person?

Yes.

END OF CHAPTER WITH SIX-BASE.
(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PLANE (OKĀSA)

46. Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of hatred does not lay latent to those planes. In the fine-material element and immaterial element, and in *Apariyāpanna*²⁴ (i.e. nine *supramundane*²⁵), latent state of attachment to sensual pleasures does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?

²⁴ Belonging to none (i.e., *Lokuttarā*)

²⁵ Four noble paths, four noble fruitions and the *Nibbāna*

In the two feelings of sensual element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those planes. In the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those planes. In un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?

Yes.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of doubts does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent to that plane?

Yes.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those planes. In un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent, and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?

In the two feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent at those planes. In un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?

Yes.

47. Latent state of hatred does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent at this plane. Does latent state of hatred not latent at that plane?

In un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of doubts does not lay latent to those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?

Yes.

Latent state of hatred does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

In the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to existence does not lay latent at those planes. In the two feelings of sensual element, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to existence does not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In the two feelings of sensual element, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of hatred does not lay latent and latent state of ignorance also does not lay latent. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?

Yes.

48. Latent state of pride does not lay latent at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent at that plane?

In un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of doubts does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

Yes.

Latent state of pride does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

Latent state of attachment to existence does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

In the two feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of pride does not lay latent at those planes. In un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

Yes.

49. Latent state of wrong-views does not lay latent at this plane. Does latent state of doubts not lay latent at that plane?

Yes.

Latent state of doubts does not lay latent at this plane. Does latent state of wrong-views not lay latent at that plane?

Yes.

Latent state of wrong-viewspe..... Latent state of doubts does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

Latent state of attachment to existence does not lay latent at this plane. Does latent state of doubts not lay latent at that plane?

In the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of doubts does not lay latent to those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

Yes.

Latent state of ignorance does not lay latent at this plane. Does latent state of doubts not lay latent at that plane?

Yes.

50. Latent state of attachment to existence does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.
(*EKAMŪLAKAM*)

51. Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of pride not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent.

Latent state of pride does not lay latent at this plane. Does latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?

In un-pleasant feeling, latent state of pride and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of doubts does not lay latent to those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?

Yes.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to existence does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to existence and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?

Yes.

END OF CHAPTER WITH TWO-BASE.
(*DUKAMŪLAKAM*)

52. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent at that plane?

Yes.

Latent state of doubts does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent at that plane?

Yes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

Latent state of attachment to existence does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of

pride do not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

Yes.

Latent state of ignorance does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent at that plane?

Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

53. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent at this plane. Does latent state of doubts not lay latent at that plane?

Yes.

Latent state of doubts does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not lay latent at that plane?

Yes.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

54. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

Latent state of attachment to existence does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent at those planes. In the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

Yes.

Latent state of ignorance does notpe.....

Yes.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

55. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

Yes.

Latent state of ignorance does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not lay latent at that plane?

Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

56. Latent state of attachment to sensual pleasures to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of hatred also does not lay latent. In two persons, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to sensual pleasures also does not lay latent. In two persons, in all planes, latent state of hatred does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

Yes.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in un-pleasant feeling, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of doubts also does not lay latent²⁶. In two persons, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

In two persons, in the two feelings of sensual element, latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of attachment to sensual

²⁶ Why is *Lokuttarā* taking place as the *Okāsa* of *Puthujjana*? The consciousness just before the *Sotāpatti Magga*, or the *Gotrabū*, is sensing *Nibbāna* as the object. At that time, the person is (still) a *Puthujjana*. So, for that moment, *Lokuttarā* (*Nibbāna*) is *Okāsa* as the object.

pleasures also does not lay latent. In two persons, in all planes, latent state of doubts does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent. In *Anāgāmi*, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of attachment to sensual pleasures also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent. In *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

Yes.

57. Latent state of hatred does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of pride also does not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of hatred does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine

supramundane), latent state of pride does not lay latent and latent state of hatred also does not lay latent. In *Arahant*, in all planes, latent state of pride does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of doubts also does not lay latent. In two persons, in all planes, latent state of hatred does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In two persons, in un-pleasant feeling, latent state of doubts does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of hatred also does not lay latent. In two persons, in all planes, latent state of doubts does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent. In *Anāgāmi*, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes, latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to existence does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of hatred also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person at that plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of ignorance also does not lay latent. In *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all states, latent state of hatred does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

Yes.

58. Latent state of pride does not lay latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of doubts also does not lay latent. In *Arahant*, in all planes, latent state of pride does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

Latent state of attachment to existence does not lay latent to this person at this person. Does latent state of pride not lay latent to that person at that plane?

In four persons, in the two feelings of sensual element, latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In four persons, in un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of pride does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

Yes.

59. Latent state of wrong-views does not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

Yes.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of wrong-views not lay latent to that person at that plane?

Yes.

Latent state of wrong-viewspe..... Latent state of doubts does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of doubts does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes, latent state of doubts does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay

latent and latent state of doubts also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in the three feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of doubts does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

Yes.

60. Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In four persons, in the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

61. Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of pride and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent. In *Arahant*, in all planes, latent state of pride does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state

of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of doubts also does not lay latent. In two persons, in all planes,pe.....

Latent state of doubts does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

In two persons, in un-pleasant feeling, latent state of doubts and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of doubts and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent. In two persons, in all planes,pe.....

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person at that plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of attachment to existence also does not lay latent. In *Anāgāmi*, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes,pe.....

Latent state of attachment to existence does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to existence and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, neither latent state of attachment to existence nor latent state of hatred lays latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and also neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent. In *Arahant*, in all planes,pe.....

Neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent, and latent state of ignorance also does not lay latent. In *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent, and latent state of ignorance also does not lay latent. In *Arahant*, in all planes,pe.....

Latent state of ignorance does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

62. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride does not lay latent to this person at that plane. Does latent state of wrong-viewspe.... latent state of doubts not lay latent to that person at that plane?

Yes.

Latent state of doubts does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person at that plane?

In two persons, in un-pleasant feeling, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of doubts and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent. In *Arahant*, in all planes,pe.....

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

Latent state of attachment to existence does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent. In *Anāgāmi*, in the two feelings of sensual element, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent. In *Arahant*, in all planes,pe.....

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent, and latent state of ignorance also does not lay latent. In *Arahant*, in all planes,pe.....

Latent state of ignorance does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

63. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

Yes.

Latent state of doubts does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not lay latent to that person at that plane?

In two persons, in un-pleasant feeling, latent state of doubts, latent state of attachment to sensual pleasures latent state of pride and latent state of wrong-views do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of doubts and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also do not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also do not lay latent. In *Arahant*, in all planes, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also does not lay latent.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

64. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

Latent state of attachment to existence does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence do not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent. In two persons, in un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of attachment to existence, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent. In *Anāgāmi*, in the two feelings of sensual element, latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent; (it is) not that latent state of pride does not lay

latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent. In *Arahant*, in all planes,pe.....

END OF CHAPTER WITH FIVE-BASE.

(*PAÑCAKAMŪLAKAM*)

65. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to this person at this plane? Does latent state of ignorance not lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent, and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent, and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON LATENCY IN REVERSE.

(*ANUSAYAVĀRE PAṬILOMAM*)

END OF CHAPTER ON LATENCY.

(*ANUSAYAVĀRO*)

2. THE CHAPTER WITH LATENCY (*SĀNUSAYAVĀRA*²⁷)

REGULAR (*ANULOMA*) PERSON (*PUGGALA*)

66. This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of hatred?

Yes.

This person is latent with latent state of hatred. Is that person latent with latent state of attachment to sensual pleasures?

Yes.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of pride?

Yes.

This person is latent with latent state of pride. Is that person latent with latent state of attachment to sensual pleasures?

²⁷ In regular, *Puthujjana* and the low three *phala* persons are mentioned; and in reverse, *Puthujjana* and the four *phala* persons are mentioned. *Maggatthāna* persons are not mentioned in this Chapter with Latency for it takes only just a *citta*-moment in renouncing the latent states accordingly.

Anāgāmi is latent with latent state of pride and not latent with latent state of attachment to sensual pleasures. Three persons are latent with latent state of pride and also latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of wrong-viewspe..... latent state of doubts?

Two persons are latent with latent state of attachment to sensual pleasures and not latent with latent state of doubts. *Puthujjana* is latent with latent state of attachment to sensual pleasures and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures?

Yes.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures?

Anāgāmi is latent with latent state of ignorance and not latent with latent state of attachment to sensual pleasures. Three persons are latent with latent state of ignorance and also latent with latent state of attachment to sensual pleasures.

67. This person is latent with latent state of hatred. Is that person latent with latent state of pride?

Yes.

This person is latent with latent state of pride. Is that person latent with latent state of hatred?

Anāgāmi is latent with latent state of pride and not latent with latent state of hatred. Three persons are latent with latent state of pride and also latent with latent state of hatred.

This person is latent with latent state of hatred. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Two persons are latent with latent state of hatred and not latent with latent state of doubts. *Puthujjana* is latent with latent state of hatred and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of hatred?

Yes.

This person is latent with latent state of hatred. Is that person latent with latent state of attachment to existencepe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of hatred?

Anāgāmi is latent with latent state of ignorance and not latent with latent state of hatred. Three persons are latent with latent state of ignorance and also latent with latent state of hatred.

68. This person is latent with latent state of pride. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Three persons are latent with latent state of pride and not latent with latent state of doubts. *Puthujjana* is latent with latent state of pride and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of pride?

Yes.

This person is latent with latent state of pride. Is that person latent with latent state of attachment to existencepe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of pride?

Yes.

69. This person is latent with latent state of wrong-views. Is that person latent with latent state of doubts?

Yes.

This person is latent with latent state of doubts. Is that person latent with latent state of wrong-views?

Yes.....pe.....

70. This person is latent with latent state of doubts. Is that person latent with latent state of attachment to existencepe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of doubts?

Three persons are latent with latent state of ignorance and not latent with latent state of doubts. *Puthujjana* is latent with latent state of ignorance and also latent with latent state of doubts.

71. This person is latent with latent state of attachment to existence. Is that person latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

72. This person is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that person latent with latent state of pride?

Yes.

This person is latent with latent state of pride. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi is latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons are latent with latent state of pride, and latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Two persons are latent with latent state of attachment to sensual pleasures and latent state of hatred and not latent with latent state of doubts. *Puthujjana* is latent with latent state of attachment to sensual pleasures and latent state of hatred, and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that person latent with latent state of attachment to existencepe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi is latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

73. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Two persons are latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and not latent with latent state of ignorance. *Puthujjana* is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also latent with latent state of ignorance.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person latent with latent state of attachment to existencepe.... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Anāgāmi is latent with latent state of ignorance and latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

74. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of doubts. Is that person latent with latent state of doubts?

Yes.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of doubts?

Yes.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

75. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person latent with latent state of attachment to existencepe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Anāgāmi is latent with latent state of ignorance and latent state of pride, and not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and not latent with latent state of wrong-views and latent state of doubts. *Puthujjana* is latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

76. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that person latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Anāgāmi is latent with latent state of ignorance, latent state of pride and latent state of attachment to existence, and not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent

state of wrong-views and latent state of doubts. Two persons are latent with latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence, and not latent with latent state of wrong-views and latent state of doubts. *Puthujjana* is latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PLANE (OKĀSA)

77. This plane²⁸ is latent with latent state of attachment to sensual pleasures. Is that plane²⁹ latent with latent state of hatred?

No.

This plane is latent with latent state of hatred. Is that plane latent with latent state of attachment to sensual pleasures?

No.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of pride?

Yes.

This plane is latent with latent state of pride. Is that plane latent with latent state of attachment to sensual pleasures?

Fine-material element and immaterial element are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures. Two feelings of sensual pleasures³⁰ are latent with latent state of pride and also latent with latent state of attachment to sensual pleasures.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Yes.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures?

Un-pleasant feeling, and fine-material element and immaterial element are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures. Two feelings of sensual pleasures are latent with latent state of doubts and also latent with latent state of attachment to sensual pleasures.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of attachment to existence?

No.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures?

No.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of ignorance?

Yes.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures?

²⁸ (In lit.) At this period/state (but, to be familiar with the original *Pāḷi* word, *Okāsa*, the word "plane" is used in translation; and this chapter with latency (*SĀNUSAYAVĀRA*) should be understood by this way)

²⁹ (In lit.) Is that period/state

³⁰ (In lit.) In two feelings of sensual element (at that period/state)

Un-pleasant feeling, and fine-material element and immaterial element are latent state of ignorance, and not latent with latent state of attachment to sensual pleasures. Two feelings of sensual pleasures are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures.

78. This plane is latent with latent state of hatred. Is that plane latent with latent state of pride?

No.

This plane is latent with latent state of pride. Is that plane latent with latent state of hatred?

No.

This plane is latent with latent state of hatred. Is that planes latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Yes.

This plane is latent with latent state of doubts. Is that plane latent with latent state of hatred?

Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of doubts, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of doubts, and also latent with latent state of hatred.

This plane is latent with latent state of hatred. Is that plane latent with latent state of attachment to existence?

No.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of hatred?

No.

This plane is latent with latent state of hatred. Is that plane latent with latent state of ignorance?

Yes.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of hatred?

Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance, and also latent with latent state of hatred.

79. This plane is latent with latent state of pride. Is that plane latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Yes.

This plane is latent with latent state of doubts. Is that plane latent with latent state of pride?

Un-pleasant feeling is latent with latent state of doubts, and not latent with latent state of pride. Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of doubts, and also latent with latent state of pride.

This plane is latent with latent state of pride. Is that plane latent with latent state of attachment to existence?

Two feelings of sensual pleasures are latent with latent state of pride, and not latent with latent state of attachment to existence. Fine-material element and immaterial element are latent with latent state of pride, and also latent with latent state of attachment to existence.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of pride?

Yes.

This plane is latent with latent state of pride. Is that plane latent with latent state of ignorance?

Yes.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of pride?

Un-pleasant feeling is latent with latent state of ignorance, and not latent with latent state of pride. Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of ignorance, and also latent with latent state of pride.

80. This plane is latent with latent state of wrong-views. Is that plane latent with latent state of doubts?

Yes.

This plane is latent with latent state of doubts. Is that plane latent with latent state of wrong-views?

Yes.....pe.....

81. This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to existence?

Three feelings of sensual pleasures are latent with latent state of doubts, and not latent with latent state of attachment to existence. Fine-material element and immaterial element are latent with latent state of doubts, and also latent with latent state of attachment to existence.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of doubts?

Yes.

82. This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of ignorance?

Yes.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to existence?

Three feelings of sensual pleasures are latent with latent state of ignorance, and not latent with latent state of attachment to existence. Fine-material element and immaterial element are latent with latent state of ignorance, and also latent with latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

83. This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of pride?

None.

This plane is latent with latent state of pride. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?

Fine-material element and immaterial element are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of pride and latent state of attachment to sensual pleasures, and not latent with latent state of hatred.

This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of wrong-viewspe..... latent with latent state of doubts?

None.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?

Fine-material element and immaterial element are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of doubts and latent state of attachment to sensual pleasures, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of doubts and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of attachment to existence?

None.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?

No.

This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?

Fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

84. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane latent with latent state of wrong-viewspe..... latent with latent state of doubts?

None.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Fine-material element and immaterial element are latent with latent state of doubts and latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Un-pleasant feeling latent with latent state of doubts and latent state of hatred, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane latent with latent state of attachment to existence?

None.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(That plane is) latent with latent state of pride.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Fine-material element and immaterial element are latent with latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAM*)

85. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane latent with latent state of doubts?

None.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Fine-material element and immaterial element are latent with latent state of doubts, latent state of pride and latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of doubts, latent state of hatred and

latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane latent with latent state of attachment to existence?

None.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views? (That plane is) both latent with latent state of pride and latent state of wrong-views.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Fine-material element and immaterial element are latent with latent state of ignorance, latent state of pride and latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance, latent state of hatred, and latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

86. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane latent with latent state of attachment to existence?

None.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(That plane is) latent with latent state of pride, latent state of wrong-views and latent state of doubts.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Fine-material element and immaterial element are latent with latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

87. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Fine-material element and immaterial element are latent with latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and not latent with latent state of hatred and latent state of attachment to existence. Un-pleasant feeling is latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and not latent with latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

88. This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of hatred at that plane?

No.

This person is latent with latent state of hatred at this plane. Is that person latent with latent state of attachment to sensual pleasures at that plane?

No.

This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of pride at that plane?

Yes.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of attachment to sensual pleasures?

Anāgāmi with two feelings of sensual pleasures, and in fine-material element and immaterial element are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures. Three persons, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures. To those persons with two feelings of sensual pleasures, are latent with latent state of pride, and also latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of wrong-views pe..... latent with latent state of doubts at that plane?

Two persons with two feelings of sensual pleasures are latent with latent state of attachment to sensual pleasures, and not latent with latent state of doubts. *Puthujjana* with two feelings of sensual pleasures are latent with latent state of attachment to sensual pleasures, and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures?

Puthujjana with un-pleasant feeling, in fine-material element and immaterial element, are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures. Also those persons with two feelings of sensual pleasures are latent with latent state of doubts, and also latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of attachment to existence at that plane?

No.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures at that plane?

No.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures?

Anāgāmi with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures. Three persons with un-pleasant feeling, in fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures. Also those persons, with two feelings of sensual pleasures are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures.

89. This person is latent with latent state of hatred at this plane. Is that person latent with latent state of pride at that plane?

No.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of hatred at that plane?

No.

This person is latent with latent state of hatred at this plane. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Two persons with un-pleasant feeling are latent with latent state of hatred, and not latent with latent state of doubts. *Puthujjana* with un-pleasant feeling is latent with latent state of hatred, and also latent with latent state of doubts.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of hatred at that plane?

Puthujjana with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of doubts, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of doubts, and also latent with latent state of hatred.

This person is latent with latent state of hatred at this plane. Is that person latent with latent state of attachment to existence at that plane?

No.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of hatred at that plane?

No.

This person is latent with latent state of hatred at this plane. Is that person latent with latent state of ignorance at that plane?

Yes.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of hatred at that plane?

Anāgāmi with three feelings of sensual pleasures, in fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of hatred. Three persons with two feelings of sensual pleasures, in fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of ignorance, and also latent with latent state of hatred.

90. This person is latent with latent state of pride at this plane. Is that person latent state of wrong-viewspe..... latent with latent state of doubts at that plane?

Three persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of doubts. *Puthujjana* with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of pride, and also latent with latent state of doubts.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of pride at that plane?

Puthujjana with un-pleasant feeling is latent with latent state of doubts, and not latent with latent state of pride. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of doubts, and also latent with latent state of pride.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of attachment to existence at that plane?

Four persons with two feelings of sensual pleasures are latent with latent state of pride, and not latent with latent state of attachment to existence. Also those persons, in fine-material element and immaterial element are latent with latent state of pride, and also latent with latent state of attachment to existence.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of pride at that plane?

Yes.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of ignorance at that plane?

Yes.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of pride at that plane?

Four persons with un-pleasant feeling are latent with latent state of ignorance, and not latent with latent state of pride. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and also latent with latent state of pride.

91. This person is latent with latent state of wrong-views at this plane. Is that person latent with latent state of doubts at that plane?

Yes.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of wrong-views at that plane?

Yes.....pe.....

92. This person is latent with latent state of doubts at this plane. Is that person latent with latent state of attachment to existence at that plane?

Puthujjana with three feelings of sensual pleasures are latent with latent state of doubts, and not latent with latent state of attachment to existence. Also those persons, in fine-material element and immaterial element, are latent with latent state of doubts, and also latent with latent state of attachment to existence.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of doubts at that plane?

Three persons, in fine-material element and immaterial element, are latent with latent state of attachment to existence, and not latent with latent state of doubts. *Puthujjana*, in fine-material element and immaterial element, is latent with latent state of attachment to existence, and also latent with latent state of doubts.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of ignorance at that plane?

Yes.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of doubts at that plane?

Three persons with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of doubts. *Puthujjana* with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and also latent with latent state of doubts.

93. This person is latent with latent state of attachment to existence at that plane. Is that person latent with latent state of ignorance at that plane?

Yes.

This person is latent with latent state of ignorance at that plane. Is that person latent with latent state of attachment to existence at that plane?

Four persons with three feelings of sensual pleasures are latent with latent state of ignorance, and not latent with latent state of attachment to existence. Also those persons, in fine-material element and immaterial element, are latent with latent state of ignorance, and also latent with latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

94. This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of pride at that plane?

None.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with both latent state of pride and latent state of attachment to sensual pleasures, and not latent with latent state of hatred.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts at that plane?

None.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Puthujjana, in fine-material element and immaterial element, are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with both latent state of doubts and latent state of attachment to sensual pleasures, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with both latent state of doubts and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of attachment to existence at that plane?

None.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of ignorance at that plane?

None.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with both latent state of ignorance and latent state of attachment to sensual pleasures, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

95. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts at that plane?

None.

This person is latent with latent state of doubts at this plane. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Puthujjana in fine-material element and immaterial element, are latent with both latent state of doubts and latent state of pride, and neither latent with latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Also those persons with un-pleasant feeling is latent with both latent state of doubts and latent state of hatred, and latent with neither latent state of attachment to sensual pleasures nor latent state of pride.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person latent with latent state of attachment to existence at that plane?

None.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

(That person at that plane is) latent with latent state of pride.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person latent with latent state of ignorance at that plane?

None.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi with un-pleasant feeling is latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are both latent with latent state of ignorance and latent state of pride, and latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Three persons, in fine-material element and immaterial element, are latent with both latent state of ignorance and latent state of pride, and latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred, and latent with neither latent state of attachment to sensual pleasures nor latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

96. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person latent with latent state of doubts at that plane?

None.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Puthujjana in fine-material element and immaterial element, are latent with latent state of doubts, latent state of pride and latent state of wrong-views, and latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of doubts, latent state of hatred and latent state of wrong-views, and latent with neither latent state of attachment to sensual pleasures nor latent state of pride.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

97. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person latent with latent state of attachment to existence at that plane?

None.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Three persons, in fine-material element and immaterial element, are latent with both latent state of attachment to existence and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. *Puthujjana* in fine-material element and immaterial element, are latent with latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those plane are not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person latent with latent state of ignorance at that plane?

None.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Anāgāmi with un-pleasant feeling is latent with latent state of ignorance; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with both latent state of ignorance and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons in fine-material element and immaterial element, are latent with both latent state of ignorance and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and those persons at those planes are not latent with latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred; and those persons at those planes are latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Puthujjana* in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those planes are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those planes are not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and those persons at those planes are latent with neither latent state of attachment to sensual pleasures nor latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

98. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Is that person latent with latent state of ignorance at that plane?

None.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Anāgāmi with un-pleasant feeling is latent with latent state of ignorance; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons with two feelings of sensual pleasures are latent with both latent state of ignorance and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride and latent state of attachment to existence; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride and latent state of attachment to existence; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and those persons at those planes are not latent with latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. *Puthujjana*, in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and those persons at those planes are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those planes are latent with neither latent state of hatred nor latent state of attachment to existence. Also those persons with un-pleasant feeling are latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAṂ*)

END OF CHAPTER WITH LATENCY IN REGULAR.
(*SĀNUSAYAVĀRE ANULOMAṂ*)

2. THE CHAPTER WITH LATENCY (*SĀNUSAYAVĀRA*)

REVERSE (*PAṬLOMA*) PERSON (*PUGGALA*)

99. This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of hatred?

Yes.

This person is not latent with latent state of hatred. Is that person not latent with latent state of attachment to sensual pleasures?

Yes.

This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of pride?

Anāgāmi is not latent with latent state of attachment to sensual pleasures, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of attachment to sensual pleasures, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person not latent with latent state of attachment to sensual pleasures?

Yes.

This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of wrong-viewspe..... not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to sensual pleasures?

Two persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures. Two persons are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of attachment to existencepe..... not latent with latent state of ignorance?

Anāgāmi is not latent with latent state of attachment to sensual pleasures, and it is not that (this person is) not latent with latent state of ignorance. *Arahant* is not latent with latent state of hatred, and also not latent with latent state of pride.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures?

Yes.

100. This person is not latent with latent state of hatred. Is that person not latent with latent state of pride?

Anāgāmi is not latent with latent state of hatred, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of hatred, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person not latent with latent state of hatred?

Yes.

This person is not latent with latent state of hatred. Is that person not latent with latent state of wrong-viewspe.....not latent with latent state of doubts?

Two persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of hatred. Two persons are not latent with latent state of doubts, and also not latent with latent state of hatred.

This person is not latent with latent state of hatred. Is that person not latent with latent state of attachment to existencepe.... not latent with latent state of ignorance?

Anāgāmi is not latent with latent state of hatred, and it is not that (this person is) not latent with latent state of ignorance. *Arahant* is not latent with latent state of hatred, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of hatred?

Yes.

101. This person is not latent with latent state of pride. Is that person not latent with latent state of wrong-viewspe..... not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of pride?

Three persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of doubts, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person not latent with latent state of attachment to existencepe.....not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of pride?

Yes.

102. This person is not latent with latent state of wrong-views. Is that person not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of wrong-views?

Yes....pe.....

103. This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to existencepe.....not latent with latent state of ignorance?

Three persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of ignorance. *Arahant* is not latent with latent state of doubts, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of doubts?

Yes.

104. This person is not latent with latent state of attachment to existence. Is that person not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

105. This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Is that person not latent with latent state of pride?

Anāgāmi is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and it is not that (this person is) not latent with latent state of pride. *Arahant* is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person latent with neither latent state of attachment to sensual pleasures nor latent state of hatred?

Yes.

This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Is that person not latent with latent state of wrong-viewspe..... not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person latent with neither latent state of attachment to sensual pleasures nor latent state of hatred?

Two persons are not latent with latent state of doubts, and it is not that (this person is) latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Two persons are not latent with latent state of doubts, and also latent with neither latent state of attachment to sensual pleasures nor latent state of hatred.

This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Is that person not latent with latent state of attachment to existencepe..... not latent with latent state of ignorance?

Anāgāmi is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and it is not that (this person is) not latent with latent state of ignorance. *Arahant* is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance. Is that person latent with neither latent state of attachment to sensual pleasures nor latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.
(*DUKAMŪLAKAM*)

106. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not latent with latent state of wrong-viewspe..... not latent with latent state of doubts.

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Two persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi* is not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not latent with latent state of attachment to existencepe..... not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.
(*TIKAMŪLAKAM*)

107. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views. Is that person not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views?

Two persons are latent with neither latent state of wrong-views nor latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi* is not latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

108. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person not latent with latent state of attachment to existencepe.....not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Yes.

END OF CHAPTER WITH FIVE-BASE.
(*PAÑCAKAMŪLAKAM*)

109. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and state of attachment to existence. Is that person not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

REVERSE (PAṬILOMA) PLANE (OKĀSA³¹)

110. This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of hatred?

Un-pleasant feeling is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of attachment to sensual pleasures?

The two feelings of sensual element are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of attachment to sensual pleasures.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of pride?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of pride. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of pride.

This plane is not latent with latent state of pride. Is that plane not latent with latent state of attachment to sensual pleasures?

Yes.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of wrong-viewspe..... latent state of doubts?

Un-pleasant feeling, and the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures?

Yes.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of attachment to existence?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of attachment to existence. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures?

The two feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures. Un-pleasant feeling, and

³¹ (In lit.) At this period/situation (but, to be familiar with the original *Pāli* word, *Okāsa*, the word "plane" is used in translation; and this chapter with latency (*SĀNUSAYAVĀRA*) should be understood by this way)

Apariyāpanna (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of ignorance?

Un-pleasant feeling, and the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of ignorance.

Apariyāpanna (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures?

Yes.

111. This plane is not latent with latent state of hatred. Is that plane not latent with latent state of pride?

The two feelings of sensual element, and the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of pride.

Apariyāpanna (i.e. nine *supramundane*) is not latent with latent state of hatred and latent state of pride.

This plane is not latent with latent state of pride. Is that plane not latent with latent state of hatred?

Un-pleasant feeling is not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of pride and latent state of hatred.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of wrong-viewspe..... latent state of doubts?

The two feelings of sensual element, and the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts.

Apariyāpanna (i.e. nine *supramundane*) is not latent with latent state of hatred and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of hatred?

Yes.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of attachment to existence?

The fine-material element and immaterial element are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence. The two feelings of sensual element, and *Apariyāpanna* (i.e. nine *supramundane*) are not latent with latent state of hatred and latent state of attachment to existence.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of hatred?

Un-pleasant feeling is not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of hatred. The two feelings of sensual element, and in *Apariyāpanna* (i.e. nine *supramundane*) are not latent with latent state of attachment to existence and latent state of hatred.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of ignorance?

The two feelings of sensual element, and the fine-material element and immaterial element, are not latent with latent state of hatred and latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of hatred and latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of hatred?

Yes.

112. This plane is not latent with latent state of pride. Is that plane not latent with latent state of wrong-viewspe..... latent state of doubts?

Un-pleasant feeling is not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of pride and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of pride?

Yes.

This plane is not latent with latent state of pride. Is that plane not latent with latent state of attachment to existence?

Yes.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of pride?

The two feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of pride. Un-pleasant feeling and *Apariyāpanna* (i.e. nine *supramundane*) are not latent with latent state of attachment to existence and latent state of pride.

This plane is not latent with latent state of pride does not lay latent at this plane. Is that plane not latent with latent state of ignorance?

Un-pleasant feeling is not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of pride and latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of pride?

Yes.

113. This plane is not latent with latent state of wrong-views. Is that plane not latent with latent state of doubts?

Yes.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of wrong-views?

Yes.....pe.....

114. This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to existence?

Yes.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of doubts?

The three feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of ignorance?

Yes.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of doubts?

Yes.

115. This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of ignorance?

The three feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence and latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

116. This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of pride?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of pride.

This plane is not latent with latent state of pride. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not latent with latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of pride, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of wrong-viewspe..... latent state of doubts?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of attachment to existence?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred. The two feelings of sensual element are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of ignorance?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.
(*DUKAMŪLAKAM*)

117. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not latent with latent state of wrong-viewspe..... latent state of doubts?

Yes.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not latent with latent state of attachment to existence?

Yes.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Un-pleasant feeling is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred does. The two feelings of sensual element are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views. Is that plane not latent with latent state of ignorance?

Yes.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.
(*TIKAMŪLAKAM*)

118. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane not latent with latent state of doubts?

Yes.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes...pe....

END OF CHAPTER WITH FOUR-BASE.
(*CATUKKAMŪLAKAM*)

119. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane not latent with latent state of attachment to existence?

Yes.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Un-pleasant feeling is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this plane is) not latent with latent state of hatred, latent state of wrong-views and latent state of doubts. The two feelings of sensual element are not latent with latent state of attachment to existence and latent state of hatred ; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts....pe....

END OF CHAPTER WITH FIVE-BASE.
(*PAÑCAKAMŪLAKAM*)

120. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that plane not latent with latent state of ignorance?

Yes.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

121. This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two persons, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Three persons, in the two feelings of sensual element are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of attachment to sensual pleasures. Two persons, in all planes, are not latent with latent state of hatred does not lay latent and latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of pride. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of pride. *Arahant*, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Yes.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of wrong-viewspe..... latent state of doubts at that plane?

Puthujjana, in un-pleasant feeling, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of doubts. Two persons, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Two persons, in the two feelings of sensual element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts and latent state of attachment to sensual pleasures. Two persons, in all planes, are not latent with latent state of doubts and latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence. *Anāgāmi*, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence. *Arahant*, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Three persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures. *Arahant*, in all planes, are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of ignorance at that plane?

Three persons, in un-pleasant feeling, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of ignorance. *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of ignorance persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of attachment to sensual pleasures and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Yes.

122. This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of pride. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of pride. *Arahant*, in all planes, is not latent with latent state of hatred and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of hatred persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of pride and latent state of hatred. *Arahant*, in all planes, is not latent with latent state of pride and latent state of hatred.

This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of wrong-viewspe..... latent state of doubts at that plane?

Puthujjana, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts to

those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of doubts. Two persons, in all planes, are not latent with latent state of hatred and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of hatred at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts and latent state of hatred. Two persons, in all planes, are not latent with latent state of doubts and latent state of hatred.

This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of attachment to existence. *Anāgāmi*, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of attachment to existence. *Arahant*, in all planes, is not latent with latent state of hatred and latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of hatred. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of hatred.

This person is not latent with latent state of hatred at that plane. Is that person not latent with latent state of ignorance at that plane?

Three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of ignorance. *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of ignorance. *Arahant*, in all states, is not latent with latent state of hatred and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of hatred at that plane?

Yes.

123. This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of wrong-viewspe..... latent state of doubts at that plane?

Puthujjana, in un-pleasant feeling, latent state of pride; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of pride and latent state of doubts. *Arahant*, in all planes, is not latent with latent state of pride and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine

supramundane), are not latent with latent state of doubts and latent state of pride. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

This person is not latent with latent state of attachment to existence at this person. Is that person not latent with latent state of pride at that plane?

Four persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence and latent state of pride. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of pride. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of ignorance at that plane?

Four persons, in un-pleasant feeling, are not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of pride and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of pride and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of pride at that plane?

Yes.

124. This person is not latent with latent state of wrong-views at this plane. Is that person not latent with latent state of doubts at that plane?

Yes.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of wrong-views at that plane?

Yes...pe.....

125. This person is not latent with latent state of doubts at this plane. Is latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts and latent state of attachment to existence. *Arahant*, in all planes, is not latent with latent state of doubts and latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of doubts at that plane?

Puthujjana, in the three feelings of sensual element, is not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of doubts. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is latent state of ignorance at that plane?

Three persons, in the three feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of doubts and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of doubts at that plane?

Yes.

126. This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of ignorance at that plane?

Four persons, in the three feelings of sensual element, are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.
(*EKAMŪLAKAM*)

127. This person is not latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of pride. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and latent state of pride. *Arahant*, in all planes, is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of pride, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred. In *Arahant*, in all planes, is not latent with latent state of pride, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is not latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not latent with latent state of wrong-viewspe..... latent state of doubts at that plane?

Puthujjana, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts. In two persons, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of doubts and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and latent state of attachment to sensual pleasures and latent state of hatred. Two persons, in all planes, are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane. Is that person not latent with latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence. *Anāgāmi*, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence. *Arahant*, in all planes, is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

In three persons, in un-pleasant feeling, are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are latent with neither latent state of attachment to existence nor latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. *Arahant*, in all planes, is not latent with latent state of attachment to existence, and also latent with neither latent state of attachment to sensual pleasures nor latent state of hatred.

This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred at this plane. Is that person not latent with latent state of ignorance at that plane?

Three persons, in the fine-material element and immaterial element, are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of ignorance. *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent, and also not latent with latent state of ignorance. *Arahant*, in all planes, is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Yes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

128. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane. Is that person not latent with latent state of wrong-viewspe.... latent state of doubts at that plane?

Yes.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of doubts and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. To other

persons, in the fine-material element and immaterial element, are not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahant*, in all planes, is not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi*, in the two feelings of sensual element, is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahant*, in all planes, is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not latent with latent state of ignorance at that plane?

Anāgāmi, in un-pleasant feeling, is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Yes.

END OF CHAPTER WITH THREE-BASE.
(TIKAMŪLAKAṂ)

129. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person not latent with latent state of doubts at that plane?

Yes.

This person is not latent with latent state of doubts at this plane. Is latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts, latent state of attachment to sensual pleasures latent state of pride and latent state of wrong-views; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of doubts and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. Those persons, in the fine-material element and immaterial element, are not latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. *Arahant*, in all planes, is not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-viewspe.....

END OF CHAPTER WITH FOUR-BASE.
(CATUKKAMŪLAKAṂ)

130. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Puthujjana, in un-pleasant feeling, is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred, latent state of wrong-views and latent state of doubts to those persons at those planes. To those persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. In two persons, in un-pleasant feeling, are not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence, latent state of hatred, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmi*, in the two feelings of sensual element, is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Arahant*, in all planes, is not latent with latent state of attachment to existence, and also not latent with

latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not latent with latent state of ignorance at that plane?

Anāgāmi, in un-pleasant feeling, is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of ignorance. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also not latent with latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane?

Yes.

END OF CHAPTER WITH FIVE-BASE.
(PAÑCAKAMŪLAKAM)

131. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane? Is that person not latent with latent state of ignorance at that plane?

Anāgāmi, in un-pleasant feeling, is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of ignorance does not lay latent to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent are not latent with state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also not latent with latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH SIX-BASE.
(CHAKKAMŪLAKAM)

END OF CHAPTER WITH LATENCY IN REVERSE.

(SĀNUSAYAVĀRA PAṬIOMAM)

END OF CHAPTER WITH LATENCY. (SĀNUSAYAVĀRO)

3.CHAPTER ON RENOUNCING (PAZAHANA VĀRA)³²

³² *Sotāpatti Maggaṭṭhāna* person totally renounces latent state of wrong-views and latent state of doubts. To other *kilesā* (moral defilements), *Sotāpatti Maggaṭṭhāna* person only renounces the power of *apāyagamaniya* (which leads to woeful planes < *apāya*

REGULAR (ANULOMA) PERSON (PUGGALA³³)

132. This person is renouncing³⁴ latent state of attachment to sensual pleasures. Is that person renouncing latent state of hatred?

Yes.

This person is renouncing latent state of hatred. Is that person renouncing latent state of attachment to sensual pleasures?

Yes.

This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of pride?

(This person) is renouncing a part³⁵ (of it).

This person is renouncing latent state of pride. Is that person renouncing latent state of attachment to sensual pleasures?

No.

This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of wrong-views³⁶pe..... latent state of doubts?

No.

This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures?

(This person) is renouncing a part (of it).

This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of attachment to existence³⁷pe..... latent state of ignorance³⁸?

planes>). So it can be said that *Sotāpatti Maggaṭṭhāna* person renounces a part of those un-renounced *kilesā*. *Sakadāgāmi Maggaṭṭhāna* person weakens latent state of attachment to sensual pleasures and latent state of hatred, (and totally renounces none). *Anāgāmi Maggaṭṭhāna* person totally renounces latent state of attachment to sensual pleasures and latent state of hatred, and weakens the (left) un-renounced *kilesā*. *Arahatta Maggaṭṭhāna* person totally renounces latent state of pride, latent state of attachment to existence and latent state of ignorance, and also totally eradicates (all) other *kilesā*.

³³ Only four *Maggaṭṭhāna* persons are explained here

³⁴ The original word *pazahati* means (it) "renounces". But this verb which is in present tense is changed into present participle in order to get/hold the deep and precise meaning (i.e., "is renouncing" - by the rule of "*vattamānā paccuppanne*"). This whole *Pazahana Vāra* should be understood accordingly.

³⁵ *Tadekatṭham* (Pāli) : a part of it at the same (*ṭhāna*) station/situation/state {i.e., *Anāgāmi Maggaṭṭhāna* person when renouncing latent state of attachment to sensual pleasures which can be said as (*diṭṭhigata vipayutta lobha citta*) consciousness with greed without wrong-views that craves to sensual planes; that person renounces a part of latent state of pride which accompanied at that (*diṭṭhigata vipayutta lobha citta*) consciousness with greed without wrong-views that craves to sensual planes. That person does not totally renounce it (i.e., the latent state of pride). "Which part(s) of pride is left behind?" if asked: A part of latent state of pride that associated with greed which accompanied at (*diṭṭhigata vipayutta lobha citta*) consciousness without wrong-views that craves to *Rūpa* and *Arūpa* (fine-material and immaterial) planes which can be also said as *Rūpa-rāga* and *Arūpa-rāga* or lust of fine-material and lust of immaterial; such pride is left behind <i.e., un-renounced> which can only be renounced by *Arahatta Maggaṭṭhāna*.}

³⁶ (for the answer of reverse question) *Sotāpanna* person renounces *lobha* (latent state of attachment to sensual pleasures) which is associated with *diṭṭhigata sampayutta lobha citta* when renouncing latent state of wrong-views; and to a part of *lobha* (latent state of attachment to sensual pleasures) which is associated with *diṭṭhigata vipayutta lobha citta* when renouncing *diṭṭhigata vipayutta lobha citta* that is not *apāyagamaniya* (which leads to woeful planes <*apāya* planes>). And *Sotāpatti Maggaṭṭhāna* person does not renounce totally. Which is left un-renounced? The latent state of attachment to sensual pleasures which is associated with *diṭṭhigata vipayutta lobha citta* that is not *apāyagamaniya* (which lead to woeful planes <*apāya* planes>) is left un-renounced. That type of latent state of attachment to sensual pleasures is (only) renounced by *Anāgāmi Maggaṭṭhāna*.

³⁷ *Anāgāmi Maggaṭṭhāna* person totally renounced (*lobha*, or) latent state of attachment to sensual pleasures which is associated with *diṭṭhigata vipayutta lobha citta*. When renouncing it, it weakens the latent state of attachment to existence which is associated with *diṭṭhigata vipayutta lobha citta* that is of different *citta*-moment. And *Anāgāmi Maggaṭṭhāna* person does not totally renounce it. It is (only) renounced by *Arahatta Maggaṭṭhāna*.

³⁸ *Anāgāmi Maggaṭṭhāna* person when renouncing *diṭṭhigata vipayutta lobha citta* (or latent state of attachment to sensual pleasures): renounce *moha* (latent state of ignorance) which is associated with *diṭṭhigata vipayutta lobha citta* and *moha* (latent state of ignorance) which is associated with *dosa-mūla* that is not *apāyagamaniya* (which leads to woeful planes <*apāya* planes>). And *Anāgāmi Maggaṭṭhāna* person does not renounce totally. Which (latent state of ignorance) is left un-renounced? *Moha* which is associated with *uddhccasahagata citta* and *moha* of *diṭṭhigata vipayutta lobha citta* which is associated with *rūpa raga* and *arūpa raga* are left un-renounced. These (*moha* types) are renounced (only) by *Arahatta Maggaṭṭhāna*.

(This person) is renouncing a part (of it).

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures?

No.

133. This person is renouncing latent state of hatred. Is that person renouncing latent state of pride?

(This person) is renouncing a part (of it).³⁹

This person is renouncing latent state of pride. Is that person renouncing latent state of hatred?

No.

This person is renouncing latent state of hatred. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts?

No.

This person is renouncing latent state of doubts. Is that person renouncing latent state of hatred?

(This person) is renouncing a part (of it).

This person is renouncing latent state of hatred. Is that person renouncing latent state of attachment to existencepe..... latent state of ignorance?

(This person) is renouncing a part (of it).

This person is renouncing latent state of ignorance. Is that person renouncing latent state of hatred?

No.

134. This person is renouncing latent state of pride. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts?

No.

This person is renouncing latent state of doubts. Is that person renouncing latent state of pride?

(This person) is renouncing a part (of it).

This person is renouncing latent state of pride. Is that person renouncing latent state of attachment to existencepe..... latent state of ignorance?

Yes.

(This person) is renouncing latent state of ignorance. Is that person renouncing latent state of pride?

Yes.

135. This person is renouncing latent state of wrong-views. Is that person renouncing latent state of doubts?

Yes.

This person is renouncing latent state of doubts. Is that person renouncing latent state of wrong-views?

Yes.....pe.....

136. This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to existencepe..... latent state of ignorance?

(This person) is renouncing a part (of it).

This person is renouncing latent state of ignorance. Is that person renouncing latent state of doubts?

No.

137. This person is renouncing latent state of attachment to existence. Is that person renouncing latent state of ignorance?

Yes.

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to existence?

³⁹ *Anāgami Maggaṭṭhāna* person, when renouncing latent state of hatred: also renounces latent state of pride which is associated with latent state of attachment to sensual pleasures that is *pahānekattā* (not same station in renouncing) with latent state of hatred. But not all in total (as latent states of pride which are associated with other consciousness are still un-renounced). Those which are not renounced are renounced by *Arahatta Maggaṭṭhāna*?

Yes.

END OF CHAPTER WITH ONE-BASE.
(EKAMŪLAKAM)

138. This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person renouncing latent state of pride?

(This person) is renouncing a part (of it).

This person is renouncing latent state of pride. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred?

No.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts?

No.

This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred?

(This person) is renouncing a part (of it).

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person renouncing latent state of attachment to existencepe..... latent state of ignorance?

(This person) is renouncing a part (of it).

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred?

No.

END OF CHAPTER WITH TWO-BASE.
(DUKAMŪLAKAM)

139. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts?

None.

This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This person) is renouncing a part (of it).

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person renouncing latent state of attachment to existencepe..... latent state of ignorance?

None.

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This person) is renouncing the latent state of pride.

END OF CHAPTER WITH THREE-BASE.
(TIKAMŪLAKAM)

140. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that person renouncing latent state of doubts?

None.

This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

(This person) is renouncing some parts of latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.....pe.....

END OF CHAPTER WITH FOUR-BASE.
(CATUKKAMŪLAKAM)

141. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person renouncing latent state of attachment to existencepe..... latent state of ignorance?

None.

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(This person) is renouncing latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

142. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that person renouncing latent state of ignorance?

None.

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

(This person) is renouncing latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PLANE (OKĀSA)

143. This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of hatred?

No.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of attachment to sensual pleasures?

No.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of pride?

Yes.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of attachment to sensual pleasures?

The fine-material element and immaterial element are renouncing latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures. The two feelings of sensual pleasures are renouncing latent state of pride, and are also renouncing latent state of attachment to sensual pleasures.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of wrong-views.....pe..... latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures?

The un-pleasant feeling and, the fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures.

The two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing latent state of attachment to sensual pleasures.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of attachment to existence?

No.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures?

No.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures?

The un-pleasant feeling and, the fine-material element and immaterial element are renouncing latent state of ignorance, and they are not renouncing latent state of attachment to sensual pleasures. The two feelings of sensual pleasures latent state of ignorance, and are also renouncing latent state of attachment to sensual pleasures.

144. This plane is renouncing latent state of hatred. Is that plane renouncing latent state of pride?

No.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of hatred?

No.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of wrong-views.....pe..... latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of hatred?

The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of hatred. The un-pleasant feeling latent state of doubts, and are also renouncing latent state of hatred.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of attachment to existence?

No.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of hatred?

No.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of hatred?

The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of ignorance, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of ignorance, and they are not renouncing latent state of hatred.

145. This plane is renouncing latent state of pride. Is that plane renouncing latent state of wrong-views.....pe..... latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of pride?

The un-pleasant feeling is renouncing latent state of doubts, and they are not renouncing latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of pride.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of attachment to existence?

The two feelings of sensual pleasures are renouncing latent state of pride, and they are not renouncing latent state of attachment to existence. The fine-material element and immaterial element are renouncing latent state of pride, and they are not renouncing latent state of attachment to existence.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of pride?

Yes.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of pride?

The un-pleasant feeling is renouncing latent state of ignorance, and they are not renouncing latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of ignorance, and are also renouncing latent state of pride.

146. This plane is renouncing latent state of wrong-views. Is that plane renouncing latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of wrong-views?

Yes.....pe.....

147. This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to existence?

The three feelings of sensual pleasures are renouncing latent state of doubts, and they are not renouncing latent state of attachment to existence. The fine-material element and immaterial element are renouncing latent state of doubts, and are also renouncing latent state of attachment to existence.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of doubts?

Yes.

148. This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to existence?

The three feelings of sensual pleasures are renouncing latent state of ignorance, and they are not renouncing latent state of attachment to existence. The fine-material element and immaterial element are renouncing latent state of ignorance, and are also renouncing latent state of attachment to existence latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

149. This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of pride?

None.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element are renouncing latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of pride and latent state of attachment to sensual pleasures, and they are not renouncing latent state of hatred.

This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of wrong-viewspe..... latent state of doubts?

None.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of doubts and latent state of attachment to sensual pleasures, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of doubts and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures.

This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of attachment to existence?

None.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?

No.

This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of ignorance?

None.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element are renouncing latent state of ignorance, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance and latent state of attachment to sensual pleasures, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of ignorance and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

150. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane renouncing latent state of wrong-viewspe..... latent state of doubts?

None.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

The fine-material element and immaterial element are renouncing latent state of doubts and latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of doubts and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride.

This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane renouncing latent state of attachment to existence?

None.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This plane) is renouncing latent state of pride.

This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane renouncing latent state of ignorance?

None.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

The fine-material element and immaterial element are renouncing latent state of ignorance and latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and they are not renouncing latent state of hatred.

The un-pleasant feeling is renouncing latent state of ignorance and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

151. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane renouncing latent state of doubts?

None.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. The fine-material element and immaterial element are renouncing latent state of doubts, latent state of pride and latent state of wrong-views, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of doubts, latent state of hatred and latent state of wrong-views, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pridepe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

152. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane renouncing latent state of attachment to existence?

None.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(This plane) is renouncing latent state of pride, latent state of wrong-views and latent state of doubts.

This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane renouncing latent state of ignorance?

None.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

The fine-material element and immaterial element are renouncing latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑČAKAMŪLAKAM)

153. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts and latent state of attachment to existence. Is that plane renouncing latent state of ignorance?

None.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

The fine-material element and immaterial element are renouncing latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and they

are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of hatred and latent state of attachment to existence. The un-pleasant feeling is renouncing latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

154. This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of hatred at that plane?

No.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of pride at that plane?

(This person) is renouncing a part (of it at this plane).

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts?

No.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

Sotāpatti Maggaṭṭhāna person in the un-pleasant feeling, and the fine-material element and immaterial element, is renouncing latent state of doubts; and that person is not renouncing latent state of attachment to sensual pleasures at those planes. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to sensual pleasures.

This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of attachment to existence at that plane?

No.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of ignorance at that plane?

(This person) is renouncing a part (of it at this plane).

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

No.

155. This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of pride at that plane?

No.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of hatred at that plane?

No.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of wrong-viewspe.... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person in the two feelings of sensual pleasures, and the fine-material element and immaterial element, is renouncing latent state of doubts; and that person is not renouncing latent state of hatred at those planes. Those persons in the un-pleasant feeling are renouncing latent state of doubts, and are also renouncing (a part of) latent state of hatred.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of attachment to existence at that plane?

No.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of hatred at that plane?

No.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of ignorance at that plane?

(This person) is renouncing a part (of it at this plane).

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of hatred at that plane?

No.

156. This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

No.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of pride at that plane?

Sotāpatti Maggaṭṭhāna person in the un-pleasant feeling is renouncing latent state of doubts; and that person is not renouncing latent state of pride at that plane. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of doubts, and are also renouncing (a part of) latent state of pride.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person⁴⁰ in the two feelings of sensual pleasures is renouncing latent state of pride; and that person is not renouncing latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of pride, and are also renouncing latent state of attachment to existence.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of pride at that plane?

Yes.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of ignorance at that plane?

Yes.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of pride at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of ignorance, and are also renouncing latent state of pride.

⁴⁰ *Aggamaggasamaṅgī* (Pāli) : The possessor of highest *magga*

157. This person is renouncing latent state of wrong-views at this plane. Is that person renouncing latent state of doubts at that plane?

Yes.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of wrong-views at that plane?

Yes.....pe.....

158. This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to existence at that plane?

Sotāpatti Maggaṭṭhāna person in the three feelings of sensual pleasures is renouncing latent state of doubts; and that person is not renouncing latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to existence.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of doubts at that plane?

No.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of ignorance at that plane?

(This person) is renouncing a part (of it at this plane).

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of doubts at that plane?

No.

159. This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of ignorance at that plane?

Yes.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person in the three feelings of sensual pleasures is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of ignorance, and are also renouncing latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

160. This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of pride at that plane?

None.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

None.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Sotāpatti Maggaṭṭhāna person, in the fine-material element and immaterial element, is renouncing latent state of doubts; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to sensual pleasures; and that person is not renouncing latent state of hatred. Those persons in the un-pleasant feeling are renouncing latent state of doubts, and are also renouncing (a part of) latent state of hatred; and that person is not renouncing latent state of attachment to sensual pleasures.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of attachment to existence at that plane?

None.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of ignorance at that plane?

None.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

161. This person is renouncing latent state of attachment to sensual pleasures latent state of hatred and latent state of pride at this plane. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

None.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Sotāpatti Maggaṭṭhāna person, in the fine-material element and immaterial element, latent state of doubts, and are also renouncing (a part of) latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to sensual pleasures and latent state of pride; and that person is not renouncing latent state of hatred. Those persons in the un-pleasant feeling are renouncing latent state of doubts, and are also renouncing (a part of) latent state of hatred; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of pride.

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person renouncing latent state of attachment to existence at that plane?

None.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

(This person) is renouncing latent state of pride (at that plane).

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person renouncing latent state of ignorance at that plane?

None.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of ignorance and latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAM*)

162. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person renouncing latent state of doubts at that plane?

None.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Sotāpatti Maggaṭṭhāna person, in the fine-material element and immaterial element, is renouncing latent state of doubts and latent state of wrong-views, and are also renouncing (a part of) latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts and latent state of wrong-views, and are also renouncing (a part of) latent state of attachment to sensual pleasures and latent state of pride; and that person is not renouncing latent state of hatred. Those persons in the un-pleasant feeling latent state of doubts and latent state of wrong-views, and are also renouncing (a part of) latent state of hatred; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of pride.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

163. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person renouncing latent state of attachment to existence at that plane?

None.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

(This person) is renouncing latent state of pride (at that plane).

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person renouncing latent state of ignorance at that plane?

None.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of ignorance and latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

164. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Is that person renouncing latent state of ignorance at that plane?

None.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons in the two feelings of sensual pleasures are renouncing latent state of ignorance and latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of ignorance, latent state of pride and latent state of attachment to existence; and that person is not renouncing latent

state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON RENOUNCING IN REGULAR.
(*PAZAHANA VĀRE ANULOMAM*)

3. CHAPTER ON RENOUNCING (*PAZAHANA VĀRA*)

REVERSE (*PAṬLOMA*) PERSON (*PUGGALA*)

165. This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of hatred?

Yes.

This person is not renouncing latent state of hatred. Is that person not renouncing latent state of attachment to sensual pleasures?

Yes.

This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of pride?

Arahatta Maggaṭṭhāna person is not renouncing; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride. Is that person not renouncing latent state of attachment to sensual pleasures?

Anāgāmi Maggaṭṭhāna person⁴¹ is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Anāgāmi Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures?

Anāgāmi Maggaṭṭhāna person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures. With the exception of *Anāgāmi Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

Arahatta Maggaṭṭhāna person is not renouncing latent state of attachment to existence, and are also not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining

⁴¹ *Anāgāmi Maggasamāgī* (Pāli) : The possessor of *Anāgāmi Magga*

persons are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures?

Anāgāmicimaggā Maggaṭṭhāna person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures.

166. This person is not renouncing latent state of hatred. Is that person not renouncing latent state of pride?

Arahatta Maggaṭṭhāna person is not renouncing latent state of hatred; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride. Is that person not renouncing latent state of hatred?

Anāgāmicimaggā Maggaṭṭhāna person is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of hatred; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of hatred?

Anāgāmicimaggā Maggaṭṭhāna person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of hatred. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

Arahatta Maggaṭṭhāna person is not renouncing latent state of hatred; and (it is) not that person is not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of hatred, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of hatred?

Anāgāmicimaggā Maggaṭṭhāna person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of hatred.

167. This person is not renouncing latent state of pride. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of pride?

Arahatta Maggaṭṭhāna person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of pride?
Yes.

168. This person is not renouncing latent state of wrong-views. Is that person not renouncing latent state of doubts?

Yes.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of wrong-views?

Yes.....pe.....

169. This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

Arahatta Maggaṭṭhāna person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of doubts.

170. This person is not renouncing latent state of attachment to existence. Is that person not renouncing latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

171. This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person not renouncing latent state of pride?

Arahatta Maggaṭṭhāna person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmiṃṃagga Maggaṭṭhāna person is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Anāgāmiṃṃagga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmiṃṃagga Maggaṭṭhāna person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmiṃṃagga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not

renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

With the exception of two *Maggatthāna* persons, the remaining persons are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi *Maggatthāna* person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

172. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti *Maggatthāna* person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and (it is) not that person is not renouncing latent state of doubts. With the exception of two *Maggatthāna* persons and *Sotāpatti* *Maggatthāna* person, the remaining persons are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Anāgāmi *Maggatthāna* person is not renouncing latent state of doubts and latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. *Arahatta* *Maggatthāna* person is not renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggatthāna* persons and *Sotāpatti* *Maggatthāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Anāgāmi *Maggatthāna* person is not renouncing latent state of ignorance and latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAṂ*)

173. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views. Is that person not renouncing latent state of doubts?

Yes.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views?

Anāgāmicimaggā Maggaṭṭhāna person is not renouncing latent state of doubts and latent state of pride and latent state of wrong-views; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. *Arahatta Maggaṭṭhāna* person is not renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

174. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views and latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and (it is) not that person is not renouncing latent state of wrong-views and latent state of doubts. *Anāgāmicimaggā Maggaṭṭhāna* person is not renouncing latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

175. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that person not renouncing latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and (it is) not that person is not renouncing latent state of wrong-views and latent state of doubts. *Anāgāmicimaggā Maggaṭṭhāna* person is not renouncing latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬṬĪLOMA) PLANE (OKĀSA⁴²)

176. This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of hatred?

Un-pleasant feeling is not renouncing latent state of attachment to sensual pleasures; and (it is) not that plane is not renouncing latent state of hatred. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and also are not renouncing latent state of hatred.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of attachment to sensual pleasures?

The two feelings of sensual element are not renouncing latent state of hatred; and (it is not) that plane is not renouncing latent state of attachment to sensual pleasures. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and also are not renouncing latent state of attachment to sensual pleasures.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of pride?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures; and (it is not) that plane is not renouncing latent state of pride. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent state of attachment to sensual pleasures; and (it is not) that plane is not renouncing latent state of pride.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of attachment to sensual pleasures?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of wrong-viewspe..... latent state of doubts?

Un-pleasant feeling, and the fine-material element and immaterial element, are not renouncing latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of attachment to existence?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of attachment to existence. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of attachment to existence.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures?

The two feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence and latent state of attachment to sensual pleasures.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of ignorance?

Un-pleasant feeling, and the fine-material element and immaterial element, are not renouncing latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of ignorance.

⁴² Plane/state/situation/period (but for familiarity with Pāli, and most of all, for the same/stable translation, "plane" is used. "State" might be one of the best translations for "Okāsa." But to be in-different with the former translation, where always using "Plane" for "Okāsa," so is this as well)

Apariyāpanna (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures?

Yes.

177. This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of pride?

The two feelings of sensual element, and the fine-material element and immaterial element, are not renouncing latent state of hatred; and it is not that (this plane is) not renouncing latent state of pride.

Apariyāpanna (i.e. nine *supramundane*) is not renouncing latent state of hatred and latent state of pride.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of hatred?

Un-pleasant feeling is not renouncing latent state of pride; and it is not that (this plane is) not renouncing latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of pride and latent state of hatred.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of wrong-viewspe..... latent state of doubts?

The two feelings of sensual element, and the fine-material element and immaterial element, are not renouncing latent state of hatred; and it is not that (this plane is) not renouncing latent state of doubts.

Apariyāpanna (i.e. nine *supramundane*) is not renouncing latent state of hatred and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of hatred?

Yes.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of attachment to existence?

The fine-material element and immaterial element are not renouncing latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to existence. The two feelings of sensual element, and *Apariyāpanna* (i.e. nine *supramundane*) are not renouncing latent state of hatred and latent state of attachment to existence.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of hatred?

Un-pleasant feeling is not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of hatred. The two feelings of sensual element, and in *Apariyāpanna* (i.e. nine *supramundane*) are not renouncing latent state of attachment to existence and latent state of hatred.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of ignorance?

The two feelings of sensual element, and the fine-material element and immaterial element, are not renouncing latent state of hatred and latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of hatred and latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of hatred?

Yes.

178. This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of wrong-viewspe..... latent state of doubts?

Un-pleasant feeling is not renouncing latent state of pride; and it is not that (this plane is) not renouncing latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of pride and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of pride?

Yes.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of attachment to existence?

Yes.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of pride?

The two feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of pride. Un-pleasant feeling and *Apariyāpanna* (i.e. nine *supramundane*) are not renouncing latent state of attachment to existence and latent state of pride.

This plane is not renouncing latent state of pride does not lay latent at this plane. Is that plane not renouncing latent state of ignorance?

Un-pleasant feeling is not renouncing latent state of pride; and it is not that (this plane is) not renouncing latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of pride and latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of pride?
Yes.

179. This plane is not renouncing latent state of wrong-views. Is that plane not renouncing latent state of doubts?

Yes.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of wrong-views?

Yes.....pe.....

180. This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to existence?

Yes.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of doubts?

The three feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to existence and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of ignorance?

Yes.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of doubts?

Yes.

181. This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of ignorance?

The three feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to existence and latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.
(*EKAMŪLAKAM*)

182. This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of pride?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not renouncing latent state of pride.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not renouncing latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of pride, and also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of wrong-viewspe..... latent state of doubts?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of attachment to existence?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to existence. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not renouncing latent state of attachment to existence.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not renouncing latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of hatred. The two feelings of sensual element are renouncing not renouncing latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to existence, and also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of ignorance?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not renouncing latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

183. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not renouncing latent state of wrong-viewspe..... latent state of doubts?

Yes.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not renouncing latent state of attachment to existence?

Yes.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Un-pleasant feeling is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not renouncing latent state of hatred. The two feelings of sensual element are not renouncing latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures and latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of

attachment to existence; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views. Is that plane not renouncing latent state of ignorance?

Yes.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

184. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane not renouncing latent state of doubts?

Yes.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes...pe....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

185. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane not renouncing latent state of attachment to existence?

Yes.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Un-pleasant feeling is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this plane is) not renouncing latent state of hatred, latent state of wrong-views and latent state of doubts. The two feelings of sensual element are not renouncing latent state of attachment to existence and latent state of hatred ; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to existence, and also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts....pe....

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

186. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that plane not renouncing latent state of ignorance?

Yes.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAṂ)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

187. This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of hatred at that plane?

Anāgāmicimaggā Maggaṭṭhāna person, in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of hatred. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person, the remaining persons of all planes⁴³ are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of hatred. This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

Anāgāmicimaggā Maggaṭṭhāna person in the two feelings of sensual pleasures is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures at that plane. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of pride at that plane?

Anāgāmicimaggā Maggaṭṭhāna person in the two feelings of sensual pleasures, in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

Anāgāmicimaggā Maggaṭṭhāna person in the two feelings of sensual pleasures is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in two feelings of sensual pleasures, and in the fine-material element and immaterial element, are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures. With the exception two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of wrong-viewspe.... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*) are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of doubts. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

Anāgāmicimaggā Maggaṭṭhāna person, in the two feelings of sensual pleasures, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not

⁴³ All states/situations

renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person, in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to existence. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

Anāgāmi *Maggaṭṭhāna* person, in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

Anāgāmi *Maggaṭṭhāna* person, in the two feelings of sensual pleasures, is not renouncing latent state of ignorance; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures.

188. This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of hatred at that plane?

Anāgāmi *Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of pride, and are also not renouncing latent state of hatred.

With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggatthāna person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of doubts. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of hatred. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Arahatta Maggatthāna person, in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to existence. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggatthāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of ignorance. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of ignorance; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance, and are also not renouncing latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of hatred.

189. This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of pride, and are also not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Yes.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in un-pleasant feeling, is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of pride, and are also not renouncing latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of pride at that plane?

Yes.

190. This person is not renouncing latent state of wrong-views at this plane. Is that person not renouncing latent state of doubts at that plane?

Yes.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of wrong-views at that plane?

Yes.....pe.....

191. This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person, in the fine-material element and immaterial element, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to existence. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna*

person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of ignorance; and it is not that (this person is) not renouncing latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance, and are also not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of doubts.

192. This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAṂ*)

193. This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi *Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state

of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of pride and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of pride , and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggatthāna person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred ; and it is not that (this person is) not renouncing latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred , and are also not renouncing latent state of doubts. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of doubts and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those persons in two feelings of sensual pleasures, are not renouncing latent state of doubts and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Arahatta Maggatthāna person, in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred , and are also not renouncing latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those person, in two feelings of sensual pleasures, are not renouncing latent state of attachment to existence and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred ; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred , and are also not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi *Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of ignorance and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

194. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride , and are also not renouncing latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi *Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of doubts, latent state of hatred and latent state of pride; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahatta Maggaṭṭhāna* person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Yes.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of attachment to existence, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahatta* Maggaṭṭhāna person , in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred ; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride , and are also not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

195. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person not renouncing latent state of doubts at that plane?

Yes.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Anāgāmi Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of doubts, latent state of hatred, latent state of pride and latent

state of wrong-views ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. *Arahatta Maggaṭṭhāna* person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views ; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

196. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Yes.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person is) not renouncing latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmimagga Maggaṭṭhāna* person , in un-pleasant feeling, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of attachment to existence, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Arahatta Maggaṭṭhāna* person , in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in

Apariyāpanna (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts , and are also not renouncing latent state of ignorance. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts , and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Sotāpatti Maggatthāna person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmi* *Maggatthāna* person , in un-pleasant feeling, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views ad latent state of doubts. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

197. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggatthāna person , in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and are also not renouncing latent state of ignorance. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Sotāpatti Maggatthāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. *Anāgāmi* *Maggatthāna* person , in un-pleasant feeling, is not renouncing latent state of ignorance, latent state of

attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON RENOUCING IN REVERSE.

(*PAZAHANA VĀRE PAṬILOMAṀ*)

END OF CHAPTER ON RENOUCING.

(*PAZAHANA VĀRO*)

4.CHAPTER ON COMPREHENDING (*PARIÑÑĀ⁴⁴ VĀRA*)

REGULAR (*ANULOMA*) PERSON (*PUGGALA*)

198. This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of hatred?

Yes.

This person comprehends latent state of hatred. Does that person comprehend latent state of attachment to sensual pleasures?

Yes.

This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of pride?

(This person) comprehends a part⁴⁵ (of it).

⁴⁴Exact knowledge, ascertainment, fully understood

⁴⁵ *Tadekatṭham (Pāli)* : a part of it at the same (*ṭhāna*) station/situation/state {i.e., *Anāgami Maggaṭṭhāna* person when comprehending latent state of attachment to sensual pleasures which can be said as (*ditṭhigata vipayutta lobha citta*) consciousness with greed without wrong-views that craves to sensual planes; that person comprehends a part of latent state of pride which accompanied at that (*ditṭhigata vipayutta lobha citta*) consciousness with greed without wrong-views that craves to sensual planes. That person does not totally comprehend it (i.e., the latent state of pride). "Which part(s) of pride is left behind?" if asked: A part of latent state of pride that associated with greed which accompanied at (*ditṭhigata vipayutta citta*) consciousness without wrong-views that craves to *Rūpa* and *Arūpa* (fine-material and immaterial) planes which can be also said as *Rūpa-rāga* and *Arūpa-rāga* or lust of fine-material and lust of immaterial; such pride is left behind <i.e., un-comprehended> which is only comprehended by *Arahatta Maggaṭṭhāna* person}

This person comprehends latent state of pride. Does that person comprehend latent state of attachment to sensual pleasures?
No.

This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts?
No.

This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures?
(This person) comprehends a part (of it).

This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?
(This person) comprehends a part (of it).

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures?
No.

199. This person comprehends latent state of hatred. Does that person comprehend latent state of pride?
(This person) comprehends a part (of it).
This person comprehends latent state of pride. Does that person comprehend latent state of hatred?
No.

This person comprehends latent state of hatred. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts?
No.
This person comprehends latent state of doubts. Does that person comprehend latent state of hatred?
(This person) comprehends a part (of it).

This person comprehends latent state of hatred. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?
(This person) comprehends a part (of it).
This person comprehends latent state of ignorance. Does that person comprehend latent state of hatred?
No.

200. This person comprehends latent state of pride. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts?
No.
This person comprehends latent state of doubts. Does that person comprehend latent state of pride?
(This person) comprehends a part (of it).

This person comprehends latent state of pride. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?
Yes.
(This person) comprehends latent state of ignorance. Does that person comprehend latent state of pride?
Yes.

201. This person comprehends latent state of wrong-views. Does that person comprehend latent state of doubts?
Yes.
This person comprehends latent state of doubts. Does that person comprehend latent state of wrong-views?
Yes.....pe.....

202. This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?

(This person) comprehends a part (of it).

This person comprehends latent state of ignorance. Does that person comprehend latent state of doubts?
No.

203. This person comprehends latent state of attachment to existence. Does that person comprehend latent state of ignorance?

Yes.

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

204. This person comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that person comprehend latent state of pride?

(This person) comprehends a part (of it).

This person comprehends latent state of pride. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred?

No.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts?

No.

This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred?

(This person) comprehends a part (of it).

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?

(This person) comprehends a part (of it).

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred?

No.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

205. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts?

None.

This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This person) comprehends a part (of it).

This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?

None.

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This person) comprehends the latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAM*)

206. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that person comprehend latent state of doubts?

None.

This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

(This person) comprehends some parts of latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride....pe....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

207. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?

None.

This person comprehends latent state of ignorance. Is that person comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(This person) comprehends latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

208. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that person comprehend latent state of ignorance?

None.

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

(This person) comprehends latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REGULAR (ANULOMA) PLANE (OKĀSA⁴⁶)

209. This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of hatred?

No.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of attachment to sensual pleasures?

No.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of pride?

Yes.

This plane comprehends latent state of pride. Does that plane comprehend latent state of attachment to sensual pleasures?

The fine-material element and immaterial element comprehend latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures. The two feelings of sensual pleasures comprehend latent state of pride, and also comprehend latent state of attachment to sensual pleasures.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of wrong-views.....pe..... latent state of doubts?

Yes.

⁴⁶ (In lit.) At this period/situation (but, to be familiar with the original Pāli word, *Okāsa*, the word "plane" is used in translation; and this CHAPTER ON COMPREHEND (PARIÑĪĀ VĀRA) should be understood by this way)

This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures?

The un-pleasant feeling and, the fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of attachment to sensual pleasures.

The two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend latent state of attachment to sensual pleasures.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of attachment to existence?

No.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures?

No.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to sensual pleasures?

The un-pleasant feeling and, the fine-material element and immaterial element comprehend latent state of ignorance, and they do not comprehend latent state of attachment to sensual pleasures. The two feelings of sensual pleasures comprehend latent state of ignorance, and also comprehend latent state of attachment to sensual pleasures.

210. This plane comprehends latent state of hatred. Does that plane comprehend latent state of pride?

No.

This plane comprehends latent state of pride. Does that plane comprehend latent state of hatred?

No.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of wrong-views.....pe..... latent state of doubts?

Yes.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of hatred?

The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of doubts, and also comprehends latent state of hatred.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of attachment to existence?

No.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of hatred?

No.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of hatred?

The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of ignorance, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of ignorance, and also comprehends latent state of hatred.

211. This plane comprehends latent state of pride. Does that plane comprehend latent state of wrong-viewspe..... latent state of doubts?

Yes.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of pride?

The un-pleasant feeling comprehends latent state of doubts, and they do not comprehend latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of pride.

This plane comprehends latent state of pride. Does that plane comprehend latent state of attachment to existence?

The two feelings of sensual pleasures comprehend latent state of pride, and they do not comprehend latent state of attachment to existence. The fine-material element and immaterial element comprehend latent state of pride, and they do not comprehend latent state of attachment to existence.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of pride?

Yes.

This plane comprehends latent state of pride. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of pride?

The un-pleasant feeling comprehends latent state of ignorance, and it does not comprehend latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of ignorance, and also comprehend latent state of pride.

212. This plane comprehends latent state of wrong-views. Does that plane comprehend latent state of doubts?

Yes.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of wrong-views?

Yes.....pe.....

213. This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to existence?

The three feelings of sensual pleasures comprehend latent state of doubts, and they do not comprehend latent state of attachment to existence. The fine-material element and immaterial element comprehend latent state of doubts, and also comprehend latent state of attachment to existence.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of doubts?

Yes.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of doubts?

Yes.

214. This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to existence?

The three feelings of sensual pleasures comprehend latent state of ignorance, and they do not comprehend latent state of attachment to existence. The fine-material element and immaterial element comprehend latent state of ignorance, and also comprehend latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

215. This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of pride?

None.

This plane comprehends latent state of pride. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element comprehend latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of pride and latent state of attachment to sensual pleasures, and they do not comprehend latent state of hatred.

This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of wrong-viewspe..... latent state of doubts?

None.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of doubts and latent state of attachment to sensual pleasures, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of doubts and latent state of hatred, and it does not comprehend latent state of attachment to sensual pleasures.

This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of attachment to existence?

None.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?

No.

This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of ignorance?

None.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element comprehend latent state of ignorance, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance and latent state of attachment to sensual pleasures, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of ignorance and latent state of hatred, and it does not comprehend latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

216. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane comprehend latent state of wrong-viewspe..... latent state of doubts?

None.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

The fine-material element and immaterial element comprehend latent state of doubts and latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of doubts and latent state of hatred, and they do not comprehend latent state of attachment to sensual pleasures and latent state of pride.

This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane comprehend latent state of attachment to existence?

None.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This plane) comprehends latent state of pride.

This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane comprehend latent state of ignorance?

None.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

The fine-material element and immaterial element comprehend latent state of ignorance and latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of ignorance and latent state of hatred, and it does not comprehend latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

217. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that plane comprehend latent state of doubts?

None.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

The fine-material element and immaterial element comprehend latent state of doubts, latent state of pride and latent state of wrong-views, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of doubts, latent state of hatred and latent state of wrong-views, and it does not comprehend latent state of attachment to sensual pleasures and latent state of pridepe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

218. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that plane comprehend latent state of attachment to existence?

None.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(This plane) comprehends latent state of pride, latent state of wrong-views and latent state of doubts.

This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that plane comprehend latent state of ignorance?

None.

This plane comprehends latent state of ignorance. Is that plane comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

The fine-material element and immaterial element comprehend latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and it does not comprehend latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑČAKAMŪLAKAM)

219. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts and latent state of attachment to existence. Does that plane comprehend latent state of ignorance?

None.

This plane comprehends latent state of ignorance. Is that plane comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

The fine-material element and immaterial element comprehend latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they do not comprehend latent state of hatred and latent state of attachment to existence. The un-pleasant feeling comprehends latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and it does not comprehend latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

220. This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of hatred at that plane?

No.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

No.

This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of pride at that plane?

(This person) comprehends a part (of it at this plane).

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

No.

This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts?

No.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

Sotāpatti Maggaṭṭhāna person⁴⁷ in the un-pleasant feeling, and the fine-material element and immaterial element, comprehends latent state of doubts; and that person does not comprehend latent state of attachment to sensual pleasures at those planes. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to sensual pleasures.

This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of attachment to existence at that plane?

⁴⁷ *Aṭṭhamako* (Pāli): The Eight (person) {The First is *Arahattaphalaṭṭhāna* person; The Second is *Arahattamaggaṭṭhāna* person.....pe..... The Eight is *Sotāpatti Maggaṭṭhāna* person. It is counted with the meaning of Excellency-series in the receiving of charity.}

No.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

No.

This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of ignorance at that plane?

(This person) comprehends a part (of it at this plane).

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

No.

221. This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of pride at that plane?

No.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of hatred at that plane?

No.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of wrong-viewspe.... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehends latent state of doubts; and that person does not comprehend latent state of hatred at those planes. Those persons in the un-pleasant feeling comprehend latent state of doubts, and also comprehend (a part of) latent state of hatred.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of attachment to existence at that plane?

No.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of hatred at that plane?

No.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of ignorance at that plane?

(This person) comprehends a part (of it at this plane).

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of hatred at that plane?

No.

222. This person comprehends latent state of pride at this plane. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

No.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of pride at that plane?

Sotāpatti Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of doubts; and that person does not comprehend latent state of pride at that plane. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of doubts, and also comprehend (a part of) latent state of pride.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person in the two feelings of sensual pleasures comprehends latent state of pride; and that person does not comprehend latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, comprehend latent state of pride, and also comprehend latent state of attachment to existence.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of pride at that plane?
Yes.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of ignorance at that plane?
Yes.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of pride at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of ignorance, and also comprehend latent state of pride.

223. This person comprehends latent state of wrong-views at this plane. Does that person comprehend latent state of doubts at that plane?
Yes.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of wrong-views at that plane?
Yes.....pe.....

224. This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to existence at that plane?

Sotāpatti Maggaṭṭhāna person in the three feelings of sensual pleasures comprehends latent state of doubts; and that person does not comprehend latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to existence.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of doubts at that plane?
No.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of ignorance at that plane?

(This person) comprehends a part (of it at this plane).

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of doubts at that plane?
No.

225. This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of ignorance at that plane?
Yes.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person in the three feelings of sensual pleasures comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of ignorance, and also comprehend latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

226. This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of pride at that plane?

None.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

None.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Sotāpatti Maggaññāna person, in the fine-material element and immaterial element, comprehends latent state of doubts; and that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to sensual pleasures; and those persons do not comprehend latent state of hatred. Those persons in the un-pleasant feeling comprehend latent state of doubts, and also comprehend (a part of) latent state of hatred; and those persons do not comprehend latent state of attachment to sensual pleasures.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of attachment to existence at that plane?

None.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of ignorance at that plane?

None.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

227. This person comprehends latent state of attachment to sensual pleasures latent state of hatred and latent state of pride at this plane. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

None.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Sotāpatti Maggaññāna person, in the fine-material element and immaterial element, comprehends latent state of doubts, and also comprehends (a part of) latent state of pride; and that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to sensual pleasures and latent state of pride; and those persons do not comprehend latent state of hatred. Those persons in the un-pleasant feeling comprehend latent state of doubts, and also comprehend (a part of) latent state of hatred; and those persons do not comprehend latent state of attachment to sensual pleasures and latent state of pride.

This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person comprehend latent state of attachment to existence at that plane?

None.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

(This person) comprehends latent state of pride (at that plane).

This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person comprehend latent state of ignorance at that plane?
None.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of ignorance and latent state of pride; and that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

228. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Does that person comprehend latent state of doubts at that plane?

None.

This person comprehends latent state of doubts at this plane. Is that person comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Sotāpatti Maggaṭṭhāna person, in the fine-material element and immaterial element, comprehends latent state of doubts and latent state of wrong-views, and also comprehends (a part of) latent state of pride; and that person do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts and latent state of wrong-views, and also comprehend (a part of) latent state of attachment to sensual pleasures and latent state of pride; and those persons do not comprehend latent state of hatred. Those persons in the un-pleasant feeling comprehend latent state of doubts and latent state of wrong-views, and also comprehend (a part of) latent state of hatred; and those persons do not comprehend latent state of attachment to sensual pleasures and latent state of pride.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

229. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person comprehend latent state of attachment to existence at that plane?

None.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

(This person) comprehends latent state of pride (at that plane).

This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person comprehend latent state of ignorance at that plane?

None.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of ignorance and latent state of pride; and those persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

230. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Does that person comprehend latent state of ignorance at that plane?

None.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons in the two feelings of sensual pleasures comprehend latent state of ignorance and latent state of pride; and those persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, comprehend latent state of ignorance, latent state of pride and latent state of attachment to existence ; and those persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON COMPREHENDING IN REGULAR.

(*PARIÑÑĀ VĀRE ANULOMAM*)

4. CHAPTER ON COMPREHENDING (*PARIÑÑĀVĀRA*)

REVERSE (*PAṬLOMA*) PERSON (*PUGGALA*)

231. This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of hatred?

Yes.

This person does not comprehend latent state of hatred. Does that person not comprehend latent state of attachment to sensual pleasures?

Yes.

This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of pride?

Arahatta Maggaṭṭhāna person does not comprehend latent state of attachment to sensual pleasure; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride. Does that person not comprehend latent state of attachment to sensual pleasures?

Anāgāmi Maggaṭṭhāna person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna*

persons, the remaining persons do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of attachment to sensual pleasures; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Anāgāmi Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures?

Anāgāmi magga Maggaṭṭhāna person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures. With the exception of *Anāgāmi magga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance?

Arahatta Maggaṭṭhāna person does not comprehend latent state of attachment to existence, and do also not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures?

Anāgāmi magga Maggaṭṭhāna person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures.

232. This person does not comprehend latent state of hatred. Does that person not comprehend latent state of pride?

Arahatta Maggaṭṭhāna person does not comprehend latent state of hatred; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of hatred, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride. Does that person not comprehend latent state of hatred?

Anāgāmi magga Maggaṭṭhāna person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of pride, and do also not comprehend latent state of hatred.

This person does not comprehend latent state of hatred. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of hatred; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Anāgāmi magga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of hatred, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of hatred?

Anāgāmi magga Maggaṭṭhāna person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of hatred. With the exception of *Anāgāmi magga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance?

Arahatta Maggaṭṭhāna person does not comprehend latent state of hatred; and (it is) not that person does not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of hatred, and also do not comprehend latent state of ignorance. This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of hatred?

Anāgāmi *Maggaṭṭhāna* person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of hatred.

233. This person does not comprehend latent state of pride. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of pride?

Arahatta Maggaṭṭhāna person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of pride?

Yes.

234. This person does not comprehend latent state of wrong-views. Does that person not comprehend latent state of doubts?

Yes.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of wrong-views?

Yes.....pe.....

235. This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance?

Arahatta Maggaṭṭhāna person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of doubts.

236. This person does not comprehend latent state of attachment to existence. Does that person not comprehend latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

237. This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that person not comprehend latent state of pride?

Arahatta Maggaṭṭhāna person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of pride. This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi *Maggaṭṭhāna* person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Anāgāmi* *Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi *Maggaṭṭhāna* person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmi* *Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance? With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not those persons do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi *Maggaṭṭhāna* person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

238. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and (it is) not that person does not comprehend latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

*Anāgāmi*magga *Maggatthāna* person does not comprehend latent state of doubts and latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. *Arahatta* *Maggatthāna* person does not comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggatthāna* persons and *Sotāpatti* *Maggatthāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

*Anāgāmi*magga *Maggatthāna* person does not comprehend latent state of ignorance and latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

239. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views. Does that person not comprehend latent state of doubts?

Yes.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views?

*Anāgāmi*magga *Maggatthāna* person does not comprehend latent state of doubts and latent state of pride and latent state of wrong-views; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. *Arahatta* *Maggatthāna* person does not comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggatthāna* persons and *Sotāpatti* *Maggatthāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

240. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views and latent state of doubts?

Sotāpatti *Maggatthāna* person does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and (it is) not that person does not comprehend latent state of wrong-views and latent state of doubts. *Anāgāmi*magga *Maggatthāna* person does not comprehend latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and (it is) not that person is not comprehending latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmi*magga *Maggatthāna* person and *Sotāpatti* *Maggatthāna* person, the remaining persons do not comprehend latent state of ignorance, and also

do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

241. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that person not comprehend latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and (it is) not that person does not comprehend latent state of wrong-views and latent state of doubts. *Anāgāmiṃmagga Maggaṭṭhāna* person does not comprehend latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmiṃmagga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PLANE (OKĀSA)

242. This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of hatred?

Un-pleasant feeling does not comprehend latent state of attachment to sensual pleasures; and (it is) not that plane does not comprehend latent state of hatred. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of hatred.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of attachment to sensual pleasures?

The two feelings of sensual element do not comprehend latent state of hatred; and (it is) not those planes do not comprehend latent state of attachment to sensual pleasures. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to sensual pleasures.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of pride?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures; and (it is) not those planes do not comprehend latent state of pride. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures; and (it is) not those planes do not comprehend latent state of pride.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of attachment to sensual pleasures?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of wrong-viewspe..... latent state of doubts?

Un-pleasant feeling, and the fine-material element and immaterial element, do not comprehend latent state of attachment to sensual pleasures; and it is not that (those planes) do not comprehend latent state of

doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of attachment to existence?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures; and it is not that (those planes do) not comprehend latent state of attachment to existence. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of attachment to existence.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures?

The two feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence and latent state of attachment to sensual pleasures.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of ignorance?

Un-pleasant feeling, and the fine-material element and immaterial element, do not comprehend latent state of attachment to sensual pleasures; and it is not that (those planes do) not comprehend latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures?

Yes.

243. This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of pride?

The two feelings of sensual element, and the fine-material element and immaterial element, do not comprehend latent state of hatred; and it is not that (those planes do) not comprehend latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of hatred and latent state of pride.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of hatred?

Un-pleasant feeling does not comprehend latent state of pride; and it is not that (this plane does) not comprehend latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of pride and latent state of hatred.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of wrong-viewspe..... latent state of doubts?

The two feelings of sensual element, and the fine-material element and immaterial element, do not comprehend latent state of hatred; and it is not that (those plane do) not comprehend latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of hatred and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of hatred?

Yes.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of attachment to existence?

The fine-material element and immaterial element do not comprehend latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to existence. The two feelings of sensual element, and *Apariyāpanna* (i.e. nine *supramundane*) do not comprehend latent state of hatred and latent state of attachment to existence.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of hatred?

Un-pleasant feeling does not comprehend latent state of attachment to existence; and it is not that (this plane does) not comprehend latent state of hatred. The two feelings of sensual element, and *Apariyāpanna* (i.e. nine *supramundane*) do not comprehend latent state of attachment to existence and latent state of hatred.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of ignorance?

The two feelings of sensual element, and the fine-material element and immaterial element, do not comprehend latent state of hatred and latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of hatred and latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of hatred?

Yes.

244. This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of wrong-viewspe..... latent state of doubts?

Un-pleasant feeling does not comprehend latent state of pride; and it is not that (this plane does) not comprehend latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of pride and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of pride?

Yes.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of attachment to existence?

Yes.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of pride?

The two feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of pride. Un-pleasant feeling and *Apariyāpanna* (i.e. nine *supramundane*) do not comprehend latent state of attachment to existence and latent state of pride.

This plane does not comprehend latent state of pride does not lay latent at this plane. Does that plane not comprehend latent state of ignorance?

Un-pleasant feeling does not comprehend latent state of pride; and it is not that (this plane does) not comprehend latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of pride and latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of pride?

Yes.

245. This plane does not comprehend latent state of wrong-views. Does that plane not comprehend latent state of doubts?

Yes.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of wrong-views?

Yes.....pe.....

246. This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to existence?

Yes.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of doubts?

The three feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of ignorance?

Yes.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of doubts?

Yes.

247. This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of ignorance?

The three feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence and latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

248. This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of pride?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of pride.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling does not comprehend latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane does) not comprehend latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of pride, and also does not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of wrong-viewspe..... latent state of doubts?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of attachment to existence?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to existence. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of attachment to existence.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling does not comprehend latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane does) not comprehend latent state of hatred.

The two feelings of sensual element do not comprehend latent state of attachment to existence and latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence, and also does not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of ignorance?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.
(*DUKAMŪLAKAṂ*)

249. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane not comprehend latent state of wrong-viewspe..... latent state of doubts?

Yes.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane not comprehend latent state of attachment to existence?

Yes.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Un-pleasant feeling does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane does) not comprehend latent state of hatred. The two feelings of sensual element do not comprehend latent state of attachment to existence and latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures and latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence; and it is not that (this plane does) not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views. Does that plane not comprehend latent state of ignorance?

Yes.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.
(*TIKAMŪLAKAṂ*)

250. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that plane not comprehend latent state of doubts?

Yes.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes...pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

251. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that plane not comprehend latent state of attachment to existence?

Yes.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Un-pleasant feeling does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this plane does) not comprehend latent state of hatred, latent state of wrong-views and latent state of doubts. The two feelings of sensual element do not comprehend latent state of attachment to existence and latent state of hatred ; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence, and also does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts....pe....

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

252. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that plane not comprehend latent state of ignorance?

Yes.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

253. This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of hatred at that plane?

Anāgāmi *Maggaṭṭhāna* person, in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of hatred. With the exception of *Anāgāmi* *Maggaṭṭhāna* person, the remaining persons of all planes⁴⁸ do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

Anāgāmi *Maggaṭṭhāna* person in the two feelings of sensual pleasures does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures at that plane. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of *Anāgāmi* *Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to sensual pleasures.

⁴⁸ All states/situations

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of pride at that plane?

*Anāgāmi*magga *Maggatthāna* person in the two feelings of sensual pleasures, in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of pride. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

*Anāgāmi*magga *Maggatthāna* person in the two feelings of sensual pleasures does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in two feelings of sensual pleasures, and in the fine-material element and immaterial element, do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures. With the exception two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of wrong-viewspe.... latent state of doubts at that plane?

Sotāpatti *Maggatthāna* person in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*) do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of doubts. With the exception of *Anāgāmi*magga *Maggatthāna* person and *Sotāpatti* *Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

*Anāgāmi*magga *Maggatthāna* person, in the two feelings of sensual pleasures, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of *Anāgāmi*magga *Maggatthāna* person and *Sotāpatti* *Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Arahatta *Maggatthāna* person, in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to existence. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

*Anāgāmi*magga *Maggatthāna* person, in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to

existence, and also do not comprehending latent state of attachment to sensual pleasures. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggatthāna person, in three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of ignorance. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

Anāgāmi *Maggatthāna* person, in the two feelings of sensual pleasures, does not comprehend latent state of ignorance; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures.

254. This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of pride at that plane?

Arahatta Maggatthāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehending latent state of pride. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of pride, and also do not comprehend latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggatthāna person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of doubts. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of hatred, and do also not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of hatred. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the

remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person, in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to existence. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of hatred at that plane?

Anāgāmmimagga Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehending latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and are also not comprehending latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of hatred at that plane?

Anāgāmmimagga Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of ignorance; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not comprehend latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of hatred.

255. This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of pride, and also do not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of pride, and also do not comprehend latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of pride at that plane?

Yes.

256. This person does not comprehend latent state of wrong-views at this plane. Does that person not comprehend latent state of doubts at that plane?

Yes.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of wrong-views at that plane?

Yes.....pe.....

257. This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person, in the fine-material element and immaterial element, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to existence. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not comprehending latent state of doubts, and also do not comprehend latent state of ignorance. With the

exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of ignorance. This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of ignorance; and it is not that (this person does) not comprehend latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of doubts.

258. This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

259. This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmiṃṃagga Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of pride and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts. With the exception of *Anāgāmiṃṃagga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all

planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmicimaggā Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of doubts and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons in two feelings of sensual pleasures, do not comprehend latent state of doubts and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person, in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmicimaggā Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those person, in two feelings of sensual pleasures, do not comprehend latent state of attachment to existence and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmicimaggā Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of ignorance and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not

comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

260. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggatthāna person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person does) not comprehend latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride , and also do not comprehend latent state of doubts. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of doubts, latent state of hatred and latent state of pride; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahatta Maggatthāna* person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi *Maggatthāna* person , in un-pleasant feeling, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of attachment to existence, latent state of hatred and latent state of pride ; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahatta Maggatthāna* person , in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred ; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and

also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person not comprehend latent state of ignorance at that plane? *Arahatta Maggatthāna* person , in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride , and also do not comprehend latent state of ignorance. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi *Maggatthāna* person , in un-pleasant feeling, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance, latent state of hatred and latent state of pride ; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

261. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Does that person not comprehend latent state of doubts at that plane?

Yes.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Anāgāmi *Maggatthāna* person , in un-pleasant feeling, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of doubts, latent state of hatred, latent state of pride and latent state of wrong-views ; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. *Arahatta Maggatthāna* person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views ; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of doubts , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

262. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person does) not comprehend latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmi* person, in un-pleasant feeling, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of attachment to existence, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Arahatta Maggaṭṭhāna* person , in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts ; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person , in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also do not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person does) not comprehend latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance , and also do not comprehend latent state

of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmi* *Maggaṭṭhāna* person , in un-pleasant feeling, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views ad latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

263. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person , in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also do not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. *Anāgāmi* *Maggaṭṭhāna* person , in un-pleasant feeling, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance , and also do not comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

END OF CHAPTER ON COMPREHEND IN REVERSE.

(PARIÑÑĀ VĀRE PAṬILOMAṀ)

END OF CHAPTER ON COMPREHEND.

(PARIÑÑĀ VĀRO)

5.CHAPTER ON ELIMINATION

(PAHĪNA⁴⁹ VĀRA)

REGULAR (ANULOMA) PERSON (PUGGALA)

264. This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of hatred?

Yes.

This person eliminates latent state of hatred. Does that person eliminate latent state of attachment to sensual pleasures?

Yes.

This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of pride?

Anāgāmi eliminates latent state of attachment to sensual pleasures, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of attachment to sensual pleasures, and also eliminates latent state of pride.

This person eliminates latent state of pride. Does that person eliminate latent state of attachment to sensual pleasures?

Yes.

This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of wrong-viewspe..... latent state of doubts?

Yes.

This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures?

Two persons eliminate latent state of doubts, and that person does not eliminate latent state of attachment to sensual pleasures. Two persons eliminate latent state of doubts, and also eliminate latent state of attachment to sensual pleasures.

This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of attachment to existencepe..... latent state of ignorance?

Anāgāmi eliminates latent state of attachment to sensual pleasures, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of attachment to sensual pleasures, and also eliminates latent state of ignorance.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures?

Yes.

⁴⁹ Eliminate, destroy, abandon

265. This person eliminates latent state of hatred. Does that person eliminate latent state of pride?
Anāgāmi eliminates latent state of hatred, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of hatred, and also eliminates latent state of pride.
This person eliminates latent state of pride. Does that person eliminate latent state of hatred?
Yes.

This person eliminates latent state of hatred. Does that person eliminate latent state of wrong-views.....pe.....latent state of doubts?
Yes.
This person eliminates latent state of doubts. Does that person eliminate latent state of hatred?
Two persons eliminate latent state of doubts, and that person does not eliminate latent state of hatred. Two persons eliminate latent state of doubts, and also eliminate latent state of hatred.

This person eliminates latent state of hatred. Does that person eliminate latent state of attachment to existence.....pe.....latent state of ignorance?
Anāgāmi eliminates latent state of hatred, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of hatred, and also eliminates latent state of ignorance.
This person eliminates latent state of ignorance. Does that person eliminate latent state of hatred?
Yes.

266. This person eliminates latent state of pride. Does that person eliminate latent state of wrong-views.....pe.....latent state of doubts?
Yes.
This person eliminates latent state of doubts. Does that person eliminate latent state of pride?
Three persons eliminate latent state of doubts, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of doubts, and also eliminates latent state of pride.

This person eliminates latent state of pride. Does that person eliminate latent state of attachment to existencepe..... latent state of ignorance?
Yes.
This person eliminates latent state of ignorance. Does that person eliminate latent state of pride?
Yes.

267. This person eliminates latent state of wrong-views. Does that person eliminate latent state of doubts?
Yes.
This person eliminates latent state of doubts. Does that person eliminate latent state of wrong-views?
Yespe.....

268. This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to existencepe..... latent state of ignorance?
Three persons eliminate latent state of doubts, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of doubts, and also eliminates latent state of ignorance.
This person eliminates latent state of ignorance. Does that person eliminate latent state of doubts?
Yes.

269. This person eliminates latent state of attachment to existence. Does that person eliminate latent state of ignorance?
Yes.
This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to existence?
Yes.

END OF CHAPTER WITH ONE-BASE.
(*EKAMŪLAKAM*)

270. This person eliminates latent state of attachment to sensual pleasures and latent state of hatred. Does that person eliminate latent state of pride?

Anāgāmi eliminates latent state of attachment to sensual pleasures and latent state of hatred, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of attachment to sensual pleasures and latent state of hatred, and also eliminates latent state of pride.

This person eliminates latent state of pride. Does that person eliminate latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This person eliminates latent state of attachment to sensual pleasures and latent state of hatred. Does that person eliminate latent state of wrong-viewspe..... latent state of doubts?

Yes.

This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures and latent state of hatred?

Two persons eliminate latent state of doubts, and those persons do not eliminate latent state of attachment to sensual pleasures and latent state of hatred. Two persons eliminate latent state of doubts, and also eliminate latent state of attachment to sensual pleasures and latent state of hatred.

This person eliminates latent state of attachment to sensual pleasures and latent state of hatred. Does that person eliminate latent state of attachment to existence.....pe.....latent state of ignorance?

Anāgāmi eliminates latent state of attachment to sensual pleasures and latent state of hatred, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of attachment to sensual pleasures and latent state of hatred, and also eliminates latent state of ignorance.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.
(*DUKAMŪLAKAṂ*)

271. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person eliminate latent state of wrong-viewspe..... latent state of doubts?

Yes.

This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Two persons eliminate latent state of doubts, and that person does not eliminate latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi* eliminates latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of doubts, and also eliminates latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person eliminates latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person eliminate latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.
(*TIKAMŪLAKAṂ*)

272. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that person eliminate latent state of doubts?

Yes.

This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Two persons eliminate latent state of wrong-views and latent state of doubts, and those persons do not eliminate latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi* eliminates latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of doubts, and also eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-viewspe.....

END OF CHAPTER WITH FOUR-BASE.

(*CATUKKAMŪLAKAM*)

273. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that person eliminate latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Yes.

END OF CHAPTER WITH FIVE-BASE.

(*PAÑCAKAMŪLAKAM*)

274. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that person eliminate latent state of ignorance?

Yes.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PLANE (OKĀSA)

275. Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.⁵⁰

Latent state of hatred has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.

⁵⁰ Why is it “neither (it) has eliminated nor (it) has not eliminated should be said,” rather than “no” just like in CHAPTER ON LATENCY (ANUSAYA VĀRA)? It is said as there is no relation at that certain plane. The plane where latent state of attachment to sensual pleasures arises is at one plane, and latent state of hatred is at another. The latent state of attachment to sensual pleasures arises at the pleasant feeling and indifferent feeling of sensual element (*Kāma Dhātu*) to the person who is meditating on *Magga*. That person, at that certain plane, on *Magga* moment, has eliminated that latent state of attachment to sensual pleasures. Latent state of hatred does not arise on that same (certain) plane/situation (as latent state of attachment to sensual pleasures does) and vice versa. So when it is asked, “Does latent state of hatred has eliminated at the same (certain) plane where latent state of attachment to sensual pleasures arise?” then, neither (it) has eliminated nor (it) has not eliminate should be said is the (only) appropriate answer. E.g. the southern monastery has a mango tree, and it has no jack-fruit tree. The northern monastery has a jack-fruit tree, and it has no mango tree. When each monastery is cutting down its tree (respectively), Mr. A is the one who is cutting the mango tree at the southern monastery. If he (Mr. A) is asked whether he has cut jack-fruit tree at the southern monastery; as that (southern monastery) has no jack-fruit, “neither it is cut nor it is not cut” should be replied.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

Yes.

Latent state of pride has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes. In the two feelings of sensual element, latent state of pride has been eliminated and latent state of attachment to sensual pleasures also has been eliminated.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?pe..... Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts has been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes. In the two feelings of sensual element, latent state of doubts has been eliminated and latent state of attachment to sensual pleasures also has been eliminated.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance has been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance has been eliminated and latent state of attachment to sensual pleasures also has been eliminated.

276. Latent state of hatred has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of pride has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of hatred has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?pe..... Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has been eliminated; latent state of hatred has not been eliminated at that plane. In un-pleasant feeling, latent state of doubts has been eliminated and latent state of hatred also has been eliminated.

Latent state of hatred has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of hatred has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has been eliminated; latent state of hatred has not been eliminated at that plane. In un-pleasant feeling, latent state of ignorance has been eliminated and latent state of hatred also has been eliminated.

277. Latent state of pride has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?pe..... Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

In un-pleasant feeling, latent state of doubts has been eliminated; latent state of pride has not been eliminated at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has been eliminated and latent state of pride also has been eliminated.

Latent state of pride has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

In the two feelings of sensual element, latent state of pride has been eliminated; latent state of attachment to existence has not been eliminated at that plane. In the fine-material element and immaterial element, latent state of pride has been eliminated and latent state of attachment to existence also has been eliminated.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

Yes.

Latent state of pride has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

In un-pleasant feeling, latent state of ignorance has been eliminated; latent state of pride has not been eliminated at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has been eliminated and latent state of pride also has been eliminated.

278. Latent state of wrong-views has been eliminated at this plane. Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?

Yes.

Latent state of wrong-views has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

In the three feelings of sensual element, latent state of wrong-views has been eliminated; latent state of attachment to existence has not been eliminated at those planes. In the fine-material element and immaterial element, latent state of wrong-views has been eliminated and latent state of attachment to existence also has been eliminated.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?

Yes.

Latent state of wrong-views has been eliminated at this plane. Has latent state of ignorance been eliminated at the plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?

Yes.

279. Latent state of doubts has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

In the three feelings of sensual element, latent state of doubts has been eliminated; latent state of attachment to existence has not been eliminated at those planes. In the fine-material element and immaterial element, latent state of doubts has been eliminated and latent state of attachment to existence also has been eliminated.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of doubts been eliminated at that plane?

Yes.

280. Latent state of attachment to existence has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

In the three feelings of sensual element, latent state of ignorance has been eliminated; latent state of attachment to existence has not been eliminated at that plane. In the fine-material element and immaterial element, latent state of ignorance has been eliminated and latent state of attachment to existence also has been eliminated.

END OF CHAPTER WITH ONE-BASE.
(EKAMŪLAKAM)

281. Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of pride been eliminated at that plane?

None.⁵¹

Latent state of pride has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures has been eliminated; latent state of hatred has not been eliminated at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?pe..... Has latent state of doubts been eliminated at that plane?

None.

Latent state of doubts has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?

⁵¹ (in Pāli) *Naṭṭhi* = There is no such plane/state (as the certain statement itself is impossible)

In the fine-material element and immaterial element, latent state of doubts has been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?
None.

Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?
Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?
None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance has been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes.

END OF CHAPTER WITH TWO-BASE.
(*DUKAMŪLAKAM*)

282. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?pe.... Has latent state of doubts been eliminated at that plane?

None.

Latent state of doubts has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts and latent state of pride have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

None.

Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance and latent state of pride have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

283. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have been eliminated at this plane. Has latent state of doubts been eliminated at that plane?

None.

Latent state of doubts has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at that plane. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

None.

Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

284. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

None.

Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

END OF CHAPTER WITH FIVE-BASE.

(*PAÑCAKAMŪLAKAM*)

285. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of hatred and latent state of attachment to existence have not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence have been eliminated at those planes.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

286. This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of pride at that plane?

Anāgāmi, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures; and that person has not eliminated latent state of pride at that plane. *Arahant*, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures, and also has eliminated latent state of pride.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Arahant, in the fine-material element and immaterial element, has eliminated latent state of pride; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of pride, and also have eliminated latent state of attachment to sensual pleasures.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of wrong-views at that plane?

Yes.

This person has eliminated latent state of wrong-views at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of wrong-views; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of wrong-views; and those persons have not eliminated latent state of attachment to sensual pleasures at those planes. Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of wrong-views; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, latent state of wrong-views, and also have eliminated latent state of attachment to sensual pleasures.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts; and that person has not eliminated latent state of attachment to sensual pleasures at those planes. Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, and also have eliminated latent state of attachment to sensual pleasures.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of ignorance at that plane?

Anāgāmi, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures; and that person has not eliminated latent state of ignorance at those planes. *Arahant*, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures, and also has eliminated latent state of ignorance.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Arahant, in un-pleasant feeling and in the fine-material element and immaterial element, has eliminated latent state of ignorance; and for latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, and also have eliminated latent state of attachment to sensual pleasures.

287. This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of pride at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of wrong-viewspe..... latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of hatred at that plane?

Two persons, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those person at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts; and those persons have not eliminated latent state of hatred. Two persons, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts, and also have eliminated latent state of hatred.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of ignorance at that plane?

Anāgāmi, in un-pleasant feeling, has eliminated latent state of hatred; and that person has not eliminated latent state of ignorance at that plane. *Arahant*, in un-pleasant feeling, has eliminated latent state of hatred, and also has eliminated latent state of ignorance.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of hatred at that plane?

Arahant, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, has eliminated latent state of ignorance; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance, and also have eliminated latent state of hatred.

288. This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of wrong-viewspe..... latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of pride at that plane?

Three persons, in un-pleasant feeling, have eliminated latent state of doubts; and for latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of pride at those planes. *Arahant*, in un-pleasant feeling, has eliminated latent state of doubts; and for latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of doubts, and also have eliminated latent state of pride.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Arahant, in the two feelings of sensual pleasures, has eliminated latent state of pride; and for latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of pride, and also have eliminated latent state of attachment to existence.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of pride at that plane?

Yes.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of ignorance at that plane?

Yes.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of pride at that plane?

Arahant, in un-pleasant feeling, has eliminated latent state of ignorance; and for latent state of pride, neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of ignorance, and also have eliminated latent state of pride.

289. This person has eliminated latent state of wrong-views at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of wrong-views at that plane?

Yes.....pe.....

290. This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Three persons, in the three feelings of sensual pleasures, have eliminated latent state of doubts; and for latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of attachment to existence at those planes. *Arahant*, in the three feelings of sensual pleasures, has eliminated latent state of doubts; and for latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of doubts, and also have eliminated latent state of attachment to existence.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of ignorance at that plane?

Three persons, in the three feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of ignorance at those planes. *Arahant*, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, has eliminated latent state of doubts, and also has eliminated latent state of ignorance.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

291. This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of ignorance at that plane?

Yes.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Arahant, in the three feelings of sensual pleasures, has eliminated latent state of ignorance; and for latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of ignorance, and also have eliminated latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.
(*EKAMŪLAKAM*)

292. This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of pride at that plane?

None.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Arahant, in the fine-material element and immaterial element, has eliminated latent state of pride; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of pride and latent state of attachment to sensual pleasures; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of wrong-viewspe..... latent state of doubts at that plane?
None.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at

those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts; and those persons have not eliminated latent state of attachment to sensual pleasures at those planes; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts; and those persons have not eliminated latent state of hatred at those planes; and for latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts and latent state of attachment to sensual pleasures; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts and latent state of hatred; and for latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of attachment to existence at that plane?

None.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of ignorance at that plane?

None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Arahant, in the fine-material element and immaterial element, has eliminated latent state of ignorance; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance and latent state of attachment to sensual pleasures; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance and latent state of hatred; and for latent state of attachment to sensual pleasures, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

293. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person eliminated latent state of wrong-viewspe..... latent state of doubts at that plane?

None.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of pride at those planes; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts; and those persons have not eliminated latent state of attachment to sensual pleasures and latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts;

and those persons have not eliminated latent state of hatred at those planes ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said. *Anāgāmi*, in the fine-material element and immaterial element, has eliminated latent state of doubts; and that person has not eliminated latent state of pride at that plane; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts and latent state of attachment to sensual pleasures; and those persons have not eliminated latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons , in un-pleasant feeling, have eliminated latent state of doubts and latent state of hatred ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. *Arahant*, in the fine-material element and immaterial element, has eliminated latent state of doubts and latent state of pride ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride ; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts and latent state of hatred ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person eliminated latent state of attachment to existence at that plane?
None.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?
(That person at that plane) has eliminated latent state of pride; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person eliminated latent state of ignorance at that plane?
None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?
Arahant , in the fine-material element and immaterial element, has eliminated latent state of ignorance and latent state of pride ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride ; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance and latent state of pride ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

END OF CHAPTER WITH THREE-BASE.
(*TIKAMŪLAKAM*)

294. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Has that person eliminated latent state of doubts at that plane?
None.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts and latent state of wrong-views; and those persons have not eliminated latent state of pride at those planes; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts and latent state of wrong-views; and those persons have not eliminated latent state of attachment to sensual pleasures and latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts and latent state of wrong-views; and those persons have not eliminated latent state of hatred at those planes; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said. *Anāgāmi*, in the fine-material element and immaterial element, has eliminated latent state of doubts and latent state of wrong-views; and that person has not eliminated latent state of pride at that plane; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, latent state of attachment to sensual pleasures and latent state of wrong-views; and those persons have not eliminated latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts, latent state of hatred and latent state of wrong-views ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said. *Arahant* , in the fine-material element and immaterial element, has eliminated latent state of doubts, latent state of pride and latent state of wrong-views ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views ; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts, latent state of hatred and latent state of wrong-views ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

295. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person eliminated latent state of attachment to existence at that plane?

None.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Arahant, in the fine-material element and immaterial element, has eliminated latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person eliminated latent state of ignorance at that plane?

None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Arahant, in the fine-material element and immaterial element, has eliminated latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

END OF CHAPTER WITH FIVE-BASE.
(*PAÑCAKAMŪLAKAM*)

296. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Has that person eliminated latent state of ignorance at that plane?

None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Arahant, in the fine-material element and immaterial element, has eliminated latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts latent state of doubts; and for latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON ELIMINATION IN REGULAR.
(*PAHĪNA VĀRE ANULOMAM*)

5. CHAPTER ON ELIMINATION IN REGULAR (*PAHĪNA VĀRA*)

REVERSE (*PAṬĀLOMA*) PERSON (*PUGGALA*)

297. This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of hatred?

Yes.

This person has not eliminated latent state of hatred. Has that person not eliminated latent state of attachment to sensual pleasures?

Yes.

This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of pride?

Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of attachment to sensual pleasures?

Anāgāmi has not eliminated latent state of pride; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures. Three persons have not eliminated latent state of pride, and also have not eliminated latent state of attachment to sensual pleasures.

This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of wrong-views.....pe.....latent state of doubts?

Two persons have not eliminated latent state of attachment to sensual pleasures; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of attachment to sensual pleasures, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures?

Yes.

This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of attachment to existence.....pe..... latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures?

Anāgāmi has not eliminated latent state of ignorance; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures.

298. This person has not eliminated latent state of hatred. Has that person not eliminated latent state of pride?

Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of hatred?

Anāgāmi has not eliminated latent state of pride; (and it is) not that person has not eliminated latent state of hatred. Three persons have not eliminated latent state of pride, and also have not eliminated latent state of hatred.

This person has not eliminated latent state of hatred. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts?

Two persons have not eliminated latent state of hatred; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of hatred, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of hatred?

Yes.

This person has not eliminated latent state of hatred. Has that person not eliminated latent state of attachment to existence.....pe.....latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of hatred?

Anāgāmi has not eliminated latent state of ignorance; (and it is) not that person has not eliminated latent state of hatred. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of hatred.

299. This person has not eliminated latent state of pride. Has that person not eliminated latent state of wrong-views.....pe.....latent state of doubts?

Three persons have not eliminated latent state of pride; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of pride, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of pride?
Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of attachment to existence.....pe.....latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of pride?

Yes.

300. This person has not eliminated latent state of wrong-views. Has that person not eliminated latent state of doubts?

Yes.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of wrong-views?

Yes.....pe.....

301. This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to existence.....pe.....latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of doubts?

Three persons have not eliminated latent state of ignorance; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of ignorance, and also has not eliminated latent state of doubts.

302. This person has not eliminated latent state of attachment to existence. Has that person not eliminated latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.
(*EKAMŪLAKAM*)

303. This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of pride?

Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi has not eliminated latent state of pride; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Three persons have not eliminated latent state of pride, and also have not eliminated latent state of attachment to sensual pleasures and latent state of hatred.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts?

Two persons have not eliminated latent state of attachment to sensual pleasures and latent state of hatred; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of attachment to sensual pleasures and latent state of hatred, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Has that person not eliminated latent state of attachment to existence.....pe..... latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi has not eliminated latent state of ignorance; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

304. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred latent state of hatred and latent state of pride. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts?

Two persons have not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Has that person not eliminated latent state of attachment to existence.....pe..... latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Anāgāmi has not eliminated latent state of ignorance and latent state of pride; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAṂ*)

305. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Has that person not eliminated latent state of doubts?

Yes.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(*CATUKKAMŪLAKAṂ*)

306. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Has that person not eliminated latent state of attachment to existence.....pe..... latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Anāgāmi has not eliminated latent state of ignorance and latent state of pride ; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-

views and latent state of doubts. Two persons have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; (and it is) not those persons have not eliminated latent state of wrong-views and latent state of doubts. *Puthujjana* has not eliminated latent state of ignorance, and also has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(*PAÑCAKAMŪLAKAM*)

307. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Has that person not eliminated latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Anāgāmi has not eliminated latent state of ignorance, latent state of pride and latent state of attachment to existence ; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence ; (and it is) not those persons have not eliminated latent state of wrong-views and latent state of doubts. *Puthujjana* has not eliminated latent state of ignorance, and also has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REVERSE (*PAṬILOMA*) PLANE (*OKĀSA*)

308. Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?

Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of hatred has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

Yes.

Latent state of pride has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, latent state of pride has not been eliminated and latent state of attachment to sensual pleasures also has not been eliminated latent.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?pe..... Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts has not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, latent

state of doubts has not been eliminated and latent state of attachment to sensual pleasures also has not been eliminated.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of attachment to existence has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance has not been eliminated; and for latent state of attachment to sensual pleasures, neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said. In the two feelings of sensual element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

309. Latent state of hatred has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of pride lays latent at this plane. Does latent state of hatred lay latent at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of hatred has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?pe..... Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has not been eliminated; and for latent state of hatred, neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said. In un-pleasant feeling, latent state of doubts has not been eliminated and latent state of hatred also has not been eliminated.

Latent state of hatred has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of attachment to existence has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of hatred has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has not been eliminated; and for latent state of hatred, neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said. In un-pleasant feeling, latent state of ignorance has not been eliminated and latent state of hatred also has not been eliminated.

310. Latent state of pride has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?pe..... Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

In un-pleasant feeling, latent state of doubts has not been eliminated; and for latent state of pride, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has not been eliminated and latent state of pride also has not been eliminated.

Latent state of pride has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

In the two feelings of sensual element, latent state of pride has not been eliminated; and for latent state of attachment to existence, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the fine-material element and immaterial element, latent state of pride has not been eliminated and latent state of attachment to existence also has not been eliminated.

Latent state of attachment to existence has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

Yes.

Latent state of pride has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

In un-pleasant feeling, latent state of ignorance has not been eliminated; and for latent state of pride, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has not been eliminated and latent state of pride also has not been eliminated.

311. Latent state of wrong-views has not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?

Yes....pe.....

312. Latent state of doubts has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

In the three feelings of sensual element, latent state of doubts has not been eliminated; and for latent state of attachment to existence, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the fine-material element and immaterial element, latent state of doubts has not been eliminated and latent state of attachment to existence also has not been eliminated.

Latent state of attachment to existence has not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?

Yes.

313. Latent state of attachment to existence has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

In the three feelings of sensual element, latent state of ignorance has not been eliminated; and for latent state of attachment to existence, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the fine-material element and immaterial element, latent state of ignorance has not been eliminated and latent state of attachment to existence also has not been eliminated.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

314. Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

None.

Latent state of pride has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?pe..... Has latent state of doubts not been eliminated at that plane?

None.

Latent state of doubts has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts has not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures have not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of doubts and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance has not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAṂ)

315. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?pe..... Has latent state of doubts not been eliminated at that plane?

None.

Latent state of doubts has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts and latent state of pride have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride have not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of doubts and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance and latent state of pride have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

316. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?

None.

Latent state of doubts has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-

pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

317. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

318. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated; and for latent state of hatred and latent state of attachment to existence, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

319. This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of pride at that plane?

Yes.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of pride; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures. Three persons, in the fine-material element and immaterial

element, have not eliminated latent state of pride; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride, and also have not eliminated latent state of attachment to sensual pleasures.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of wrong-views.....pe.....latent state of doubts at that plane?

Two persons, in two feelings of sensual pleasures, have not eliminated latent state of attachment to sensual pleasures; and it is not those persons have not eliminated latent state of doubts. *Puthujjana*, in two feelings of sensual pleasures, has not eliminated latent state of attachment to sensual pleasures, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Puthujjana, in un-pleasant feeling and in the fine-material element and immaterial element, has not eliminated latent state of doubts; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts, and also have not eliminated latent state of attachment to sensual pleasures.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of ignorance at that plane?

Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Anāgāmi, in un-pleasant feeling and in the fine-material element and immaterial element, has not eliminated latent state of ignorance; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of attachment to sensual pleasures. Three persons, in un-pleasant feeling and in the fine-material element and immaterial element, have not eliminated latent state of ignorance; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures.

320. This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of pride at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of wrong-views.....pe.....latent state of doubts at that plane?

Two persons, in un-pleasant feeling, have not eliminated latent state of hatred, and also have not eliminated latent state of doubts. *Puthujjana*, in un-pleasant feeling, has not eliminated latent state of hatred, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of hatred at that plane?

Puthujjana, in two feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of doubts; and to latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of doubts, and also have not eliminated latent state of hatred.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of ignorance at that plane?

Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of hatred at that plane?

Anāgāmi, in two feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of ignorance; and to latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of hatred. Three persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of ignorance; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance, and also have not eliminated latent state of hatred.

321. This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of wrong-views....pe.... latent state of doubts at that plane?

Three persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of pride; and it is not those persons have not eliminated latent state of doubts. *Puthujjana*, in two feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of pride, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of pride at that plane?

Puthujjana, in un-pleasant feeling, has not eliminated latent state of doubts; and to latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of doubts, and also have not eliminated latent state of pride.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Four persons, in two feelings of sensual pleasures, have not eliminated latent state of pride; and to latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have not eliminated latent state of pride, and also have not eliminated latent state of attachment to existence.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of pride at that plane?
Yes.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of ignorance at that plane?
Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of pride at that plane?

Four persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and to latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of ignorance, and also have not eliminated latent state of pride.

322. This person has not eliminated latent state of wrong-views at this plane. Has that person not eliminated latent state of doubts at that plane?
Yes.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of wrong-views at that plane?
Yes.....pe.....

323. This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Puthujjana, in three feelings of sensual pleasures, has not eliminated latent state of doubts; and to latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have not eliminated latent state of doubts, and also have not eliminated latent state of attachment to existence.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of doubts at that plane?

Three persons, in the fine-material element and immaterial element, have not eliminated latent state of attachment to existence; and it is not those persons have not eliminated latent state of doubts. *Puthujjana*, in the fine-material element and immaterial element, has not eliminated latent state of attachment to existence, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of ignorance at that plane?
Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of doubts at that plane?

Three persons, in three feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of doubts. *Puthujjana*, in three feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of ignorance, and also has not eliminated latent state of doubts.

324. This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of ignorance at that plane?
Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Four persons, in three feelings of sensual pleasures, have not eliminated latent state of ignorance; and to latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in the fine-material element

and immaterial element, have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.
(EKAMŪLAKAM)

325. This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of pride at that plane?

None.

This person has not eliminated pride at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of pride; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Three persons, in the fine-material element and immaterial element, have not eliminated latent state of pride; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride and latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts at that plane?

None.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Puthujjana, in the fine-material element and immaterial element, has not eliminated latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts and latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in unpleasant feeling, have not eliminated latent state of doubts and latent state of hatred; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

None.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of ignorance at that plane?

None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of ignorance; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those

persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance ; and it is not those persons have not eliminated latent state of hatred ; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Three persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of attachment to sensual pleasures ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of hatred ; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

END OF CHAPTER WITH TWO-BASE.
(*DUKAMŪLAKAM*)

326. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts at that plane?

None.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Puthujjana , in the fine-material element and immaterial element, has not eliminated latent state of doubts and latent state of pride ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of doubts and latent state of hatred ; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

None.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

(That person at that plane) has not eliminated latent state of pride; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person not eliminated latent state of ignorance at that plane?

None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi , in the fine-material element and immaterial element, has not eliminated latent state of ignorance and latent state of pride ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of

ignorance and latent state of pride ; and it is not those persons have not eliminated latent state of attachment to sensual pleasures ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of ignorance ; and it is not those persons have not eliminated latent state of hatred ; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Three persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance and latent state of pride ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of hatred ; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

327. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Has that person not eliminated latent state of doubts at that plane?

None.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Puthujjana , in the fine-material element and immaterial element, has not eliminated latent state of doubts, latent state of pride and latent state of wrong-views ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of doubts, latent state of hatred and latent state of wrong-views ; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

328. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

None.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Three persons, in the fine-material element and immaterial element, have not eliminated latent state of attachment to existence and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. *Puthujjana*, in the fine-material element and immaterial element, has not eliminated latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person not eliminated latent state of ignorance at that plane?

None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures, latent state of wrong-views and latent state of doubts; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of hatred, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Two persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of hatred; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. *Puthujjana*, in the fine-material element and immaterial element, has not eliminated latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures latent state of pride, latent state of wrong-views and latent state of doubts; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

END OF CHAPTER WITH FIVE-BASE.

(*PAÑČAKAMŪLAKAṂ*)

329. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Has that person not eliminated latent state of ignorance at that plane?

None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of ignorance, latent state of pride and latent state of attachment to existence; and it is not those persons have not

eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures, latent state of wrong-views and latent state of doubts; and to latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of hatred, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Two persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance, latent state of pride and latent state of attachment to existence ; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of hatred; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. *Puthujjana*, in un-pleasant feeling, has not eliminated latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and to latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON ELIMINATION IN REVERSE.
(*PAHĪNA VĀRE PAṬILOMAṀ*)

END OF CHAPTER ON ELIMINATION.
(*PAHĪNA VĀRO*)

6. CHAPTER ON ARISE (*UPPAZZANA*⁵² *VĀRA*)

⁵² Same as the CHAPTER ON LATENCY (*ANUSAYA VĀRA*). Verb is now “arise” rather than “lays latent.” When the word (*upazzati*) arises is seen, do not take only “at the arising-moment”. As long as (the respective latent state) has not been eliminated by *Maggā*; for that time being, take (all) three periods: had arisen (past), arise (present) and will arise (future).

330. Latent state of attachment to sensual pleasures arises to this person. Does latent state of hatred arise to that person?

Yes.

Latent state of hatred arises to this person. Does latent state of attachment to sensual pleasures to that person?

Yes.

Latent state of attachment to sensual pleasures arises to this person. Does latent state of pride arise to that person?

Yes.

Latent state of pride arises to this person. Does latent state of attachment to sensual pleasures to that person?

In *Anāgāmi*, latent state of pride arises; and latent state of attachment to sensual pleasures does not arise at that person. Both latent state of pride and latent state of attachment to sensual pleasures arise in three persons.

DO THE EXPANDING.
(*VITTHĀRETABBAM*)

331. Latent state of attachment to sensual pleasures does not arise to this person. Does latent state of hatred not arise to that person?

Yes.

Latent state of hatred does not arise to this person. Does latent state of attachment to sensual pleasures not arise to that person?

Yes.

Latent state of attachment to sensual pleasures does not arise to this person. Does latent state of pride not arise to that person?

In *Arahant*, latent state of attachment to sensual pleasures does not arise, and latent state of pride also does not arise.

Latent state of pride does not arise to this person. Does latent state of attachment to sensual pleasures not arise to that person?

Yes.

DO THE EXPANDING.
(*VITTHĀRETABBAM*)

END OF CHAPTER ON ARISING.
(*UPPAZZANA VĀRO*)

7.CHAPTER ON QUESTIONING OF ELEMENT (*DHĀTUPUCCHĀ VĀRA*)

332. This person, who was died from sensual element⁵³, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?⁵⁴

This person, who was died from sensual element, and is born in fine-material element⁵⁵. For that person:

⁵³ Eleven planes of sensual pleasures

⁵⁴ Analysed (i.e., how may latent states arise and how many do not)

⁵⁵ Sixteen planes of fine-material

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born in immaterial element⁵⁶. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from sensual element, and is born in not sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born in not fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from sensual element, and is born neither in sensual element nor immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born neither in fine-material element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born neither in sensual element nor in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

END OF CHPATER ON SENSUAL ELEMENT BASE.
(*KĀMADHĀTUMŪLAKAṂ*)

333. This person, who was died from fine-material element, and is born in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from fine-material element, and is born in sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from fine-material element, and is born in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

⁵⁶ Four planes of immaterial

This person, who was died from fine-material element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

END OF CHAPTER ON FINE-MATERIAL ELEMENT BASE.

(*RŪPADHĀTUMŪLAKAM*)

334. This person, who was died from immaterial element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

END OF CHAPTER ON IMMATERIAL ELEMENT BASE.

(ARŪPADHĀTUMŪLAKAM)

335. This person, who was died from not sensual element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

END OF CHPTER ON NOT SENSUAL ELEMENT BASE.

(NAKĀMADHĀTUMŪLAKĀM)

336. This person, who was died from not fine-material element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not fine-material element, and is born neither in sensual element nor in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

END OF CHAPTER ON NOT FINE-MATERIAL ELEMENT BASE.
(*NARŪPADHĀTUMŪLAKAṂ*)

337. This person, who was died from not immaterial element, and is born in sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from not immaterial element, and is born in not sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born in not fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is not born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from not immaterial element, and is born neither in sensual element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

END OF CHAPTER ON NOT IMMATERIAL ELEMENT BASE.
(*NAARŪPADHĀTUMŪLAKAM*)

338. This person, who was died neither from sensual element nor immaterial element, and is born in sensual element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element or immaterial element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

END OF CHAPTER ON NOT SENSUAL ELEMENT OR NOT IMMATERIAL ELEMENT BASE.

(NAKĀMANAARŪPADHĀTUMŪLAKAṂ)

339. This person, who was died neither from fine-material element nor immaterial element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element or immaterial element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

END OF CHAPTER ON NOT FINE-MATERIAL OR NOT IMMATERIAL ELEMENT BASE.

(NARŪPANAARŪPADHĀTUMŪLAKAṂ)

340. This person, who was died neither from sensual element nor fine-material element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

END OF CHAPTER ON NOT SENSUAL ELEMENT OR NOT FINE-MATERIAL ELEMENT BASE.

(NAKĀMANARŪPADHĀTUMŪLAKAM)

END OF CHAPTER ON QUESTIONING OF ELEMENT.

(DHĀTUPUCCHĀ VĀRO)

7. CHAPTER ON ANSWERING OF ELEMENT

(DHĀTUVISAZZANĀ VĀRA)

341. The persons, who were died from sensual element, and are born in sensual element. Seven latent states lay latent to some of them⁵⁷. Five latent states lay latent to some of them.⁵⁸ There is none in latent states classification.⁵⁹

The persons, who were died from sensual element, and are born in fine-material element.⁶⁰ Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither sensual element nor immaterial element. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither fine-material element nor immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON SENSUAL ELEMENT BASE.

(KĀMADHĀTUMŪLAKAM)

342. The persons, who were died from fine-material element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in sensual element. Seven latent states lay latent to those persons⁶¹. There is none in latent states classification.

⁵⁷ *Puthujjana* persons

⁵⁸ *Sotāpanna* persons and *Sakadāgāmi* persons

⁵⁹ (In Pāli) *anusayā bharigā natthi*: *anusayā* = latent states; *bharigā* - *bharizitabbā* = there lays such (latent states), and there does not lay such (latent states); such classification; *natthi* = (is) none. [Seven latent states lay latent in *Puthujjana*. In these seven, these latent states lay latent; these latent states do not lay latent; these latent states sometimes lay latent; these latent states sometimes do not lay latent: such classification should not be done. Because according to respective *Okāsa*, variation takes place. For instance, at *Puthujjana* alone, at the un-pleasant feeling of Kāma Dhātu, latent state of attachment to sensual pleasures does not lay latent, but lays latent (again) at pleasant feeling of Kāma Dhātu. So, latent states should not be classified by means of element. And should not be done at *Sotāpanna* and *Sakadāgāmi* as well]

⁶⁰ There is no latent state of hatred in fine-material plane. There is also no latent state in the plane of *Asarīnasatta* (non-percipient beings). Even though such absence as of planes, still "seven latent states lay latent..." is answered as the beings (*Puthujjana*) of those planes have not eliminated the latent states by *Magga* (i.e., not arising; but had arisen and will arise).

⁶¹ Only *Ti-hetuka* (three-rooted) or *Ahetuka* (non-rooted) *Puthujjana* (as seven latent states are mentioned) were died in fine-material planes, and *Dvi-hetuka* (two-rooted) or *Ti-hetuka* (three-rooted) *Puthujjana* are born in sensual planes. *Ariyā* persons do not low down (come down) from the upper immaterial planes.

All *Ariyā* persons who are of *Vehapphala* (Great realm; the 4th or the highest *rupāvacara jhāna*) plane, of *Akaññītha* (the 5th or the highest pure-abode) plane and of *Nevasaññānāsāññāyatana* (the 4th or the highest *arupāvacara jhāna*) plane will never reborn at another plane again. The *Ariyā* persons who are of higher

The persons, who were died from fine-material element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in neither sensual element nor immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in neither fine-material nor immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in neither sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON FINE-MATERIAL ELEMENT BASE.
(RŪPADHĀTUMŪLAKAM)

343. The persons, who were died from immaterial element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who was died from immaterial element, and is born in fine-material element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not sensual element⁶². Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who was died from immaterial element, and is born neither in sensual element nor immaterial element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

Brahma plane will never reborn at the lower *Brahma* plane. Needless to say from *Brahma* plane to *Kāma* plane for the *Ariyā* persons. There is none.

⁶² Even though *not sensual element*, from immaterial element to fine-material is impossible. So, immaterial element to another (immaterial element) should be understood. "Why there is no bearing in fine-material plane for the person who is from immaterial plane"? If asked, there is no *rūpa-jhāna kusala* which is able to perform *paṭisandi-citta* of fine-material element in the immaterial plane.

The persons, who were died from immaterial element, and are born neither in fine-material element nor immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from immaterial element, and are born neither in sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHPATER ON IMMATERIAL ELEMENT BASE.
(*ARŪPADHĀTUMŪLAKAM*)

344. The persons, who were died from not sensual element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born neither in sensual element nor immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born neither in fine-material element nor immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from not sensual element, and are born neither in sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHPATER ON NOT SENSUAL ELEMENT BASE.
(*NAKĀMADHĀTUMŪLAKAM*)

345. The persons, who were died from not fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from fine-material element nor immaterial element, and are born neither in fine-material element nor in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from fine-material element nor immaterial element, and are born neither in sensual element nor in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON NOT FINE-MATERIAL OR NOT IMMATERIAL ELEMENT BASE.

(NARŪPANAARŪPADHĀTUMŪLAKAṂ)

349. The persons, who were died neither from sensual element nor fine-material element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who was died neither from fine-material element nor immaterial element, and reborn in fine-material element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

The persons, who were died neither from fine-material element nor immaterial element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born in not immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who were died neither from sensual element nor fine-material element, and are born neither in sensual element nor in immaterial element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born neither in fine-material element nor in immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born neither in sensual element nor in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON NOT SENSUAL ELEMENT OR NOT FINE-MATERIAL ELEMENT BASE.

(NAKĀMANARŪPADHĀTUMŪLAKAṂ)

END OF CHAPTER ON ANSWERING OF ELEMENT.

(DHĀTUVISAZZANĀ VĀRO)

END OF PAIRS ON LATENT STATES.⁶³

(*ANUSAYA YAMAKAPĀLI NIṬṬHITĀ*⁶⁴)

⁶³ When it is said that "latent state of attachment to sensual pleasures lays latent at the two feeling of sensual element", it should be understood in this way:

"Latent state of attachment to sensual pleasures lays latent" is said due to the main (task as in distinction) for the easy understanding. And do take that it also lays latent at *iṭṭhārum* (pleasing object) and *dhamma* which are associated (and concerning) with (*vedanā*) as well. At *iṭṭhārum* (pleasing object), *domanassa* (displeasure) does not lay latent. Only at *aniṭṭhārum* (non-pleasing object), the appropriate *kilesā* (moral defilements) arise. For that reason, it should be noted that latent state of hatred lays latent only at *aniṭṭhārum* (non-pleasing object). And such method should be understood for the whole chapter of pairs on latent states.

⁶⁴ End of pairs on latent states which are carried along by nobles.

PREFACE

THIS TRANSLATION IS ESPECIALLY DEDICATED
TO MY LATE PRECEPTOR,

THE MOST VENERABLE

BADDANTA KUMĀRĀBHIVAMSA
SĀSANADHAZA SIRĪPAVARA DHAMMĀCARIYA,
SAKKYASĪHA DHAMMĀCARIYA,
AGGA MAHĀ PAṆḌITA, AGGA MAHĀ GANDHA VĀCAKA PAṆḌITA,
NAINGANTAW OVĀDĀCARIYA (NATION'S OVĀDĀCARIYA),
TIPIṬAKA OVĀDĀCARIYA, TIPIṬAKA PUCCHAKA

In November 2010, I came to know that the English version of the four *Yamaka* out of the late five *Yamaka* were lost somehow. The *Yamaka* has ten kinds in which first five are called the lower *Yamaka* and the late five as the higher *Yamaka*. The English version of the lower *Yamaka* was written by *Mūla Patthāna Sayadaw Ven. Nārada* and *Banmaw Sayadaw Ven. Kumārābhivaṛṇsa* assisted by some other venerable monks and lay persons. The higher *Yamaka* English version was been written as well by these venerable masters. Somehow, only the copy of the lower *Yamaka* English version can be found these days.

By *Venerable Banmaw Sayadaw*, I came to know that the higher *Yamaka* English version is to be published again. But only one *Yamaka* (i.e. *Indriya Yamaka*) is left as manuscript and the other four *Yamaka* can not be traced now. So it is decided to make a new translation. By the wish of *Venerable Banmaw Sayadaw*, this work is firstly established.

The copy of the five lower *Yamaka* English version which is shown by *Venerable Banmaw Sayadaw* to apply for, is deeply a good help in this translation. And the *AYAKYAUK* (or the Precise Definition written by ancient Myanmar *Abhidhamma* masters) is a great help as well.

This translation is solely done by me (the translator) alone .i.e., any error in meaning or essence of *Dhamma* is my responsibility. To those who wish to mend or give advices for the better quality please do as one's *dhamma* wish. And nandamedha@gmail.com will be pleased to receive such caring advices.

This *CittaYamaka* translation is started on 15.5.2011 at the hermitage near the construction of THITSAR NYAN YAUNG SHWE ZE GONE STUPA, YADANAR MAN AUNG MONASTRY, Moe Nan Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar. It is finished on 18.5.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLANĀKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar.

Nandamedhā

FOREWORD

*YAMASSA VISAYĀTĪTĀM , LOKANĀTHAM BHIVANDIYA ,
DHAMMAṀSAMGHANCA AMALAM, GUṆASĀMIṆCA ME GARUM.* (1)

BEING THE ONE BEYOND THE MEAN OF DEATHNESS,
BEINGS' VENERABLE LORD BUDDHA, THE HIGHNESS,
OUT OF MENTAL DIRTS; THE *DHAMMA* AND THE *SAMGHĀ*,
AS WELL AS KUMĀRA MAHĀTHERA, MY LATE PRECEPTOR
TO THOSE OF HIGHLY HONOURED, I DEEPLY DO MY *GĀRAVĀ*. (2)

The essence of *Dhamma*, especially of *Abhidhamma*, can be best understood only by *Pāḷi*, the original language used by the Lord Buddha. As usual, the changing into another language can vary the meaning and essence of the origin. Nevertheless, for those who wish to glance some of the essence of Buddha's doctrine, this English version is written.

To get more precise meaning, go with *Pāḷi* version and do with mediation. It is strongly urged that studying this English version can be much delightful only when the *Pāḷi* version is not neglected. The *Pāḷi* version recommended here is the *Chaṭṭha Saṅgīti* Edition. The guidelines from good *Abhidhamma* scholars or a basic knowledge in *Abhidhamma* is at least a necessity.

Because of the limited access, time, language barrier (especially in grammatical basis) and my knowledge, may I ask for the forgiveness and sympathy if un-appropriate usage or translation is seen by the readers.

This is intended to be a track rather than a text for the study of *Buddha Dhamma*. For broader view, translations in some phrases are changed without interfering the original meaning.

The will of mine (the translator's):

1. The copyright of this writing is FREE, as *Dhamma* was freely given by the *Dhamma* Master, the Lord Buddha.
2. No one, no organization, no group, no what-so-ever can claim the copyright ownership of this writing.
3. Each and every personnel, group or what-so-ever can print or copy; or both to the whole, or any part(s) of this writing and mentioning this origin is not a necessity.
4. Those who copy or print the part(s) or the whole writing must not claim the ownership of those copied or printed parts. And must note that those parts can be freely copied or printed; if necessary.
5. For *Muditā*, may nandamedha@gmail.com receive the information when there's or there'll be a copying or printing process on the part(s) or the whole of this writing.
6. Any distribution which is the copy part of this writing must be FREE (or non-profit action).

Nandamedhā
28.2.2011

(1) The *Pāṭi* verse is from *AYAKAUK* (precise definition of *Abhidhamma* written by ancient Myanmar scholars).

(2) *GĀRAVĀ* (Pāṭi) = Respect; veneration; homage; heedfulness

GENERAL

When this translation is to be done, there are some rules that have been made;

- (a) To use the familiar usage for this translation which is intended for the ordinary (self-studying) personnel
- (b) Must not sway in the meaning
- (c) Must be the same in usage as the first (five) *Yamaka* English Version which is now available; and should make no different usage (that might dishonors the old version) unless when it is a truly necessity
- (d) Must be a harmony with the first (five) *Yamaka* English Version
- (e) Except for some words, will try to translate all *Pāḥi* words
- (f) Put foot-notes when it is necessary
- (g) Make the readers to get some other knowledge concerning *Dhamma*

Because of some rules, it is difficult to make some translations in some places.

For instance, *Okāsa* word is so wide. And so *yattha* (pronoun in general), has a range of meanings; plane/place/abode/dwelling/period/state/situation/at time being and etc., concerning where and when representing locative case. But as it was translated as “plane” always in previous (*Yamaka* English) translation, this translation is still the same. The word “state” might be the best (not perfect) for this word *Okāsa*, but as the rule (c) is made up, “plane” is the word I have chosen even though not much delighted in some sense. But as this translation is for the step (not a text) for the *Dhamma* study; and for the rule (d), it is proudly presented. And not using “abode” or “period” accordingly is the same intention (i.e., for the stable translation) and most of all for the rule (c).

Some of the sentences may be too long for the reader, but to help in comparative-study with original *Pāḥi*, it is still long and may be a bit confuse or unclear in the meaning. Which is the main verb? Which is/are the subject(s)? But as this translation is also intended as a step to hold *Pāḥi* sentence-constructing-style in some sense, there are many long sentences. But for some clear information, some short sentences are made in some places. For some *Pāḥi* words, such as {copulative or disjunctive particle, *ca* (and, too, also, as well...)}; when translation is done, sometimes it is left un-translated in some places. But when it is translated, even when it represents to a verb (in some places) the translation word “also” is placed not only before or after the verb, and also sometimes placed near noun for the better of the wide knowledge in understanding *Dhamma*. And some of the words which are in present tense are changed into present participles in order to get/hold the deep and precise meanings (by the rule of “*vattamānā paccuppanne*”). It is sometimes done not all because of the grammatical styles of English and *Pāḥi* are not the same. And even when the grammatical approaches can be matched: for the wider knowledge in *Dhamma*, that particular translation style is used here and there in the translation.

And most of all, it is my view that *gantha* (scriptures) are mostly in *upalakkhaṇa* or *nayadassana* (i.e., a basis which can be a standard). So as long as the translation is not contradicted to the original meaning, it is eligible to use other meanings. As so, this is just the (aid as in) translation (style) and intends to stand as a track rather than a text.

In using *Pāḥi*, *Ṁ/ṁ* is used, instead of *M/ṁ*, in honoring the old usage.

For the smooth under taking, without contradicting the essence, some grammatical changes are made, from singular to plural, active to passive and vice versa.

For the broader view, even for a word - *kāmāvacāra* is translated as sense sphere¹ or sensuous sphere² or sensual sphere³. And there are many alike.

When I informed a venerable scholar monk that I am to make the translation of some *Yamaka*, one admonishing and one praising were given. The admonishing “Better to make it with other two or three scholars” is in vain due to my current situation. The praising “It will be a better than nothing” is deeply considered. When feeling that this piece of something is not an essence breaking and worth giving, I heartedly make this translation.

By *Yamaka*, may all be *Yamako*⁴.

My (the translator) name is Nandamedhā. I am a (*Theravāda*) hermit since 8.1.2000. Before becoming a hermit, I was been for 20 months as a *Theravāda* novice and 3 years as a *Theravāda* monk. I was born in Pyay, in middle Myanmar, on 19.11.1977.

¹ Too much following and flowing in sensation at this plane

² Too much delighted at this plane

³ Too much gratified, attractive, indulged at this plane

⁴ The one who overcomes *zāti* (which causes death) and five *upādānakkhandha* (which die)

ACKNOWLEDGEMENT

This work is possible only when there is a great deal of supports. It will not be enough to show the gratitude of those supporters just in words. But without mentioning them would be a much flaw indeed. I am much obliged and overwhelmed with gratitude of the followings:

- (a) The un-comparable *Sammāsambuddha*
- (b) The sublime *Dhamma*
- (c) The great *Sarīghā*
- (d) The most Venerable *Sayadaws*
- (e) The *Dhamma* Scholars
- (f) The lay supporters
- (g) The every kind of supports of far and near
- (h) In the very rural area, where very low capacity in using electricity (3 hours maximum per day), making this translation a possibility is truly a great challenge especially when the time-table for 4 *Yamaka* translations (i.e., *Sarīkhāra Yamaka*, *Anusaya Yamaka*, *Citta Yamaka* and *Dhamma Yamaka*) is less than 9 weeks. When it is decided to make the translation, my brother lends his lap-top which was then at Mandalay. About 100 miles is carried out by train. And 30 miles at least by motor bike by my father just to give it to me. As of my current situations, I am not able to do the translation at one sitting. As I have a kind of Mobile-*Sasana* activity these days, I am to move from a place to another in every 5/6 days. And when all journeys are generally done just by walking in the rainy season at rainy places where the destinations are ranged from 7 – 40 miles, this work is more than just a work. Carrying not just a robe and some personal belongings in an alms-bowl, but also a lap-top and 5 books (3 *Pāṇi Yamaka* books, 1 *Ayakauk* and 1book <the first five *Yamaka* English translated version> in total) is sometimes a bit exhausted especially when the destinations are far away. Sometimes such a day-journey is more than 40 miles walking alone and unavoidable. Wet as it is raining cats and dogs, but still sweat for such mud and track. Only when it is helped by the devotees of the rural area, it is a great relief indeed then. Even preparations for the usage of electricity {such as carrying 12-K heavy battery by the (respective) villagers to the nearest station every night to recharge, so that it might be used tomorrow in day time ... and many more} is a great deal indeed. But not every night is possible nor is the day time. Indeed the lending of their time, energy and every support I can receive is more than just precious. By such preparations this task is carried out. While it is on the move, a great deal of aids and supports from many local sources are the appetite I am much relied upon.

I translate the version into materiality, and they transform it into reality.

Without them (including many un-seen *dhamma* supports from various sources), rather than the whole translation, not even a single word can be a possibility.

MAY ALL, WHO MADE THIS POSSIBLE, BE FREED FROM THE PAIRED WORLD.

Nandamedhā

ABHIDHAMMA PIṬAKA¹

PAIRS ON CONSCIOUSNESS (*CITTA YAMAKA PĀḶI*²)

Veneration to that Exalted, the Purified, the Fully Self-Enlightened.

(NAMO TASSA BHAGAVATO ARAHATO SAMĀSAMBUDDHA)

SUMMARY (UDDESA)

1. ORDINARY OF PURE CONSCIOUSNESS

(*SUDDHACITTASĀMAÑÑĀ*)

1. CHAPTER ON INDIVIDUAL (*PUGGALAVĀRA*)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD

(*UPPĀDANIRODHAKĀLASAMBHEDAVĀRA*)³

1. Consciousness arises⁴, and does not cease, at this person. Consciousness will cease⁵, and will not arise, at that person.
(Or else,)⁶ consciousness will cease, and will not arise, at this person. Consciousness arises, and does not cease, at that person.

Consciousness does not arise, and ceases, at this person. Consciousness will not cease, and will arise, at that person.

Consciousness will not cease, and will arise, at this person. Consciousness does not arise, and ceases, at that person.

¹ ABHIDHAMMA PIṬAKA = ABHI (profound) + DHAMMA (doctrine) + PIṬAKA (the basket) = The basket of Profound doctrine

² CITTA YAMKA PĀḶI ; CITTA + YAMAKA + PA + ĀḶI ; CITTA = Consciousness ; YAMAKA = Pairs ; PA = the nobles ; ĀḶI = the (taking) process; **“THE PAIRS ON CONSCIOUSNESS”** WHICH IS CARRIED ALONG THE NOBLES

³ It is named “UPPĀDANIRODHAKĀLASAMBHEDAVĀRA” for it includes (*uppāda khaṇa*) the arising moment and (*bharaṅga khaṇa*) the ceasing moment, as well as the present period and the future period. And so on, until “ATIKKANTAKĀLAVĀRA” should be understood.

⁴ *Uppazzati* ; arises [of (*uppāda khaṇa*) the arising moment]

⁵ *Niruzzhati*; ceases [of (*bharaṅga khaṇa*) the ceasing moment]

⁶ (Or else,) - The words in the brackets should be repeated in all the following sentences accordingly.

2. CHAPTER ON RISE AND APPEAR
(*UPĀDUPPANNAVĀRA*)

2. Consciousness arises at this person. Consciousness appears⁷ at that person.
Consciousness appears at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness does not appear at that person.
Consciousness does not appear at this person. Consciousness does not arise at that person.

3. CHAPTER ON CEASE AND APPEAR
(*NIRODHUPPANNAVĀRA*)

3. Consciousness ceases at this person. Consciousness appears at that person.
Consciousness appears at this person. Consciousness ceases at that person.

Consciousness does not cease at this person. Consciousness does not appear at that person.
Consciousness does not appear at this person. Consciousness does not cease at that person.

4. CHAPTER ON RISE
(*UPPĀDAVĀRA*)

4. Consciousness arises at this person. Consciousness had arisen at that person.
Consciousness had arisen at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness had not arisen at that person.
Consciousness had not arisen at this person. Consciousness does not arise at that person.

5. Consciousness arises at this person. Consciousness will arise at that person.
Consciousness will arise at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness will not arise at that person.
Consciousness will not arise at this person. Consciousness does not arise at that person.

6. Consciousness had arisen at this person. Consciousness will arise at that person.
Consciousness will arise at this person. Consciousness had arisen at that person.

Consciousness had not arisen at this person. Consciousness will not arise at that person.
Consciousness will not arise at this person. Consciousness had not arisen at that person.

5. CHAPTER ON CEASE
(*NIRODHAVĀRA*)

⁷ *uppannaṃ* = appears [of (any) three moments: (*uppāda khaṇa*) the arising moment, (*thita khaṇa*) the standing<still> moment, and (*bhaya khaṇa*) the ceasing moment]

7. Consciousness ceases at this person. Consciousness had ceased at that person.
Consciousness had ceased at this person. Consciousness ceases at that person.

Consciousness does not cease at this person. Consciousness had not ceased at that person.
Consciousness had not ceased at this person. Consciousness does not cease at that person.

8. Consciousness ceases at this person. Consciousness will cease at that person.
Consciousness will cease at this person. Consciousness ceases at that person.

Consciousness does not cease at this person. Consciousness will not cease at that person.
Consciousness will not cease at this person. Consciousness does not cease at that person.

9. Consciousness had ceased at this person. Consciousness will cease at that person.
Consciousness will cease at this person. Consciousness had ceased at that person.

Consciousness had not ceased at this person. Consciousness will not cease at that person.
Consciousness will not cease at this person. Consciousness had not ceased at that person.

6. CHAPTER ON RISE AND CEASE (UPPĀDANIRODHAVĀRA)

10. Consciousness arises at this person. Consciousness had ceased at that person.
Consciousness had ceased at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness had not ceased at that person.
Consciousness had not ceased at this person. Consciousness does not arise at that person.

11. Consciousness arises at this person. Consciousness will cease at that person.
Consciousness will cease at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness will not cease at that person.
Consciousness will not cease at this person. Consciousness does not arise at that person.

12. Consciousness had arisen at this person. Consciousness will cease at that person.
Consciousness will cease at this person. Consciousness had arisen at that person.

Consciousness had not arisen at this person. Consciousness will not cease at that person.
Consciousness will not cease at this person. Consciousness had not arisen at that person.

7. CHAPTER ON ARISING AND NOT CEASE (UPPAZZAMĀNANANIRODHAVĀRA)

13. Consciousness arises at this person. Consciousness does not cease at that person.
Consciousness does not cease at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness cease at that person.
Consciousness cease at this person. Consciousness does not arise at that person.

8. CHAPTER ON ARISING AND APPEAR
(UPPAZZAMĀNUPPANNAVĀRA)

14. Consciousness is arising⁸ at this person. Consciousness appears at that person.
Consciousness appears at this person. Consciousness is arising at that person.

Consciousness is not arising at this person. Consciousness does not appear at that person.
Consciousness does not appear at this person. Consciousness is not arising at that person.

9. CHAPTER ON CEASING AND APPEAR
(NIRUZZHAMĀNUPPANNAVĀRA)

15. Consciousness is ceasing at this person. Consciousness appears at that person.
Consciousness appears at this person. Consciousness is ceasing at that person.

Consciousness is not ceasing at this person. Consciousness does not appear at that person.
Consciousness does not appear at this person. Consciousness is not ceasing at that person.

10. CHAPTER ON APPEAR AND RISE
(UPPANNUPPĀDAVĀRA)

16. Consciousness appears at this person. Consciousness had arisen at that person.
Consciousness had arisen at this person. Consciousness appears at that person.

Consciousness does not appear at this person. Consciousness had not arisen at that person.
Consciousness had not arisen at this person. Consciousness does not appear at that person.

Consciousness appears at this person. Consciousness will arise at that person.
Consciousness will arise at this person. Consciousness appears at that person.

Consciousness does not appear at this person. Consciousness will not arise at that person.
Consciousness will not arise at this person. Consciousness does not appear at that person.

11. CHAPTER ON PAST AND FUTURE
(ATĪTĀNĀGATAVĀRA)

17. Consciousness had arisen, and does not appear, at this person. Consciousness will arise at that person.

⁸ *uppazzamānaṃ* = is arising

Consciousness will arise, and does not appear, at this person. Consciousness had arisen at that person.

Consciousness had not arisen, and it is not that it does not appear, at this person. Consciousness will not arise at that person.

Consciousness will not arise, and it is not that it does not appear, at this person. Consciousness had not arisen at that person.

12. CHAPTER ON APPEAR AND ARISING
(*UPPANNUPPAZZAMĀNAVĀRA*)

18. (This consciousness) appears. (That consciousness) is arising.
(This consciousness) is arising. (That consciousness) appears.

(This consciousness) does not appear. (That consciousness) is not arising.
(This consciousness) is not arising. (That consciousness) does not appear.

13. CHAPTER ON DISAPPEAR AND CEASING
(*NIRUDDHANIRUZZHAMĀNAVĀRA*)

19. (This consciousness) disappears⁹ (at this person). (That consciousness) is ceasing (at that person).
(This consciousness) is ceasing (at this person). (That consciousness) disappears (at that person).

(This consciousness) does not disappear (at this person). (That consciousness) is not ceasing (at that person).
(This consciousness) is not ceasing (at this person). (That consciousness) does not disappear (at that person).

14. CHAPTER ON PERIOD-PASSING
(*ATIKKANTAKĀLAVĀRA*)

20. Consciousness has period-passing over the arising moment by mean of moment-transgression at this person.

Consciousness has period-passing over the ceasing moment by mean of moment-transgression at that person.

Consciousness has period-passing over the ceasing moment by mean of moment-transgression at this person.

Consciousness has period-passing over the arising moment by mean of moment-transgression at that person.

⁹ *Niruddha* = disappears [of (any) three moments: (*uppāda khaṇa*) the arising moment, (*thīta khaṇa*) the standing moment, and (*bhaya khaṇa*) the ceasing moment]

Consciousness has not period-passing over the arising moment by mean of moment-transgression at this person.

Consciousness has not period-passing over the ceasing moment by mean of moment-transgression at that person.

Consciousness has not period-passing over the ceasing moment by mean of moment-transgression at this person.

Consciousness has not period-passing over the arising moment by mean of moment-transgression at that person.

1. ORDINARY OF PURE CONSCIOUSNESS
(*SUDDHACITTASĀMAÑÑA*)

2. CHAPTER ON NATURE
(*DHAMMAVĀRA*)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD
(*UPPĀDANIRODHAKĀLASAMBHEDAVĀRA*)

21. This consciousness arises, and does not cease. That consciousness will cease, and will not arise.
This consciousness will cease, and will not arise. That consciousness arises, and does not cease.

This consciousness does not arise, and ceases. That consciousness will not cease, and will arise.
This consciousness will not cease, and will arise. That consciousness does not arise, and ceases.

2. CHAPTER ON RISE AND APPEAR
(*UPĀDUPPANNAVĀRA*)

22. This consciousness arises. That consciousness appears.
This consciousness appears. That consciousness arises.

This consciousness does not arise. That consciousness does not appear.
This consciousness does not appear. That consciousness does not arise.

3. CHAPTER ON CEASE AND APPEAR
(*NIRODHUPPANNAVĀRA*)

23. This consciousness ceases. That consciousness appears.
This consciousness appears. That consciousness ceases.

This consciousness does not cease. That consciousness does not appear.

This consciousness does not appear. That consciousness does not cease.

4. CHAPTER ON RISE
(*UPPĀDAVĀRA*)

24. This consciousness arises. That consciousness had arisen.
This consciousness had arisen. That consciousness arises.

This consciousness does not arise. That consciousness had not arisen.
This consciousness had not arisen. That consciousness does not arise.

25. This consciousness arises. That consciousness will arise.
This consciousness will arise. That consciousness arises.

This consciousness does not arise. That consciousness will not arise.
This consciousness will not arise. That consciousness does not arise.

26. This consciousness had arisen. That consciousness will arise.
This consciousness will arise. That consciousness had arisen.

This consciousness had not arisen. That consciousness will not arise.
This consciousness will not arise. That consciousness had not arisen.

5. CHAPTER ON CEASE
(*NIRODHAVĀRA*)

27. This consciousness ceases. That consciousness had ceased.
This consciousness had ceased. That consciousness ceases.

This consciousness does not cease. That consciousness had not ceased.
This consciousness had not ceased. That consciousness does not cease.

28. This consciousness ceases. That consciousness will cease.
This consciousness will cease. That consciousness ceases.

This consciousness does not cease. That consciousness will not cease.
This consciousness will not cease. That consciousness does not cease.

29. This consciousness had ceased. That consciousness will cease.
This consciousness will cease. That consciousness had ceased.

This consciousness had not ceased. That consciousness will not cease.
This consciousness will not cease. That consciousness had not ceased.

6. CHAPTER ON RISE AND CEASE
(UPPĀDANIRODHAVĀRA)

30. This consciousness arises. That consciousness had ceased.
This consciousness had ceased. That consciousness arises.

This consciousness does not arise. That consciousness had not ceased.
This consciousness had not ceased. That consciousness does not arise.

31. This consciousness arises. That consciousness will cease.
This consciousness will cease. That consciousness arises.

This consciousness does not arise. That consciousness will not cease.
This consciousness will not cease. That consciousness does not arise.

32. This consciousness had arisen. That consciousness will cease.
This consciousness will cease. That consciousness had arisen.

This consciousness had not arisen. That consciousness will not cease.
This consciousness will not cease. That consciousness had not arisen.

7. CHAPTER ON ARISING AND NOT CEASE
(UPPAZZAMĀNANIRODHAVĀRA)

33. This consciousness arises. That consciousness does not cease.
This consciousness does not cease. That consciousness arises.

This consciousness does not arise. That consciousness ceases.
This consciousness ceases. That consciousness does not arise.

8. CHAPTER ON ARISING AND APPEAR
(UPPAZZAMĀNUPPANNAVĀRA)

34. This consciousness is arising. That consciousness appears.
This consciousness appears. That consciousness is arising.

This consciousness is not arising. That consciousness does not appear.
This consciousness does not appear. That consciousness is not arising.

9. CHAPTER ON CEASING AND APPEAR
(NIRUZZHAMĀNUPPANNAVĀRA)

35. This consciousness is ceasing. That consciousness appears.
This consciousness appears. That consciousness is ceasing.

This consciousness is not ceasing. That consciousness does not appear.
This consciousness does not appear. That consciousness is not ceasing.

10. CHAPTER ON APPEAR AND RISE
(*UPPANNUPPĀDAVĀRA*)

36. This consciousness appears. That consciousness had arisen.
This consciousness had arisen. That consciousness appears.

This consciousness does not appear. That consciousness had not arisen.
This consciousness had not arisen. That consciousness does not appear.

This consciousness appears. That consciousness will arise.
This consciousness will arise. That consciousness appears.

This consciousness does not appear. That consciousness will not arise.
This consciousness will not arise. That consciousness does not appear.

11. CHAPTER ON PAST AND FUTURE
(*ATĪTĀNĀGATAVĀRA*)

37. This consciousness had arisen, and does not appear. That consciousness will arise.
This consciousness will arise, and does not appear. That consciousness had arisen.

This consciousness had not arisen, and it is not that it does not appear. That consciousness will not arise.

This consciousness will not arise, and it is not that it does not appear. That consciousness had not arisen.

12. CHAPTER ON APPEAR AND ARISING
(*UPPANNUPPAZZAMĀNAVĀRA*)

38. (This consciousness) appears. (That consciousness) is arising.
(This consciousness) is arising. (That consciousness) appears.

(This consciousness) does not appear. (That consciousness) is not arising.
(This consciousness) is not arising. (That consciousness) does not appear.

13. CHAPTER ON DISAPPEAR AND CEASING
(*NIRUDDHANIRUZZHAMĀNAVĀRA*)

39. (This consciousness) disappears. (That consciousness) is ceasing.
(This consciousness) is ceasing. (That consciousness) disappears.

(This consciousness) does not disappear. (That consciousness) is not ceasing.
(This consciousness) is not ceasing. (That consciousness) does not disappear.

14. CHAPTER ON PERIOD-PASSING
(*ATIKKANTAKĀLAVĀRA*)

40. This consciousness has period-passing over the arising moment by mean of moment-transgression.

That consciousness has period-passing over the ceasing moment by mean of moment-transgression.

This consciousness has period-passing over the ceasing moment by mean of moment-transgression.

That consciousness has period-passing over the arising moment by mean of moment-transgression.

This consciousness has not period-passing over the arising moment by mean of moment-transgression.

That consciousness has not period-passing over the ceasing moment by mean of moment-transgression.

This consciousness has not period-passing over the ceasing moment by mean of moment-transgression.

That consciousness has not period-passing over the arising moment by mean of moment-transgression.

1. ORDINARY OF PURE CONSCIOUSNESS
(*SUDDHACITTASĀMAÑÑĀ*)

3. CHAPTER ON INDIVIDUAL AND NATURE
(*PUGGALADHAMMAVĀRA*)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD

(*UPPĀDANIRODHAKĀLASAMBHEDAVĀRA*)

41. This consciousness arises, and does not cease, at this person. That consciousness will cease, and will not arise, at that person.

This consciousness will cease, and will not arise, at this person. That consciousness arises, and does not cease, at that person.

This consciousness does not arise, and ceases, at this person. That consciousness will not cease, and will arise, at that person.

This consciousness will not cease, and will arise, at this person. That consciousness does not arise, and ceases, at that person.

2. CHAPTER ON RISE AND APPEAR (*UPĀDUPPANNAVĀRA*)

42. This consciousness arises at this person. That consciousness appears at that person.
This consciousness appears at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness does not appear at that person.

This consciousness does not appear at this person. That consciousness does not arise at that person.

3. CHAPTER ON CEASE AND APPEAR (*NIRODHUPPANNAVĀRA*)

43. This consciousness ceases at this person. That consciousness appears at that person at that person.

This consciousness appears at this person. That consciousness ceases at that person at that person.

This consciousness does not cease at this person. That consciousness does not appear at that person.

This consciousness does not appear at this person. That consciousness does not cease at that person.

4. CHAPTER ON RISE (*UPPĀDAVĀRA*)

44. This consciousness arises at this person. That consciousness had arisen at that person.
This consciousness had arisen at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness had not arisen at that person.

This consciousness had not arisen at this person. That consciousness does not arise at that person.

45. This consciousness arises at this person. That consciousness will arise at that person.
This consciousness will arise at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness will not arise at that person.

This consciousness will not arise at this person. That consciousness does not arise at that person.

46. This consciousness had arisen at this person. That consciousness will arise at that person.
This consciousness will arise at this person. That consciousness had arisen at that person.

This consciousness had not arisen at this person. That consciousness will not arise at that person.
This consciousness will not arise at this person. That consciousness had not arisen at that person.

5. CHAPTER ON CEASE (*NIRODHAVĀRA*)

47. This consciousness ceases at this person. That consciousness had ceased at that person.
This consciousness had ceased at this person. That consciousness ceases at that person.

This consciousness does not cease at this person. That consciousness had not ceased at that person.
This consciousness had not ceased at this person. That consciousness does not cease at that person.

48. This consciousness ceases at this person. That consciousness will cease at that person.
This consciousness will cease at this person. That consciousness ceases at that person.

This consciousness does not cease at this person. That consciousness will not cease at that person.
This consciousness will not cease at this person. That consciousness does not cease at that person.

49. This consciousness had ceased at this person. That consciousness will cease at that person.
This consciousness will cease at this person. That consciousness had ceased at that person.

This consciousness had not ceased at this person. That consciousness will not cease at that person.
This consciousness will not cease at this person. That consciousness had not ceased at that person.

6. CHAPTER ON RISE AND CEASE (*UPPĀDANIRODHAVĀRA*)

50. This consciousness arises at this person. That consciousness had ceased at that person.
This consciousness had ceased at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness had not ceased at that person.

This consciousness had not ceased at this person. That consciousness does not arise at that person

51. This consciousness arises at this person. That consciousness will cease at that person.
This consciousness will cease at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness will not cease at that person.
This consciousness will not cease at this person. That consciousness does not arise at that person.

52. This consciousness had arisen at this person. That consciousness will cease at that person.
This consciousness will cease at this person. That consciousness had arisen at that person.

This consciousness had not arisen at this person. That consciousness will not cease at that person.
This consciousness will not cease at this person. That consciousness had not arisen at that person.

7. CHAPTER ON ARISING AND NOT CEASE (UPPAZZAMĀNANANIRODHAVĀRA)

53. This consciousness arises at this person. That consciousness does not cease at that person.
This consciousness does not cease at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness ceases at that person.
This consciousness ceases at this person. That consciousness does not arise at that person.

8. CHAPTER ON ARISING AND APPEAR (UPPAZZAMĀNUPPANNĀVĀRA)

54. This consciousness is arising at this person. That consciousness appears at that person.
This consciousness appears at this person. That consciousness is arising at that person.

This consciousness is not arising at this person. That consciousness does not appear at that person.

This consciousness does not appear at this person. That consciousness is not arising at that person.

9. CHAPTER ON CEASING AND APPEAR (NIRUZZHAMĀNUPPANNĀVĀRA)

55. This consciousness is ceasing at this person. That consciousness appears at that person.
This consciousness appears at this person. That consciousness is ceasing at that person.

This consciousness is not ceasing at this person. That consciousness does not appear at that person.

This consciousness does not appear at this person. That consciousness is not ceasing at that person.

10. CHAPTER ON APPEAR AND RISE
(*UPPANNUPPĀDAVĀRA*)

56. This consciousness appears at this person. That consciousness had arisen at that person.
This consciousness had arisen at this person. That consciousness appears at that person.

This consciousness does not appear at this person. That consciousness had not arisen at that person.

This consciousness had not arisen at this person. That consciousness does not appear at that person.

This consciousness appears at this person. That consciousness will arise at that person.
This consciousness will arise at this person. That consciousness appears at that person.

This consciousness does not appear at this person. That consciousness will not arise at that person.

This consciousness will not arise at this person. That consciousness does not appear at that person.

11. CHAPTER ON PAST AND FUTURE
(*ATĪTĀNĀGATAVĀRA*)

57. This consciousness had arisen, and does not appear, at this person. That consciousness will arise at that person.

This consciousness will arise, and does not appear, at this person. That consciousness had arisen at that person.

This consciousness had not arisen, and it is not that it does not appear, at this person. That consciousness will not arise at that person.

This consciousness will not arise, and it is not that it does not appear, at this person. That consciousness had not arisen at that person.

12. CHAPTER ON APPEAR AND ARISING
(*UPPANNUPPAZZAMĀNAVĀRA*)

58. (This consciousness) appears (at this person). (That consciousness) is arising (at that person).
(This consciousness) is arising (at this person). (That consciousness) appears (at that person).

(This consciousness) does not appear (at this person). (That consciousness) is not arising (at that person).

(This consciousness) is not arising (at this person). (That consciousness) does not appear (at that person).

13. CHAPTER ON DISAPPEAR AND CEASING
(*NIRUDDHANIRUZZHAMĀNAVĀRA*)

59. (This consciousness) disappears (at this person). (That consciousness) is ceasing (at that person).
(This consciousness) is ceasing (at this person). (That consciousness) disappears (at that person).

(This consciousness) does not disappear (at this person). (That consciousness) is not ceasing (at that person).

(This consciousness) is not ceasing (at this person). (That consciousness) does not disappear (at that person).

14. CHAPTER ON PERIOD-PASSING
(*ATIKKANTAKĀLAVĀRA*)

60. This consciousness has period-passing over the arising moment by mean of moment-transgression at this person.
That consciousness has period-passing over the ceasing moment by mean of moment-transgression at that person.

This consciousness has period-passing over the ceasing moment by mean of moment-transgression at this person.

That consciousness has period-passing over the arising moment by mean of moment-transgression at that person.

This consciousness has not period-passing over the arising moment by mean of moment-transgression at this person.

That consciousness has not period-passing over the ceasing moment by mean of moment-transgression at that person.

This consciousness has not period-passing over the ceasing moment by mean of moment-transgression at this person.

That consciousness has not period-passing over the arising moment by mean of moment-transgression at that person.

2. SPECIFICATION OF CONSCIOUSNESS MIXING BY MEAN OF SUTTANTA¹⁰
(*SUTTANTACITTAMISSAKAVISESA*)

¹⁰ Discourse (for detail, *Satipaṭṭhāna Suttanta* should be looked)

61. Mind with greed¹¹ arises at this person.....pe.....¹² Mind without greed¹³ arises at this person. Mind with hatred¹⁴ arises at this person. Mind without hatred¹⁵ arises at this person. Mind with delusion¹⁶ arises at this person. Mind without delusion¹⁷ arises at this person. Shortened¹⁸ mind¹⁹ arises at this person. Broadened²⁰ mind²¹ arises at this person. Great mind²² arises at this person. Non-great mind²³ arises at this person. Comparable mind²⁴ arises at this person. Incomparable mind²⁵ arises at this person. Tranquil mind²⁶ arises at this person. Un-tranquil mind²⁷ arises at this person. Emancipated mind²⁸ arises at this person. Un-emancipated mind²⁹ arises at this person.

3. SPECIFICATION OF CONSCIOUSNESS MIXING BY MEAN OF ABHIDHAMMA³⁰ (*ABHIDHAMMACITTAMISSAKAVISESA*)

62. Faultless consciousness arises at this person.....pe.....Un-faultless consciousness arises at this person. Indeterminate³¹ consciousness arises at this person. Consciousness associated with pleasant feeling arises at this person.

(By this method, until with dust-alike³² or without dust-alike³³ should be raised.)³⁴

Consciousness without dust-alike arise, and does not cease, at this person. Consciousness without dust-alike will cease, and will not arise, at that person.

¹¹ *saragāṃ cittaṃ = 8 lobha-mūla citta*

¹²pe..... (short term of Pāḷi ; *peyyāla*) = omitted/hidden words/phrases (as easy to find from the past/nearby)

¹³ *vītaragāṃ cittaṃ = (other) 81 citta (except 8 lobha-mūla citta)*

¹⁴ *sadosaṃ cittaṃ = 2 dosa-mūla citta*

¹⁵ *vītadosaṃ cittaṃ = (other) 82 citta (except 2 dosa-mūla citta)*

¹⁶ *samohaṃ cittaṃ = 2 moha-mūla citta*

¹⁷ *vītamohaṃ cittaṃ = 87 citta (except 2 moha-mūla citta)*

¹⁸ Well-squeezed; well-tight (distracted) consciousness

¹⁹ *samkhittaṃ cittaṃ = consciousness associated with restlessness (uddhacca)*

²⁰ Loosed-out consciousness

²¹ *vikhittaṃ cittaṃ = 88 citta [except consciousness associated with restlessness (uddhacca)]*

²² *mahaggataṃ cittaṃ = 27 citta [i.e., 15 rūpa jhāna (5 kusala + 5 vipāka + 5 kiriya), and 12 arūpa jhāna (4 kusala + 4 vipāka + 4 kiriya)]*

²³ *amahaggataṃ cittaṃ = 62 citta (except 27 mahaggata citta)*

²⁴ *sauttaraṃ cittaṃ = 81 lokī citta*

²⁵ *anuttaraṃ cittaṃ = 8 lokuttara citta (i.e., 4 magga + 4 phala)*

²⁶ *samāhitaṃ cittaṃ = 27 mahaggata citta + 8 lokuttara citta*

²⁷ *asamāhitaṃ cittaṃ = 54 kāma citta (except 27 mahaggata citta + 8 lokuttara citta)*

²⁸ *vimuttaṃ cittaṃ = 8 lokuttara citta (i.e., 4 magga + 4 phala)*

²⁹ *avimuttaṃ cittaṃ = 81 lokī citta*

³⁰ Profound doctrine

³¹ *Vipāka citta* (resultant < just affect and produce none> consciousness) ; and *Kiriya citta* (functional < just action and produce none> consciousness)

³² *saraṇa = sa* (with) + *raṇa* (fault/dust alike which brings lamentation <i.e., *kilesā* – moral defilements>)

³³ *araṇa = a* (without) + *raṇa* (fault/dust alike which brings lamentation <i.e., *kilesā* – moral defilements>)

³⁴ There are 22 tika (triplets) <started with *kusala*, *akusala* and *abyākata* - as 1st *tika*> and 100 duka (couplets) <ended with *saraṇa* and *araṇa* – as 100th *duka*> in *DHAMMASAṄGAṄĪ* of *KHUDDAKA NIKĀYA*.

Consciousness without dust-alike will cease, and will not arise, at this person. Consciousness without dust-alike arise, and does not cease, at that person.

END OF CHAPTER ON SUMMARY.

(*UDDESAVĀRO*)

EXPOSITION (*NIDDESA*)³⁵

1. ORDINARY OF PURE CONSCIOUSNESS

(*SUDDHACITTASĀMAÑÑA*)

1. CHAPTER ON INDIVIDUAL (*PUGGALAVĀRA*)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD

(*UPPĀDANIRODHAKĀLASAMBHEDAVĀRA*)

63. Consciousness arises, and does not cease, at this person. Consciousness will cease, and will not arise, at that person?³⁶

At the rising moment of last³⁷ consciousness, consciousness arises, and does not cease, will cease and will not arise at those persons. At other persons, at the rising moment of consciousness, consciousness arises, and not cease, will also cease and will also arise.

Consciousness will cease, and will not arise, at this person. Consciousness arises, and does not cease, at that person?

Yes.

Consciousness does not arise, and ceases, at this person. Consciousness will not cease, and will arise, at that person?

No.

Consciousness will not cease, and will arise, at this person. Consciousness does not arise, and ceases, at that person?

None.³⁸

2. CHAPTER ON RISE AND APPEAR

(*UPĀDUPPANNAVĀRA*)

64. Consciousness arises at this person. Consciousness appears at that person?

³⁵ Analytical explanation

³⁶ (In lit.) Will consciousness arise, and will not cease, at that person? (The following questions are to understood that way accordingly)

³⁷ final

³⁸ (in Pāli) *Naṭṭhi* = Impossible / There is no such person (as the certain statement itself is impossible)

Yes.

Consciousness appears at this person. Consciousness arises at that person?

At the ceasing moment of consciousness, consciousness appears; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness appears, and also arises at those persons.

Consciousness does not arise at this person. Consciousness does not appear at that person?

At the ceasing moment of consciousness, consciousness does not arise at those persons; and (it is) not that consciousness does not appear at those persons. At persons of *Nirodha* absorption³⁹ and non-percipient beings, consciousness does not arise, and also does not appear.

Consciousness does not appear at this person. Consciousness does not arise at that person?

Yes.

3. CHAPTER ON CEASE AND APPEAR (*NIRODHUPPANNAVĀRA*)

65. Consciousness ceases at this person. Consciousness appears at that person?

Yes.

Consciousness appears at this person. Consciousness ceases at that person?

At the rising moment of consciousness, consciousness appears, at those persons; and consciousness does not cease at those persons. At the ceasing moment of consciousness, consciousness appears, and also ceases at those persons.

Consciousness does not cease at this person. Consciousness does not appear at that person?

At the rising moment of consciousness, consciousness does not cease at those persons; and (it is) not that consciousness does not appear at those persons. At persons of *Nirodha* absorption and non-percipient beings, consciousness does not cease, and also does not appear.

Consciousness does not appear at this person. Consciousness does not cease at that person?

Yes.

4. CHAPTER ON RISE (*UPPĀDAVĀRA*)

66. Consciousness arises at this person. Consciousness had arisen at that person?

Yes.

Consciousness had arisen at this person. Consciousness arises at that person?

At the ceasing moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness had arisen at those persons; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness had arisen, and also arises at those persons.

Consciousness does not arise at this person. Consciousness had not arisen at that person?

³⁹ The absorption when all mental processes and mind-made matters cease temporarily.

(It) had arisen.

Consciousness had not arisen at this person. Consciousness does not arise at that person?

None.

67. Consciousness arises at this person. Consciousness will arise at that person?

At the rising moment of last consciousness, consciousness arises, at those persons; and consciousness will not arise at those persons. At other persons, at the rising moment of consciousness, consciousness arises, and also will arise.

Consciousness will arise at this person. Consciousness arises at that person?

At the ceasing moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness will arise at those persons; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness will arise, and also arises at those persons.

Consciousness does not arise at this person. Consciousness will not arise at that person?

At the ceasing moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness does not arise at those persons; and (it is) not that consciousness will not arise at those persons. At the ceasing moment of last consciousness, consciousness does not arise, and also will not arise at those persons.

Consciousness will not arise at this person. Consciousness does not arise at that person?

At the rising moment of last consciousness, consciousness will not arise at that person; and (it is) not that consciousness does not arise at those persons. At the ceasing moment of last consciousness, consciousness will not arise, and does not arise at those persons.

68. Consciousness had arisen at this person. Consciousness will arise at that person?

At the persons with the last consciousness, consciousness had arisen; and consciousness will not arise at those persons. At other persons, consciousness had arisen, and will also arise.

Consciousness will arise at this person. Consciousness had arisen at that person?

Yes.

Consciousness had not arisen at this person. Consciousness will not arise at that person?

None.

Consciousness will not arise at this person. Consciousness had not arisen at that person?

(It) had arisen.

5. CHAPTER ON CEASE (*NIRODHAVĀRA*)

69. Consciousness ceases at this person. Consciousness had ceased at that person?

Yes.

Consciousness had ceased at this person. Consciousness ceases at that person?

At the rising moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness had ceased at those persons; and consciousness does not cease at those

persons. At the ceasing moment of consciousness, consciousness had ceased, and also ceases at those persons.

Consciousness does not cease at this person. Consciousness had not ceased at that person?
(It) had ceased.

Consciousness had not ceased at this person. Consciousness does not cease at that person?
None.

70. Consciousness ceases at this person. Consciousness will cease at that person?

At the rising moment of last consciousness, consciousness ceases, at those persons; and consciousness does not cease at those persons. At other persons, at the ceasing moment, consciousness ceases, and will also cease.

Consciousness will cease at this person. Consciousness ceases at that person?

At the rising moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness will cease; and consciousness does not cease at those persons. At the ceasing moment of consciousness, consciousness will cease, and also ceases at those persons.

Consciousness does not cease at this person. Consciousness will not cease at that person?
(It) will cease.

Consciousness will not cease at this person. Consciousness does not cease at that person?
(It) ceases.

71. Consciousness had ceased at this person. Consciousness will cease at that person?

At the ceasing moment of consciousness, consciousness had ceased at those persons; and consciousness will not cease at those persons. At other persons, consciousness had ceased, and will cease.

Consciousness will cease at this person. Consciousness had ceased at that person?

Yes.

Consciousness had not ceased at this person. Consciousness will not cease at that person?
None.

Consciousness will not cease at this person. Consciousness had not ceased at that person?
(It) had ceased.

6. CHAPTER ON RISE AND CEASE (*UPPĀDANIRODHAVĀRA*)

72. Consciousness arises at this person. Consciousness had ceased at that person?

Yes.

Consciousness had ceased at this person. Consciousness arises at that person?

At the ceasing moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness had ceased at those persons; and consciousness does not arise. At the rising moment of consciousness, consciousness had ceased, and also arises at those persons.

Consciousness does not arise at this person. Consciousness had not ceased at that person?
(It) had ceased.
Consciousness had not ceased at this person. Consciousness does not arise at that person?
None.

73. Consciousness arises at this person. Consciousness will cease at that person?

Yes.

Consciousness will cease at this person. Consciousness arises at that person?

At the ceasing moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness will cease at those persons; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness will cease, and also arises at those persons.

Consciousness does not arise at this person. Consciousness will not cease at that person?

At the ceasing moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness does not arise at those persons; and (it is) not that consciousness will not cease at those persons. At the ceasing moment of last consciousness, consciousness does not arise, and will also not cease at those persons.

Consciousness will not cease at this person. Consciousness does not arise at that person?

Yes.

74. Consciousness had arisen at this person. Consciousness will cease at that person?

At the ceasing moment of last consciousness, consciousness had ceased; and consciousness will not arise at those persons. At other persons, consciousness had arisen, and will also cease.

Consciousness will cease at this person. Consciousness had arisen at that person?

Yes.

Consciousness had not arisen at this person. Consciousness will not cease at that person?

None.

Consciousness will not cease at this person. Consciousness had not arisen at that person?

(It) had arisen.

7. CHAPTER ON ARISING AND NOT CEASE (UPPAZZAMĀNANANIRODHAVĀRA)

75. Consciousness arises at this person. Consciousness does not cease at that person?

Yes.

Consciousness does not cease at this person. Consciousness arises at that person?

At persons of *Nirodha* absorption and non-percipient beings, consciousness does not cease; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness does not cease, and also arises at those persons.

Consciousness does not arise at this person. Consciousness cease at that person?

At persons of *Nirodha* absorption and non-percipient beings, consciousness does not arise; and consciousness does not cease at those persons. At the ceasing moment of consciousness, consciousness does not arise, and also ceases at those persons.

Consciousness cease at this person. Consciousness does not arise at that person?

Yes.

8. CHAPTER ON ARISING AND APPEAR (UPPAZZAMĀNUPPANNAVĀRA)

76. Consciousness is arising at this person. Consciousness appears at that person?

Yes.

Consciousness appears at this person. Consciousness is arising at that person?

At the ceasing moment of last consciousness, consciousness appears; and consciousness is not arising at those persons. At the rising moment of consciousness, consciousness appears, and is also arising.

Consciousness is not arising at this person. Consciousness does not appear at that person?

At the ceasing moment of consciousness, consciousness is not arising; and (it is) not that consciousness does not appear at those persons. At persons of *Nirodha* absorption and non-percipient beings, consciousness is not arising, and also does not appear.

Consciousness does not appear at this person. Consciousness is not arising at that person?

Yes.

9. CHAPTER ON CEASING AND APPEAR (NIRUZZHAMĀNUPPANNAVĀRA)

77. Consciousness is ceasing at this person. Consciousness appears at that person?

Yes.

Consciousness appears at this person. Consciousness is ceasing at that person?

At the rising moment of consciousness, consciousness appears; and consciousness is not ceasing at those persons. At the ceasing moment of consciousness, consciousness appears, and is also ceasing at those persons.

Consciousness is not ceasing at this person. Consciousness does not appear at that person?

At the rising moment of consciousness, consciousness is not ceasing; and (it is) not that consciousness does not appear at those persons. At persons of *Nirodha* absorption and non-percipient beings, consciousness is not ceasing, and also does not appear.

Consciousness does not appear at this person. Consciousness is not ceasing at that person?

Yes.

10. CHAPTER ON APPEAR AND RISE (UPPANNUPPĀDAVĀRA)

78. Consciousness appears at this person. Consciousness had arisen at that person?

Yes.

Consciousness had arisen at this person. Consciousness appears at that person?

At persons of *Nirodha* absorption and non-percipient beings, consciousness had arisen; and consciousness does not appear at those persons. At persons with consciousness, consciousness had arisen, and also appears.

Consciousness does not appear at this person. Consciousness had not arisen at that person?

(It) had arisen.

Consciousness had not arisen at this person. Consciousness does not appear at that person?

None.

79. Consciousness appears at this person. Consciousness will arise at that person?

At persons with last consciousness, consciousness appears; and consciousness will not arise at those persons. At other persons with consciousness, consciousness appears, and will also arise.

Consciousness will arise at this person. Consciousness appears at that person?

At persons of *Nirodha* absorption and non-percipient beings, consciousness will arise; and consciousness does not appear at those persons. At persons with consciousness, consciousness will arise, and also appears.

Consciousness does not appear at this person. Consciousness will not arise at that person?

(It) will arise.

Consciousness will not arise at this person. Consciousness does not appear at that person?

(It) appears.

11. CHAPTER ON PAST AND FUTURE

(*ATĪTĀNĀGATAVĀRA*)

80. Consciousness had arisen, and does not appear, at this person. Consciousness will arise at that person?

Yes.

Consciousness will arise, and does not appear, at this person. Consciousness had arisen at that person?

Yes.

Consciousness had not arisen, and it is not that it does not appear, at this person. Consciousness will not arise at that person?

None.

Consciousness will not arise, and it is not that it does not appear, at this person. Consciousness had not arisen at that person?

(It) had arisen.

12. CHAPTER ON APPEAR AND ARISING

(*UPPANNUPPAZZAMĀNAVĀRA*)

81. (This consciousness) appears. (That consciousness) is arising?

(Consciousness) at the ceasing moment, (it) appears; and (it) is not arising. (Consciousness) at the arising moment, (it) appears, and is also arising.

(This consciousness) is arising. (That consciousness) appears?

Yes.

(This consciousness) does not appear. (That consciousness) is not arising?

Yes.

(This consciousness) is not arising. (That consciousness) does not appear?

(Consciousness) at the ceasing moment, (it) is not arising; and (it) is not that (it) does not appear.

Consciousness of past and future, is not arising, and also does not appear.

13. CHAPTER ON DISAPPEAR AND CEASING

(NIRUDDHANIRUZZHAMĀVĀRA)

82. (This consciousness) disappears (at this person). (That consciousness) is ceasing (at that person)?

No.

(This consciousness) is ceasing (at this person). (That consciousness) disappears (at that person)?

No.

(This consciousness) does not disappear (at this person). (That consciousness) is not ceasing (at that person)?

(Consciousness) at the ceasing moment, does not disappear; and (it is) not that (it) is not ceasing.

(Consciousness) at the rising moment, consciousness of past does not disappear, and is also not ceasing.

(This consciousness) is not ceasing (at this person). (That consciousness) does not disappear (at that person)?

Consciousness of past is not ceasing; and (it is) not that (it) does not disappear. At the rising moment, consciousness of future is not ceasing, and also does not disappear.

14. CHAPTER ON PERIOD-PASSING

(ATIKKANTAKĀLAVĀRA)

83. Consciousness has period-passing over the arising moment by mean of moment-transgression at this person.

Consciousness has period-passing over the ceasing moment by mean of moment-transgression at that person?

At the ceasing moment, consciousness has period-passing over the arising moment, and has not passing-period over the ceasing moment. Consciousness of past has period-passing over the arising moment, and also has period-passing over the ceasing moment.

Consciousness has period-passing over the ceasing moment by mean of moment-transgression at this person.

Consciousness has period-passing over the arising moment by mean of moment-transgression at that person?

Consciousness of past (has).⁴⁰

Consciousness has not period-passing over the arising moment by mean of moment-transgression at this person.

Consciousness has not period-passing over the ceasing moment by mean of moment-transgression at that person?

At the rising moment of consciousness of future (has).

Consciousness has not period-passing over the ceasing moment by mean of moment-transgression at this person.

Consciousness has not period-passing over the arising moment by mean of moment-transgression at that person?

At the ceasing moment, consciousness has not period-passing over the ceasing moment, and (it is) not that consciousness has not period-passing over the arising moment. At the rising moment, consciousness of future has not period-passing over the ceasing moment, and also has not period-passing over the rising moment.

1. ORDINARY OF PURE CONSCIOUSNESS

(*SUDDHACITTASĀMAÑÑĀ*)

2. CHAPTER ON NATURE

(*DHAMMAVĀRA*)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD

(*UPPĀDANIRODHAKĀLASAMBHEDAVĀRA*)

84. This consciousness arises, and does not cease. That consciousness will cease, and will not arise?

Yes.

This consciousness will cease, and will not arise. That consciousness arises, and does not cease?

Yes.⁴¹

This consciousness does not arise, and ceases. That consciousness will not cease, and will arise?

No.

This consciousness will not cease, and will arise. That consciousness does not arise, and ceases?

⁴⁰ Why is it not just (*Āmantā*) yes? As to void consciousness of present, and to be precise, “consciousness of past” is answered.

⁴¹ The meaning: This consciousness is (at present) arising, and it is not ceasing (at present). As that rising-moment consciousness is certain to cease (or) will cease for sure, it is *niruzzhissati*, (will cease). And also *nauppazzissati* (will not arise) as that rising-moment consciousness cannot be arise again after it ceases. So certain word and uncertain word are to get the same answer.

None.

2. CHAPTER ON RISE AND APPEAR
(*UPĀDUPPANNAVĀRA*)

85. This consciousness arises. That consciousness appears?

Yes.

This consciousness appears. That consciousness arises?

At the ceasing moment, consciousness appears; and that consciousness does not arise. At the rising moment, consciousness appears, and also arises.

This consciousness does not arise. That consciousness does not appear?

At the ceasing moment, consciousness does not arise; and (it is) not that consciousness does not appear. Consciousness of past and future does not arise, and also does not appear.

This consciousness does not appear. That consciousness does not arise?

Yes.

3. CHAPTER ON CEASE AND APPEAR
(*NIRODHUPPANNAVĀRA*)

86. This consciousness ceases. That consciousness appears?

Yes.

This consciousness appears. That consciousness ceases?

At the rising moment, consciousness appears; and that consciousness does not cease. At the ceasing moment, consciousness appears, and also ceases.

This consciousness does not cease. That consciousness does not appear?

At the rising moment, consciousness does not cease; and (it is) not that consciousness does not appear. Consciousness of past and future does not cease, and also does not appear.

This consciousness does not appear. That consciousness does not cease?

Yes.

4. CHAPTER ON RISE
(*UPPĀDAVĀRA*)

87. This consciousness arises. That consciousness had arisen?

No.

This consciousness had arisen. That consciousness arises?

No.

This consciousness does not arise. That consciousness had not arisen?

Consciousness of past does not arise; and (it is) not that consciousness had not arisen. At the ceasing moment, consciousness does not arise, and also had not arisen.

This consciousness had not arisen. That consciousness does not arise?

At the rising moment, consciousness had not arisen; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of future had not arisen, and also does not arise.

88. This consciousness arises. That consciousness will arise?

No.

This consciousness will arise. That consciousness arises?

No.

This consciousness does not arise. That consciousness will not arise?

Consciousness of future does not arise; and (it is) not that consciousness will not arise. At the ceasing moment, consciousness of past does not arise, and also will not arise.

This consciousness will not arise. That consciousness does not arise?

At the rising moment, consciousness will not arise; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of past will not arise, and also does not arise.

89. This consciousness had arisen. That consciousness will arise?

No.

This consciousness will arise. That consciousness had arisen?

No.

This consciousness had not arisen. That consciousness will not arise?

Consciousness of future had not arisen; and (it is) not that consciousness will not arise. Consciousness of present had not arisen, and also will not arise.

This consciousness will not arise. That consciousness had not arisen?

Consciousness of past will not arise; and (it is) not that consciousness had not arisen. Consciousness of present will not arise, and also had arisen.

5. CHAPTER ON CEASE

(*NIRODHAVĀRA*)

90. This consciousness ceases. That consciousness had ceased?

No.

This consciousness had ceased. That consciousness ceases?

No.

This consciousness does not cease. That consciousness had not ceased?

Consciousness of past does not cease; and (it is) not that consciousness had not ceased. At the rising moment, consciousness of future does not cease, and also had not ceased.

This consciousness had not ceased. That consciousness does not cease?

At the ceasing moment, consciousness had not ceased; and (it is) not that consciousness does not cease. At the rising moment, consciousness of future had not ceased, and also does not cease.

91. This consciousness ceases. That consciousness will cease?

No.

This consciousness will cease. That consciousness ceases?

No.

This consciousness does not cease. That consciousness will not cease?

At the rising moment, consciousness of future does not cease; and (it is) not that consciousness will not cease. Consciousness of future does not cease, and also will not cease.

This consciousness will not cease. That consciousness does not cease?

At the ceasing moment, consciousness will not cease; and (it is) not that consciousness does not cease. Consciousness of past will not cease, and also does not cease.

92. This consciousness had ceased. That consciousness will cease?

No.

This consciousness will cease. That consciousness had ceased?

No.

This consciousness had not ceased. That consciousness will not cease?

At the rising moment, consciousness of future had not ceased; and (it is) not that consciousness will not cease. At the ceasing moment, consciousness had not ceased, and also will not cease.

This consciousness will not cease. That consciousness had not ceased?

Consciousness of past will not cease; and (it is) not that consciousness had not ceased. At the ceasing moment, consciousness will not cease, and also had not ceased.

6. CHAPTER ON RISE AND CEASE (*UPPĀDANIRODHAVĀRA*)

93. This consciousness arises. That consciousness had ceased?

No.

This consciousness had ceased. That consciousness arises?

No.

This consciousness does not arise. That consciousness had not ceased?

Consciousness of past does not arise; and (it is) not that consciousness had not ceased. At the ceasing moment, consciousness of future does not arise, and also had not ceased.

This consciousness had not ceased. That consciousness does not arise?

At the rising moment, consciousness had not ceased; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of future had not ceased, and also does not arise.

94. This consciousness arises. That consciousness will cease?

Yes.

This consciousness will cease. That consciousness arises?

Consciousness of future will cease; and that consciousness does not arise. At the rising moment, that consciousness will cease, and also arises.

This consciousness does not arise. That consciousness will not cease?

Consciousness of future does not arise; and (it is) not that consciousness will not cease. At the ceasing moment, consciousness of past does not arise, and also will not cease.

This consciousness will not cease. That consciousness does not arise?

Yes.

95. This consciousness had arisen. That consciousness will cease?

No.

This consciousness will cease. That consciousness had arisen?

No.

This consciousness had not arisen. That consciousness will not cease?

At the rising moment, consciousness of future had not arisen; and (it is) not that consciousness will not cease. At the ceasing moment, consciousness had not arisen, and also will not cease.

This consciousness will not cease. That consciousness had not arisen?

Consciousness of past will not cease; and (it is) not that consciousness had not arisen. At the ceasing moment, consciousness will not cease, and also had not arisen.

7. CHAPTER ON ARISING AND NOT CEASE
(UPPAZZAMĀNANANIRODHAVĀRA)

96. This consciousness arises. That consciousness does not cease?

Yes.

This consciousness does not cease. That consciousness arises?

Consciousness of past and future does not cease; and that consciousness does not arise. At the rising moment, consciousness does not cease, and also arises.

This consciousness does not arise. That consciousness ceases?

Consciousness of past and future does not arise; and that consciousness does not cease. At the ceasing moment, consciousness does not arise, and also ceases.

This consciousness ceases. That consciousness does not arise?

Yes.

8. CHAPTER ON ARISING AND APPEAR
(UPPAZZAMĀNUPPANNAVĀRA)

97. This consciousness is arising. That consciousness appears?

Yes.

This consciousness appears. That consciousness is arising?

At the ceasing moment, consciousness appears; and that consciousness is not arising. At the rising moment, consciousness appears, and is also arising.

This consciousness is not arising. That consciousness does not appear?

At the ceasing moment, consciousness is not arising; and (it is) not that consciousness does not appear.

This consciousness does not appear. That consciousness is not arising?

Yes.

9. CHAPTER ON CEASING AND APPEAR
(*NIRUZZHAMĀNUPPANNAVĀRA*)

98. This consciousness is ceasing. That consciousness appears?

Yes.

This consciousness appears. That consciousness is ceasing?

At the rising moment, consciousness appears; and that consciousness is not ceasing. At the ceasing moment, consciousness appears, and is also ceasing.

This consciousness is not ceasing. That consciousness does not appear?

At the rising moment, consciousness is not ceasing; and (it is) not that consciousness does not appear. Consciousness of past and future is not ceasing, and also does not appear.

This consciousness does not appear. That consciousness is not ceasing?

Yes.

10. CHAPTER ON APPEAR AND RISE
(*UPPANNUPPĀDAVĀRA*)

99. This consciousness appears. That consciousness had arisen?

No.

This consciousness had arisen. That consciousness appears?

No.

This consciousness does not appear. That consciousness had not arisen?

Consciousness of past does not appear; and (it is) not that consciousness had not arisen.

Consciousness of future does not appear, and also had not arisen.

This consciousness had not arisen. That consciousness does not appear?

Consciousness of present had not arisen; and (it is) not that consciousness does not appear.

Consciousness of future had not arisen, and also does not appear.

100. This consciousness appears. That consciousness will arise?

No.

This consciousness will arise. That consciousness appears?

No.

This consciousness does not appear. That consciousness will not arise?

Consciousness of future does not appear; and (it is) not that consciousness will not arise.

Consciousness of past does not appear, and also will not arise.

This consciousness will not arise. That consciousness does not appear?

Consciousness of present will not arise; and (it is) not that consciousness does not appear.

Consciousness of past will not arise, and also does not appear.

11. CHAPTER ON PAST AND FUTURE
(*ATĪTĀNĀGATAVĀRA*)

101. This consciousness had arisen, and does not appear, at this person. That consciousness will arise?

No.

This consciousness will arise, and does not appear, at this person. That consciousness had arisen?

No.

This consciousness had not arisen, and it is not that it does not appear. That consciousness will not arise?

Yes.

This consciousness will not arise, and it is not that it does not appear. That consciousness had not arisen?

Yes.

12. CHAPTER ON APPEAR AND ARISING

(*UPPANNUPPAZZAMĀNAVĀRA*)

102. (This consciousness) appears. (That consciousness) is arising?

At the ceasing moment, (consciousness) appears, and is not arising. At the rising moment, (consciousness) appears, and is also arising.

(This consciousness) is arising. (That consciousness) appears?

Yes.

(This consciousness) does not appear. (That consciousness) is not arising?

Yes.

(This consciousness) is not arising. (That consciousness) does not appear?

At the ceasing moment, (consciousness) is not arising, and (it is) not that (consciousness) does not appear. Consciousness of past and future, consciousness is not arising, and also does not appear.

13. CHAPTER ON DISAPPEAR AND CEASING

(*NIRUDDHANIRUZZHAMĀNAVĀRA*)

103. (This consciousness) disappears. (That consciousness) is ceasing?

No.

(This consciousness) is ceasing. (That consciousness) disappears?

No.

(This consciousness) does not disappear. (That consciousness) is not ceasing?

At the ceasing moment, (consciousness) does not disappear, and (it is) not that (consciousness) is not ceasing. At the rising moment, consciousness of future does not disappear, and is also not ceasing.

(This consciousness) is not ceasing. (That consciousness) does not disappear?

Consciousness of past is not ceasing, and (it is) not that (consciousness) does not disappear. At the rising moment, consciousness of future is not ceasing, and also does not disappear.

14. CHAPTER ON PERIOD-PASSING
(*ATIKKANTAKĀLAVĀRA*)

104. This consciousness has period-passing over the arising moment by mean of moment-transgression.

That consciousness has period-passing over the ceasing moment by mean of moment-transgression?

At the ceasing moment, consciousness has period-passing over the rising moment, and has not period-passing over the ceasing moment. Consciousness of past has period-passing over the rising moment, and also has period-passing over the ceasing moment.

This consciousness has period-passing over the ceasing moment by mean of moment-transgression.

That consciousness has period-passing over the arising moment by mean of moment-transgression?

Consciousness of past (has).

This consciousness has not period-passing over the arising moment by mean of moment-transgression.

That consciousness has not period-passing over the ceasing moment by mean of moment-transgression?

At the rising moment, consciousness of future (has).

This consciousness has not period-passing over the ceasing moment by mean of moment-transgression.

That consciousness has not period-passing over the arising moment by mean of moment-transgression?

At the ceasing moment, consciousness has not period-passing over the ceasing moment, and also has not period-passing over the rising moment.

1. ORDINARY OF PURE CONSCIOUSNESS
(*SUDDHACITTASĀMAÑÑA*)

3. CHAPTER ON INDIVIDUAL AND NATURE
(*PUGGALADHAMMAVĀRA*)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD
(*UPPĀDANIRODHAKĀLASAMBHEDAVĀRA*)

105. This consciousness arises, and does not cease, at this person. That consciousness will cease, and will not arise, at that person?

Yes.

This consciousness will cease, and will not arise, at this person. That consciousness arises, and does not cease, at that person?

Yes.

This consciousness does not arise, and ceases, at this person. That consciousness will not cease, and will arise, at that person?

No.

This consciousness will not cease, and will arise, at this person. That consciousness does not arise, and ceases, at that person?

None.

2. CHAPTER ON RISE AND APPEAR (*UPĀDUPPANNAVĀRA*)

106. This consciousness arises at this person. That consciousness appears at that person?

Yes.

This consciousness appears at this person. That consciousness arises at that person?

At the ceasing moment, consciousness appears; and that consciousness does not arise. At the rising moment, consciousness appears, and also arises.

This consciousness does not arise at this person. That consciousness does not appear at that person?

At the ceasing moment, consciousness does not arise; and (it is) not that consciousness does not appear. Consciousness of past and future does not arise, and also does not appear.

This consciousness does not appear at this person. That consciousness does not arise at that person?

Yes.

3. CHAPTER ON CEASE AND APPEAR (*NIRODHUPPANNAVĀRA*)

107. This consciousness ceases at this person. That consciousness appears at that person at that person?

Yes.

This consciousness appears at this person. That consciousness ceases at that person at that person?

At the rising moment, consciousness appears; and that consciousness does not cease. At the ceasing moment, consciousness appears, and also ceases.

This consciousness does not cease at this person. That consciousness does not appear at that person?

At the rising moment, consciousness does not cease; and (it is) not that consciousness does not appear. Consciousness of past and future does not cease, and also does not appear.

This consciousness does not appear at this person. That consciousness does not cease at that person?

Yes.

4. CHAPTER ON RISE (*UPPĀDAVĀRA*)

108. This consciousness arises at this person. That consciousness had arisen at that person?

No.

This consciousness had arisen at this person. That consciousness arises at that person?

No.

This consciousness does not arise at this person. That consciousness had not arisen at that person?

Consciousness of past does not arise; and (it is) not that consciousness had not arisen. At the ceasing moment, consciousness does not arise, and also had not arisen.

This consciousness had not arisen at this person. That consciousness does not arise at that person?

At the rising moment, consciousness had not arisen; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of future had not arisen, and also does not arise.

109. This consciousness arises at this person. That consciousness will arise at that person?

No.

This consciousness will arise at this person. That consciousness arises at that person?

No.

This consciousness does not arise at this person. That consciousness will not arise at that person?

Consciousness of future does not arise; and (it is) not that consciousness will not arise. At the ceasing moment, consciousness of past does not arise, and also will not arise.

This consciousness will not arise at this person. That consciousness does not arise at that person?

At the rising moment, consciousness will not arise; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of past will not arise, and also does not arise.

110. This consciousness had arisen at this person. That consciousness will arise at that person?

No.

This consciousness will arise at this person. That consciousness had arisen at that person?

No.

This consciousness had not arisen at this person. That consciousness will not arise at that person?

Consciousness of future had not arisen; and (it is) not that consciousness will not arise.
Consciousness of present had not arisen, and also will not arise.

This consciousness will not arise at this person. That consciousness had not arisen at that person?
Consciousness of past will not arise; and (it is) not that consciousness had not arisen.
Consciousness of present will not arise, and also had arisen.

5. CHAPTER ON CEASE
(*NIRODHAVĀRA*)

111. This consciousness ceases at this person. That consciousness had ceased at that person?

No.

This consciousness had ceased at this person. That consciousness ceases at that person?

No.

This consciousness does not cease at this person. That consciousness had not ceased at that person?

Consciousness of past does not cease; and (it is) not that consciousness had not ceased. At the rising moment, consciousness of future does not cease, and also had not ceased.

This consciousness had not ceased at this person. That consciousness does not cease at that person?

At the ceasing moment, consciousness had not ceased; and (it is) not that consciousness does not cease. At the rising moment, consciousness of future had not ceased, and also does not cease.

112. This consciousness ceases at this person. That consciousness will cease at that person?

No.

This consciousness will cease at this person. That consciousness ceases at that person?

No.

This consciousness does not cease at this person. That consciousness will not cease at that person?

At the rising moment, consciousness of future does not cease; and (it is) not that consciousness will not cease. Consciousness of future does not cease, and also will not cease.

This consciousness will not cease at this person. That consciousness does not cease at that person?

At the ceasing moment, consciousness will not cease; and (it is) not that consciousness does not cease. Consciousness of past will not cease, and also does not cease.

113. This consciousness had ceased at this person. That consciousness will cease at that person?

No.

This consciousness will cease at this person. That consciousness had ceased at that person?

No.

This consciousness had not ceased at this person. That consciousness will not cease at that person?

At the rising moment, consciousness of future had not ceased; and (it is) not that consciousness will not cease. At the ceasing moment, consciousness had not ceased, and also will not cease. This consciousness will not cease at this person. That consciousness had not ceased at that person?

Consciousness of past will not cease; and (it is) not that consciousness had not ceased. At the ceasing moment, consciousness will not cease, and also had not ceased.

CHAPTER ON INDIVIDUAL SHOULD BE EXPOSED INDIVIDUALLY.
CHAPTER ON NATURE AND CHAPTER ON INDIVIDUAL AND NATURE ARE TO BE
EXPOSED AS THE SAME.

2. SPECIFICATION OF CONSCIOUSNESS MIXING BY MEAN OF SUTTANTA
(SUTTANTACITTAMISSAKAVISESA)

114. Mind with greed arises, and does not cease at this person. Mind with greed will cease, and will not arise at that person?

At the rising moment of the last mind with greed⁴², mind with greed arises, does not cease, will cease, and will not arise at those persons. At other persons, at the rising moment of mind with greed, mind with greedpe.....

3. SPECIFICATION OF CONSCIOUSNESS MIXING BY MEAN OF ABHIDHAMMA
(ABHIDHAMMACITTAMISSAKAVISESA)

115. Faultless consciousness arises, and does not cease at this person. Faultless consciousness will cease, and will not arise at that person?

At the rising moment of the last faultless consciousness⁴³, faultless consciousness arises, does not cease, will cease, and will not arise at those persons. At other persons, at the rising moment of faultless consciousness, faultless consciousnesspe..... Or else,pe..... Yes.....pe.....

116. Un-faultless consciousness arises, and does not cease at this person.....Indeterminate consciousness arises, and does not ceasepe.....

SHOULD GO UNTIL WITH DUST-ALIKE⁴⁴ AND WITHOUT DUST-ALIKE⁴⁵, IN THREE
YAMAKA; "MULA YAMAK", "CITTA YAMKA" AND "DHAMMA YAMAKA".

⁴² *Sarāga pacchima citta* = the (very) last/final consciousness with greed [for who will attain 4 *Magga* without any *rāga* interval, the *citta* of *Ti-hetuka Puthujjana* who is at the rising moment of 7th retentive (*zo*) which is associated with greed that is the very last *lobha/taṇhā/rāga*][If *rāga* intervals after becoming *Sotāpanna*, or *Sakadāgāmi*, or *Anāgāmi*; for them is the *citta* of each with the very last *rāga* at the 7th retentive (*zo*).]

⁴³ *Pacchimakusala citta* = the (very) last/final faultless consciousness (i.e., *Arahatta Magga*)

⁴⁴ *saraṇam*

END OF PAIRS ON CONSCIOUSNESS.
(*CITTA YAMAKA PĀḶI NIṬṬHITĀ*)⁴⁶

⁴⁵ *araṇaṃ*

⁴⁶ End of pairs on consciousness which are carried along by nobles.

PREFACE

THIS TRANSLATION IS ESPECIALLY DEDICATED
TO MY LATE PRECEPTOR,

THE MOST VENERABLE

BADDANTA KUMĀRĀBHIVAMSA
SĀSANADHAZA SIRĪPAVARA DHAMMĀCARIYA,
SAKKYASĪHA DHAMMĀCARIYA,
AGGA MAHĀ PAṆḌITA, AGGA MAHĀ GANDHA VĀCAKA PAṆḌITA,
NAINGANTAW OVĀDĀCARIYA (NATION'S OVĀDĀCARIYA),
TIPIṬAKA OVĀDĀCARIYA, TIPIṬAKA PUCCHAKA

In November 2010, I came to know that the English version of the four *Yamaka* out of the late five *Yamaka* were lost somehow. The *Yamaka* has ten kinds in which first five are called the lower *Yamaka* and the late five as the higher *Yamaka*. The English version of the lower *Yamaka* was written by *Mūla Patṭhāna Sayadaw Ven. Nārada* and *Banmaw Sayadaw Ven. Kumārābhivaṛṅsa* assisted by some other venerable monks and lay persons. The higher *Yamaka* English version was been written as well by these venerable masters. Somehow, only the copy of the lower *Yamaka* English version can be found these days.

By *Venerable Banmaw Sayadaw*, I came to know that the higher *Yamaka* English version is to be published again. But only one *Yamaka* (i.e. *Indriya Yamaka*) is left as manuscript and the other four *Yamaka* can not be traced now. So it is decided to make a new translation. By the wish of *Venerable Banmaw Sayadaw*, this work is firstly established.

The copy of the five lower *Yamaka* English version which is shown by *Venerable Banmaw Sayadaw* to apply for, is deeply a good help in this translation. And the *AYAKYAUK* (or the Precise Definition written by ancient Myanmar *Abhidhamma* masters) is a great help as well.

This translation is solely done by me (the translator) alone .i.e., any error in meaning or essence of *Dhamma* is my responsibility. To those who wish to mend or give advices for the better quality please do as one's *dhamma* wish. And nandamedha@gmail.com will be pleased to receive such caring advices.

This *Dhamma Yamaka* translation is started on 18.5.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLANĀKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar. It is finished on 20.5.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLANĀKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar.

Nandamedhā

FOREWORD

*YAMASSA VISAYĀTĪTĀM , LOKANĀTHAM BHIVANDIYA ,
DHAMMAṀSAMGHANCA AMALAM, GUṆASĀMIṆCA ME GARUM.* (1)

BEING THE ONE BEYOND THE MEAN OF DEATHNESS,
BEINGS' VENERABLE LORD BUDDHA, THE HIGHNESS,
OUT OF MENTAL DIRTS; THE *DHAMMA* AND THE *SAMGHĀ*,
AS WELL AS KUMĀRA MAHĀTHERA, MY LATE PRECEPTOR
TO THOSE OF HIGHLY HONOURED, I DEEPLY DO MY *GĀRAVĀ*. (2)

The essence of *Dhamma*, especially of *Abhidhamma*, can be best understood only by *Pāḷi*, the original language used by the Lord Buddha. As usual, the changing into another language can vary the meaning and essence of the origin. Nevertheless, for those who wish to glance some of the essence of Buddha's doctrine, this English version is written.

To get more precise meaning, go with *Pāḷi* version and do with mediation. It is strongly urged that studying this English version can be much delightful only when the *Pāḷi* version is not neglected. The *Pāḷi* version recommended here is the *Chaṭṭha Saṅgīti* Edition. The guidelines from good *Abhidhamma* scholars or a basic knowledge in *Abhidhamma* is at least a necessity.

Because of the limited access, time, language barrier (especially in grammatical basis) and my knowledge, may I ask for the forgiveness and sympathy if un-appropriate usage or translation is seen by the readers.

This is intended to be a track rather than a text for the study of *Buddha Dhamma*. For broader view, translations in some phrases are changed without interfering the original meaning.

The will of mine (the translator's):

1. The copyright of this writing is FREE, as *Dhamma* was freely given by the *Dhamma* Master, the Lord Buddha.
2. No one, no organization, no group, no what-so-ever can claim the copyright ownership of this writing.
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6. Any distribution which is the copy part of this writing must be FREE (or non-profit action).

Nandamedhā
28.2.2011

(1) The *Pāṭi* verse is from *AYAKAUK* (precise definition of *Abhidhamma* written by ancient Myanmar scholars).

(2) *GĀRAVĀ* (Pāṭi) = Respect; veneration; homage; heedfulness

GENERAL

When this translation is to be done, there are some rules that have been made;

- (a) To use the familiar usage for this translation which is intended for the ordinary (self-studying) personnel
- (b) Must not sway in the meaning
- (c) Must be the same in usage as the first (five) *Yamaka* English Version which is now available; and should make no different usage (that might dishonors the old version) unless when it is a truly necessity
- (d) Must be a harmony with the first (five) *Yamaka* English Version
- (e) Except for some words, will try to translate all *Pāḥi* words
- (f) Put foot-notes when it is necessary
- (g) Make the readers to get some other knowledge concerning *Dhamma*

Because of some rules, it is difficult to make some translations in some places.

For instance, *Okāsa* word is so wide. And so *yattha* (pronoun in general), has a range of meanings; plane/place/abode/dwelling/period/state/situation/at time being and etc., concerning where and when representing locative case. But as it was translated as “plane” always in previous (*Yamaka* English) translation, this translation is still the same. The word “state” might be the best (not perfect) for this word *Okāsa*, but as the rule (c) is made up, “plane” is the word I have chosen even though not much delighted in some sense. But as this translation is for the step (not a text) for the *Dhamma* study; and for the rule (d), it is proudly presented. And not using “abode” or “period” accordingly is the same intention (i.e., for the stable translation) and most of all for the rule (c).

Some of the sentences may be too long for the reader, but to help in comparative-study with original *Pāḥi*, it is still long and may be a bit confuse or unclear in the meaning. Which is the main verb? Which is/are the subject(s)? But as this translation is also intended as a step to hold *Pāḥi* sentence-constructing-style in some sense, there are many long sentences. But for some clear information, some short sentences are made in some places. For some *Pāḥi* words, such as {copulative or disjunctive particle, *ca* (and, too, also, as well...)}; when translation is done, sometimes it is left un-translated in some places. But when it is translated, even when it represents to a verb (in some places) the translation word “also” is placed not only before or after the verb, and also sometimes placed near noun for the better of the wide knowledge in understanding *Dhamma*. And some of the words which are in present tense are changed into present participles in order to get/hold the deep and precise meanings (by the rule of “*vattamānā paccuppanne*”). It is sometimes done not all because of the grammatical styles of English and *Pāḥi* are not the same. And even when the grammatical approaches can be matched: for the wider knowledge in *Dhamma*, that particular translation style is used here and there in the translation.

And most of all, it is my view that *gantha* (scriptures) are mostly in *upalakkhaṇa* or *nayadassana* (i.e., a basis which can be a standard). So as long as the translation is not contradicted to the original meaning, it is eligible to use other meanings. As so, this is just the (aid as in) translation (style) and intends to stand as a track rather than a text.

In using *Pāḥi*, *Ṁ/ṁ* is used, instead of *M/ṁ*, in honoring the old usage.

For the smooth under taking, without contradicting the essence, some grammatical changes are made, from singular to plural, active to passive and vice versa.

For the broader view, even for a word - *kāmāvacāra* is translated as sense sphere¹ or sensuous sphere² or sensual sphere³. And there are many alike.

When I informed a venerable scholar monk that I am to make the translation of some *Yamaka*, one admonishing and one praising were given. The admonishing “Better to make it with other two or three scholars” is in vain due to my current situation. The praising “It will be a better than nothing” is deeply considered. When feeling that this piece of something is not an essence breaking and worth giving, I heartedly make this translation.

By *Yamaka*, may all be *Yamako*⁴.

My (the translator) name is Nandamedhā. I am a (*Theravāda*) hermit since 8.1.2000. Before becoming a hermit, I was been for 20 months as a *Theravāda* novice and 3 years as a *Theravāda* monk. I was born in Pyay, in middle Myanmar, on 19.11.1977.

¹ Too much following and flowing in sensation at this plane

² Too much delighted at this plane

³ Too much gratified, attractive, indulged at this plane

⁴ The one who overcomes *zāti* (which causes death) and five *upādānakkhandha* (which die)

ACKNOWLEDGEMENT

This work is possible only when there is a great deal of supports. It will not be enough to show the gratitude of those supporters just in words. But without mentioning them would be a much flaw indeed. I am much obliged and overwhelmed with gratitude of the followings:

- (a) The un-comparable *Sammāsambuddha*
- (b) The sublime *Dhamma*
- (c) The great *Sarīghā*
- (d) The most Venerable *Sayadaws*
- (e) The *Dhamma* Scholars
- (f) The lay supporters
- (g) The every kind of supports of far and near
- (h) In the very rural area, where very low capacity in using electricity (3 hours maximum per day), making this translation a possibility is truly a great challenge especially when the time-table for 4 *Yamaka* translations (i.e., *Sarīkhāra Yamaka*, *Anusaya Yamaka*, *Citta Yamaka* and *Dhamma Yamaka*) is less than 9 weeks. When it is decided to make the translation, my brother lends his lap-top which was then at Mandalay. About 100 miles is carried out by train. And 30 miles at least by motor bike by my father just to give it to me. As of my current situations, I am not able to do the translation at one sitting. As I have a kind of Mobile-*Sasana* activity these days, I am to move from a place to another in every 5/6 days. And when all journeys are generally done just by walking in the rainy season at rainy places where the destinations are ranged from 7 – 40 miles, this work is more than just a work. Carrying not just a robe and some personal belongings in an alms-bowl, but also a lap-top and 5 books (3 *Pāḷi Yamaka* books, 1 *Ayakauk* and 1 book <the first five *Yamaka* English translated version> in total) is sometimes a bit exhausted especially when the destinations are far away. Sometimes such a day-journey is more than 40 miles walking alone and unavoidable. Wet as it is raining cats and dogs, but still sweat for such mud and track. Only when it is helped by the devotees of the rural area, it is a great relief indeed then. Even preparations for the usage of electricity {such as carrying 12-K heavy battery by the (respective) villagers to the nearest station every night to recharge, so that it might be used tomorrow in day time ... and many more} is a great deal indeed. But not every night is possible nor is the day time. Indeed the lending of their time, energy and every support I can receive is more than just precious. By such preparations this task is carried out. While it is on the move, a great deal of aids and supports from many local sources are the appetite I am much relied upon.

I translate the version into materiality, and they transform it into reality.

Without them (including many un-seen *dhamma* supports from various sources), rather than the whole translation, not even a single word can be a possibility.

MAY ALL, WHO MADE THIS POSSIBLE, BE FREED FROM THE PAIRED WORLD.

Nandamedhā

ABHIDHAMMA PIṬAKA¹

PAIRS ON DHAMMA (*DHAMMA YAMAKA PĀḶI*²)

Veneration to that Exalted, the Purified, the Fully Self-Enlightened.
(*NAMO TASSA BHAGAVATO ARAHATO SAMĀSAMBUDHA*)

1. SUMMARY CHAPTER ON TERMS (*PAṆṆṬI VĀRA UDDESA*)

1. CHAPTER ON PURIFICATION OF WORDS (*PADASODHANA VĀRA*)

POSITIVE (*ANULOMA*)

1. Faultless³. Faultless dhamma.
Faultless dhamma. Faultless.

Un-faultless⁴. Un-faultless dhamma.
Un-faultless dhamma. Un-faultless.

Indeterminate⁵. Indeterminate dhamma.
Indeterminate dhamma. Indeterminate.

NEGATIVE (*PACCANĪKA*)

2. Not faultless. Not faultless dhamma.
Not faultless dhamma. Not faultless.

Not un-faultless. Not un-faultless dhamma.
Not un-faultless dhamma. Not un-faultless.

Not indeterminate. Not indeterminate dhamma.
Not indeterminate dhamma. Not indeterminate.

¹ ABHIDHAMMA PIṬAKA = ABHI (profound) + DHAMMA (doctrine) + PIṬAKA (the basket) = The basket of Profound doctrine

² DHAMMA YAMKA PĀḶI : DHAMMA = Dhamma ; YAMAKA = Pairs ; PA = the nobles ; ĀḶI = the (taking) process;
“THE PAIRS ON DHAMMA”_ WHICH IS CARRIED ALONG THE NOBLES

³ kusala

⁴ akusala

⁵ Abyākata / avyākata

2. CHAPTER ON WHEEL BASED ON PURIFICATION OF WORDS
(*PADASODHANA MULACAKKA VĀRA*)

POSITIVE (ANULOMA)

3. Faultless. Faultless dhamma.
Dhamma⁶. Un-faultless dhamma.
- Faultless. Faultless dhamma.
Dhamma. Indeterminate dhamma.
4. Un-faultless. Un-faultless dhamma.
Dhamma. Faultless dhamma.
- Un-faultless. Un-faultless dhamma.
Dhamma. Indeterminate dhamma.
5. Indeterminate. Indeterminate dhamma.
Dhamma. Faultless dhamma.
- Indeterminate. Indeterminate dhamma.
Dhamma. Un-faultless dhamma.

NEGATIVE (PACCANĪKA)

6. Not faultless. Not faultless dhamma.
Not dhamma. Not un-faultless dhamma.
- Not faultless. Not faultless dhamma.
Not dhamma. Not indeterminate dhamma.
7. Not un-faultless. Not un-faultless dhamma.
Not dhamma. Not faultless dhamma.
- Not un-faultless. Not un-faultless dhamma.
Not dhamma. Not indeterminate dhamma.
8. Not indeterminate. Not indeterminate dhamma.
Not dhamma. Not faultless dhamma.
- Not indeterminate. Not indeterminate dhamma.
Not dhamma. Not un-faultless dhamma.

3. CHAPTER ON PURE DHAMMA
(*SUDHADHAMMA VĀRA*)

POSITIVE (ANULOMA)

⁶ *Dhamma*

9. Faultless. Dhamma.
Dhamma. Faultless.

Un-faultless. Dhamma.
Dhamma. Un-faultless.

Indeterminate. Dhamma.
Dhamma. Indeterminate.

NEGATIVE (PACCANĪKA)

10. Not faultless. Not dhamma.
Not dhamma. Not faultless.

Not un-faultless. Not dhamma.
Not dhamma. Not un-faultless.

Not indeterminate. Not dhamma.
Not dhamma. Not indeterminate.

4. CHAPTER ON WHEEL BASED ON PURE DHAMMA
(SUDDHADHAMMA MULACAKKA VĀRA)

POSITIVE (ANULOMA)

11. Faultless. Dhamma.
Dhamma. Un-faultless.

Faultless. Dhamma.
Dhamma. Indeterminate.

12. Un-faultless. Dhamma.
Dhamma. Faultless.

Un-faultless. Dhamma.
Dhamma. Indeterminate.

13. Indeterminate. Dhamma.
Dhamma. Faultless.

Indeterminate. Dhamma.
Dhamma. Un-faultless.

NEGATIVE (PACCANĪKA)

14. Not faultless. Not dhamma.
Not dhamma. Not un-faultless.

Not faultless. Not dhamma.
Not dhamma. Not indeterminate.

15. Not un-faultless. Not dhamma.
Not dhamma. Not faultless.

Not un-faultless. Not dhamma.
Not dhamma. Not indeterminate.

16. Not indeterminate. Not dhamma.
Not dhamma. Not faultless.

Not indeterminate. Not dhamma.
Not dhamma. Not un-faultless.

END OF CHAPTER ON TERM.
(*PAÑÑATI UDDESA VĀRO*)

1. EXPOSITION CHAPTER ON TERMS.
(*PAÑÑATI VĀRA NIDDESA*)

1. CHAPTER ON PURIFICATION OF WORDS
(*PADASODHANA VĀRA*)

17. Faultless⁷. Faultless dhamma?
Yes.
Faultless dhamma. Faultless?
Yes.

Un-faultless⁸. Un-faultless dhamma?
Yes.
Un-faultless dhamma. Un-faultless?
Yes.

Indeterminate⁹. Indeterminate dhamma?
Yes.
Indeterminate dhamma. Indeterminate?
Yes.

NEGATIVE (*PACCANĪKA*)

18. Not faultless¹⁰. Not faultless dhamma?
Yes.
Not faultless dhamma. Not faultless?
Yes.

Not un-faultless¹¹. Not un-faultless dhamma?

⁷ 21 *kusala citta* and (respective) 38 *cetasika*

⁸ 12 *akusala citta* and (respective) 27 *cetasika*

⁹ 36 *vipāka citta*, 20 *kiriya citta*, (respective) 38 *cetasika*, 28 *rūpa* and *Nibbāna*

¹⁰ *Akusala dhamma*, *abyākata dhamma*, and *paññatti*

¹¹ *kusala dhamma*, *abyākata dhamma*, and *paññatti*

Yes.
Not un-faultless dhamma. Not un-faultless?
Yes.

Not indeterminate¹². Not indeterminate dhamma?
Yes.
Not indeterminate dhamma. Not indeterminate?
Yes.

2. CHAPTER ON WHEEL BASED ON PURIFICATION OF WORDS (*PADASODHANA MULACAKKA VĀRA*)

POSITIVE (ANULOMA)

19. Faultless. Faultless dhamma?

Yes.
Dhamma¹³. Un-faultless dhamma?
Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

Faultless. Faultless dhamma?

Yes.
Dhamma. Indeterminate dhamma?
Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

20. Un-faultless. Un-faultless dhamma?

Yes.
Dhamma. Faultless dhamma?
Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Un-faultless. Un-faultless dhamma?

Yes.
Dhamma. Indeterminate dhamma?
Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

21. Indeterminate. Indeterminate dhamma?

Yes.
Dhamma. Faultless dhamma?
Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Indeterminate. Indeterminate dhamma?

Yes.
Dhamma. Un-faultless dhamma?

¹² kusala dhamma, akusala dhamma, and paññatti

¹³ kusala dhamma, akusala dhamma, abyākata dhamma, and (all of) paññatti

Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

NEGATIVE (PACCANĪKA)

22. Not faultless¹⁴. Not faultless dhamma?

Yes.

Not dhamma¹⁵. Not un-faultless dhamma?

Yes.

Not faultless. Not faultless dhamma?

Yes.

Not dhamma. Not indeterminate dhamma?

Yes.

23. Not un-faultless. Not un-faultless dhamma?

Yes.

Not dhamma. Not faultless dhamma?

Yes.

Not un-faultless. Not un-faultless dhamma?

Yes.

Not dhamma. Not indeterminate dhamma?

Yes.

24. Not indeterminate. Not indeterminate dhamma?

Yes.

Not dhamma. Not faultless dhamma?

Yes.

Not indeterminate. Not indeterminate dhamma?

Yes.

Not dhamma. Not un-faultless dhamma?

Yes.

3. CHAPTER ON PURE DHAMMA

(*SUDHADHAMMA VĀRA*)

POSITIVE (ANULOMA)

25. Faultless¹⁶. Dhamma?

Yes.

Dhamma¹⁷. Faultless?

¹⁴ *Akusala dhamma, abyākata dhamma, and paññatti*

¹⁵ (part of) *paññatti*

¹⁶ 21 *kusala citta* and (respective) 38 *cetasika*

¹⁷ *Kusala dhamma, akusala dhamma, and abyākata dhamma (and paññatti is not included as this is SUDHADHAMMA VĀRA <Pure Dhamma Chapter>)*

Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Un-faultless. Dhamma?

Yes.

Dhamma. Un-faultless?

Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

Indeterminate. Dhamma?

Yes.

Dhamma. Indeterminate?

Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

NEGATIVE (PACCANĪKA)

26. Not faultless¹⁸. Not dhamma¹⁹?

With the exception of faultless, the rests are dhamma, (but) not faultless dhamma.

Not dhamma²⁰. Not faultless?

Yes.

Not un-faultless. Not dhamma?

With the exception of un-faultless, the rests are dhamma, (but) not un-faultless dhamma.

Not dhamma. Not un-faultless?

Yes.

Not indeterminate. Not dhamma?

With the exception of indeterminate, the rests are dhamma, (but) not indeterminate dhamma.

Not dhamma. Not indeterminate?

Yes.

4. CHAPTER ON WHEEL BASED ON PURE DHAMMA
(*SUDDHADHAMMA MULACAKKA VĀRA*)

POSITIVE (ANULOMA)

27. Faultless. Dhamma?

Yes.

Dhamma. Un-faultless dhamma?

Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

Faultless. Dhamma?

Yes.

Dhamma. Indeterminate dhamma?

Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

¹⁸ *Akusala dhamma, abyākata dhamma, and paññatti*

¹⁹ *paññatti*

²⁰ *paññatti*

28. Un-faultless. Dhamma?

Yes.

Dhamma. Faultless dhamma?

Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Un-faultless. Dhamma?

Yes.

Dhamma. Indeterminate dhamma?

Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

29. Indeterminate. Dhamma?

Yes.

Dhamma. Faultless dhamma?

Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Indeterminate. Dhamma?

Yes.

Dhamma. Un-faultless dhamma?

Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

NEGATIVE (PACCANĪKA)

30. Not faultless. Not dhamma?

With the exception of faultless, the rests are dhamma, (but) not faultless dhamma. With the exception of faultless and dhamma, the rests are neither faultless nor dhamma.

Not dhamma. Not un-faultless dhamma?

Yes.

Not faultless. Not dhamma?

With the exception of faultless, the rests are dhamma, (but) not faultless dhamma. With the exception of faultless and dhamma, the rests are neither faultless nor dhamma.

Not dhamma. Not indeterminate dhamma?

Yes.

31. Not un-faultless. Not dhamma?

With the exception of un-faultless, the rests are dhamma, (but) not un-faultless dhamma. With the exception of un-faultless and dhamma, the rests are neither un-faultless nor dhamma.

Not dhamma. Not faultless dhamma?

Yes.

Not un-faultless. Not dhamma?

With the exception of un-faultless, the rests are dhamma, (but) not un-faultless dhamma. With the exception of un-faultless and dhamma, the rests are neither un-faultless nor dhamma.

Not dhamma. Not indeterminate dhamma?

32. Not indeterminate. Not dhamma?

With the exception of indeterminate, the rests are dhamma, (but) not indeterminate dhamma.
With the exception of indeterminate and dhamma, the rests are neither indeterminate nor dhamma.

Not dhamma. Not faultless dhamma?

Yes.

Not indeterminate. Not dhamma?

With the exception of indeterminate, the rests are dhamma, (but) not indeterminate dhamma.

With the exception of indeterminate and dhamma, the rests are neither indeterminate nor dhamma.

Not dhamma. Not un-faultless dhamma?

Yes.

END OF EXPOSITION CHAPTER ON TERMS.

(*PAÑÑATINIDDESA VĀRO*)

2. PROCESS (*PAVATTI*)

1. CHAPTER ON ORIGINATION (*UPPĀDAVĀRA*)

1. CHAPTER ON THE PRESENT

(*PACCUPPANNA VĀRA*)

POSITIVE (*ANULOMA*)

PERSON (*PUGGALA*)

33. Faultless dhamma arise at this person. Do un-faultless dhamma arise at that person?

No.

Un-faultless dhamma arise at this person. Do faultless dhamma arise at that person?

No.

Faultless dhamma arise at this person. Do indeterminate dhamma arise at that person?

At the rising moment of faultless of immaterial beings, faultless dhamma arise; and indeterminate dhamma do not arise at those persons. At the rising moment of faultless of persons with five aggregates, both faultless dhamma and indeterminate dhamma arise.

(Or else,)²¹ indeterminate dhamma arise at this person. Do faultless dhamma arise at that person?

At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, indeterminate dhamma arise; and faultless dhamma do not arise at those persons.

At the rising moment of faultless of persons with five aggregates²², both indeterminate dhamma and faultless dhamma arise.²³

34. Un-faultless dhamma arise at this person. Do indeterminate dhamma arise at that person?

At the rising moment of un-faultless of immaterial beings, un-faultless dhamma arise; and indeterminate dhamma do not arise at those persons. At the rising moment of un-faultless of persons with five aggregates, both un-faultless dhamma and indeterminate dhamma arise.

²¹ (Or else,) - The words in the brackets should be repeated in all the following sentences accordingly.

²² The beings of 26 planes [except the non-percipient beings (*asañña satta*) and the 4 immaterial beings (*arūpa*)]

²³ "As *abyākata* is similar to that of *Dukkha-Saccā* of *Sacca Yamaka*, there's no person of *Nirodha* absorption and non-percipient being," said the great masters.

Indeterminate dhamma arise at this person. Do un-faultless dhamma arise at that person?
At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, indeterminate dhamma arise; and un-faultless dhamma do not arise at those persons. At the rising moment of un-faultless of persons with five aggregates, both indeterminate dhamma and un-faultless dhamma arise.

POSITIVE (ANULOMA) PLANE (OKĀSA²⁴)

35. Faultless dhamma arise at this plane. Do un-faultless dhamma arise at that plane?
Yes.
Un-faultless dhamma arise at this plane. Do faultless dhamma arise at that plane?
Yes.

Faultless dhamma arise at this plane. Do indeterminate dhamma arise at that plane?
Yes.

Indeterminate dhamma arise at this plane. Do faultless dhamma arise at that plane?
At the planes of non-percipient beings, indeterminate dhamma arise; and faultless dhamma do not arise at those planes. At the planes of four aggregates²⁵ beings and five aggregates²⁶ beings, both indeterminate dhamma and faultless dhamma arise.

36. Un-faultless dhamma arise at this plane. Do indeterminate dhamma arise at that plane?
Yes.

Indeterminate dhamma arise at this plane. Do un-faultless dhamma arise at that plane?
At the plane of non-percipient beings, indeterminate dhamma arise; and un-faultless dhamma do not arise at that plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma arise.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

37. Faultless dhamma arise at this person at this plane. Do un-faultless dhamma arise at that person at that plane?
No.
Un-faultless dhamma arise at this person at this plane. Do faultless dhamma arise at that person at that plane?
No.

Faultless dhamma arise at this person at that plane. Do indeterminate dhamma arise at that person at that plane?

At immaterial beings, at the rising moment of faultless, faultless dhamma arise at those planes; and indeterminate dhamma do not arise at those persons at those planes. At the rising moment of faultless of persons with five aggregates, both faultless dhamma and indeterminate dhamma arise at those planes.

Indeterminate dhamma arise at this person at this plane. Do faultless dhamma arise at that person at that plane?

²⁴ Plane/state/situation/period

²⁵ The 4 immaterial planes

²⁶ The 26 planes except the plane of non-percipient beings (*asañña satta*) and the 4 planes of immaterial beings (*arūpa*)

At all birth-moment beings and at the incident of the rising moment of consciousness dissociated with faultless, indeterminate dhamma arise at those planes; and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless of persons with five aggregates, both indeterminate dhamma and faultless dhamma arise at those planes.

38. Un-faultless dhamma arise at this person at that plane. Do indeterminate dhamma arise at that person at that plane?

At the rising moment of un-faultless of immaterial beings, un-faultless dhamma arise at those planes; and indeterminate dhamma do not arise at those persons at those planes. At the rising moment of un-faultless of persons with five aggregates, both un-faultless dhamma and indeterminate dhamma arise at those planes.

Indeterminate dhamma arise at this person at this plane. Do un-faultless dhamma arise at that person at that plane?

At all birth-moment beings and at the incident of the rising moment of consciousness dissociated with un-faultless, indeterminate dhamma arise at those planes; and un-faultless dhamma do not arise at those persons at those planes. At the rising moment of persons with five aggregates, both indeterminate dhamma and un-faultless dhamma arise at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

39. Faultless dhamma do not arise at this person. Do un-faultless dhamma not arise at that person?

At the rising moment of un-faultless, faultless dhamma do not arise at those persons; and (it is) not that un-faultless dhamma do not arise at those persons. At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with both faultless and un-faultless, at persons of *Nirodha* absorption²⁷ and non-percipient beings, neither faultless dhamma nor un-faultless dhamma arise to those persons.

Un-faultless dhamma do not arise at this person. Do faultless dhamma not arise at that person?

At the rising moment of faultless, un-faultless dhamma do not arise at those persons; and (it is) not that faultless dhamma do not arise at those persons. At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with both faultless and un-faultless, at persons of *Nirodha* absorption and non-percipient beings, neither un-faultless dhamma nor faultless dhamma arise at those persons.

Faultless dhamma do not arise at this person. Do indeterminate dhamma not arise at that person?

At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise at those persons; and (it is) not that indeterminate dhamma do not arise at those persons. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of un-faultless of immaterial beings, neither faultless dhamma nor indeterminate dhamma arise at those persons.

Indeterminate dhamma do not arise at this person. Do faultless dhamma not arise at that person?

At the rising moment of faultless of immaterial beings, indeterminate dhamma do not arise; and (it is) not that faultless dhamma do not arise at those persons. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of un-faultless of immaterial beings, neither indeterminate dhamma nor faultless dhamma arise at those persons.

40. Un-faultless dhamma do not arise at this person. Do indeterminate dhamma not arise at that person?

²⁷ The absorption when all mental processes and mind-made matters cease temporarily.

At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, un-faultless dhamma do not arise; and (it is) not that indeterminate dhamma do not arise. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of faultless of immaterial beings, neither un-faultless dhamma nor indeterminate dhamma arise at those persons.

Indeterminate dhamma do not arise at this person. Do un-faultless dhamma not arise at that person?

At the rising moment of un-faultless of immaterial beings, indeterminate dhamma do not arise; and (it is) not that un-faultless dhamma do not arise at those planes. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of faultless of immaterial beings, neither indeterminate dhamma nor un-faultless dhamma arise at those persons.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

41. Faultless dhamma do not arise at this plane. Do un-faultless dhamma not arise at that plane?

Yes.

Un-faultless dhamma do not arise at this plane. Do faultless dhamma not arise at that plane?

Yes.

Faultless dhamma do not arise at this plane. Do indeterminate dhamma not arise at that plane? (They) arise.

Indeterminate dhamma do not arise at this plane. Do faultless dhamma not arise at that plane?

None.²⁸

42. Un-faultless dhamma do not arise at this plane. Do indeterminate dhamma not arise at that plane? (They) arise.

Indeterminate dhamma do not arise at this plane. Do un-faultless dhamma not arise at that plane?

None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

43. Faultless dhamma do not arise at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?

At the rising moment of un-faultless, faultless dhamma do not arise at those persons; and (it is) not that un-faultless dhamma do not arise at those persons. At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with both faultless and un-faultless, at non-percipient beings, neither faultless dhamma nor un-faultless dhamma arise to those persons.

Un-faultless dhamma do not arise at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the rising moment of faultless, un-faultless dhamma do not arise at those persons; and (it is) not that faultless dhamma do not arise at those persons. At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with both faultless and un-faultless, at non-percipient beings, neither un-faultless dhamma nor faultless dhamma arise at those persons.

Faultless dhamma do not arise at this person at this plane. Do indeterminate dhamma not arise at that person at that plane?

²⁸ (in Pāli) *Na tthi* = Impossible / There is no such person (as the certain statement itself is impossible)

At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise at those persons; and (it is) not that indeterminate dhamma do not arise at those persons. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of un-faultless of immaterial beings, neither faultless dhamma nor indeterminate dhamma arise at those persons.

Indeterminate dhamma do not arise at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the rising moment of faultless of immaterial beings, indeterminate dhamma do not arise; and (it is) not that faultless dhamma do not arise at those persons. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of un-faultless of immaterial beings, neither indeterminate dhamma nor faultless dhamma arise at those persons.

44. Un-faultless dhamma do not arise at this person at this plane. Do indeterminate dhamma not arise at that person at that plane?

At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, un-faultless dhamma do not arise; and (it is) not that indeterminate dhamma do not arise. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of faultless of immaterial beings, neither un-faultless dhamma nor indeterminate dhamma arise at those persons.

Indeterminate dhamma do not arise at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?

At the rising moment of un-faultless of immaterial beings, indeterminate dhamma do not arise; and (it is) not that un-faultless dhamma do not arise at those planes. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of faultless of immaterial beings, neither indeterminate dhamma nor un-faultless dhamma arise at those persons.

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

45. Faultless dhamma had arisen at this person. Had un-faultless dhamma arisen at that person?

Yes.

Un-faultless dhamma had arisen at this person. Had faultless dhamma arisen at that person?

Yes.

Faultless dhamma had arisen at this person. Had indeterminate dhamma arisen at that person?

Yes.

Indeterminate dhamma had arisen at this person. Had faultless dhamma arisen at that person?

Yes.

46. Un-faultless dhamma had arisen at this person. Had indeterminate dhamma arisen at that person?

Yes.

Indeterminate dhamma had arisen at this person. Had un-faultless dhamma arisen at that person?

Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

47. Faultless dhamma had arisen at this plane. Had un-faultless dhamma arisen at that plane?

Yes.

Un-faultless dhamma had arisen at this plane. Had faultless dhamma arisen at that plane?

Yes.

Faultless dhamma had arisen at this plane. Had indeterminate dhamma arisen at that plane?

Yes.

Indeterminate dhamma had arisen at this plane. Had faultless dhamma arisen at that plane?

At the plane of non-percipient beings, indeterminate had arisen; and faultless dhamma had not arisen at that plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma had arisen.

48. Un-faultless dhamma had arisen at this plane. Had indeterminate dhamma arisen at that plane?

Yes.

Indeterminate dhamma had arisen at this plane. Had un-faultless dhamma arisen at that plane?

At the plane of non-percipient beings, indeterminate had arisen; and un-faultless dhamma had not arisen at that plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma had arisen at those planes.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

49. Faultless dhamma had arisen at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?

Yes.

Un-faultless dhamma had arisen at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, un-faultless dhamma had arisen; and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, both un-faultless dhamma and faultless had arisen at those persons at those planes.

Faultless dhamma had arisen at this person at this plane. Had indeterminate dhamma arisen at that person at that plane?

Yes.

Indeterminate dhamma had arisen at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma had arisen, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma had arisen at those persons at those planes.

50. Un-faultless dhamma had arisen at this person at this plane. Had indeterminate dhamma arisen at that person at that plane?

Yes.

Indeterminate dhamma had arisen at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma had arisen, and un-faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma had arisen at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

51. Faultless dhamma had not arisen at this person. Had un-faultless dhamma not arisen at that person?

None.

Un-faultless dhamma had not arisen at this person. Had faultless dhamma not arisen at that person?

None.

Faultless dhamma had not arisen at this person. Had indeterminate dhamma not arisen at that person?

None.

Indeterminate dhamma had not arisen at this person. Had faultless dhamma not arisen at that person?

None.

52. Un-faultless dhamma had not arisen at this person. Had indeterminate dhamma not arisen at that person?

None.

Indeterminate dhamma had not arisen at this person. Had un-faultless dhamma not arisen at that person?

None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

53. Faultless dhamma had not arisen at this plane. Had un-faultless dhamma not arisen at that plane?

Yes.

Un-faultless dhamma had not arisen at this plane. Had faultless dhamma not arisen at that plane?

Yes.

Faultless dhamma had not arisen at this plane. Had indeterminate dhamma not arisen at that plane?

(They) had arisen.

Indeterminate dhamma had not arisen at this plane. Had faultless dhamma not arisen at that plane?

None.

54. Un-faultless dhamma had not arisen at this plane. Had indeterminate dhamma not arisen at that plane?

(They) had arisen.

Indeterminate dhamma had not arisen at this plane. Had un-faultless dhamma not arisen at that plane?

None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

55. Faultless dhamma had not arisen at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not arisen at those persons at those planes; and (it is) not that un-faultless dhamma had not arisen at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, neither faultless dhamma nor un-faultless dhamma had arisen at those persons at those planes.

Un-faultless dhamma had not arisen at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

Yes.

Faultless dhamma had not arisen at this person at this plane. Had indeterminate dhamma not arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma had not arisen at those persons at those planes; and (it is) not that indeterminate dhamma had not arisen at those persons at those planes. At the birth-moment of pure-abode beings, neither faultless dhamma nor indeterminate dhamma had arisen at those persons at those planes.

Indeterminate dhamma had not arisen at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

Yes.

56. Un-faultless dhamma had not arisen at this person at this plane. Had indeterminate dhamma not arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had not arisen at those persons at those planes; and (it is) not that indeterminate dhamma had not arisen at those persons at those planes. At the birth-moment of pure-abode beings, neither un-faultless dhamma nor indeterminate dhamma had arisen at those persons at those planes.

Indeterminate dhamma had not arisen at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?

Yes.

3. CHAPTER ON THE FUTURE (*ANĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

57. Faultless dhamma will arise at this person. Will un-faultless dhamma arise at that person?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*²⁹, faultless dhamma will arise, and un-faultless dhamma will not arise at those persons. At other persons, both faultless dhamma and un-faultless dhamma will arise.

Un-faultless dhamma will arise at this person. Will indeterminate dhamma arise at that person?

Yes.

Faultless dhamma will arise at this person. Will indeterminate dhamma arise at that person?

Yes.

Indeterminate dhamma will arise at this person. Will faultless dhamma arise at that person?

At the one who possesses the highest *magga*³⁰, and at *Arahant*, indeterminate dhamma will arise, and faultless dhamma will not arise to those persons at those planes. At other persons, both indeterminate dhamma and faultless dhamma will arise.

58. Un-faultless dhamma will arise at this person. Will indeterminate dhamma arise at that person?

Yes.

Indeterminate dhamma will arise at this person. Will un-faultless dhamma arise at that person?

At the one who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, indeterminate dhamma will arise,

²⁹ *Arahatta Magga*

³⁰ The one who is (presently) possessing *Arahatta Magga*; the person at the very moment of *Arahatta Magga*

and un-faultless dhamma will not arise. At other persons, both indeterminate dhamma and un-faultless dhamma will arise.

POSITIVE (ANULOMA) PLANE (OKĀSA)

59. Faultless dhamma will arise at this plane. Will un-faultless dhamma arise at that plane?

Yes.

Un-faultless dhamma will arise at this plane. Will faultless dhamma arise at that plane?

Yes.

Faultless dhamma will arise at this plane. Will indeterminate dhamma arise at that plane?

Yes.

Indeterminate dhamma will arise at this plane. Will faultless dhamma arise at that plane?

At the plane of non-percipient beings, indeterminate dhamma will arise, and faultless dhamma will not arise. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma will arise.

60. Un-faultless dhamma will arise at this plane. Will indeterminate dhamma arise at that plane?

Yes.

Indeterminate dhamma will arise at this plane. Will un-faultless dhamma arise at that plane?

At the plane of non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma will not arise. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma will arise.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

61. Faultless dhamma will arise at this person at this plane. Will un-faultless dhamma arise at that person at this plane?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will arise, and un-faultless dhamma will not arise at those persons at those planes. At other four aggregates beings and five aggregates beings, both faultless dhamma and un-faultless dhamma will arise at those planes.

Un-faultless dhamma will arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

Yes.

Faultless dhamma will arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

Yes.

Indeterminate dhamma will arise at this person at this plane. Will faultless dhamma arise at that person at that plane?

At the one who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, indeterminate dhamma will arise, and faultless dhamma will not arise at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma will arise.

62. Un-faultless dhamma will arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

Yes.

Indeterminate dhamma will arise at this person at this plane. Will un-faultless dhamma arise at that person at that plane?

At the one who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma will arise. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma will arise.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

63. Faultless dhamma will not arise at this person. Will un-faultless dhamma not arise at that person?
Yes.

Un-faultless dhamma will not arise at this person. Will faultless dhamma not arise at that person?
At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise; and (it is) not that faultless dhamma will not arise at those persons. At the person who possesses the highest *magga*, and at *Arahant*, neither un-faultless dhamma nor faultless dhamma will arise.

Faultless dhamma will not arise at this person. Will indeterminate dhamma not arise at that person?

At the person who possesses the highest *magga*, and at *Arahant*, faultless dhamma will not arise; and (it is) not that indeterminate dhamma will not arise at those persons. At the one who possesses the last consciousness, neither faultless dhamma nor indeterminate dhamma will arise. Indeterminate dhamma will not arise at this person. Will faultless dhamma not arise at that person?
Yes.

64. Un-faultless dhamma will not arise at this person. Will indeterminate dhamma not arise at that person?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise; and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, neither un-faultless dhamma nor indeterminate dhamma will arise.

Indeterminate dhamma will not arise at this person. Will un-faultless dhamma not arise at that person?
Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

65. Faultless dhamma will not arise at this plane. Will un-faultless dhamma not arise at that plane?
Yes.

Un-faultless dhamma will not arise at this plane. Will faultless dhamma not arise at that plane?
Yes.

Faultless dhamma will not arise at this plane. Will indeterminate dhamma not arise at that plane?
(They) will arise.

Indeterminate dhamma will not arise at this plane. Will faultless dhamma not arise at that plane?
None.

66. Un-faultless dhamma will not arise at this plane. Will indeterminate dhamma not arise at that plane?

(They) will arise.

Indeterminate dhamma will not arise at this plane. Will un-faultless dhamma not arise at that plane?
None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

67. Faultless dhamma will not arise at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?

Yes.

Un-faultless dhamma will not arise at this person at this plane. Will faultless dhamma not arise at that person at that plane?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise at those planes; and (it is) not that faultless dhamma will not arise at those persons at those planes. At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, neither un-faultless dhamma nor faultless dhamma will arise at those planes.

Faultless dhamma will not arise at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, faultless dhamma will not arise at those planes; and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, neither faultless dhamma nor indeterminate dhamma will arise at those planes.

Indeterminate dhamma will not arise at this person at this plane. Will faultless dhamma not arise at that person at that plane?

Yes.

68. Un-faultless dhamma will not arise at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, un-faultless dhamma will not arise at those planes; and (it is) not that indeterminate dhamma will not arise at those persons at those planes. At the person who possesses the last consciousness, neither un-faultless dhamma nor indeterminate dhamma will arise.

Indeterminate dhamma will not arise at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?

Yes.

4. CHAPTER ON THE PRESENT AND THE PAST
(PACCUPPANNĀTĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

69. Faultless dhamma arise at this person. Had un-faultless dhamma arisen at that person?

Yes.

Un-faultless dhamma had arisen at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness³¹, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma

³¹ (In lit.) at the ceasing moment of consciousness of all (beings)

had arisen, and faultless dhamma do not arise at those persons. At the rising moment of faultless, un-faultless dhamma had arisen, and faultless dhamma also arise at those persons.

Faultless dhamma arise at this person. Had indeterminate dhamma arisen at that person?

Yes.

Indeterminate dhamma had arisen at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had arisen, and faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma had arisen, and faultless dhamma also arise at those persons.

70. Un-faultless dhamma arise at this person. Had indeterminate dhamma arisen at that person?

Yes.

Indeterminate dhamma had arisen at this person. Do un-faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had arisen, and un-faultless dhamma do not arise at those persons. At the rising moment of un-faultless, indeterminate dhamma had arisen, and faultless dhamma also arise at those persons.

POSITIVE (ANULOMA) PLANE (OKĀSA)

71. Faultless dhamma arise at this plane. Had un-faultless dhamma arisen at that plane?.....pe....³²

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

72. Faultless dhamma arise at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?

Yes.

Un-faultless dhamma had arisen at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, un-faultless dhamma had arisen, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, un-faultless dhamma had arisen, and faultless dhamma also arise at those persons at those planes.

Faultless dhamma arise at this person at this plane. Had indeterminate dhamma arisen at that person at that plane?

Yes.

Indeterminate dhamma had arisen at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma had arisen, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma had arisen, and faultless dhamma also arise at those persons at those planes.

³²pe..... (short term of Pāḷi; *peyyāla*) = omitted/hidden words/phrases (as easy to find from the past/nearby)

73. Un-faultless dhamma arise at this person at this plane. Had indeterminate dhamma arisen at that person at that plane?

Yes.

Indeterminate dhamma had arisen at this person at this plane. Do un-faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma had arisen, and un-faultless dhamma do not arise at those persons at those planes. At the rising moment of un-faultless, indeterminate dhamma had arisen, and faultless dhamma also arise at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

74. Faultless dhamma do not arise at this person. Had un-faultless dhamma not arisen at that person? (They) had arisen.

Un-faultless dhamma had not arisen at this person. Do faultless dhamma not arise at that person? None.

Faultless dhamma do not arise at this person. Had indeterminate dhamma not arisen at that person? (They) had arisen.

(They) had arisen.

Indeterminate dhamma had not arisen at this person. Do faultless dhamma not arise at that person? None.

None.

75. Un-faultless dhamma do not arise at this person. Had indeterminate dhamma not arisen at that person? (They) had arisen.

(They) had arisen.

Indeterminate dhamma had not arisen at this person. Do un-faultless dhamma not arise at that person? None.

None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

76. Faultless dhamma do not arise at this plane. Had un-faultless dhamma not arisen at that plane?.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

77. Faultless dhamma do not arise at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?

At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise at those persons at those planes; and (it is) not that un-faultless dhamma had not arisen at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma also had not arisen at those persons at those planes.

Un-faultless dhamma had not arisen at this person at this plane. Do faultless dhamma not arise at that person at that plane?

Yes.

Faultless dhamma do not arise at this person at this plane. Had indeterminate dhamma not arisen at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not arise to those persons at those planes; and (it is) not that indeterminate dhamma had not arisen at those persons at those planes. At the birth-moment of pure-abode beings, faultless dhamma do not arise, and indeterminate dhamma also had not arisen at those persons at those planes.

Indeterminate dhamma had not arisen at this person at this plane. Do faultless dhamma not arise at that person at that plane?

Yes.

78. Un-faultless dhamma do not arise at this person at this plane. Had indeterminate dhamma not arisen at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, un-faultless dhamma do not arise at those persons at those planes; and (it is) not that indeterminate dhamma had not arisen at those persons at those planes. At the birth-moment of pure-abode beings, un-faultless dhamma do not arise, and indeterminate dhamma had not arisen to those persons at those planes.

Indeterminate dhamma had not arisen at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?

Yes.

5. CHAPTER ON THE PRESENT AND THE FUTURE
(*PACCUPPANNĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

79. Faultless dhamma arise at this person. Will un-faultless dhamma arise at that person?

At the rising moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma arise, and un-faultless dhamma will not arise at those persons. At the rising moment of faultless of other persons, faultless dhamma arise, and un-faultless dhamma will also arise.

Un-faultless dhamma will arise at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma will arise, and faultless dhamma do not arise at those persons. At the rising moment of faultless, un-faultless dhamma will arise, and faultless dhamma also arise at those persons.

Faultless dhamma arise at this person. Will indeterminate dhamma arise at that person?

Yes.

Indeterminate dhamma will arise at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma will arise, and faultless dhamma also arise at those persons.

80. Un-faultless dhamma arise at this person. Will indeterminate dhamma arise at that person?

Yes.

Indeterminate dhamma will arise at this person. Do un-faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma do not arise. At the rising moment of un-faultless, indeterminate dhamma will arise, and un-faultless dhamma also arise at those persons.

POSITIVE (ANULOMA) PLANE (OKĀSA)

81. Faultless dhamma arise at this plane. Will un-faultless dhamma arise at that plane?.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

82. Faultless dhamma arise at this person at this plane. Will un-faultless dhamma arise at that person at that plane?

At the rising moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma arise, and un-faultless dhamma will not arise at those persons at those planes. At the rising moment of faultless of other persons, faultless dhamma arise, and un-faultless dhamma will also arise at those planes.

Un-faultless dhamma will arise at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, un-faultless dhamma will arise, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, un-faultless dhamma will arise, and faultless dhamma also arise at those persons at those planes.

Faultless dhamma arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

Yes.

Indeterminate dhamma will arise at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma will arise, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma will arise, and faultless dhamma also arise at those persons at those planes.

83. Un-faultless dhamma arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

Yes.

Indeterminate dhamma will arise at this person at this plane. Do un-faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma do not arise. At the rising moment of un-faultless, indeterminate dhamma will arise, and un-faultless dhamma also arise at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

84. Faultless dhamma do not arise at this person. Will un-faultless dhamma not arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do

not arise, and (it is) not that un-faultless dhamma will not arise at those persons. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, faultless dhamma do not arise, and un-faultless dhamma also will not arise at those persons.

Un-faultless dhamma will not arise at this person. Do faultless dhamma not arise at that person? At the rising moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, un-faultless dhamma will not arise, and (it is) not that faultless dhamma do not arise at those persons. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not arise, and faultless dhamma also do not arise at those persons.

Faultless dhamma do not arise at this person. Will indeterminate dhamma not arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, faultless dhamma do not arise, and indeterminate dhamma also will not arise.

Indeterminate dhamma will not arise at this person. Do faultless dhamma not arise at that person?

Yes.

85. Un-faultless dhamma do not arise at this person. Will indeterminate dhamma not arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, un-faultless dhamma do not arise, and indeterminate dhamma also will not arise.

Indeterminate dhamma will not arise at this person. Do un-faultless dhamma not arise at that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

86. Faultless dhamma do not arise at this plane. Will un-faultless dhamma not arise at that plane?
.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

87. Faultless dhamma do not arise at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?

At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma will not arise at those persons at those planes. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, and at non-percipient beings,

faultless dhamma do not arise, and un-faultless dhamma also will not arise at those persons at those planes.

Un-faultless dhamma will not arise at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the rising moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, un-faultless dhamma will not arise, and (it is) not that faultless dhamma do not arise at those persons at those planes. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, and at non-percipient beings, un-faultless dhamma will not arise, and faultless dhamma also do not arise at those persons at those planes.

Faultless dhamma do not arise at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not arise at those persons at those planes. At the person who possesses the last consciousness, faultless dhamma do not arise, and indeterminate dhamma also will not arise at those planes.

Indeterminate dhamma will not arise at this person at this plane. Do faultless dhamma not arise at that person at that plane?

Yes.

88. Un-faultless dhamma do not arise at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, un-faultless dhamma do not arise, and indeterminate dhamma also will not arise at those planes.

Indeterminate dhamma will not arise at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?

Yes.

6. CHAPTER ON THE PAST AND THE FUTURE (*ATTĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

89. Faultless dhamma had arisen at this person. Will un-faultless dhamma arise at that person?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had arisen, and un-faultless dhamma will not arise. At other persons, indeterminate dhamma had arisen, and un-faultless dhamma will arise.

Un-faultless dhamma will arise at this person. Had faultless dhamma arisen at that person?

Yes.

Faultless dhamma had arisen at this person. Will indeterminate dhamma arise at that person?

At the person who possesses the last consciousness, faultless dhamma had arisen, and indeterminate dhamma will not arise. At other persons, faultless dhamma had arisen, and indeterminate dhamma will arise.

Indeterminate dhamma will arise at this person. Had faultless dhamma arisen at that person?
Yes.

90. Un-faultless dhamma had arisen at this person. Will indeterminate dhamma arise at that person?
At the person who possesses the last consciousness, un-faultless dhamma had arisen, and indeterminate dhamma will not arise. At other persons, un-faultless dhamma had arisen, and indeterminate dhamma will arise.
Indeterminate dhamma will arise at this person. Had faultless dhamma arisen at that person?
Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

91. Faultless dhamma had arisen at this plane. Will un-faultless arise at that plane?pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

92. Faultless dhamma had arisen at this person at this plane. Will un-faultless dhamma arise at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had arisen, and un-faultless dhamma will not arise. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and un-faultless dhamma will also arise at those persons at those planes.
Un-faultless dhamma will arise at this person at this plane. Had faultless dhamma arisen at that person at that plane?
When the second consciousness of the pure-abodes is taking place, un-faultless dhamma will arise, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, un-faultless dhamma will arise, and faultless dhamma also had arisen at those persons at those planes.

Faultless dhamma had arisen at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

At the person who possesses the last consciousness, faultless dhamma had arisen, and indeterminate dhamma will not arise at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and indeterminate dhamma will also arise at those persons at those planes.

Indeterminate dhamma will arise at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will arise, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will arise, and faultless dhamma also had arisen.

93. Un-faultless dhamma had arisen at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

At the person who possesses the last consciousness, un-faultless dhamma had arisen, and indeterminate dhamma will not arise at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and indeterminate dhamma will also arise at those persons at those planes.

Indeterminate dhamma will arise at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will arise, and un-faultless dhamma also had arisen.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

94. Faultless dhamma had not arisen at this person. Will un-faultless dhamma not arise at that person?

None.

Un-faultless dhamma will not arise at this person. Had faultless dhamma not arisen at that person?

(They) had arisen.

Faultless dhamma had not arisen at this person. Will indeterminate dhamma not arise at that person?

None.

Indeterminate dhamma will not arise at this person. Had faultless dhamma not arisen at that person?

(They) had arisen.

95. Un-faultless dhamma had not arisen at this person. Will indeterminate dhamma not arise at that person?

None.

Indeterminate dhamma will not arise at this person. Had un-faultless dhamma not arisen at that person?

(They) had arisen.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

96. Faultless dhamma had not arisen at this plane. Will un-faultless dhamma not arise at that plane?

.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

97. Faultless dhamma had not arisen at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not arisen, and (it is) not that un-faultless dhamma will not arise at those persons at those planes. At non-percipient beings, faultless dhamma had not arisen, and un-faultless also will not arise at those planes.

Un-faultless dhamma will not arise at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise, and (it is) not that faultless dhamma had not arisen at those persons at those planes. At non-percipient beings, un-faultless dhamma will not arise, and faultless dhamma also had not arisen at those planes.

Faultless dhamma had not arisen at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?

(They) will arise.

Indeterminate dhamma will not arise at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

(They) had arisen.

98. Un-faultless dhamma had not arisen at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?

(They) will arise.

Indeterminate dhamma will not arise at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?

(They) had arisen.

END OF CHAPTER ON ORIGINATION.
(UPPĀDAVĀRO)

2. PROCESS (PAVATTI) 2. CHAPTER ON CESSATION (NIRODHA VĀRA)

1. CHAPTER ON THE PRESENT
(PACCUPPANNA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

99. Faultless dhamma cease at this person. Do un-faultless dhamma cease at that person?

No.

Un-faultless dhamma cease at this person. Do faultless dhamma cease at that person?

No.

Faultless dhamma cease at this person. Do indeterminate dhamma cease at that person?

At the ceasing moment of faultless of immaterial beings, faultless dhamma cease; and indeterminate dhamma do not cease at those persons. At the ceasing moment of faultless of persons with five aggregates, both faultless dhamma and indeterminate dhamma cease.

Indeterminate dhamma cease at this person. Do faultless dhamma cease at that person?

At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with faultless, indeterminate dhamma cease; and faultless dhamma do not cease at those persons. At the ceasing moment of faultless of persons with five aggregates, both indeterminate dhamma and faultless dhamma cease.

100. Un-faultless dhamma cease at this person. Do indeterminate dhamma cease at that person?

At the ceasing moment of un-faultless of immaterial beings, un-faultless dhamma cease; and indeterminate dhamma do not cease at those persons. At the ceasing moment of un-faultless of persons with five aggregates, both un-faultless dhamma and indeterminate dhamma cease.

Indeterminate dhamma cease at this person. Do un-faultless dhamma cease at that person?

At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with un-faultless, indeterminate dhamma cease; and un-faultless dhamma do not cease at those persons. At the ceasing moment of un-faultless of persons with five aggregates, both indeterminate dhamma and un-faultless dhamma cease.

POSITIVE (ANULOMA) PLANE (OKĀSA)

101. Faultless dhamma cease at this plane. Do un-faultless dhamma cease at that plane?

Yes.

Un-faultless dhamma cease at this plane. Do faultless dhamma cease at that plane?

Yes.

Faultless dhamma cease at this plane. Do indeterminate dhamma cease at that plane?

Yes.

Indeterminate dhamma cease at this plane. Do faultless dhamma cease at that plane?

At the planes of non-percipient beings, indeterminate dhamma cease; and faultless dhamma do not cease at those planes. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma cease.

102. Un-faultless dhamma cease at this plane. Do indeterminate dhamma cease at that plane?

Yes.

Indeterminate dhamma cease at this plane. Do un-faultless dhamma cease at that plane?

At the plane of non-percipient beings, indeterminate dhamma cease; and un-faultless dhamma do not cease at that plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma cease.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

103. Faultless dhamma cease at this person at this plane. Do un-faultless dhamma cease at that person at that plane?

No.

Un-faultless dhamma cease at this person at this plane. Do faultless dhamma cease at that person at that plane?

No.

Faultless dhamma cease at this person at that plane. Do indeterminate dhamma cease at that person at that plane?

At immaterial beings, at the ceasing moment of faultless, faultless dhamma cease at those planes; and indeterminate dhamma do not cease at those persons at those planes. At the ceasing moment of faultless of persons with five aggregates, both faultless dhamma and indeterminate dhamma cease at those planes.

Indeterminate dhamma cease at this person at this plane. Do faultless dhamma cease at that person at that plane?

At all death-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, indeterminate dhamma cease at those planes; and faultless dhamma do not cease at those persons at those planes. At the ceasing moment of faultless of persons with five aggregates, both indeterminate dhamma and faultless dhamma cease at those planes.

104. Un-faultless dhamma cease at this person at that plane. Do indeterminate dhamma cease at that person at that plane?

At the ceasing moment of un-faultless of immaterial beings, un-faultless dhamma cease at those planes; and indeterminate dhamma do not cease at those persons at those planes. At the ceasing moment of un-faultless of persons with five aggregates, both un-faultless dhamma and indeterminate dhamma cease at those planes.

Indeterminate dhamma cease at this person at this plane. Do un-faultless dhamma cease at that person at that plane?

At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with un-faultless, indeterminate dhamma cease at those planes; and un-faultless dhamma do not cease at those persons at those planes. At the rising moment of persons with five aggregates, both indeterminate dhamma and un-faultless dhamma cease at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

105. Faultless dhamma do not cease at this person. Do un-faultless dhamma not cease at that person?

At the ceasing moment of un-faultless, faultless dhamma do not cease at those persons; and (it is) not that un-faultless dhamma do not cease at those persons. At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with both faultless and un-faultless, at persons of *Nirodha* absorption and non-percipient beings, neither faultless dhamma nor un-faultless dhamma cease to those persons.

Un-faultless dhamma do not cease at this person. Do faultless dhamma not cease at that person?

At the ceasing moment of faultless, un-faultless dhamma do not cease at those persons; and (it is) not that faultless dhamma do not cease at those persons. At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with both faultless and un-faultless, at persons of *Nirodha* absorption and non-percipient beings, neither un-faultless dhamma nor faultless dhamma cease at those persons.

Faultless dhamma do not cease at this person. Do indeterminate dhamma not cease at that person?

At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not cease at those persons; and (it is) not that indeterminate dhamma do not cease at those persons. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of un-faultless of immaterial beings, neither faultless dhamma nor indeterminate dhamma cease at those persons.

Indeterminate dhamma do not cease at this person. Do faultless dhamma not cease at that person?

At the ceasing moment of faultless of immaterial beings, indeterminate dhamma do not cease; and (it is) not that faultless dhamma do not cease at those persons. At all death-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of un-faultless of immaterial beings, neither indeterminate dhamma nor faultless dhamma cease at those persons.

106. Un-faultless dhamma do not cease at this person. Do indeterminate dhamma not cease at that person?

At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with un-faultless, un-faultless dhamma do not cease; and (it is) not that indeterminate dhamma do not cease. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of faultless of immaterial beings, neither un-faultless dhamma nor indeterminate dhamma cease at those persons.

Indeterminate dhamma do not cease at this person. Do un-faultless dhamma not cease at that person?

At the ceasing moment of un-faultless of immaterial beings, indeterminate dhamma do not cease; and (it is) not that un-faultless dhamma do not cease at those planes. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of faultless of immaterial beings, neither indeterminate dhamma nor un-faultless dhamma cease at those persons.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

107. Faultless dhamma do not cease at this plane. Do un-faultless dhamma not cease at that plane?

Yes.

Un-faultless dhamma do not cease at this plane. Do faultless dhamma not cease at that plane?

Yes.

Faultless dhamma do not cease at this plane. Do indeterminate dhamma not cease at that plane? (They) cease.

Indeterminate dhamma do not cease at this plane. Do faultless dhamma not cease at that plane?

None.

108. Un-faultless dhamma do not cease at this plane. Do indeterminate dhamma not cease at that plane?

(They) cease.

Indeterminate dhamma do not cease at this plane. Do un-faultless dhamma not cease at that plane?

None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

109. Faultless dhamma do not cease at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?

At the ceasing moment of un-faultless, faultless dhamma do not cease at those persons; and (it is) not that un-faultless dhamma do not cease at those persons. At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with both faultless and un-faultless, at non-percipient beings, neither faultless dhamma nor un-faultless dhamma cease to those persons.

Un-faultless dhamma do not cease at this person at this plane. Do faultless dhamma not cease at that person at that plane?

At the ceasing moment of faultless, un-faultless dhamma do not cease at those persons; and (it is) not that faultless dhamma do not cease at those persons. At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with both faultless and un-faultless, at non-percipient beings, neither un-faultless dhamma nor faultless dhamma cease at those persons.

Faultless dhamma do not cease at this person at this plane. Do indeterminate dhamma not cease at that person at that plane?

At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not cease at those persons; and (it is) not that indeterminate dhamma do not cease at those persons. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of un-faultless of immaterial beings, neither faultless dhamma nor indeterminate dhamma cease at those persons.

Indeterminate dhamma do not cease at this person at this plane. Do faultless dhamma not cease at that person at that plane?

At the ceasing moment of faultless of immaterial beings, indeterminate dhamma do not cease; and (it is) not that faultless dhamma do not cease at those persons. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of un-faultless of immaterial beings, neither indeterminate dhamma nor faultless dhamma cease at those persons.

110. Un-faultless dhamma do not cease at this person at this plane. Do indeterminate dhamma not cease at that person at that plane?

At all death -moment beings, and at the incident of the ceasing moment of consciousness dissociated with un-faultless, un-faultless dhamma do not cease; and (it is) not that indeterminate dhamma do not cease. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of faultless of immaterial beings, neither un-faultless dhamma nor indeterminate dhamma cease at those persons.

Indeterminate dhamma do not cease at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?

At the ceasing moment of un-faultless of immaterial beings, indeterminate dhamma do not cease; and (it is) not that un-faultless dhamma do not cease at those planes. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of faultless of immaterial beings, neither indeterminate dhamma nor un-faultless dhamma cease at those persons.

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

111. Faultless dhamma had ceased at this person. Had un-faultless dhamma ceased at that person?

Yes.

Un-faultless dhamma had ceased at this person. Had faultless dhamma ceased at that person?

Yes.

Faultless dhamma had ceased at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Had faultless dhamma ceased at that person?

Yes.

112. Un-faultless dhamma had ceased at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Had un-faultless dhamma ceased at that person?

Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

113. Faultless dhamma had ceased at this plane. Had un-faultless dhamma ceased at that plane?

Yes.

Un-faultless dhamma had ceased at this plane. Had faultless dhamma ceased at that plane?

Yes.

Faultless dhamma had ceased at this plane. Had indeterminate dhamma ceased at that plane?

Yes.

Indeterminate dhamma had ceased at this plane. Had faultless dhamma ceased at that plane?

At the plane of non-percipient beings, indeterminate had ceased; and faultless dhamma had not ceased at those plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma had ceased.

114. Un-faultless dhamma had ceased at this plane. Had indeterminate dhamma ceased at that plane?

Yes.

Indeterminate dhamma had ceased at this plane. Had un-faultless dhamma ceased at that plane?

At the plane of non-percipient beings, indeterminate had ceased; and un-faultless dhamma had not ceased at those plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma had ceased at those planes.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

115. Faultless dhamma had ceased at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?

Yes.

Un-faultless dhamma had ceased at this person at this plane. Had faultless dhamma ceased at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, un-faultless dhamma had ceased; and faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, both un-faultless dhamma and faultless had ceased at those persons at those planes.

Faultless dhamma had ceased at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Had faultless dhamma ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma had ceased at those persons at those planes.

116. Un-faultless dhamma had ceased at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma had ceased, and un-faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma had ceased at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

117. Faultless dhamma had not ceased at this person. Had un-faultless dhamma not ceased at that person?

None.

Un-faultless dhamma had not ceased at this person. Had faultless dhamma not ceased at that person?

None.

Faultless dhamma had not ceased at this person. Had indeterminate dhamma not ceased at that person?

None.

Indeterminate dhamma had not ceased at this person. Had faultless dhamma not ceased at that person?

None.

118. Un-faultless dhamma had not ceased at this person. Had indeterminate dhamma not ceased at that person?

None.

Indeterminate dhamma had not ceased at this person. Had un-faultless dhamma not ceased at that person?

None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

119. Faultless dhamma had not ceased at this plane. Had un-faultless dhamma not ceased at that plane?

Yes.

Un-faultless dhamma had not ceased at this plane. Had faultless dhamma not ceased at that plane?

Yes.

Faultless dhamma had not ceased at this plane. Had indeterminate dhamma not ceased at that plane?

(They) had ceased.

Indeterminate dhamma had not ceased at this plane. Had faultless dhamma not ceased at that plane?

None.

120. Un-faultless dhamma had not ceased at this plane. Had indeterminate dhamma not ceased at that plane?

(They) had ceased.

Indeterminate dhamma had not ceased at this plane. Had un-faultless dhamma not ceased at that plane?

None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

121. Faultless dhamma had not ceased at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not ceased at those persons at those planes; and (it is) not that un-faultless dhamma had not ceased at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, neither faultless dhamma nor un-faultless dhamma had ceased at those persons at those planes.

Un-faultless dhamma had not ceased at this person at this plane. Had faultless dhamma not ceased at that person at that plane?

Yes.

Faultless dhamma had not ceased at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma had not ceased at those persons at those planes; and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, neither faultless dhamma nor indeterminate dhamma had ceased at those persons at those planes.

Indeterminate dhamma had not ceased at this person at this plane. Had faultless dhamma not ceased at that person at that plane?

Yes.

122. Un-faultless dhamma had not ceased at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had not ceased at those persons at those planes; and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, neither un-faultless dhamma nor indeterminate dhamma had ceased at those persons at those planes.

Indeterminate dhamma had not ceased at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?

Yes.

3. CHAPTER ON THE FUTURE (*ANĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

123. Faultless dhamma will cease at this person. Will un-faultless dhamma cease at that person?

At the rising moment of the highest *magga*, and the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will cease, and un-faultless dhamma will not cease at those persons. At other persons, both faultless dhamma and un-faultless dhamma will cease.

Un-faultless dhamma will cease at this person. Will indeterminate dhamma cease at that person?

Yes.

Faultless dhamma will cease at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Will faultless dhamma cease at that person?

At the one who possesses the highest *magga*, and at *Arahant*, indeterminate dhamma will cease, and faultless dhamma will not cease to those persons at those planes. At other persons, both indeterminate dhamma and faultless dhamma will cease.

124. Un-faultless dhamma will cease at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Will un-faultless dhamma cease at that person?

At the one who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, indeterminate dhamma will cease, and un-faultless dhamma will not cease. At other persons, both indeterminate dhamma and un-faultless dhamma will arise.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

125. Faultless dhamma will cease at this plane. Will un-faultless dhamma cease at that plane?.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

126. Faultless dhamma will cease at this person at this plane. Will un-faultless dhamma cease at that person at this plane?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will cease, and un-faultless dhamma will not cease at those persons at those planes. At other four aggregates beings and five aggregates beings, both faultless dhamma and un-faultless dhamma will cease at those planes.

Un-faultless dhamma will cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Faultless dhamma will cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Will faultless dhamma cease at that person at that plane?

At the one who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma will not cease at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma will cease.

127. Un-faultless dhamma will cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Will un-faultless dhamma cease at that person at that plane?

At the one who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma will cease. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma will cease.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

128. Faultless dhamma will not cease at this person. Will un-faultless dhamma not cease at that person?

Yes.

Un-faultless dhamma will not cease at this person. Will faultless dhamma not cease at that person?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease; and (it is) not that faultless dhamma will not cease at those persons. At the person who possesses the highest *magga*, and at *Arahant*, neither un-faultless dhamma nor faultless dhamma will cease.

Faultless dhamma will not cease at this person. Will indeterminate dhamma not cease at that person?

At the person who possesses the highest *magga*, and at *Arahant*, faultless dhamma will not cease; and (it is) not that indeterminate dhamma will not cease at those persons. At the one who possesses the last consciousness, neither faultless dhamma nor indeterminate dhamma will cease. Indeterminate dhamma will not cease at this person. Will faultless dhamma not cease at that person?

Yes.

129. Un-faultless dhamma will not cease at this person. Will indeterminate dhamma not cease at that person?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease; and (it is) not that indeterminate dhamma will not cease at those persons. At the person who possesses the last consciousness, neither un-faultless dhamma nor indeterminate dhamma will cease.

Indeterminate dhamma will not cease at this person. Will un-faultless dhamma not cease at that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

130. Faultless dhamma will not cease at this plane. Will un-faultless dhamma not cease at that plane?.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

131. Faultless dhamma will not cease at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?

Yes.

Un-faultless dhamma will not cease at this person at this plane. Will faultless dhamma not cease at that person at that plane?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease at those planes; and (it is) not that faultless dhamma will not cease at those persons at those planes. At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, neither un-faultless dhamma nor faultless dhamma will cease at those planes.

Faultless dhamma will not cease at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, faultless dhamma will not cease at those planes; and (it is) not that indeterminate dhamma will not cease at those persons. At the person who possesses the last consciousness, neither faultless dhamma nor indeterminate dhamma will cease at those planes.

Indeterminate dhamma will not cease at this person at this plane. Will faultless dhamma not cease at that person at that plane?

Yes.

132. Un-faultless dhamma will not cease at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, un-faultless dhamma will not cease at those planes; and (it is) not that indeterminate dhamma will

not cease at those persons at those planes. At the person who possesses the last consciousness, neither un-faultless dhamma nor indeterminate dhamma will cease.
Indeterminate dhamma will not cease at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?
Yes.

4. CHAPTER ON THE PRESENT AND THE PAST
(*PACCUPPANNĀTĪTA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

133. Faultless dhamma cease at this person. Had un-faultless dhamma ceased at that person?

Yes.

Un-faultless dhamma had ceased at this person. Do faultless dhamma cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma had ceased, and faultless dhamma do not cease at those persons. At the ceasing moment of faultless, un-faultless dhamma had ceased, and faultless dhamma also cease at those persons.

Faultless dhamma cease at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Do faultless dhamma cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not cease at those persons. At the ceasing moment of faultless, indeterminate dhamma had ceased, and faultless dhamma also cease at those persons.

134. Un-faultless dhamma cease at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Do un-faultless dhamma cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had ceased, and un-faultless dhamma do not cease at those persons. At the rising moment of un-faultless, indeterminate dhamma had ceased, and faultless dhamma also cease at those persons.

POSITIVE (ANULOMA) PLANE (OKĀSA)

135. Faultless dhamma cease at this plane. Had un-faultless dhamma ceased at that plane?.....pe....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

136. Faultless dhamma cease at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?

Yes.

Un-faultless dhamma had ceased at this person at this plane. Do faultless dhamma cease at that person at that plane?

At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, un-faultless dhamma had ceased, and faultless dhamma do not cease at

those persons at those planes. At the ceasing moment of faultless, un-faultless dhamma had ceased, and faultless dhamma also cease at those persons at those planes.

Faultless dhamma cease at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Do faultless dhamma cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not cease at those persons at those planes. At the ceasing moment of faultless, indeterminate dhamma had ceased, and faultless dhamma also cease at those persons at those planes.

137. Un-faultless dhamma cease at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Do un-faultless dhamma cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma had ceased, and un-faultless dhamma do not cease at those persons at those planes. At the ceasing moment of un-faultless, indeterminate dhamma had ceased, and faultless dhamma also cease at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

138. Faultless dhamma do not cease at this person. Had un-faultless dhamma not ceased at that person?

(They) had ceased.

Un-faultless dhamma had not ceased at this person. Do faultless dhamma not cease at that person?

None.

Faultless dhamma do not cease at this person. Had indeterminate dhamma not ceased at that person?

(They) had ceased.

Indeterminate dhamma had not ceased at this person. Do faultless dhamma not cease at that person?

None.

139. Un-faultless dhamma do not cease at this person. Had indeterminate dhamma not ceased at that person?

(They) had ceased.

Indeterminate dhamma had not ceased at this person. Do un-faultless dhamma not cease at that person?

None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

140. Faultless dhamma do not cease at this plane. Had un-faultless dhamma not ceased at that plane?.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

141. Faultless dhamma do not cease at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?

At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not cease at those persons at those planes; and (it is) not that un-faultless dhamma had not ceased at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma do not cease, and un-faultless dhamma also had not ceased at those persons at those planes.

Un-faultless dhamma had not ceased at this person at this plane. Do faultless dhamma not cease at that person at that plane?

Yes.

Faultless dhamma do not cease at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not cease to those persons at those planes; and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, faultless dhamma do not cease, and indeterminate dhamma also had not ceased at those persons at those planes.

Indeterminate dhamma had not ceased at this person at this plane. Do faultless dhamma not cease at that person at that plane?

Yes.

142. Un-faultless dhamma do not cease at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, un-faultless dhamma do not cease at those persons at those planes; and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, un-faultless dhamma do not cease, and indeterminate dhamma had not ceased to those persons at those planes.

Indeterminate dhamma had not ceased at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?

Yes.

5. CHAPTER ON THE PRESENT AND THE FUTURE
(PACCUPPANNĀNĀGATA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

143. Faultless dhamma cease at this person. Will un-faultless dhamma cease at that person?

At the ceasing moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, faultless dhamma cease, and un-faultless dhamma will not cease at those persons. At the ceasing moment of faultless of other persons, faultless dhamma cease, and un-faultless dhamma will also cease.

Un-faultless dhamma will cease at this person. Do faultless dhamma cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma will arise, and faultless dhamma do not cease at those persons. At the ceasing moment of faultless, un-faultless dhamma will cease, and faultless dhamma also cease at those persons.

Faultless dhamma cease at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Do faultless dhamma cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not cease at those persons. At the ceasing moment of faultless, indeterminate dhamma will cease, and faultless dhamma also cease at those persons.

144. Un-faultless dhamma cease at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Do un-faultless dhamma cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not cease. At the ceasing moment of un-faultless, indeterminate dhamma will cease, and un-faultless dhamma also cease at those persons.

POSITIVE (ANULOMA) PLANE (OKĀSA)

145. Faultless dhamma cease at this plane. Will un-faultless dhamma cease at that plane?.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

146. Faultless dhamma cease at this person at this plane. Will un-faultless dhamma cease at that person at that plane?

At the ceasing moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, faultless dhamma cease, and un-faultless dhamma will not cease at those persons at those planes. At the ceasing moment of faultless of other persons, faultless dhamma cease, and un-faultless dhamma will also cease at those planes.

Un-faultless dhamma will cease at this person at this plane. Do faultless dhamma cease at that person at that plane?

At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, un-faultless dhamma will cease, and faultless dhamma do not cease at those persons at those planes. At the ceasing moment of faultless, un-faultless dhamma will cease, and faultless dhamma also cease at those persons at those planes.

Faultless dhamma cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Do faultless dhamma cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless

dhamma do not cease at those persons at those planes. At the ceasing moment of faultless, indeterminate dhamma will cease, and faultless dhamma also cease at those persons at those planes.

147. Un-faultless dhamma cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Do un-faultless dhamma cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not cease. At the ceasing moment of un-faultless, indeterminate dhamma will cease, and un-faultless dhamma also cease at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

148. Faultless dhamma do not cease at this person. Will un-faultless dhamma not cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not cease, and (it is) not that un-faultless dhamma will not cease at those persons. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma do not cease, and un-faultless dhamma also will not cease at those persons.

Un-faultless dhamma will not cease at this person. Do faultless dhamma not cease at that person?

At the ceasing moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not cease, and (it is) not that faultless dhamma do not cease at those persons. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, un-faultless dhamma will not cease, and faultless dhamma also do not cease at those persons.

Faultless dhamma do not cease at this person. Will indeterminate dhamma not cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not cease, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, faultless dhamma do not cease, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person. Do faultless dhamma not cease at that person?

Yes.

149. Un-faultless dhamma do not cease at this person. Will indeterminate dhamma not cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma do not cease, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, un-faultless dhamma do not cease, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person. Do un-faultless dhamma not cease at that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

150. Faultless dhamma do not cease at this plane. Will un-faultless dhamma not cease at that plane?pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

151. Faultless dhamma do not cease at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?

At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not cease, and (it is) not that un-faultless dhamma will not cease at those persons at those planes. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, and at non-percipient beings, faultless dhamma do not cease, and un-faultless dhamma also will not cease at those persons at those planes.

Un-faultless dhamma will not cease at this person at this plane. Do faultless dhamma not cease at that person at that plane?

At the ceasing moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not cease, and (it is) not that faultless dhamma do not cease at those persons at those planes. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, and at non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also do not cease at those persons at those planes.

Faultless dhamma do not cease at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not cease, and (it is) not that indeterminate dhamma will not cease at those persons at those planes. At the ceasing moment of last consciousness, faultless dhamma do not cease, and indeterminate dhamma also will not cease at those planes.

Indeterminate dhamma will not cease at this person at this plane. Do faultless dhamma not cease at that person at that plane?

Yes.

152. Un-faultless dhamma do not cease at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, un-faultless dhamma do not cease, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, un-faultless dhamma do not cease, and indeterminate dhamma also will not cease at those planes.

Indeterminate dhamma will not cease at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?

Yes.

6. CHAPTER ON THE PAST AND THE FUTURE
(ATĪTĀNĀGATA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

153. Faultless dhamma had ceased at this person. Will un-faultless dhamma cease at that person?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had ceased, and un-faultless dhamma will not cease. At other persons, indeterminate dhamma had ceased, and un-faultless dhamma will cease.

Un-faultless dhamma will cease at this person. Had faultless dhamma ceased at that person?
Yes.

Faultless dhamma had ceased at this person. Will indeterminate dhamma cease at that person?
At the person who possesses the last consciousness, faultless dhamma had ceased, and indeterminate dhamma will not cease. At other persons, faultless dhamma had ceased, and indeterminate dhamma will cease.

Indeterminate dhamma will cease at this person. Had faultless dhamma ceased at that person?
Yes.

154. Un-faultless dhamma had ceased at this person. Will indeterminate dhamma cease at that person?

At the person who possesses the last consciousness, un-faultless dhamma had ceased, and indeterminate dhamma will not cease. At other persons, un-faultless dhamma had ceased, and indeterminate dhamma will cease.

Indeterminate dhamma will cease at this person. Had faultless dhamma ceased at that person?
Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

155. Faultless dhamma had ceased at this plane. Will un-faultless cease at that plane?pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

156. Faultless dhamma had ceased at this person at this plane. Will un-faultless dhamma cease at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had ceased, and un-faultless dhamma will not cease. At other four aggregates beings and five aggregates beings, faultless dhamma had ceased, and un-faultless dhamma will also cease at those persons at those planes.

Un-faultless dhamma will cease at this person at this plane. Had faultless dhamma ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, un-faultless dhamma will cease, and faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, un-faultless dhamma will cease, and faultless dhamma also had ceased at those persons at those planes.

Faultless dhamma had ceased at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

At the ceasing moment of last consciousness, faultless dhamma had ceased, and indeterminate dhamma will not cease at those persons at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had ceased, and indeterminate dhamma will also cease at those persons at those planes.

Indeterminate dhamma will cease at this person at this plane. Had faultless dhamma ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma also had ceased.

157. Un-faultless dhamma had ceased at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

At the ceasing moment of last consciousness, un-faultless dhamma had ceased, and indeterminate dhamma will not arise at those persons at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had ceased, and indeterminate dhamma will also cease at those persons at those planes.

Indeterminate dhamma will cease at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and un-faultless dhamma also had ceased.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

158. Faultless dhamma had not ceased at this person. Will un-faultless dhamma not cease at that person?

None.

Un-faultless dhamma will not cease at this person. Had faultless dhamma not ceased at that person?

(They) had ceased.

Faultless dhamma had not ceased at this person. Will indeterminate dhamma not cease at that person?

None.

Indeterminate dhamma will not cease at this person. Had faultless dhamma not ceased at that person?

(They) had ceased.

159. Un-faultless dhamma had not ceased at this person. Will indeterminate dhamma not cease at that person?

None.

Indeterminate dhamma will not cease at this person. Had un-faultless dhamma not ceased at that person?

(They) had ceased.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

160. Faultless dhamma had not ceased at this plane. Will un-faultless dhamma not cease at that plane?pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

161. Faultless dhamma had not ceased at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not ceased, and (it is) not that un-faultless dhamma will not cease at those persons at those planes. At non-percipient beings, faultless dhamma had not ceased, and un-faultless also will not cease at those planes.

Un-faultless dhamma will not cease at this person at this plane. Had faultless dhamma not ceased at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease, and (it is) not that faultless dhamma had not ceased at those persons at those planes. At non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also had not ceased at those planes.

Faultless dhamma had not ceased at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

(They) will cease.

Indeterminate dhamma will not cease at this person at this plane. Had faultless dhamma not ceased at that person at that plane?

(They) had ceased.

162. Un-faultless dhamma had not ceased at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

(They) will cease.

Indeterminate dhamma will not cease at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?

(They) had ceased.

END OF CHAPTER ON CESSATION.
(NIRODHA VĀRO)

2. PROCESS (PAVATTI)

3. CHAPTER ON ORIGINATION AND CESSATION (UPPĀDANIRODHA VĀRA)

1. CHAPTER ON THE PRESENT (PACCUPPANNA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

163. Faultless dhamma arise at this person. Do un-faultless dhamma cease at that person?

No.

Un-faultless dhamma cease at this person. Do faultless dhamma arise at that person?

No.

Faultless dhamma arise at this person. Do indeterminate dhamma cease at that person?

No.

Indeterminate dhamma cease at this person. Do faultless dhamma arise at that person?
No.

164. Un-faultless dhamma arise at this person. Do indeterminate dhamma cease at that person?
No.
Indeterminate dhamma cease at this person. Do un-faultless dhamma arise at that person?
No.

POSITIVE (ANULOMA) PLANE (OKĀSA)

165. Faultless dhamma arise at this plane. Do un-faultless dhamma cease at that plane?
Yes.
Un-faultless dhamma cease at this plane. Do faultless dhamma arise at that plane?
Yes.

Faultless dhamma arise at this plane. Do indeterminate dhamma cease at that plane?
Yes.

Indeterminate dhamma cease at this plane. Do faultless dhamma arise at that plane?

At the plane of non-percipient beings, indeterminate dhamma cease, and faultless dhamma do not arise. At the planes of four aggregates and five aggregates, indeterminate dhamma cease, and faultless dhamma also arise.

166. Un-faultless dhamma arise at this plane. Do indeterminate dhamma cease at that plane?
Yes.

Indeterminate dhamma cease at this plane. Do un-faultless dhamma arise at that plane?

At the plane of non-percipient beings, indeterminate dhamma cease, and un-faultless dhamma do not arise. At the planes of four aggregates and five aggregates, indeterminate dhamma cease, and un-faultless dhamma also arise.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

167. Faultless dhamma arise at this person at this plane. Do un-faultless dhamma cease at that person at that plane?
No.
Un-faultless dhamma cease at this person at this plane. Do faultless dhamma arise at that person at that plane?
No.

Faultless dhamma arise at this person at this plane. Do indeterminate dhamma cease at that person at that plane?

No.

Indeterminate dhamma cease at this person at this plane. Do faultless dhamma arise at that person at that plane?

No.

168. Un-faultless dhamma arise at this person at this plane. Do indeterminate dhamma cease at that person at that plane?
No.
Indeterminate dhamma cease at this person at this plane. Do un-faultless dhamma arise at that person at that plane?
No.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

169. Faultless dhamma do not arise at this person. Do un-faultless dhamma not cease at that person?

At the ceasing moment of un-faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma do not cease at that person. At the rising moment of consciousness dissociated with faultless, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma do not cease.

Un-faultless dhamma do not cease at this person. Do faultless dhamma not arise at that person?

At the rising moment of faultless, un-faultless dhamma do not cease, and (it is) not that faultless dhamma do not arise at that person. At the ceasing moment of consciousness dissociated with un-faultless, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma do not cease, and faultless dhamma also do not arise at those persons.

Faultless dhamma do not arise at this person. Do indeterminate dhamma not cease at that person?

At all death-moment beings, and at the incident of the ceasing moment of consciousness, faultless dhamma do not arise, and (it is) not that indeterminate dhamma do not cease at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, faultless dhamma do not arise, and indeterminate dhamma also do not cease at those persons.

Indeterminate dhamma do not cease at this person. Do faultless dhamma not arise at that person?

At the rising moment of faultless, indeterminate dhamma do not cease, and (it is) not that faultless dhamma do not arise at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, indeterminate dhamma do not cease, and faultless dhamma also do not arise at those persons.

170. Un-faultless dhamma do not arise at this person. Do indeterminate dhamma not cease at that person?

At all death-moment beings, and at the incident of the ceasing moment of consciousness, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma do not cease at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, un-faultless dhamma do not arise, and indeterminate dhamma also do not cease at those persons.

Indeterminate dhamma do not cease at this person. Do faultless dhamma not arise at that person?

At the rising moment of un-faultless, indeterminate dhamma do not cease, and (it is) not that un-faultless dhamma do not arise at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, indeterminate dhamma do not cease, and un-faultless dhamma also do not arise at those persons.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

171. Faultless dhamma do not arise at this plane. Do un-faultless dhamma not cease at that plane?

Yes.

Un-faultless dhamma do not cease at this plane. Do faultless dhamma not arise at that plane?

Yes.

Faultless dhamma do not arise at this plane. Do indeterminate dhamma not cease at that plane?
(They) cease.

Indeterminate dhamma do not cease at this plane. Do faultless dhamma not arise at that plane?
None.

172. Un-faultless dhamma do not arise at this plane. Do indeterminate dhamma not cease at that plane?

(They) cease.

Indeterminate dhamma do not cease at this plane. Do un-faultless dhamma not arise at that plane?
None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

173. Faultless dhamma do not arise at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?

At the ceasing moment of un-faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma do not cease at that person at that plane. At the rising moment of consciousness dissociated with faultless, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma do not cease at those persons at those planes.

Un-faultless dhamma do not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the rising moment of faultless, un-faultless dhamma do not cease, and (it is) not that faultless dhamma do not arise at that person at that plane. At the ceasing moment of consciousness dissociated with un-faultless, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, un-faultless dhamma do not cease, and faultless dhamma also do not arise at those persons at those planes.

Faultless dhamma do not arise at this person at this plane. Do indeterminate dhamma not cease at that person at that plane?

At all death-moment beings, and at the incident of the ceasing moment of consciousness, faultless dhamma do not arise, and (it is) not that indeterminate dhamma do not cease at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, faultless dhamma do not arise, and indeterminate dhamma also do not cease.

Indeterminate dhamma do not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the rising moment of faultless, indeterminate dhamma do not cease, and (it is) not that faultless dhamma do not arise at that person at that plane. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, indeterminate dhamma do not cease, and faultless dhamma also do not arise at those persons at those planes.

174. Un-faultless dhamma do not arise at this person at this plane. Do indeterminate dhamma not cease at that person at that plane?

At all death-moment beings, and at the incident of the ceasing moment of consciousness, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma do not cease at that person at that plane. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, and at the ceasing moment of faultless and un-

faultless of immaterial beings, un-faultless dhamma do not arise, and indeterminate dhamma also do not cease at those persons at those planes.

Indeterminate dhamma do not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the rising moment of un-faultless, indeterminate dhamma do not cease, and (it is) not that un-faultless dhamma do not arise at that person at that plane. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, indeterminate dhamma do not cease, and un-faultless dhamma also do not arise at those persons at those planes.

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

175. Faultless dhamma had arisen at this person. Had un-faultless dhamma ceased at that person?

Yes.

Un-faultless dhamma had ceased at this person. Had faultless dhamma arisen at that person?

Yes.

Faultless dhamma had arisen at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Had faultless dhamma arisen at that person?

Yes.

176. Un-faultless dhamma had arisen at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Had un-faultless dhamma arisen at that person?

Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

177. Faultless dhamma had arisen at this plane. Had un-faultless dhamma ceased at that plane?

Yes.

Un-faultless dhamma had ceased at this plane. Had faultless dhamma arisen at that plane?

Yes.

Faultless dhamma had arisen at this plane. Had indeterminate dhamma ceased at that plane?

Yes.

Indeterminate dhamma had ceased at this plane. Had faultless dhamma arisen at that plane?

At the plane of non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma had not arisen. At the planes of four aggregates and five aggregates, indeterminate dhamma had ceased, and faultless dhamma also had arisen.

178. Un-faultless dhamma had arisen at this plane. Had indeterminate dhamma ceased at that plane?

Yes.

Indeterminate dhamma had ceased at this plane. Had un-faultless dhamma arisen at that plane?

At the plane of non-percipient beings, indeterminate dhamma had ceased, and un-faultless dhamma had not arisen. At the planes of four aggregates and five aggregates, indeterminate dhamma had ceased, and un-faultless dhamma also had arisen.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

179. Faultless dhamma had arisen at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?

Yes.

Un-faultless dhamma had ceased at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, un-faultless dhamma had ceased at those persons at those planes; and (it is) not that faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, un-faultless dhamma had ceased, and faultless dhamma also had arisen at those planes.

Faultless dhamma had arisen at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had ceased, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma had ceased, and faultless dhamma also had arisen at those planes.

180. Un-faultless dhamma had arisen at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had ceased, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma had ceased, and faultless dhamma also had arisen at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

181. Faultless dhamma had not arisen at this person. Had un-faultless dhamma not ceased at that person?

None.

Un-faultless dhamma had not arisen at this person. Had faultless dhamma not ceased at that person?

None.

Faultless dhamma had not arisen at this person. Had indeterminate dhamma not ceased at that person?

None.

Indeterminate dhamma had not arisen at this person. Had faultless dhamma not ceased at that person?

None.

182. Un-faultless dhamma had not arisen at this person. Had indeterminate dhamma not ceased at that person?

None.

Indeterminate dhamma had not arisen at this person. Had un-faultless dhamma not ceased at that person?
None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

183. Faultless dhamma had not arisen at this plane. Had un-faultless dhamma not ceased at that plane?
Yes.
Un-faultless dhamma had not arisen at this plane. Had faultless dhamma not ceased at that plane?
Yes.

Faultless dhamma had not arisen at this plane. Had indeterminate dhamma not ceased at that plane?
Yes.
Indeterminate dhamma had not arisen at this plane. Had faultless dhamma not ceased at that plane?
Yes.

184. Un-faultless dhamma had not arisen at this plane. Had indeterminate dhamma not ceased at that plane?
Yes.
Indeterminate dhamma had not arisen at this plane. Had un-faultless dhamma not ceased at that plane?
Yes.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

185. Faultless dhamma had not arisen at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?
When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not arisen, and (it is) not that un-faultless dhamma had not ceased at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma had not arisen, and un-faultless dhamma also had not ceased at those persons at those planes.
Un-faultless dhamma had not ceased at this person at this plane. Had faultless dhamma not arisen at that person at that plane?
Yes.

Faultless dhamma had not arisen at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma had not arisen, and (it is) not that indeterminate dhamma had not ceased. At the birth-moment pure-abode beings, faultless dhamma had not arisen, and indeterminate dhamma also had not ceased.
Indeterminate dhamma had not ceased at this person at this plane. Had faultless dhamma not arisen at that person at that plane?
Yes.

186. Un-faultless dhamma had not arisen at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had not arisen, and (it is) not that indeterminate dhamma had not ceased. At the birth-moment pure-abode beings, faultless dhamma had not arisen, and indeterminate dhamma also had not ceased.

Indeterminate dhamma had not ceased at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

Yes.

3. CHAPTER ON THE FUTURE (*ANĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

187. Faultless dhamma will arise at this person. Will un-faultless dhamma cease at that person?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will arise, and un-faultless dhamma will not cease. At other persons, faultless dhamma will arise, un-faultless dhamma will not cease.

Un-faultless dhamma will cease at this person. Will faultless dhamma arise at that person?

Yes.

Faultless dhamma will arise at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Will faultless dhamma arise at that person?

At the person who possesses the highest *magga*, and at *Arahant*, indeterminate dhamma will cease, and faultless dhamma will not arise. At other persons, indeterminate dhamma will cease, and faultless dhamma will also arise.

188. Un-faultless dhamma will arise at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Will un-faultless dhamma arise at that person?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, indeterminate dhamma will cease, and faultless dhamma will not arise. At other persons, indeterminate dhamma will cease, and faultless dhamma will also arise.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

189. Faultless dhamma will arise at this plane. Will un-faultless dhamma cease at that plane?

Yes.

Un-faultless dhamma will cease at this plane. Will faultless dhamma arise at that plane?

Yes.

Faultless dhamma will arise at this plane. Will indeterminate dhamma cease at that plane?

Yes.

Indeterminate dhamma will cease at this plane. Will faultless dhamma arise at that plane?

At non-percipient beings, indeterminate dhamma will cease, and faultless dhamma will not arise. At four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma will arise.

190. Un-faultless dhamma will arise at this plane. Will indeterminate dhamma cease at that plane?

Yes.

Indeterminate dhamma will cease at this plane. Will un-faultless dhamma arise at that plane?
At non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma will not arise. At four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and un-faultless dhamma will arise.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

191. Faultless dhamma will arise at this person at this plane. Will un-faultless dhamma cease at that person at that plane?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will arise, and un-faultless dhamma will not cease. At other four aggregates beings and five aggregates beings, faultless dhamma will arise, un-faultless dhamma will not cease.

Un-faultless dhamma will cease at this person at this plane. Will faultless dhamma arise at that person at that plane?

Yes.

Faultless dhamma will arise at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Will faultless dhamma arise at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma will not arise. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma will also arise.

192. Un-faultless dhamma will arise at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Will un-faultless dhamma arise at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma will not arise. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma will also arise.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

193. Faultless dhamma will not arise at this person. Will un-faultless dhamma not cease at that person?

Yes.

Un-faultless dhamma will not cease at this person. Will faultless dhamma not arise at that person?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease, and (it is) not that faultless dhamma will not arise. At the person who possesses the highest *magga*, and at *Arahant*, un-faultless dhamma will not cease, and faultless dhamma will not arise.

Faultless dhamma will not arise at this person. Will indeterminate dhamma not cease at that person?

At the person who possesses the highest *magga*, and at *Arahant*, faultless dhamma will not arise, and (it is) not that indeterminate dhamma will not cease. At the ceasing moment of last consciousness, faultless dhamma will not arise, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person. Will faultless dhamma not arise at that person?

Yes.

194. Un-faultless dhamma will not arise at this person. Will indeterminate dhamma not cease at that person?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise, and (it is) not that indeterminate dhamma will not cease. At the ceasing moment of last consciousness, un-faultless dhamma will not arise, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person. Will un-faultless dhamma not arise at that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

195. Faultless dhamma will not arise at this plane. Will un-faultless dhamma not cease at that plane?

Yes.

Un-faultless dhamma will not cease at this plane. Will faultless dhamma not arise at that plane?

Yes.

Faultless dhamma will not arise at this plane. Will indeterminate dhamma not cease at that plane? (They) will cease.

Indeterminate dhamma will not cease at this plane. Will faultless dhamma not arise at that plane?

None.

196. Un-faultless dhamma will not arise at this plane. Will indeterminate dhamma not cease at that plane?

(They) will cease.

Indeterminate dhamma will not cease at this plane. Will un-faultless dhamma not arise at that plane?

None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

197. Faultless dhamma will not arise at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?

Yes.

Un-faultless dhamma will not cease at this person at this plane. Will faultless dhamma not arise at that person at that plane?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease, and (it is) not that faultless dhamma will not arise at that plane. At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also will not arise at those planes.

Faultless dhamma will not arise at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, faultless dhamma will not arise, and (it is) not that indeterminate dhamma will not cease at those planes. At the ceasing moment of last consciousness, faultless dhamma will not arise, and indeterminate dhamma also will not cease at those persons at those planes.

Indeterminate dhamma will not cease at this person at this plane. Will faultless dhamma not arise at that person at that plane?

Yes.

198. Un-faultless dhamma will not arise at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, un-faultless dhamma will not arise, and (it is) not that indeterminate dhamma will not cease at those planes. At the ceasing moment of last consciousness, un-faultless dhamma will not arise, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?

Yes.

4. CHAPTER ON THE PRESENT AND THE PAST (*PACCUPPANNĀTĪTA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

199. Faultless dhamma arise at this person. Had un-faultless dhamma ceased at that person?

Yes.

Un-faultless dhamma had ceased at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma had ceased, and faultless dhamma do not arise at those persons. At the rising moment of faultless, un-faultless dhamma had ceased, and faultless dhamma also arise at those persons.

Faultless dhamma arise at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma had ceased, and faultless dhamma also arise at those persons.

200. Un-faultless dhamma arise at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Do un-faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma had ceased, and un-faultless dhamma also arise at those persons.

POSITIVE (ANULOMA) PLANE (OKĀSA)

201. Faultless dhamma arise at this plane. Had un-faultless dhamma ceased at that plane?
.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

202. Faultless dhamma arise at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?

Yes.

Un-faultless dhamma had ceased at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, un-faultless dhamma had ceased, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, un-faultless dhamma had ceased, and faultless dhamma also arise at those persons at those planes.

Faultless dhamma arise at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma had ceased, and faultless dhamma also arise at those persons at those planes.

203. Un-faultless dhamma arise at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Do un-faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma had ceased, and un-faultless dhamma also arise at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

204. Faultless dhamma do not arise at this person. Had un-faultless dhamma not ceased at that person? (They) had ceased.

Un-faultless dhamma had not ceased at this person. Do faultless dhamma not arise at that person? None.

Faultless dhamma do not arise at this person. Had indeterminate dhamma not ceased at that person? (They) had ceased.

Indeterminate dhamma had not ceased at this person. Do faultless dhamma not arise at that person? None.

205. Un-faultless dhamma do not arise at this person. Had indeterminate dhamma not ceased at that person?
(They) had ceased.
Indeterminate dhamma had not ceased at this person. Do un-faultless dhamma not arise at that person?
None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

206. Faultless dhamma do not arise at this plane. Had un-faultless dhamma not ceased at that plane?pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

207. Faultless dhamma do not arise at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?
At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma had not ceased at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma also had not ceased at those persons at those planes.
Un-faultless dhamma had not ceased at this person at this plane. Do faultless dhamma not arise at that person at that plane?
Yes.

Faultless dhamma do not arise at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, faultless dhamma do not arise, and indeterminate dhamma also had not ceased at those person at those planes.
Indeterminate dhamma had not ceased at this person at this plane. Do faultless dhamma not arise at that person at that plane?
Yes.

208. Un-faultless dhamma do not arise at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, un-faultless dhamma do not arise, and indeterminate dhamma also had not ceased at those person at those planes.
Indeterminate dhamma had not ceased at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?
Yes.

5. CHAPTER ON THE PRESENT AND THE FUTURE
(PACCUPPANNĀNĀGATA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

209. Faultless dhamma arise at this person. Will un-faultless dhamma cease at that person?

At the rising moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma arise, and un-faultless dhamma will not cease at those persons. At the rising moment of faultless of other persons, faultless dhamma arise, and un-faultless dhamma will also cease.

Un-faultless dhamma will cease at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma will cease, and faultless dhamma do not arise at those persons. At the rising moment of faultless, un-faultless dhamma will cease, and faultless dhamma also arise at those persons.

Faultless dhamma arise at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma will cease, and faultless dhamma also arise at those persons.

210. Un-faultless dhamma arise at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Do un-faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not arise. At the rising moment of un-faultless, indeterminate dhamma will cease, and un-faultless dhamma also arise at those persons.

POSITIVE (ANULOMA) PLANE (OKĀSA)

211. Faultless dhamma arise at this plane. Will un-faultless dhamma cease at that plane?.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

212. Faultless dhamma arise at this person at this plane. Will un-faultless dhamma cease at that person at that plane?

At the rising moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma arise, and un-faultless dhamma will not cease at those persons at those planes. At the rising moment of faultless of other persons, faultless dhamma arise, and un-faultless dhamma will also cease at those planes.

Un-faultless dhamma will cease at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, un-faultless dhamma will cease, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, un-faultless dhamma will cease, and faultless dhamma also arise at those persons at those planes.

Faultless dhamma arise at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma will cease, and faultless dhamma also arise at those persons at those planes.

213. Un-faultless dhamma arise at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Do un-faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not arise. At the rising moment of un-faultless, indeterminate dhamma will cease, and un-faultless dhamma also arise at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

214. Faultless dhamma do not arise at this person. Will un-faultless dhamma not cease at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not arise, and (it is) not that un-faultless dhamma will not cease at those persons. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, faultless dhamma do not arise, and un-faultless dhamma also will not cease at those persons.

Un-faultless dhamma will not cease at this person. Do faultless dhamma not arise at that person?

At the rising moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, un-faultless dhamma will not cease, and (it is) not that faultless dhamma do not arise at those persons. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not cease, and faultless dhamma also do not arise at those persons.

Faultless dhamma do not arise at this person. Will indeterminate dhamma not cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, faultless dhamma do not arise, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person. Do faultless dhamma not arise at that person?

Yes.

215. Un-faultless dhamma do not arise at this person. Will indeterminate dhamma not cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, un-faultless dhamma do not arise, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person. Do un-faultless dhamma not arise at that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

216. Faultless dhamma do not cease at this plane. Will un-faultless dhamma not cease at that plane?pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

217. Faultless dhamma do not arise at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?

At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma will not cease at those persons at those planes. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, and at non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma also will not cease at those persons at those planes.

Un-faultless dhamma will not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the ceasing moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not cease, and (it is) not that faultless dhamma do not arise at those persons at those planes. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, and at non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also do not arise at those persons at those planes.

Faultless dhamma do not arise at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not cease at those persons at those planes. At the ceasing moment of last consciousness, faultless dhamma do not arise, and indeterminate dhamma also will not cease at those planes.

Indeterminate dhamma will not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?

Yes.

218. Un-faultless dhamma do not arise at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, un-faultless dhamma do not arise, and indeterminate dhamma also will not cease at those planes.

Indeterminate dhamma will not cease at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?

Yes.

6. CHAPTER ON THE PAST AND THE FUTURE
(*ATĪTĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

219. Faultless dhamma had arisen at this person. Will un-faultless dhamma cease at that person?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had arisen, and un-faultless dhamma will not cease. At other persons, indeterminate dhamma had arisen, and un-faultless dhamma will cease.

Un-faultless dhamma will cease at this person. Had faultless dhamma arisen at that person?

Yes.

Faultless dhamma had arisen at this person. Will indeterminate dhamma cease at that person?

At the person who possesses the last consciousness, faultless dhamma had arisen, and indeterminate dhamma will not cease. At other persons, faultless dhamma had arisen, and indeterminate dhamma will cease.

Indeterminate dhamma will cease at this person. Had faultless dhamma arisen at that person?

Yes.

220. Un-faultless dhamma had arisen at this person. Will indeterminate dhamma cease at that person?

At the person who possesses the last consciousness, un-faultless dhamma had arisen, and indeterminate dhamma will not cease. At other persons, un-faultless dhamma had arisen, and indeterminate dhamma will cease.

Indeterminate dhamma will cease at this person. Had faultless dhamma arisen at that person?

Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

221. Faultless dhamma had arisen at this plane. Will un-faultless cease at that plane?pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

222. Faultless dhamma had arisen at this person at this plane. Will un-faultless dhamma cease at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had arisen, and un-faultless dhamma will not cease. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and un-faultless dhamma will also cease at those persons at those planes.

Un-faultless dhamma will cease at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, un-faultless dhamma will cease, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, un-faultless dhamma will cease, and faultless dhamma also had arisen at those persons at those planes.

Faultless dhamma had arisen at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

At the ceasing moment of last consciousness, faultless dhamma had arisen, and indeterminate dhamma will not cease at those persons at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and indeterminate dhamma will also cease at those persons at those planes.

Indeterminate dhamma will cease at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma also had arisen.

223. Un-faultless dhamma had arisen at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

At the ceasing moment of last consciousness, un-faultless dhamma had arisen, and indeterminate dhamma will not arise at those persons at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and indeterminate dhamma will also cease at those persons at those planes.

Indeterminate dhamma will cease at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and un-faultless dhamma also had arisen.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

224. Faultless dhamma had not arisen at this person. Will un-faultless dhamma not cease at that person?

None.

Un-faultless dhamma will not cease at this person. Had faultless dhamma not arisen at that person?

(They) had arisen.

Faultless dhamma had not arisen at this person. Will indeterminate dhamma not cease at that person?

None.

Indeterminate dhamma will not cease at this person. Had faultless dhamma not arisen at that person?

(They) had arisen.

225. Un-faultless dhamma had not arisen at this person. Will indeterminate dhamma not cease at that person?

None.

Indeterminate dhamma will not cease at this person. Had un-faultless dhamma not arisen at that person?

(They) had arisen.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

226. Faultless dhamma had not arisen at this plane. Will un-faultless dhamma not cease at that plane?pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

227. Faultless dhamma had not arisen at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not arisen, and (it is) not that un-faultless dhamma will not cease at those persons at those planes. At non-percipient beings, faultless dhamma had not arisen, and un-faultless also will not cease at those planes.

Un-faultless dhamma will not cease at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease, and (it is) not that faultless dhamma had not arisen at those persons at those planes. At non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also had not arisen at those planes.

Faultless dhamma had not arisen at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

(They) will cease.

Indeterminate dhamma will not cease at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

(They) had arisen.

228. Un-faultless dhamma had not arisen at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

(They) will cease.

Indeterminate dhamma will not cease at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?

(They) had arisen.

END OF CHAPTER ON ORIGATION AND CESSATION.
(UPPĀDANIRODHA VĀRO)

END OF CHAPTER ON PROCESS.
(PAVATTIVĀRO NIṬṬHITO)

3. CHAPTER ON DEVELOPING
(BHĀVANĀ VĀRA)

229. This person develops faultless dhamma. Does that person abandon un-faultless dhamma?
Yes.

This person abandons un-faultless dhamma. Does that person develop faultless dhamma?
Yes.

This person does not develop faultless dhamma. Does that person not abandon un-faultless dhamma?
Yes.

This person does not abandon un-faultless dhamma. Does that person not develop faultless dhamma?
Yes.....pe.....

END OF CHAPTER ON DEVELOPING.³³
(*BHĀVANĀ VĀRO*)

END OF PAIRS ON FORMATIONS.
(*DHAMMA YAMAKAPĀḶI NIṬṬHITĀ*)³⁴

³³ *Abyākata* is neither *bhāvetabba* (should be cultivated) nor *pahātabba* (should be abandoned), it is not mentioned in this chapter.

³⁴ End of pairs on Dhamma which are carried along by nobles.

All *Ariyā* persons who are of *Vehapphala* (Great realm; the 4th or the highest *rupāvacara jhāna*) plane, of *Akaniṭṭha* (the 5th or the highest pure-abode) plane and of *Nevasaññānāsaññāyatana* (the 4th or the highest *arupāvacara jhāna*) plane will never reborn at another plane again. The *Ariyā* persons who are of higher *Brahma* plane will never reborn at the lower *Brahma* plane. Needless to say from *Brahma* plane to *Kāma* plane for the *Ariyā* persons. There is none.

ABHIDHAMMA PĪṬAKA

INDRIYA YAMAKA

Originally translated by

Banmaw Sayadaw Ven. Kumārābhivāṃsa

Edited by

Isi Nandamedhā

May 2012

Myanmar, May 2012

EDITORIAL PREFACE

THIS EDITION IS ESPECIALLY DEDICATED
TO MY LATE PRECEPTOR,
THE MOST VENERABLE
BADDANTA KUMĀRĀBHIVĀMSA
SĀSANADHAZA SIRĪPAVARA DHAMMĀCARIYA,
SAKKYASĪHA DHAMMĀCARIYA,
AGGA MAHĀ PAṆḌITA, AGGA MAHĀ GANDHA VĀCAKA PAṆḌITA,
NAINGANTAW OVĀDĀCARIYA (NATION'S OVĀDĀCARIYA),
TIPĪṬAKA OVĀDĀCARIYA, TIPĪṬAKA PUCCHAKA

In November 2011, I came to know that a copy of the English version of the *Indriya Yamaka* which was written by the *Banmaw Sayadaw Ven. Kumārābhivāmsa* is found back. As it was made around 45 years ago and type-writer version, it is not easy to make a book and to publish it. By which it will be very helpful to Abhidhamma lovers and especially by the wish of *Ven. Banmaw Sayadaw*, this work (re-typing and editing) is firstly established.

Firstly, the copy of *Indriya Yamaka* English version is scanned and posted to those who wish to help in re-typing by computer. Mg Hein Thu Aung and his friends from Meik Hti Lar, in middle Myanmar acted as a centre to run this project. They also re-typed more than 200 pages. Ven. Ariyajyoti of Bangladesh from International *Theravāda* Buddhist Missionary University (ITBMU), Yangon who is studying his M.A. (Buddhism) and his friends of various nationals, mostly from ITBMU also re-type 265 pages. After collecting all re-typed versions (465 pages), Mg Hein Thu Aung sent them to me while I am helping for the local *Sāsana* in rural area. This *Indriya Yamaka* translation is then re-arranged and editing was started on 13.5.2012 and finished on 22.5.2012 at the hermitage near the construction of THITSAR NYAN YAUNG SHWE ZE GONE STUPA, YADANAR MAN AUNG MONASTREY, Moe Nan Village, Kaw Lin Township, Ka Thar District, Sagaing Region, the Union of The Republic of Myanmar.

This edition is solely done by me (the editor) alone .i.e., any error in meaning or essence of *Dhamma* is my responsibility. To those who wish to mend or give advices for the better quality please do as one's *dhamma* wish. And nandamedha@gmail.com will be pleased to receive such caring advices.

Even though I am taking the responsibility of an editor, I changed very little of it as by the wish of *Ven. Banmaw Sayadaw*. *Chattā Saṅgayanā* version is the main source to do it so. But for most of the words they are un-changed to honor the original translator, *Ven. Banmaw Sayadaw*. Arise, Had arise, and (It had) arise are used in random just for the word *Upajjittha*. And some usages like; common worldlings for *Putthujjana*, Non returner for *Anāgāmī*, might not be very pleased to some English scholars, but to understand the original translation, no editing is made on such cases. It is my suggestion that *Pāḷi* language should be learned to get the better and precise meanings.

My sincere thanks go to Mg Hein Thu Aung and his friends from Meik Hti Lar, *Bhante Ariyajyoti* of Bangladesh and his friends from ITBMU for their volunteer effort in re-typing. *Mahā Thera Ven. Saṃvara* of YADANAR MAN AUNG MONASTERY and *Ven. Sīlācāra* of U SHIT PIN VILLAGE MONASTERY for lending their PCs to do the editing. The devotee, U Than Htun of Chaung Nar village for his incomparable deeds especially by taking PCs back and forth to the monastery to recharge them in the middle of the very hot sun every day. Mya Than Tar Soe for her service by taking this edited material from the rural area and post it to e-friends of Dhamma which may be a small act but a must which is not easy for us (for living in rural area). And the great gratitude I owe to is the most *Venerable Banmaw Sayadaw* for personally asking and choosing me for this edition, by which my Dhamma friends and I can accumulate meritorious deeds in many ways.

My (the editor) name is Nandamedhā. I am a (*Theravāda*) hermit since 8.1.2000. Before becoming a hermit, I was been for 20 months as a *Theravāda* novice and 3 years as a *Theravāda* monk. I was born in Pyay, in middle Myanmar, on 19.11.1977.

May everyone be Indriya seeker and holder.

Isi Nandamedhā
23.5.2012

ABHIDHAMMA PIṬAKA

INDRIYA YAMAKA

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

Veneration to that Exalted, the Arahant the Fully Self-Enlightened.

1. SUMMARY CHAPTER ON TERMS (*Paṇṇattivāra Uddesa*)

1. (There are) twenty-two faculties; eye faculty, ear faculty, nose faculty, tongue faculty, body faculty, mind faculty, femininity faculty, masculinity faculty, life faculty, (bodily) pleasure faculty, (bodily) pain faculty, (mental) joy faculty, (mental) grief faculty, equanimity faculty, faith faculty, energy faculty, mindfulness faculty, concentration faculty, understanding faculty, “I – shall – come – to know – the –unknown” faculty, final-knowledge faculty, final-knower faculty.

1. CHAPTER ON PURIFICATION OF WORD (*Pada Sodhanavāra*)

Positive (Anuloma)

2. (It is) eye. (Is it) eye faculty? (It is) eye faculty. (Is it) eye?
Ear. Ear faculty? Ear faculty. Ear?
Nose. Nose faculty? Nose faculty. Nose?
Tongue. Tongue faculty? Tongue faculty. Tongue?
Body. Body faculty? Body faculty. Body?
Mind. Mind faculty? Mind faculty. Mind?
Female. Femininity faculty? Femininity faculty. Female?
Male. Masculinity faculty? Masculinity faculty. Male?
Life. Life faculty? Life faculty. Life?
(Bodily) pleasure. (Bodily) pleasure faculty? (Bodily) pleasure faculty. (Bodily) pleasure?
(Bodily) pain. (Bodily) pain faculty? (Bodily) pain faculty. (Bodily) pain?
(Mental) joy. (Mental) joy faculty? (Mental) joy faculty. (Mental) joy?
(Mental) grief. (Mental) grief faculty? (Mental) grief faculty. (Mental) grief?
Equanimity. Equanimity faculty? Equanimity faculty. Equanimity?
Faith. Faith faculty? Faith faculty. Faith?
Energy. Energy faculty? Energy faculty. Energy?
Mindfulness. Mindfulness faculty? Mindfulness faculty. Mindfulness?
Concentration. Concentration faculty? Concentration faculty. Concentration?
Understanding. Understanding faculty? Understanding faculty. Understanding?
“I- shall- come –to-know-the-unknown”. “I- shall- come –to-know-the-unknown” faculty?
“I- shall- come –to-know-the-unknown” faculty. “I- shall- come –to-know-the-unknown”
Final- Knowledge. Final-Knowledge faculty? Final-Knowledge faculty. Final-Knowledge?
Final-Knower. Final-Knower faculty? Final-Knower faculty. Final-Knower?

Negative (*Paccanīka*)

3. Not eye. Not eye faculty. Not eye faculty. Not eye?
Not ear. Not ear faculty? Not ear faculty. Not ear?

Not nose. Not nose faculty? Not nose faculty. Not nose?
 Not tongue. Not tongue faculty? Not tongue faculty. Not tongue?
 Not body. Not body faculty? Not body faculty. Not Body?
 Not mind. Not mind faculty? Not mind faculty. Not Mind?
 Not female. Not femininity faculty? Not femininity faculty. Not female?
 Not male. Not masculinity faculty? Not masculinity faculty. Not Male?
 Not life. Not life faculty? Not life faculty. Not life?
 Not (bodily) pleasure. Not (bodily) pleasure faculty? Not (bodily) pleasure faculty. Not (bodily) pleasure?
 Not (bodily) pain. Not (bodily) pain faculty? Not (bodily) pain faculty. Not (bodily) pain?
 Not (mental) joy. Not (mental) joy faculty? Not (mental) joy faculty. Not (mental) joy?
 Not (mental) grief. Not (mental) grief faculty? Not (mental) grief faculty. Not (mental) grief?
 Not equanimity. Not equanimity faculty? Not equanimity faculty. Not equanimity?
 Not faith. Not faith faculty? Not faith faculty. Not faith?
 Not energy. Not energy faculty? Not energy faculty. Not energy?
 Not mindfulness. Not mindfulness faculty? Not mindfulness faculty. Not mindfulness?
 Not concentration. Not concentration faculty? Not concentration faculty. Not concentration?
 Not understanding. Not understanding faculty? Not understanding faculty. Not understanding?
 Not “I-shall-come-to-know-the-unknown”. Not “I-shall-come-to-know-the-unknown” faculty?
 Not “I-shall-come-to-know-the-unknown” faculty. Not “I-shall-come-to-know-the-unknown”.
 Not final-knowledge. Not final-knowledge faculty? Not final-knowledge faculty. Not final-knowledge?
 Not final-knower. Not final-knower faculty? Not final-knower faculty. Not final-knower?

2. CHAPTER ON WHEEL, BASED ON PURIFICATION OF WORDS

(Padasodhanamūlacakkavāra)

Positive (Anuloma)

4. Eye. Eye faculty? Faculties. Ear faculty?
 Eye. Eye faculty? Faculties. Nose faculty?
 Eye. Eye faculty? Faculties. Tongue faculty?
 Eye. Eye faculty? Faculties. Body faculty?
 Eye. Eye faculty? Faculties. Mind faculty?
 Eye. Eye faculty? Faculties. Femininity faculty?
 Eye. Eye faculty? Faculties. Masculinity faculty?
 Eye. Eye faculty? Faculties. Life faculty?
 Eye. Eye faculty? Faculties. (Bodily) pleasure faculty?
 Eye. Eye faculty? Faculties. (Bodily) pain faculty?
 Eye. Eye faculty? Faculties. (Mental) joy faculty?
 Eye. Eye faculty? Faculties. (Mental) grief faculty?
 Eye. Eye faculty? Faculties. Equanimity faculty?
 Eye. Eye faculty? Faculties. Faith faculty?
 Eye. Eye faculty? Faculties. Energy faculty?
 Eye. Eye faculty? Faculties. Mindfulness faculty?
 Eye. Eye faculty? Faculties. Concentration faculty?
 Eye. Eye faculty? Faculties. Understanding faculty?
 Eye. Eye faculty? Faculties. “I-shall-come-to-know-the-unknown” faculty?
 Eye. Eye faculty? Faculties. Final-knowledge faculty?
 Eye. Eye faculty? Faculties. Final-knower faculty?
5. Ear. Ear faculty? Faculties. Eye faculty?: P:
 Ear. Ear faculty? Faculties. Final-knower faculty?
6. Nose. Nose faculty? Faculties. Eye faculty?: P :
 Nose. Nose faculty? Faculties. Final-knower faculty?

7. Tongue. Tongue faculty? Faculties. Eye faculty? : P :
Tongue. Tongue faculty? Faculties. Final-knower faculty?
8. Body. Body faculty? Faculties. Eye faculty? :P:
Body. Body faculty? Faculties. Final-knower faculty?
9. Mind. Mind faculty? Faculties. Eye faculty: P :
Mind. Mind faculty? Faculties. Final-knower faculty?
10. Female. Femininity faculty? Faculties. Eye faculty? : P :
Female. Femininity faculty? Faculties. Final-knower faculty?
11. Male. Masculinity faculty? Faculties. Eye faculty? :P:
Male. Masculinity faculty? Faculties. Final-knower faculty?
12. Life. Life faculty? Faculties? Eye faculty? : P :
Life. Life faculty? Faculties? Final-knower faculty?
13. (Bodily) pleasure. (Bodily) pleasure faculty? Faculties. Eye faculty? :P:
(Bodily) pleasure. (Bodily) pleasure faculty? Faculties. Final-knower faculty?
14. (Bodily) Pain. (Bodily) pain faculty? Faculties. Eye faculty? :P:
(Bodily) Pain. (Bodily) pain faculty? Faculties. Final-knower faculty?
15. (Mental) joy. (Mental) joy faculty? Faculties. Eye faculty? :P:
(Mental) joy. (Mental) joy faculty? Faculties. Final-knower faculty?
16. (Mental) grief. (Mental) grief faculty? Faculties. Eye faculty? :P:
(Mental) grief. (Mental) grief faculty? Faculties. Final-knower faculty?
17. Equanimity. Equanimity faculty? Faculties. Eye faculty? :P:
Equanimity. Equanimity faculty? Faculties. Final-knower faculty?
18. Faith. Faith faculty? Faculties. Eye faculty? :P:
Faith. Faith faculty? Faculties. Final-knower faculty?
19. Energy. Energy faculty? Faculties. Eye faculty? :P:
Energy. Energy faculty? Faculties. Final-knower faculty?
20. Mindfulness. Mindfulness faculty? Faculties. Eye faculty? :P:
Mindfulness. Mindfulness faculty? Faculties. Final-knower faculty?
21. Concentration. Concentration faculty? Faculties. Eye faculty? :P:
Concentration. Concentration faculty? Faculties. Final-knower faculty?
22. Understanding. Understanding faculty? Faculties. Eye faculty? :P:
Understanding. Understanding faculty? Faculties. Final-knower faculty?
23. "I-shall-come-to-know-the-unknown." "I-shall-come-to-know-the-unknown" faculty?
Faculties. Eye faculty? : P:
"I-shall-come-to-know-the-unknown." "I-shall-come-to-know-the-unknown" faculty?
Faculties. Final-knower faculty?
24. Final-knowledge. Final-knowledge faculty? Faculties. Eye faculty? :P:
Final-knowledge. Final-knowledge faculty? Faculties. Final-knower faculty?
25. Final-knower. Final-knower faculty? Faculties. Eye faculty? :P:

Final-knower. Final-knower faculty? Faculties. Final-knowledge faculty.

Negative (Paccan̄ka)

26. Not eye. Not eye faculty? Not faculties. Not ear faculty?
Not eye. Not eye faculty? Not faculties. Not nose faculty?
Not eye. Not eye faculty? Not faculties. Not tongue faculty?
Not eye. Not eye faculty? Not faculties. Not body faculty?
Not eye. Not eye faculty? Not faculties. Not mind faculty?
Not eye. Not eye faculty? Not faculties. Not femininity faculty?
Not eye. Not eye faculty? Not faculties. Not masculinity faculty?
Not eye. Not eye faculty. Not faculties. Not life faculty?
Not eye. Not eye faculty? Not faculties. Not (bodily) pleasure faculty?
Not eye. Not eye faculty? Not faculties. Not (bodily) pain faculty?
Not eye. Not eye faculty? Not faculties. Not (mental) joy faculty?
Not eye. Not eye faculty? Not faculties. Not (mental) grief faculty?
Not eye. Not eye faculty? Not faculties. Not equanimity faculty?
Not eye. Not eye faculty? Not faculties. Not faith faculty?
Not eye. Not eye faculty? Not faculties. Not energy faculty?
Not eye. Not eye faculty? Not faculties. Not mindfulness faculty?
Not eye. Not eye faculty? Not faculties. Not concentration faculty?
Not eye. Not eye faculty? Not faculties. Not understanding faculty?
Not eye. Not eye faculty? Not faculties. Not “I-shall-come-to-know-the-unknown” faculty?
Not eye. Not eye faculty? Not faculties. Not final-knowledge faculty?
Not eye. Not eye faculty? Not faculties. Not final-knower faculty?
27. Not ear. Not ear faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
28. Not nose. Not nose faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
29. Not tongue. Not tongue faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
30. Not body. Not body faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
31. Not mind. Not mind faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
32. Not female. Not femininity faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
33. Not male. Not masculinity faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
34. Not life. Not life faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
35. Not (bodily) pleasure. Not (bodily) pleasure faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
36. Not (bodily) pain. Not (bodily) pain faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
37. Not (mental) joy. Not (mental) joy faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?

38. Not (mental) grief. Not (mental) grief faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
39. Not equanimity. Not equanimity faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
40. Not faith. Not faith faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
41. Not energy. Not energy faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
42. Not mindfulness. Not mindfulness faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
43. Not concentration. Not concentration faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
44. Not understanding. Not understanding faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
45. Not “I-shall-come-to-know-the-unknown.” Not “I-shall-come-to-know-the-unknown” faculty?
Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
46. Not final-knowledge. Not final-knowledge faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
47. Not final-knower. Not final-knower faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knowledge faculty?

3. CHAPTER ON PURE FACULTY (*Suddhindriyavāra*)

Positive (*Anuloma*)

48. Eye. Faculty? Faculties. Eye?
Ear. Faculty? Faculties. Ear?
Nose. Faculty? Faculties. Nose?
Tongue. Faculty? Faculties. Tongue?
Body. Faculty? Faculties. Body?
Mind. Faculty? Faculties. Mind?
Female. Faculty? Faculties. Female?
Male. Faculty? Faculties. Male?
Life. Faculty? Faculties? Life?
(Bodily) pleasure. Faculty? Faculties. (Bodily) pleasure?
(Bodily) pain. Faculty? Faculties. (Bodily) pain?
(Mental) joy. Faculty? Faculties. (Mental) joy?
(Mental) grief. Faculty? Faculties. (Mental) grief?
Equanimity. Faculty? Faculties. Equanimity?
Faith. Faculty? Faculties. Faith?
Energy. Faculty? Faculties. Energy?
Mindfulness. Faculty? Faculties. Mindfulness?
Concentration. Faculty? Faculties. Concentration?
Understanding. Faculty? Faculties. Understanding?
“I-shall-come-to-know-the-unknown”. Faculty? Faculties. “I-shall-come-to-know-the-unknown”?
Final-knowledge. Faculty? Faculties. Final-knowledge?
Final-knower. Faculty? Faculties. Final-knower?

Negative (Paccanīka)

49. Not eye. Not faculty? Not faculties. Not eye?
 Not ear. Not faculty? Not faculties. Not ear?
 Not nose. Not faculty? Not faculties. Not nose?
 Not tongue. Not faculty? Not Faculties. Not tongue?
 Not body. Not faculty? Not faculties. Not body?
 Not mind. Not faculty? Not faculties. Not mind?
 Not female. Not faculty? Not faculties. Not female?
 Not male. Not faculty? Not faculties. Not male?
 Not life. Not faculty? Not faculties. Not life?
 Not (bodily) pleasure. Not faculty? Not faculties. Not (bodily) pleasure?
 Not (bodily) pain. Not faculty? Not faculties. Not (bodily) pain?
 Not (mental) joy. Not faculty? Not faculties. Not (bodily) pain?
 Not (mental) joy. Not faculty? Not faculties. Not (mental) joy?
 Not (mental) grief. Not faculty? Not faculties. Not (mental) grief?
 Not equanimity. Not faculty? Not faculties. Not equanimity?
 Not faith. Not faculty? Not faculties. Not faith?
 Not energy. Not faculty. Not faculties. Not energy?
 Not mindfulness. Not faculty? Not faculties. Not mindfulness?
 Not concentration. Not faculty? Not faculties. Not concentration?
 Not understanding. Not faculty? Not faculties. Not understanding?
 Not “I-shall-come-to-know-the-unknown”. Not faculty? Not faculties. Not “I-shall-come-to-know-the-unknown?”
 Not final-knowledge. Not faculty? Not faculties. Not final-knowledge?
 Not final-knower. Not faculty? Not faculties. Not final-knower.

4. CHAPTER ON WHEEL, BASED ON PURE FACULTY (*Suddhindriyamūlackavāra*)

Positive (*Anuloma*)

50. Eye. Faculty? Faculties. Ear?
 Eye. Faculty? Faculties. Nose?
 Eye. Faculty? Faculties. Tongue?
 Eye. Faculty? Faculties. Body?
 Eye. Faculty? Faculties. Mind?
 Eye. Faculty? Faculties. Female?
 Eye. Faculty? Faculties. Male?
 Eye. Faculty? Faculties. Life?
 Eye. Faculty? Faculties. (Bodily) Pleasure?
 Eye. Faculty? Faculties. (Bodily) Pain?
 Eye. Faculty? Faculties. (Mental) joy?
 Eye. Faculty? Faculties. (Mental) grief?
 Eye. Faculty? Faculties. Equanimity?
 Eye. Faculty? Faculties. Faith?
 Eye. Faculty? Faculties. Energy?
 Eye. Faculty? Faculties. Mindfulness?
 Eye. Faculty? Faculties. Concentration?
 Eye. Faculty? Faculties. Understanding?
 Eye. Faculty? Faculties. “I-shall-come-to-know-the-unknown”?
 Eye. Faculty? Faculties. Final-knowledge?
 Eye. Faculty? Faculties. Final-knower?
51. Ear. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?

52. Nose. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
53. Tongue. Faculty? Faculties. Eye? : P:
 Faculties? Final-knower?
55. Body. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
56. Female. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
57. Male. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
58. Life. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
59. (Bodily) pleasure. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
60. (Bodily) pain. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
61. (Mental) joy. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
62. (Mental) grief. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
63. Equanimity. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
64. Faith. Faculty? Faculties. Eye?:P:
 Faculties. Final-knower?
65. Energy. Faculty? Faculties. Eye? : P :
 Faculties. Final-knower?
66. Mindfulness. Faculty? Faculties. Eye? : P :
 Faculties. Final-knower?
67. Concentration. Faculty? Faculties. Eye? : P :
 Faculties. Final-knower?
68. Understanding. Faculty? Faculties. Eye? : P :
 Faculties. Final-knower?
69. "I-shall-come-to-know-the-unknown." Faculty? Faculties. Eye? : P :
 Faculties. Final-knower?
70. Final-knowledge. Faculty? Faculties. Eye? : P :
 Faculties. Final-knower?
71. Final-knower. Faculty? Faculties. Eye?: P :
 Faculties. Final-knowledge?

Negative (*Paccanīka*)

72. Not eye. Not faculty? Not faculties. Not ear?
 Not eye. Not faculty? Not faculties. Not nose?
 Not eye. Not faculty? Not faculties. Not tongue?
 Not eye. Not faculty? Not faculties. Not body?
 Not eye. Not faculty? Not faculties. Not mind?
 Not eye. Not faculty? Not faculties. Not female?
 Not eye. Not faculty? Not faculties. Not male?
 Not eye. Not faculty? Not faculties. Not life?
 Not eye. Not faculty? Not faculties. Not (bodily) pleasure?
 Not eye. Not faculty? Not faculties. Not (bodily) pain?
 Not eye. Not faculty? Not faculties. Not (mental) joy?
 Not eye. Not faculty? Not faculties. Not (mental) grief?
 Not eye. Not faculty? Not faculties. Not equanimity?
 Not eye. Not faculty? Not faculties. Not faith?
 Not eye. Not faculty? Not faculties. Not energy?
 Not eye. Not faculty? Not faculties. Not mindfulness?
 Not eye. Not faculty? Not faculties. Not concentration?
 Not eye. Not faculty? Not faculties. Not Understanding?
 Not eye. Not faculty? Not faculties. Not "I-shall-come-to-know-the-unknown?"
 Not eye. Not faculty? Not faculties. Not final-knowledge?
 Not eye. Not faculty? Not faculties. Not final-knower?
73. Not ear. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
74. Not nose. Not faculty? Not faculties. Not eye? : P:
 Not faculties. Not final-knower?
75. Not tongue. Not faculty? Not faculties. Not eye? : P:
 Not faculties. Not final-knower?
76. Not body. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
77. Not mind. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
78. Not female. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
79. Not male. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
80. Not life. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
81. Not (bodily) pleasure. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
82. Not (bodily) pain. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
83. Not (mental) joy. Not faculty? Not faculties. Not eye?: P:
 Not faculties. Not final-knower?
84. Not (mental) grief. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?

85. Not equanimity. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
86. Not faith. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
87. Not energy. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
88. Not mindfulness. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
89. Not concentration. Not faculty. Not faculties. Not eye? :P:
Not faculties. Not final-knower?
90. Not understanding. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
91. Not “I-shall-come-to-know-the-unknown”. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
92. Not final-knowledge. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
93. Not final-knower. Not faculty? Not faculties. Not eye? : P:
Not faculties. Not final-knowledge?

END OF SUMMARY CHAPTER ON TERMS.
(*Paṇṇatti uddesavāro*)

1. EXPOSITION CHAPTER ON TERMS
(*Paṇṇattivāra niddesa*)

1. CHAPTER ON PURIFICATION OF WORDS
(*Padasodhanavāra*)

Positive (*Anuloma*)

94. It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

It is eye faculty. Is it eye?

Yes.

It is ear. Is it ear faculty?

Divine ear and stream of carving are ear, but not ear faculty. Ear faculty is both ear and ear faculty.

It is ear faculty. Is it ear?

Yes.

It is nose. Is it nose faculty? Yes.

It is nose faculty. Is it nose? Yes.

It is tongue. Is it tongue faculty? Yes.

It is tongue faculty. Is it tongue? Yes.

It is body. Is it body faculty?

With the exception of body faculty the remaining is body, but not body faculty. Body faculty is both body and body faculty.

It is body faculty. Is it body? Yes.

It is mind. Is it mind faculty? Yes.

It is mind faculty. Is it mind? Yes.

It is female. Is it femininity faculty? No.

It is femininity faculty. Is it female? No.

It is male. Is it masculinity faculty? No.

It is masculinity faculty. Is it male? No.

It is life. Is it life faculty? Yes.

It is life faculty. Is it life? Yes.

It is (bodily) pleasure. Is it (bodily) pleasure faculty? Yes.

It is (bodily) pleasure faculty. Is it (bodily) pleasure? Yes.

It is (bodily) pain. Is it (bodily) pain faculty? Yes.

It is (bodily) pain faculty. Is it (bodily) pain? Yes.

It is (mental) joy. Is it (mental) joy faculty? Yes.

It is (mental) joy faculty. Is it (mental) joy? Yes.

It is (mental) grief. Is it (mental) grief faculty? Yes.

It is (mental) grief faculty. Is it (mental) grief? Yes.

It is equanimity. Is it equanimity faculty?

With the exception of equanimity faculty the remaining is equanimity, but not equanimity faculty. Equanimity faculty is both equanimity and equanimity faculty.

It is equanimity faculty. Is it equanimity? Yes.

It is faith. Is it faith faculty? Yes.

It is faith faculty. Is it faith? Yes.

It is energy. Is it energy faculty? Yes.

It is energy faculty. Is it energy? Yes.

It is mindfulness. Is it mindfulness faculty? Yes.

It is mindfulness faculty. Is it mindfulness? Yes.

It is concentration. Is it concentration faculty? Yes.

It is concentration faculty. Is it concentration? Yes.

It is understanding. Is it understanding faculty? Yes.

It is understanding faculty. Is it understanding? Yes.

It is "I-shall-come-to-know-the-unknown." Is it "I-shall-come-to-know-the-unknown" faculty? Yes.

It is "I-shall-come-to-know-the-unknown" faculty. Is it "I-shall-come-to-know-the-unknown?" Yes.

It is final-knowledge. Is it final-knowledge faculty? Yes.

It is final-knowledge faculty. Is it final-knowledge? Yes.

It is final-knower. Is it final-knower faculty? Yes.

It is final-knower faculty. Is it final-knower? Yes.

Negative (*Paccanīka*)

95. It is not eye. Is it not eye faculty? Yes.
It is not eye faculty. Is it not eye?
Divine eye and wisdom eye are not eye faculty, but eye. With the exception of eye and eye faculty, the remainings are neither eye nor eye faculty.
- It is not ear. Is it not ear faculty? Yes.
It is not ear faculty. Is it not ear?
Divine ear and stream of craving are not ear faculty, but ear. With the exception of ear and ear faculty, the remainings are neither ear nor ear faculty.
- It is not nose. Is it nose faculty? Yes.
It is nose faculty. Is it not nose? Yes.
- It is not tongue. Is it not tongue faculty? Yes.
It is not tongue faculty. Is it not tongue? Yes.
- It is not body. Is it not body faculty? Yes.
It is not body faculty. Is it not body?
With the exception of body faculty, the remaining is not body faculty but body. With the exception of body and body faculty, the remainings are neither body nor body faculty.
- It is not mind. Is it not mind faculty? Yes.
It is not mind faculty. Is it not mind? Yes.
- It is not female. Is it not femininity faculty?
Femininity faculty is not female, but femininity faculty. With the exception of female and femininity, the remainings are neither female nor femininity faculty.
It is not femininity faculty. Is it not female?
Female is not femininity faculty, but female. With the exception of female and femininity faculty, the remainings are neither female nor femininity.
- It is not male. Is it not masculinity faculty?
Masculinity faculty is not male, but masculinity faculty. With the exception of male and masculinity faculty the remainings, are neither male nor masculinity faculty.
It is not masculinity faculty. Is it male?
Male is not masculinity faculty, but male. With the exception of male and masculinity faculty, the remainings are neither male nor masculinity faculty.
- It is not life. Is it not life faculty? Yes.
It is not life faculty. Is it not life? Yes.
- It is not (bodily) pleasure. Is it not (bodily) pleasure faculty? Yes.
It is not (bodily) pleasure faculty. Is it not (bodily) pleasure? Yes.
- It is not (bodily) pain faculty. Is it not (bodily) pain? Yes.
It is not (bodily) pain. Is it not (bodily) pain faculty? Yes.
- It is not (mental) joy. Is it not (mental) joy faculty? Yes.
It is not (mental) joy faculty. Is it not (mental) joy? Yes.
- It is not (mental) grief. Is it not (mental) grief faculty? Yes.
It is not (mental) grief faculty. Is it not (mental) grief? Yes.

It is not equanimity. Is it not equanimity faculty? Yes.
It is not equanimity faculty. Is it not equanimity?
With the exception of equanimity, the remainings are neither equanimity nor equanimity faculty.

It is not faith. Is it not faith faculty? Yes.
It is not faith faculty. Is it not faith? Yes.

It is not energy. Is it not energy faculty? Yes.
It is not energy faculty. Is it not energy? Yes.

It is not mindfulness. Is it not mindfulness faculty? Yes.
It is not mindfulness faculty. Is it not mindfulness? Yes.

It is not concentration. Is it not concentration faculty? Yes.
It is not concentration faculty. Is it not concentration? Yes.

It is not understanding. Is it not understanding faculty? Yes.
It is not understanding faculty. Is it not understanding? Yes.

It is not “I-shall-come-to-know-the-unknown.” Is it not “I-shall-come-to-know-the-unknown” faculty? Yes.
It is not “I-shall-come-to-know-the-unknown.” It is not final-knowledge. Is it not final-knowledge faculty? Yes.

It is not final-knowledge. Is it not final-knowledge faculty? Yes
It is not final-knowledge faculty. Is it not final-knowledge? Yes.

It is not final-knower. Is it not final-knower faculty? Yes.
It is not final-knower faculty. Is it not final-knower? Yes.

2. CHAPTER ON WHEEL, BASED ON PURIFICATION OF WORDS

(Padasodhanamūlacakkavāra)

Positive *(Anuloma)*

96. It is eye. Is it eye faculty?
Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.
They are faculties. Are they ear faculty?
Ear faculty is both faculty and ear faculty. The remainings are faculties, but not ear faculty.

It is eye. Is it eye faculty? Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty
They are faculties. Are they nose faculty?
Nose faculty is both faculty and nose faculty. The remainings are faculties, but not nose faculty.

It is eye. Is it eye faculty?
Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.
They are faculties. Are they tongue faculty?
Tongue faculty is both faculty and tongue faculty. The remainings are faculties, but not tongue faculty.

It is eye. Is it eye faculty?
Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.
They are faculties. Are they body faculty?
Body faculty is both faculty and body faculty. The remainings are faculties, but not body faculty.

It is eye. Is it eye faculty?
Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.
They are faculties. Are they mind faculty?
Mind faculty is both faculty and mind faculty. The remainings are faculties, but not mind faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they femininity faculty?

Femininity faculty is both faculty and femininity faculty. The remainings are faculties, but not femininity faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they masculinity faculty?

Masculinity faculty is both faculty and masculinity faculty. The remainings are faculties, but not masculinity faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they life faculty?

Life faculty is both faculty and life faculty. The remainings are faculties, but not life faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they (bodily) pleasure faculty?

(Bodily) pleasure faculty is both faculty and (bodily) pleasure faculty. The remainings are faculties, but not (bodily) pleasure faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty.

They are faculties. Are they energy faculty?

Energy faculty is both faculty and energy faculty. The remainings are faculties, but not energy faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they mindfulness faculty?

Mindfulness faculty is both faculty and mindfulness faculty. The remaining are faculties, but not mindfulness faculty.

It is eye. Is it faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty. They are faculties.

They are faculties. Are they concentration faculty?

Concentration faculty is both faculty and concentration faculty. The remainings are faculties, but not concentration faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eye but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they understanding faculty?

Understanding faculty is both faculty and understanding faculty. The remainings are faculties, but not understanding faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they “I-shall-come-to-know-the-unknown” faculty?

“I-shall-come-to-know-the-unknown” faculty is both faculty and “I-shall-come-to-know-the-unknown” faculty. The remaining are faculties, but not “I-shall-come-to-know-the-unknown” faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty.

Eye faculty is both eye and eye faculty.

They are faculties. Are they final-knowledge faculty?

Final-knowledge faculty is both faculty and final-knower faculty. The remaining are faculties, but not final-knowledge faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

97. It is ear. Is it ear faculty?

Divine ear and stream of carving are ears, but not ear faculty. Ear faculty is both ear and ear faculty.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty: P:

It is ear. Is it ear faculty?

Divine ear and stream of carving are ear, but not ear faculty. Ear faculty is both ear and ear faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and eye faculty. The remainings are faculties, but not final-knower faculty.

98. It is nose. Is it nose faculty? Yes.

They are faculties. Are they faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty: P:

It is nose. Is it nose faculty? Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remaining are faculties, but not final-knower faculty.

99. It is tongue. Is it tongue faculty? Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remaining are faculties, but not eye faculty. : P:

It is tongue. Is it tongue faculty? Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

100. It is body. Is it body faculty?

With the exception of body faculty the remaining is body, but not body faculty. Body faculty is both body and body faculty.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remaining are faculties, but not eye faculty. :P:

It is body. Is it body faculty?

With the exception of body faculty the remaining is body, but not body faculty. Body faculty is both body and faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

101. It is mind. Is it mind faculty? Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty.

The remainings are faculties, but not eye faculty. :P:

It is mind. Is it mind faculty? Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

102. It is female. Is it femininity faculty? No.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not faculty. : P:

It is female. Is it femininity faculty? No.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

103. It is male. Is it masculinity faculty? No.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty.

The remainings are faculties, but not eye faculty. :P:

It is male. Is it masculinity faculty? No.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

104. It is life. Is it life faculty? Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. : P:

It is life. Is it life faculty? Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

105. It is (bodily) pleasure. Is it (bodily) pleasure faculty? Yes. :P:

106. It is (bodily) pain. Is it (bodily) pain faculty? Yes. : P:

108. It is (mental) grief. Is it (mental) grief faculty? Yes. :P:

109. It is equanimity. Is it equanimity faculty?

With the exception of equanimity faculty, the remainings are equanimity, but not equanimity faculty.

Equanimity faculty is both equanimity and equanimity faculty.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. : P:

It is equanimity. Is it equanimity faculty?

With the exception of equanimity faculty, the remaining is equanimity, but not equanimity faculty. Equanimity faculty is both equanimity and equanimity faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

110. It is faith. Is it faith faculty? Yes. :P:

111. It is energy. Is it energy faculty? Yes. :P:

112. It is mindfulness. Is it mindfulness faculty? Yes. :P:

113. It is concentration. Is it concentration faculty? Yes. : P:

114. It is understanding. Is it understanding faculty? Yes. : P:

115. It is "I-shall-come-to-know-the-unknown". Is it "I-shall-come-to-know-the-unknown" faculty? Yes. :P:

116. It is final-knowledge. Is it final-knowledge faculty? Yes. :P:

117. It is final-knower. Is it final-knower faculty? Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is final-knower. Is it final-knower faculty? Yes.

They are faculties. Are they final-knowledge faculty?

Final-knowledge faculty is both faculty and final-knowledge faculty. The remainings are faculties, but not eye faculty. :P:

It is final-knower. Is it final-knower faculty? Yes.

They are faculties. Are they final-knowledge faculty?

Final-knowledge faculty is both faculty and final-knowledge faculty. The remainings are faculties, but final-knowledge faculty.

Negative (*Paccanīka*)

118. It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not ear faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not nose faculty? Yes.

It is not eye. Is it eye faculty? Yes.

They are not faculties. Are they not tongue faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not body faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not mind faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not femininity faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not masculinity faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not (bodily) pleasure faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not (bodily) pain faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not (mental) joy faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not (mental) grief faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not equanimity faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they faith faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not energy faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not mindfulness faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not concentration faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not understanding faculty? Yes.

It is not eye. Is it not eye faculty? Yes.
They are not faculties. Are they not "I-shall-come-to-know-the-unknown" faculty? Yes.

It is not eye. Is it not eye faculty? Yes.
They are not faculties. Are they not final-knowledge faculty? Yes.

It is not eye. Is it not eye faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

119. It is not ear. Is it not ear faculty? Yes.
They are not faculties. Are they not faculty? Yes. :P:
It is not ear. Is it not ear faculty? Yes.
They are not faculties. Are they final-knower faculty?
Yes.
120. It is not nose. Is it not nose faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not nose. Is it not nose faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.
122. It is not body. Is it body faculty? Yes.
They are not faculties. Are not eye faculty? Yes. :P:
It is not body. Is it not body faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.
123. It is not mind. Is it not mind faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not mind. Is it not mind faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.
124. It is not female. Is it not femininity faculty?
Femininity faculty is not female, but femininity faculty. With the exception of female and femininity faculty, the remainings are neither female nor femininity faculty.
They are not faculties. Are they eye faculty? Yes. :P:
It is not female. Is it not femininity faculty?
Femininity faculty is not female, but femininity faculty. With the exception of female and femininity faculty, the remaining are neither female nor femininity faculty.
They are not faculties. Are they not final-knower? Yes.
125. It is not. Is it not masculinity faculty?
Masculinity faculty is not male, but masculinity faculty.
With the exception of male and masculinity faculty, the remaining are neither male nor masculinity faculty.
They are not faculties. Are they not final-knower faculty? Yes.
126. It is not life. Is it not life faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not life. Is it not life faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.
127. It is not (bodily) pleasure. Is it not (bodily) pleasure faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not (bodily) pleasure. Is it not (bodily) pleasure faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.
128. It is not (bodily) pain. Is it not (bodily) pain faculty? Yes.

They are not faculties. Are they not eye faculty? Yes. :P:
It is not (bodily) pain. Is it not (bodily) pain faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

129. It is not (mental) joy. Is it not (mental) joy faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not (mental) joy. Is it not (mental) joy faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

130. It is not (mental) grief. Is it not (mental) grief faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not (mental) grief. Is it not (mental) grief faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

131. It is not equanimity. Is it not equanimity faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not equanimity. Is it not equanimity faculty? Yes.
They are not faculties. Are they final-knower faculty? Yes.

132. It is not faith. Is it not faith faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not faith. Is it not faith faculty? Yes.
They are not faculties. Are they final-knower faculty? Yes.

133. It is not energy. Is it not energy faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not energy. Is it not energy faculty? Yes.
They are not faculties. Are they final-knower faculty? Yes.

134. It is not mindfulness. Is it not mindfulness faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not mindfulness. Is it not mindfulness faculty? Yes.
They are not faculties. Are they final-knower faculty? Yes.

135. It is not concentration. Is it not concentration faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not concentration. Is it not concentration faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

136. It is not understanding. Is it not understanding faculty? Yes.
They are not faculties. Are they not eye faculties? Yes. :P:
It is not understanding. Is it not understanding faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

137. It is not "I-shall-come-to-know-the-unknown". Is it not "I-shall-come-to-know-the-unknown" faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not "I-shall-come-to-know-the-unknown." Is it not "I-shall-come-to-know-the-unknown" faculty? Yes.
They are not faculties. Are they not final knower faculty? Yes.

138. It is not final-knowledge. Is it not final-knowledge faculty? Yes.
They are not faculties. Are they not eye faculties? Yes. :P:
It is not final-knowledge. It is not final-knowledge faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

139. It is not final-knowledge. Is it not final-knower faculty? Yes.
They are not faculties. Are they not eye faculties? Yes. :P:
It is not final-knower. It is not final-knower faculty? Yes.
They are not-faculties. Are they not final-knowledge faculties? Yes.

3. CHAPTER ON PURE FACULTY
(*Suddhindriyavāra*)

Positive (Anuloma)

140. It is eye. Is it faculty?

Yes.

They are faculties. Are they eye faculties?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty.

It is ear. Is it faculty?

This is ear and that is both ear and faculty. The remaining is ear, but not faculty.

They are faculties. Are they ear faculty?

Ear faculty is both faculty and ear faculty. The remainings are faculties, but not ear faculty.

It is nose. Is it faculty?

Yes.

They are faculties. Are they nose faculty?

Nose faculty is both faculty and nose faculty. The remainings are faculties, but not nose faculty.

It is tongue. Is it tongue faculty?

Yes.

They are faculties. Are they tongue faculty?

Tongue faculty is both faculty and tongue faculty. The remainings are faculties, but not tongue faculty.

It is body. Is it faculty?

This is body and faculty is both body and faculty. The remaining is body, but not faculties.

They are faculties. Are they body faculty?

Body faculty is both faculty and body faculty. The remainings are faculties, but not body faculty.

It is mind. Is it mind faculty?

Yes.

They are faculties. Are they mind faculty?

Mind faculty is both faculty and mind faculty. The remainings are faculties, but not mind faculty.

It is female. Is it faculty?

No.

They are faculties. Are they femininity faculty?

Femininity faculty is both faculty and femininity faculty. The remainings are faculties, but not femininity faculty.

It is male. Is it faculty?

No.

They are faculties. Are they masculinity faculty?

Masculinity faculty is both faculty and masculinity faculty.

It is life. Is it faculty?

Yes.

They are faculties. Are they life faculty?

Life faculty is both faculty and life faculty. The remainings are faculties, but not life faculty.

It is (bodily) pleasure. Is it faculty?

Yes.

They are faculties. Are they (bodily) pleasure faculty?

(Bodily) pleasure faculty is both faculty and (bodily) pleasure faculty. The remainings are faculties, but not (bodily) pleasure faculty.

It is (bodily) pain. Is it faculty?

Yes.

They are faculties. Are they (bodily) pain faculties?

(Bodily) pain faculty is both faculty and (bodily) pain faculty. The remainings are faculties, but not (bodily) pain faculty.

It is (mental) joy. Is it faculty?

Yes.

They are faculties. Are they (mental) joy faculty?

(Mental) joy faculty is both faculty and (mental) joy faculty. The remainings are faculties, but not (mental) joy faculty.

It is (mental) grief. Is it faculty?

Yes.

They are faculties. Are they (mental) grief faculty?

(Mental) grief faculty is both faculty and (mental)grief faculty. The remaining are faculties, but not (mental) grief faculty.

It is equanimity. Is it faculty?

It is equanimity and faculty. That is both equanimity and faculty. The remaining are equanimity, but not faculty.

They are faculties. Are they equanimity faculty?

Equanimity faculty is both faculty and equanimity faculty. The remainings are faculties, but not equanimity faculty.

It is faith. Is it faculty?

Yes.

They are faculties. Are they faith faculty?

Faith faculty is both faculty and faith faculty. The remainings are faculties, but not faith faculty.

It is energy. Is it faculty?

Yes.

They are faculties. Are they energy faculty?

Energy faculty is both faculty and energy faculty. The remainings are faculties, but not energy faculty.

It is mindfulness. Is it faculty?

Yes.

They are faculties. Are they energy faculty?

Energy faculty is both faculty and energy faculty. The remainings are faculties, but not energy faculty.

It is mindfulness. Is it faculty?

Yes.

They are faculties. Are they faculty?

Mindfulness faculty is both faculty and mindfulness faculty. The remainings are faculties, but not mindfulness faculty.

It is concentration. Is it faculty?

Yes.

They are faculties. Are they concentration faculty?

Concentration faculty is both faculty and concentration faculty. The remainings are faculties, but not concentration faculty.

It is understanding. Is it faculty?

Yes.

They are faculties. Are they understanding faculties?

Understanding faculty is both faculty and understanding faculty. The remainings are faculties, but not understanding faculty.

It is "I-shall-come-to-know-the-unknown". Is it faculty?

Yes.

They are faculties. Are they "I-shall-come-to-know-the-unknown faculty?

"I-shall-come-to-know-the-unknown" faculty is both faculty and "I-shall-come-to-know-the-unknown" faculty. The remainings are faculties but not "I-shall-come-to-know-the-unknown" faculty.

It is final-knowledge. Is it faculty?

Yes.

They are faculties. Are they final-knowledge faculty?

Final-knowledge faculty is both faculty and final-knowledge faculty. The remainings are faculties, but not final-knowledge faculty.

It is final-knower. Is it faculty?

Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty.

Negative

(*Paccanīka*)

141. It is not eye. Is it not faculty?

With the exception of ear, the remaining faculties are not eye but faculties. With the exception of eye and faculties, the remainings are neither eye nor faculties.

They are not faculties. Are they not eye faculties?

Yes.

It is not ear. Is it not faculty?

With the exception of ear, the remaining faculties are not ear but faculties. With the exception of ear and faculties, the remainings are neither ear nor faculties. They are not faculties. Are they not ear faculties.

They are not faculties. Are they not ear faculty?

Yes.

It is not nose. Is it not faculty?

With the exception of nose, the remainings faculties are not nose but faculties. With the exception of nose and faculties, the remainings are neither nose nor faculties.

They are not faculties. Are they not nose faculty?

Yes.

It is not tongue. Is it not faculty?

With the exception of tongue, the remaining faculties are not tongue but faculties. With the exception of tongue and faculties, the remainings are neither tongue nor faculties.

They are not faculties. Are they not tongue faculty?

Yes.

It is not body. Is it not faculty?

Yes.

They are not faculties. Are they not body faculty?

Yes.

It is not mind. Is it not faculty?

With the exception of mind, the remaining faculties are not mind but faculties. With the exception of mind and faculties, the remainings are neither mind nor faculties.

They are not faculties. Are they not mind faculty?

Yes.

It is not female. Is it not faculty?

With the exception of female, the remaining faculties are not female but faculties. With the exception of female and faculties, the remainings are neither female nor faculties.

They are not faculties. Are they not femininity faculty?

Yes.

It is not male. Is it not faculty?

With the exception of male, the remaining faculties are not male but faculties. With the exception of male and faculties, the remainings are neither male nor faculties.

They are not faculties. Are they not masculinity faculty?

Yes.

It is not life. Is it not faculty?

With the exception of life, the remaining faculties are not life, but faculties. With the exception of life and faculties, the remainings are neither life nor faculties.

They are not faculties. Are they not life faculty?

Yes.

It is not (bodily) pleasure. Is it not faculty?

With the exception of (bodily) pleasure, the remaining faculties are not (bodily) pleasure, but faculties.

With the exception of (bodily) pleasure and faculties, the remainings are neither (bodily) pleasure nor faculties.

They are not faculties. Are they not (bodily) pleasure faculties?

Yes.

It is not (bodily) pain. Is it not faculty?

With the exception of (bodily) pain, the remaining faculties are not (bodily) pain, but faculties. With the exception of (bodily) pain and faculties, the remainings are neither (bodily) pain nor faculties.

They are not faculties. Are they not (bodily) pain faculty?

Yes.

It is not (mental) joy. Is it not faculty?

With the exception of (mental) joy, the remaining faculties are not (mental) joy but faculties. With the exception of (mental) joy and faculties, the remainings are neither (mental) joy nor faculties.

They are not faculties. Are they not (mental) joy faculty?

Yes.

It is not (mental) grief. Is it not faculty?

With the exception of (mental) grief, the remaining faculties are not (mental) grief but faculties. With the exception of (mental) grief and faculties, the remainings are neither (mental) grief nor faculties.

They are not faculties. Are they not (mental) grief faculty?

Yes.

It is not equanimity. Is it not faculty?

With the exception of equanimity, the remaining faculties are not equanimity and faculties, the remainings are neither equanimity nor faculties.

They are not faculties. Are they not equanimity faculty?

Yes.

It is not faith. Is it not faculty?

With the exception of faith, the remaining faculties are not faith but faculties. With the exception of faith and faculties, the remainings are neither faith nor faculties.

They are not faculties. Are they not faith faculties?

Yes.

It is not energy. Is it not faculty?

With the exception of energy, the remaining faculties are not energy but faculties. With the exception of energy and faculties, the remainings are neither energy nor faculties.

They are not faculties. Are they not energy faculty?

Yes.

It is not mindfulness. Is it not faculty?

With the exception of mindfulness, the remaining faculties are not mindfulness but faculties. With the exception of mindfulness and faculties, the remainings are neither mindfulness nor faculties.

They are not faculties. Are they not mindfulness faculty?

Yes.

It is not concentration. Is it not faculty?

With the exception of concentration, the remaining faculties are not concentration but faculties.
With the exception of concentration and faculties, the remainings are neither concentration nor faculties.
They are not faculties. Are they not concentration faculty?
Yes.

It is not understanding. Is it not faculty?
With the exception of understanding, the remaining faculties are not understanding but faculties. With the exceptions of understanding and faculties, the remainings are neither understanding nor faculties.
They are not faculties. Are they not understanding faculty?
Yes.

It is not “I-shall-come-to-know-the-unknown”. Is it not faculty?
With the exception of “I-shall-come-to-know-the-unknown,” the remaining faculties are not “I-shall-come-to-know-the-unknown” but faculties. With the exception of “I-shall-come-to-know-the-unknown” and faculties, the remainings are neither “I-shall-come-to-know-the-unknown” nor faculties.
They are not faculties. Are they not “I-shall-come-to-know-the-unknown” faculty?
Yes.

It is not final-knowledge. Is it not faculty?
With the exception of final-knowledge, the remainings faculties are not final-knowledge faculties. With the exception of final-knowledge and faculties, the remainings are neither final-knowledge nor faculties.
They are not faculties. Are they not final-knowledge faculty?
Yes.

It is not final-knower. Is it not faculty?
With the exception of final-knower, the remaining faculties are not final-knower but faculties. With the exception of final-knower and faculties, the remainings are neither final knower nor faculties.
They are not faculties. Are they not final-knower faculty?
Yes.

4. CHAPTER ON WHEE, BASED ON PURE FACULTY
(*Suddhindriyamulacakkavāra*)

Positive (Anuloma)

142. It is eye. Is it faculty?

Yes.

They are faculties. Are they ear faculty?

Ear faculty is both faculty and ear faculty. The remainings are faculties, but not ear faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they nose faculty?

Nose faculty is both faculty and nose faculty. The remainings are faculties, but not nose faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they tongue faculty?

Tongue faculty is both faculty and tongue faculty. The remainings are faculties, but not tongue faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they body faculty?

Body faculty is both faculty and body faculty. The remainings are faculties, but not body faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they mind faculty?

Mind faculty is both faculty and mind faculty. The remainings are faculties, but not mind faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they femininity faculty?

Femininity faculty is both faculty and femininity faculty. The remainings are faculties, but not femininity faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they masculinity faculty?

Masculinity faculty is both faculty and masculinity faculty. The remainings are faculties, but not masculinity faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they life faculty?

Life faculty is both faculty and life faculty. The remainings are faculties, but not life faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they (bodily) pleasure faculty?

(Bodily) pleasure faculty is both faculty and (bodily) pleasure faculty. The remainings are faculties, but not (bodily) pleasure faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they (bodily) pain faculty?

(Bodily) pain faculty is both faculty and (bodily) pain faculty. The remainings are faculties, but not (bodily) pain faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they (mental) joy faculty?

(Mental) joy faculty is both faculty and (mental) joy faculty. The remainings are faculties, but not (mental) joy faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they (mental) grief faculty?

(Mental) grief faculty is both faculty and (mental) grief faculty. The remainings are faculties, but not (mental) grief faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they equanimity faculty?

Equanimity faculty is both faculty and equanimity faculty. The remainings are faculties, but not equanimity faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they faith faculty?

Faith faculty is both faculty and faith faculty. The remainings are faculties, but not faith faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they energy faculty?

Energy faculty is both faculty and energy faculty. The remainings are faculties, but not energy faculty.

It is eye. Is it eye faculty?

Yes.

They are faculties. Are they mindfulness faculty?

Mindfulness faculty is both faculty and mindfulness faculty. The remainings are faculties, but not (mindfulness) faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they concentration faculty?

Concentration faculty is both faculty and concentration faculty. The remainings are faculties, but not concentration faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they understanding faculty?

Understanding faculty is both faculty and understanding faculty. The remainings are faculties, but not understanding faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they "I-shall-come-to-know-the-unknown" faculty?

"I-shall-come-to-know-the-unknown" faculty is both faculty and "I-shall-come-to-know-the-unknown" faculty. The remainings are faculties, but not "I-shall-come-to-know-the-unknown" faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they final-knowledge faculty?

Final-knowledge faculty is both faculty and final-knowledge faculty. The remainings are faculties, but not final-knowledge faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

143. It is ear. Is it faculty?

This is ear and faculty. That is both ear and faculty. The remaining is ear, but not faculty.

They are faculties. Are they faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is ear. Is it faculty?

This is ear and faculty. That is both ear and faculty. The remaining is ear, but not faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

144. It is nose. Is it faculty?

Yes.

They are faculties. Are they eye faculties?

Eye faculty is both faculty and eye faculty. The remainings are faculties but not eye faculty. :P:

It is nose. Is it faculty?

Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

145. It is tongue. Is it faculty?

Yes.

They are faculties. Are they eye faculties?

The remainings are faculties, but not eye faculty, :P:

It is tongue. Is it faculty?

Yes.

They are faculties. Are they final-knower faculties?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

146. It is body. Is it faculty?

This is body and faculty. That is both body and faculty. The remaining is body, but not faculty.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty.

The remainings are faculties, but not eye faculty. :P:

It is body. Is it faculty?

This is body and faculty. That is both body and faculty. The remaining is body, but not faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

147. It is mind. Is it faculty?

Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is mind. Is it faculty?

Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

148. It is female. Is it faculty?

No.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is female. Is it faculty?

No.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

149. It is male. Is it faculty?

No.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is male. Is it faculty?

No.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

150. It is life. Is it faculty?

Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is life. It is faculty?

Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

151. It is (bodily) pleasure. Is it faculty?

Yes.

They are faculties. Are they eye faculties?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is (bodily) pleasure. Is it faculty?

Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty.

The remainings are faculties, but not final-knower faculty.

152. It is (bodily) pain. Is it faculty? Yes. :P:

153. It is (mental) joy. Is it faculty? Yes. :P:

154. It is (mental) grief. Is it faculty? Yes. :P:

155. It is equanimity. Is it faculty?

This is equanimity and faculty. That is both equanimity and faculty. The remaining is equanimity, but not faculty.

They are faculties. Are they eye faculties?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is equanimity. Is it faculty?

This is equanimity and faculty. That is both equanimity and faculty. The remaining is equanimity, but not faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

156. It is faith. Is it faculty? Yes. :P:

157. It is energy. Is it faculty? Yes. :P:

158. It is mindfulness. Is it faculty? Yes. :P:

159. It is concentration. Is it faculty? Yes. :P:

160. It is understanding. Is it faculty? Yes. :P:

161. It is "I-shall-come-to-know-the-unknown?" Is it faculty? Yes. :P:

162. It is final-knowledge. Is it faculty? Yes. :P:

163. It is final-knower. Is it faculty?

Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is final-knower. Is it faculty?

Yes.

They are faculties. Are they final-knowledge faculty?

Final-knowledge faculty is both faculty and final-knowledge faculty. The remainings are faculties, but not final-knowledge faculty.

Negative

(Paccanīka)

164. It is not eye. Is it not faculty?

With the exception of eye, the remaining faculties are not eye but faculties. With the exception of eye and faculties, the remainings are neither eye nor faculties.

They are not faculties. Are they not ear faculties? Yes. :P:

It is not eye. Is it not faculty?

With the exception of eye, the remaining faculties are not eye but faculties. With the exception of eye and faculties, the remainings are neither eye nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

165. It is not ear. Is it not faculty?

With the exception of ear, the remaining faculties are not ear but faculties. With exception of ear and faculties, the remainings are neither ear nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not ear. Is it not faculty?

With the exception of ear, the remaining faculties are not ear but faculties. With the exception of ear, the remainings are neither ear nor faculties.

They are not faculties. Are they final-knower faculty? Yes.

166. It is not nose. Is it not faculty?

With the exception of nose, the remaining faculties are not nose but faculties. With exception of nose, the remainings are neither nose nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not nose. Is it not faculty?

With the exception of nose, the remaining faculties are not ear but faculties. With the exception of nose, the remainings are neither nose nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

167. It is not tongue. Is it not faculty?

With the exception of tongue, the remaining faculties are not tongue but faculties. With the exception of tongue and faculties, the remainings are neither tongue nor faculties.

They are not faculties. Are they not eye faculties? Yes. :P:

It is not tongue. Is it not faculty?

With the exception of tongue, the remaining faculties are not tongue but faculties. With the exception tongue and faculties, the remainings are neither tongue nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

168. It is not body. Is it not faculty? Yes.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not body. Is it not faculty? Yes.

They are not faculties. Are they not final-knower faculty? Yes.

169. It is not mind. Is it not faculty?

With the exception of mind, the remaining faculties are not mind but faculties. With the exception of mind and faculties, the remainings are neither mind nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not mind. Is it not faculty?

With the exception of mind, the remaining faculties are not mind but faculties. With the exception of mind and faculties, the remainings are neither mind nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

170. It is not female. Is it not faculty?

With the exception of female the remaining faculties are not female but faculties. With the exception of female and faculties, the remainings are neither female nor faculties.

They are not faculties. Are they not eye faculties? Yes. :P:

It is not female. Is it not faculty?

With the exception of female, the remaining faculties are not female but faculties. With the exception of female and faculties, the remainings are neither female nor faculties.
They are not faculties. Are they not final-knower faculty? Yes.

171. It is not male. Is it not faculty?

With the exception of male, the remaining faculties are not male but faculties. With the exception of male and faculties, the remainings are neither male nor faculties.
They are not faculties. Are they not eye faculties? Yes. :P:

It is not male. Is it not faculty?

With the exception of male, the remaining faculties are not male but faculties. With the exception of male and faculties, the remainings are neither male nor faculties.
They are not faculties. Are they not final-knower faculty? Yes.

172. It is not life. Is it not faculty?

With the exception of life the remaining faculties are not life but faculties. With the exception of life and faculties, the remainings are neither life nor faculties.
They are not faculties. Are they not eye faculty? Yes. :P:

It is not life. Is it not faculty?

With the exception of life, the remaining faculties are not life but faculties. With the exception of life and faculties, the remainings are neither life nor faculties.
They are not faculties. Are they not final-knower faculty? Yes.

173. It is not (bodily) pleasure. Is it not faculty?

With the exception of (bodily) pleasure the remainings faculties are not (bodily) pleasure but faculties. With the exception of (bodily) pleasure and faculties, the remainings are neither (bodily) pleasure nor faculties.
They are not faculties. Are they not eye faculty? Yes. :P:

It is not (bodily) pleasure. Is it not faculty?

With the exception of (bodily) pleasure, the remaining faculties are not (bodily) pleasure but faculties. With the exception of (bodily) pleasure and faculties, the remainings are neither (bodily) pleasure nor faculties.
They are not faculties. Are they not final-knower faculty? Yes.

174. It is not (bodily) pain. Is it not faculty?

With the exception of (bodily) pain, the remaining faculties are not (bodily) pain but faculties. With the exception of (bodily) pain and faculties, the remainings are neither (bodily) pain nor faculties.
They are not faculties. Are they not eye faculty? Yes. :P:

It is not (bodily) pain. Is it not faculty?

With the exception of (bodily) pain the remaining faculties are not (bodily) pain but faculties. With the exception of (bodily) pain and faculties, the remainings are neither (bodily) pain nor faculties.
They are not faculties. Are they not final-knower faculty? Yes.

175. It is not (mental) joy. Is it not faculty?

With the exception of (mental) joy, the remaining faculties are not (mental) joy but faculties. With the exception of (mental) joy and faculties, the remainings are neither (mental) joy nor faculties.
They are not faculties. Are they not eye faculty? Yes. :P:

It is not (mental) joy. Is it not faculty?

With the exception of (mental) joy, the remaining faculties are not (mental) joy but faculties. With the exception of (mental) joy and faculties, the remaining are neither (mental) joy nor faculties.
They are not faculties. Are they not final-knower faculty? Yes.

176. It is not (mental) grief. Is it not faculty?

With the exception of (mental) grief, the remaining faculties are not (mental) grief but faculties. With the exception of (mental) grief and faculties, the remainings are neither (mental) grief nor faculties.
They are not faculties. Are they not eye faculty? Yes. :P:

It is not (mental) grief. Is it not faculty?

With the exception of (mental) grief, the remaining faculties are not (mental) grief but faculties. With the exception of (mental) grief and faculties, the remainings are not neither (mental) grief nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

177. It is not equanimity. Is it not faculty?

With the exception of equanimity, the remaining faculties are not equanimity, but faculties. With the exception of equanimity and faculties, the remainings are neither equanimity nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not equanimity. Is it not faculty?

With the exception of equanimity, the remaining faculties are not equanimity but faculties. With the exception of equanimity and faculties, the remainings are neither equanimity nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

178. It is not faith. Is it not faculty?

With the exception of faith, the remaining faculties are not faith but faculties. With the exception of faith and faculties, the remainings are neither faith nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not faith. Is it not faculty?

With the exception of faith, the remaining faculties are not faith but faculties. With the exception of faith and faculties, the remainings are neither faith nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

179. It is not energy. Is it not faculty?

With the exception of energy the remaining faculties are not energy but faculties. With the exception of energy and faculties, the remainings are neither energy nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not energy. Is it not faculty?

With the exception of energy, the remaining faculties are not energy but faculties. With the exception of energy and faculties, the remainings are neither energy nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

180. It is not mindfulness. Is it not faculty?

With the exception of mindfulness, the remaining faculties are not mindfulness but faculties. With the exception of mindfulness and faculties, the remainings are neither mindfulness nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not mindfulness. Is it not faculty?

With the exception of mindfulness, the remaining faculties are not mindfulness but faculties. With the exception of mindfulness and faculties, the remainings are neither mindfulness nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

181. It is not concentration. Is it not faculty?

With the exception of concentration, the remaining faculties are not concentration but faculties. With the exception of concentration and faculties, the remainings are neither concentration nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not concentration. Is it not faculty?

With the exception of concentration, the remaining faculties are not concentration but faculties. With the exception of concentration and faculties the remainings are neither concentration nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

182. It is not understanding. Is it not faculty?

With the exception of understanding, the remaining faculties are not understanding but faculties. With the exception of understanding and faculties, the remainings are neither understanding nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not understanding. Is it not faculty?

With the exception of understanding, the remaining faculties are not understanding but faculties. With the exception of understanding and faculties, the remainings are neither understanding nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

183. It is not "I-shall-come-to-know-the-unknown." Is it not faculty?

With the exception of "I-shall-come-to-know-the-unknown", the remaining faculties are not "I-shall-come-to-know-the-unknown." but faculties. With the exception of "I-shall-come-to-know-the-unknown and faculties, the remainings are neither "I-shall-come-to-know-the-unknown" nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not "I-shall-come-to-know-the-unknown". Is it not faculty?

With the exception of "I-shall-come-to-know-the-unknown" the remaining faculties are not "I-shall-come-to-know-the-unknown" but faculties. With the exception of "I-shall-come-to-know-the-unknown" and faculties, the remainings are neither "I-shall-come-to-know-the-unknown" nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

184. It is not final-knowledge. Is it not faculty?

With the exception of final-knowledge, the remaining faculties are not final-knowledge but faculties. With the exception of final-knowledge and faculties, the remainings are neither final-knowledge nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not final-knowledge. Is it not faculty?

With the exception of final-knowledge, the remaining faculties are not final-knowledge but faculties. With the exception of final-knowledge and faculties, the remainings are neither final-knowledge nor faculties.

They are not final-knower faculty? Yes.

185. It is not final-knower. Is it not faculty?

With the exception of final-knower, the remaining faculties are not final-knower but faculties. With the exception of final-knower and faculties, the remainings are neither final-knower nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not final-knower. Is it not faculty?

With the exception of final-knower, the remaining faculties are not final-knower but faculties. With the exception of final-knower and faculties, the remainings are neither final-knower nor faculties.

They are not faculties. Are they not final-knowledge faculty? Yes.

END OF EXPOSITION CHAPTER ON TERMS.

(*Paṇṇattinidesavāro*)

2. PROCESS (*Pavatti*)

1. CHAPTER ON ORIGNATION (*Uppādavāra*)

1. CHAPTER ON PRESENT (*Paccuppannavāra*)

Positive (*Anuloma*) Person (*Puggala*)

186. Eye faculty arises to this person. Does ear faculty arise to that person?

To those at birth-moment who are to obtain eye but not ear, eye faculty arises; ear faculty does not arise to those persons.

To those at the birth-moment who are to obtain eye and ear, eye faculty arises and ear faculty also arises.

Or else, ear faculty arises to this person. Does eye faculty arises to this person?

To those at the birth-moment who are to obtain ear but not eye, ear faculty arises; eye faculty does not arise to those persons. To those at the birth moment who are to obtain ear and eye, ear faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are to obtain eye but not nose, eye faculty arises; nose faculty does not arise to those persons. To those at the birth-moment who are to obtain eye and nose, eye faculty arises and nose faculty also arises.

Or else, nose faculty arises to this person. Does eye faculty arise to that person?

To those at the birth-moment who are to obtain nose but not eye, nose faculty arises; eye faculty does not arise to those persons. To those at the birth-moment who are to obtain nose and eye, nose faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are to obtain eye but non-females, eye faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are to obtain eye and females, eye arises and femininity faculty also arises.

Or else, femininity faculty arises to this person. Does eye faculty arise to that person?

To those at the birth moment who are females but not to obtain eye, femininity faculty arises; eye faculty does not arise to those persons. To those at the birth-moment who are females and to obtain eye, femininity faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does masculinity faculty arise to that person?

To those at the birth-moment who are to obtain eye but non-males, eye faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment who are to obtain eye and males, eye faculty arises and masculinity faculty also arises.

Or else, masculinity faculty arises to this person. Does eye faculty arise to that person?

To those at the birth-moment who are males but not to obtain eye, masculinity faculty arises; eye faculty does not arise to those persons. To those at the birth-moment who are males and to obtain eye masculinity faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does life faculty arise to that person? Yes.

Or else, life faculty arises to this person. Does eye faculty arise to that person?

To those at the birth-moment who are not to obtain eye, life faculty arises; eye faculty does not arise to those persons. To those at the birth-moment who are to obtain eye, life faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does (mental) joy faculty arise to that person?

To those at the birth-moment who are to obtain eye but without (mental) joy, eye faculty arises; (mental) joy faculty does not arise to those person. To those at the birth-moment who are to obtain eye and with (mental) joy, eye faculty arises and (mental) joy faculty also arises.

Or else, (mental) joy faculty arises to this person. Does eye faculty arise to that person? Yes.

Eye faculty arises to this person. Does equanimity arise to that person?

To those at the birth-moment who are to obtain eye but without equanimity, eye faculty arises; equanimity faculty does not arise to those persons. To those at the birth-moment who are to obtain eye and with equanimity, eye faculty arises and equanimity faculty also arises.

Or else, equanimity faculty arises to this person. Does eye faculty arise to that person?

To those at the birth-moment who are with equanimity but not to obtain eye, equanimity faculty arise; eye faculty does not arise to those persons. To those at the birth-moment who are with equanimity and to obtain eye, equanimity faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does faith faculty arise to that person?

To those at the birth-moment who are to obtain eye but without root cause, eye faculty arises; faith faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye and with root cause, eye faculty arises and faith faculty also arises.

Or else, faith faculty arises to this person. Does eye faculty arise to that person?

To those at the birth moment who are with root cause but not to obtain eye, faith faculty arises; eye faculty does not arise to those persons. To those at the birth moment who are with root cause and to obtain eye, faith faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does understanding faculty arise to that person?

To those at the birth-moment, who are to obtain eye but dissociated from knowledge, eye faculty arises; understanding faculty does not arise to those person. To those at the birth-moment who are to obtain eye and associated with knowledge, eye faculty arises and understanding faculty also arises.

Or else, understanding faculty arises to this person. Does eye faculty arise to that person?

To those at the birth-moment who are associated with knowledge but not to obtain eye, understanding faculty arises; eye faculty does not arise to those persons. To those at the birth-moment who are associated with knowledge and to obtain eye, understanding faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does eye faculty arise to that person?

To those at the birth-moment who are to obtain mind but not eye, mind faculty arises; eye faculty does not arise to those persons. To those at the birth-moment who are to obtain eye, mind faculty arises and eye faculty also arises. (Based on eye faculty.)

187. Nose faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are to obtain nose but non-females, nose faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose and females, nose faculty arises and femininity faculty also arises.

Or else, femininity faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are females but not to obtain nose, femininity faculty arises; nose faculty does not arise to those persons. To those at the birth-moment, who are females and to obtain nose, femininity faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does masculinity arise to that person?

To those at the birth-moment, who are to obtain nose but non-males, nose faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose and males, nose faculty arises and masculinity faculty also arises.

Or else, masculinity faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are males but not to obtain nose, masculinity faculty arises; nose faculty does not arise to those persons. To those at the birth-moment, who are males and to obtain nose, masculinity faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does life faculty arise to that person? Yes.

Or else, life faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are not to obtain nose, life faculty arises; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, life faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does (mental) joy faculty arise to that person?

To those at the birth-moment who are to obtain nose but without (mental) joy, nose faculty arises; (mental) joy faculty does not arise to those persons. To those at the birth-moment who are to obtain nose and without (mental) joy, nose faculty arises and (mental) joy faculty also arises.

Or else, (mental) joy faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are with (mental) joy but not to obtain nose, (mental) joy faculty arises; nose faculty does not to obtain nose to those persons. To those at the birth-moment who are with (mental) joy and to obtain nose, (mental) joy faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does equanimity faculty arise to that person?

To those at the birth-moment who are to obtain nose and without equanimity, nose faculty arises; equanimity faculty does not arise to those persons. To those at the birth-moment who are to obtain nose and with equanimity, nose faculty arises and equanimity faculty also arises.

Or else, equanimity faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are with equanimity but not to obtain nose, equanimity faculty arises; nose faculty does not arise to those persons. To those at the birth-moment who are with equanimity and to obtain nose, equanimity faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does faith faculty arise to that person?

To those at the birth-moment, who are to obtain nose but without root-cause, nose faculty arises; faith faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose and with root-cause, nose faculty arises and faith faculty also arises.

Or else, faith faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are with root-cause but not to obtain nose, faith faculty arises; nose faculty does not arise to those persons. To those at the birth-moment who are with root-cause and to obtain nose, faith faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does understanding faculty arise to that person?

To those at the birth-moment who are to obtain nose but dissociated from knowledge, nose faculty arises; understanding faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose and associated with knowledge, nose faculty arises and understanding faculty also arises.

Or else, understanding faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are associated with knowledge but not to obtain nose, understanding faculty arise: nose faculty does not arise to those persons. To those at the birth-moment who are associated with knowledge and to obtain nose, understanding faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are to obtain mind but not to obtain nose, mind faculty arises; nose faculty does not arise to those person. To those at the birth-moment who are to obtain nose, mind faculty arises and nose faculty also arises. (Based on nose faculty.)

188. Femininity faculty arises to this person. Does masculinity faculty arise to that person? No.

Or else, masculinity faculty arises to this person. Does femininity faculty arise to that person? No.

Femininity faculty arises to this person. Does life faculty arise to that person? Yes.

Or else, life faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are non-females, life faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are females, life faculty arises and femininity faculty also arises.

Femininity faculty arises to this person. Does (mental) joy faculty arise to that person?

To those at the birth-moment who are females but without (mental) joy, femininity faculty arises; (mental) joy femininity faculty arises and (mental) joy faculty also arises.

Or else, (mental) joy faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are with (mental) joy but non-females, (mental) joy faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are with (mental) joy and females, (mental) joy faculty arises and femininity faculty also arises.

Femininity faculty arises to this person. Does equanimity faculty arise to that person?

To those at the birth-moment who are females but without equanimity faculty arises; equanimity faculty does not arise to those persons. To those at the birth-moment, who are females and with equanimity, femininity faculty arises and equanimity faculty also arises.

Or else, equanimity faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are with equanimity but non-females, equanimity faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are with equanimity and females, equanimity faculty also arises.

Femininity faculty arises to this person. Does faith faculty arise to that person?

To those at the birth-moment who are females but without root-cause, femininity faculty arises; faith faculty does not arise to those persons. To those at the birth-moment who are females and with root-cause, femininity faculty arises and faith faculty also arises.

Or else, faith faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are with root-cause but non females, faith faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are root-cause and females, faith faculty arises and femininity faculty also arises.

Femininity faculty arises to this person. Does understanding faculty arise to that person?

To those at the birth-moment who are females but dissociated from knowledge, femininity faculty arises; understanding faculty also arises.

Or else, understanding faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are associated with knowledge but non-females, understanding faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are associated with knowledge and females, understanding faculty arises and femininity faculty also arises.

Femininity faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are to obtain mind but non-females, mind faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are females, mind faculty arises and femininity faculty also arises. (Based on femininity faculty.)

189. Masculinity faculty arises to this person. Does life faculty arise to that person? Yes.

Or else, life faculty arises to this person. Does masculinity faculty arise to that person?

To those at the birth-moment who are non-males, life faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment who are males life faculty arises and masculinity faculty also arises.

Masculinity faculty arises to this person. Does (mental) joy faculty arise to that person?

To those at the birth-moment who are males but without (mental) joy, masculinity faculty arises; (mental) joy faculty does not arise to those persons. To those at the birth-moment who are males and with (mental) joy, masculinity faculty arises and (mental) joy faculty also arises.

Or else, (mental) joy faculty arises to this person. Does masculinity faculty arise to that person?

To those at the birth-moment who are with (mental) joy but non-males, (mental) joy faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment who are with (mental) joy and males, (mental) joy faculty arises and masculinity faculty also arises.

Masculinity faculty arises to this person. Does equanimity faculty arise to that person?

To those at the birth-moment who are males but without equanimity, masculinity faculty arises; equanimity faculty does not arise to those persons. To those at the birth-moment who are males and with equanimity, masculinity faculty arises and equanimity faculty also arises.

Or else, equanimity faculty arises to this person. Does masculinity faculty arise to that person?

To those at the birth-moment who are with equanimity but non-males, equanimity faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment who are with equanimity and males, equanimity faculty arises and masculinity faculty also arises.

Masculinity faculty arises to this person. Does faith faculty arise to that person?

To those at the birth-moment who are males but without root-cause, masculinity faculty arises; faith faculty does not arise to those persons. To those at the birth-moment, who are males and with root-cause, masculinity faculty arises and faith faculty also arises.

Or else, faith faculty arises to this person. Does masculinity faculty arise to that person?

To those at the birth-moment who are with root-cause but non-males, faith faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment, who are with root-cause and males, faith faculty arises and masculinity faculty also arises.

Masculinity faculty arises to this person. Does understanding faculty arise to that person?

To those at the birth-moment who are males but dissociated from knowledge, masculinity faculty arises; understanding faculty does not arise to those persons. To those at the birth-moment who are males and associated with knowledge, masculinity faculty arises and understanding faculty also arises.

Or else, understanding faculty arises to this person. Does masculinity faculty arise to that person?

To those at the birth-moment who are associated with knowledge but non-males, understanding faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment who are associated with knowledge and males, understanding faculty arises and masculinity faculty also arises.

Masculinity faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does masculinity faculty arise to those persons?

To those at the birth-moment who are to obtain mind but non-males, mind faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment who are males, mind faculty arises and masculinity faculty also arises. (Based on masculinity faculty.)

190. Life faculty arises to this person. Does (mental) joy faculty arise to that person?
 To those at the birth-moment who are without (mental) joy and to those during life at the nascent phase of consciousness dissociated from (mental) joy, life faculty arises; (mental) joy faculty does not arise to those persons. To those at the birth-moment, who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, life faculty arises and (mental) joy faculty also arises.
 Or else, (mental) joy faculty arises to this person. Does life faculty arise to that person? Yes.
 Life faculty arises to this person. Does equanimity faculty arise to that person?
 To those at the birth-moment who are without equanimity and to those during life at the nascent phase of consciousness dissociated from equanimity, life faculty arises; equanimity faculty does not arise to those persons.
 To those at the birth-moment who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, life faculty arises and equanimity faculty also arises.
 Or else, equanimity faculty arises to this person. Does life faculty arise to that person? Yes.
- Life faculty arises to this person. Does faith faculty arise to that person?
 To those at the birth-moment who are without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, life faculty arises; faith faculty does not arise to those persons. To those at the birth-moment who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, life faculty arises and faith faculty also arises.
 Or else, faith faculty arises to this person. Does life faculty arise to that person? Yes.
- Life faculty arises to this person. Does understanding faculty arise to that person?
 To those at the birth-moment who are dissociated from knowledge and to those during life at the nascent phase of consciousness dissociated from knowledge, life faculty arise; understanding faculty does not arise to those persons. To those at the birth-moment who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, life faculty arises and understanding faculty arises.
 Or else, understanding faculty arises to this person. Does life faculty arise to that person? Yes.
- Life faculty arises to this person. Does mind faculty arise to that person?
 To those at the birth-moment who are not to obtain mind, life faculty arises mind faculty does not arise to those persons. To those at the birth-moment, who are to obtain mind and to those during life at the nascent phase of consciousness life faculty arises and mind faculty also arises.
 Or else, mind faculty arises to this person. Does life faculty arise to that person? Yes.
 (Based on life faculty.)
191. (Mental) joy faculty arises to this person. Does equanimity faculty arise to that person? No.
 Or else, equanimity faculty arises to this person. Does (mental) joy faculty arise to that person? Yes.
- (Mental) joy faculty arises to this person. Does faith faculty arise to that person?
 To those during life at the nascent phase of consciousness associated with mental joy and dissociated from faith, (mental) joy faculty arises; faith faculty does not arise to those persons. To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy and associated with faith, (mental) joy faculty arises and faith faculty also arises.
 Or else, faith faculty arises to this person. Does (mental) joy faculty arise to that person?
 To those at the birth-moment who are with root-cause and without (mental) joy and to those during life at the nascent phase of consciousness associated with faith and dissociated from (mental) joy, faith faculty arises; (mental) joy faculty does not arise to those persons. To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with faith and associated with (mental) joy, faith faculty arises and (mental) joy faculty also arises.
- Mental joy faculty arises to this person. Does understanding faculty arise to that person?
 To those at the birth-moment who are with (mental) joy and dissociated from knowledge and to those during life at the nascent phase of consciousness associated with mental joy and dissociated from knowledge, (mental) joy faculty arises; understanding faculty does not arise to those persons. To those at the birth-moment who are with mental joy and associated with knowledge and to those during life at the nascent phase of consciousness associated with (mental) joy and associated with knowledge, (mental) joy faculty arises and understanding faculty also arises.
 Or else, understanding faculty arises to this person. Does (mental) joy faculty arise to that person?
 To those at the birth-moment, who are associated with knowledge and without (mental) joy and to those during life at the nascent phase of consciousness associated with knowledge and dissociated from (mental) joy, understanding faculty arises; (mental) joy faculty does not arise to those persons. To those at the birth-moment who are associated with

knowledge and with (mental) joy and to those during life at the nascent phase of consciousness associated with knowledge and with (mental) joy faculty also arises.

Mental joy faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does (mental) joy faculty arise to that person?

To those at the birth-moment who are to obtain mind and without (mental) joy and to those during life at the nascent phase of consciousness dissociate from (mental) joy, mind faculty arises; (mental) joy faculty does not arise to those persons. To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, mind faculty arises and (mental) joy faculty also arises. (Based on (mental), joy faculty.)

192. Equanimity faculty arises to this person. Does faith faculty arise to that person?

To those at the birth-moment who are with equanimity and without root-cause and to those during life at the nascent phase of consciousness, associated with equanimity and dissociated from (mental) joy, equanimity faculty arises; faith faculty does not arise to those-persons. To those at the birth-moment who are with equanimity and with root-cause and to those during life at the nascent phase of consciousness associated with equanimity and associated with faith, equanimity faculty arises and faith faculty also arise.

Or else, faith arises to this person. Does equanimity faculty arise to that person?

To those at the birth-moment who are with root cause and without equanimity and to those during life at the nascent phase of consciousness associated with faith and dissociated from equanimity, faith faculty arises; equanimity faculty does not arises to those persons. To those at the birth-moment who are with root cause and with equanimity and to those during life at the nascent phase of consciousness associated with faith and associated with equanimity, faith faculty arises and equanimity faculty also arises.

Equanimity faculty arises to this person. Does understanding faculty arise to that person?

To those at the birth-moment who are with equanimity and dissociated from knowledge and to those during life at the nascent phase of consciousness associated with equanimity and dissociated from knowledge, equanimity faculty arises; understanding faculty does not arise to those persons. To those at the birth-moment, who are with equanimity and associated with knowledge and to those during life at the nascent phase of consciousness associated with equanimity and associated with knowledge, equanimity faculty arises and understanding faculty also arises.

Or else, understanding faculty arises to this person. Does equanimity faculty arise to that person?

To those at the birth-moment who are associated with knowledge and without equanimity and to those during life at the nascent phase of consciousness associated with knowledge and dissociated from equanimity understanding faculty arises; equanimity faculty does not arise to those persons. To those at the birth-moment who are associated with knowledge and with equanimity and to those during life at the nascent phase of consciousness associated with knowledge and associated with equanimity, understanding faculty arises and equanimity faculty also arises.

Equanimity faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does equanimity faculty arise to that person?

To those at the birth-moment who are to obtain mind and without equanimity and to those during life at the nascent phase of consciousness dissociated from equanimity, mind faculty arises; equanimity faculty does not arise to those persons. To those at the birth-moment who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, mind faculty arises and equanimity faculty also arises. (Based on equanimity faculty.)

193. Faith faculty arises to this person. Does understanding faculty arise to that person?

To those at the birth-moment who are with root cause and dissociated from knowledge and to those during life at the nascent phase of consciousness associated with faith and dissociated from knowledge, faith faculty arises, understanding faculty does not arise to those persons. To those at the birth-moment, who are with root-cause and associated with knowledge and to those during life at the nascent phase of consciousness associated with faith and associated with knowledge, faith faculty arise and understanding faculty also arises.

Or else, understanding faculty arises to this person. Does with faith faculty arise to that person? Yes.

Faith faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does faith faculty arise to that person?

To those at the birth-moment, who are to obtain mind and without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, mind faculty arises; faith faculty does not arise to those persons. To those at the birth-moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, mind faculty arises and faith faculty also arises. (Based on faith faculty.)

194. Understanding faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to that person. Does understanding faculty arise to that person?

To those at the birth-moment who are to obtain mind and dissociated from knowledge and to those during life at the nascent phase of consciousness dissociated from knowledge, mind faculty arises; understanding faculty does not arise to those persons. To those at the birth-moment, who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, mind faculty arises and understanding faculty also arises. (Based on understanding faculty)

Positive (*Anuloma*)

Plane (*Okāsa*)

195. Eye faculty arises at this plane. Does ear faculty arise at that plane? Yes.

Or else, ear faculty arises at this plane. Does eye faculty arise at that plane? Yes.

Eye faculty arises at this plane. Does nose faculty arise at that plane?

At the fine-material plane, eye faculty arises; nose faculty does not arise at that plane. At the sensuous plane, eye faculty arises and nose faculty also arises.

Or else, nose faculty arises at this plane. Does eye faculty arise at that plane? Yes.

Eye faculty arises at this plane. Does femininity faculty arise at that plane? :P:

Does masculinity faculty arise?

At the fine-material plane, eye faculty arises; masculinity faculty does not arise at the plane. At the sensuous plane, eye faculty arises and masculinity faculty also arises.

Or else, masculinity faculty arises at this plane. Does eye faculty arise at that plane? Yes.

Eye faculty arises at this plane. Does life faculty arise at that plane? Yes.

Or else, life faculty arises at this plane. Does eye faculty arise at that plane?

At the plane of non-percipient beings and at the immaterial plane, life faculty arises; eye faculty does not arise at that plane. At the five-aggregate plane, life faculty arises and eye faculty also arises.

Eye faculty arises at this plane. (Does (mental) joy faculty arise at the plane? Yes.

Or else, (mental) joy faculty arises at this plane. Does eye faculty arise at that plane? Yes.

Eye faculty arises at this plane. Does equanimity faculty arise at that plane? Yes.

Or else, equanimity faculty arises at this plane. Does eye faculty arise at that plane?

At the immaterial plane, equanimity faculty arises; eye faculty does not arise at that plane. At the five-aggregate plane, equanimity faculty arises and eye faculty also arises.

Eye faculty arises at this plane. Does faith faculty :P: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty arises at this plane. Does eye faculty arise at that plane?

At the immaterial plane, mind faculty arises; eye faculty does not arise at that plane. At the five-aggregate plane, mind faculty arises and eye faculty also arises. (Based on eye faculty.)

196. Nose faculty arises at this plane. Does femininity faculty :P: masculinity faculty arise at that plane? Yes.

Or else, masculinity faculty arises at this plane. Does nose faculty arise at that plane? Yes.

Nose faculty arises at this plane. Does life faculty arise at that plane? Yes.

Or else, life faculty arises at this plane. Does nose faculty arise at that plane?

At the fine-material plane and at the immaterial plane, life faculty arises; nose faculty does not arise at that plane. At the sensuous plane, life faculty arises and nose faculty also arises.

Nose faculty arises at this plane. Does (mental) joy faculty arise at that plane? Yes.

Or else, (mental) joy faculty arises at this plane. Does nose faculty arise at that plane?

At the fine-material plane, (mental) joy faculty arises; nose faculty does not arise at that plane. At the sensuous plane, (mental) joy faculty arises and faculty also arises.

Nose faculty arises at this plane. Does equanimity faculty arise at that plane? Yes.

Or else, equanimity faculty arises at this plane. Does nose faculty arise at that plane?

At the fine-material plane and the immaterial plane, equanimity faculty arises; nose faculty does not arise at that plane. At the sensuous plane, equanimity faculty arises and nose faculty also arises.

Nose faculty arises at this plane. Does faith faculty :P: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty arises at this plane. Does nose faculty arise at that plane?

At the fine-material plane and the immaterial plane, mind faculty arises; nose faculty does not arise at that plane. At the sensuous plane, mind faculty arises and nose faculty also arises. (Based on nose faculty.)

197. Femininity faculty arises at this plane. Does masculinity faculty arise at that plane? Yes.

Or else, masculinity faculty arises at this plane. Does femininity faculty arise at that plane? Yes. :P:

198. Masculinity faculty arises at this plane. Does life faculty arise at that plane? Yes :P:

Or else, life faculty arises at this plane? Does masculinity faculty arise at that plane?

At the fine-material plane and at the immaterial plane, life faculty arises; masculinity faculty does not arise at that plane. At the sensuous plane, life faculty arises and masculinity faculty also arises.

Masculinity faculty arises at this plane. Does (mental) joy faculty arise at that plane? Yes.

Or else, (mental) joy faculty arises at this plane. Does masculinity faculty arise at that plane?

At the fine-material plane, (mental) joy faculty arises; masculinity faculty does not arise at that plane. At the sensuous plane, (mental) joy faculty arises and masculinity faculty also arises.

Masculinity faculty arises at this plane. Does equanimity faculty arise at that plane? Yes.

Or else, equanimity faculty arises at this plane. Does masculinity faculty arise at this plane?

At the fine-material plane and at the immaterial plane, equanimity faculty arises; masculinity faculty does not arise at that plane. At the sensuous plane, equanimity faculty arises and masculinity faculty also arises.

Masculinity faculty arises at this plane. Does faith faculty :P: understanding faculty arise at that plane? Yes.

Or else, mind faculty arises at this plane. Does masculinity faculty arise at that plane?

At the fine-material plane and at the immaterial plane, mind faculty arises; masculinity faculty does not arise at that plane. At the sensuous plane, mind faculty arises and masculinity faculty also arises. (Based on masculinity faculty)

199. Life faculty arises at this plane. Does (mental) joy faculty arise at that plane?

At the plane of non-percipient beings, life faculty arises; (mental) joy faculty does not arise at that plane.

At the four-aggregate and five-aggregate planes, life faculty arises and (mental) joy faculty also arises.

Or else, (mental) joy faculty arises. Does life faculty arise at that plane? Yes.

Life faculty arises at this plane. Does equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arise at that plane?

At the plane of non-percipient beings, life faculty arises, mind faculty does not arise at that plane. At the four-aggregate and five-aggregate planes, life faculty arises and mind faculty also arises.

Or else, mind faculty arises at this plane. Does life faculty arise at that plane? Yes.

(Based on life faculty.)

200. (Mental) joy faculty arises at this plane. Does equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty arise at this plane. Does (mental) joy faculty arise at that plane? Yes.

(Based on (mental) joy faculty.)

201. Equanimity faculty arises at this plane. Does faith faculty :p: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty arises at this plane. Does equanimity faculty arise at that plane? Yes.

(Based on equanimity faculty.)

202. Faith faculty arises at this plane. Does understanding faculty arise at that plane? Yes.

Or else, understanding faculty arises at this plane. Does faith faculty arise at that plane? Yes.

Faith faculty arises at this plane. Does mind faculty arise at that plane? Yes.

Or else, mind faculty arises at this plane. Does faith faculty arises at that plane? Yes.

(Based faith faculty.)

203. Understanding faculty arises at this plane. Does mind faculty arise at that plane? Yes.

Or else, mind faculty arises, at this plane. Does understanding faculty arise at that plane? Yes.

(Based on understanding faculty.)

Positive (*Anuloma*) Person-Plane (*Puggalokāsa*)

204. Eye faculty arises to this person at this plane. Does ear faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but not to obtain ear, eye faculty arises; ear faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye and ear, eye faculty arises and ear faculty also arises at that plane.

Or else, ear faculty arises this person at this plane. Does eye faculty arise to those persons at that plane?

To those at the birth-moment who are to obtain eye but not to obtain ear, ear faculty arises; eye faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain ear and eye, ear faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but not to obtain nose, eye faculty arises; nose faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye and nose, eye faculty arises and nose faculty also arises at that plane.

Or else, nose faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment who are to obtain nose but not to obtain eye, nose faculty arises; eye faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose and eye, nose faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does femininity faculty arise to that person but that plane?

To those at the birth-moment who are to obtain eye but non-females, eye faculty arises; femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye and females, eye faculty arises and femininity faculty also arises at that plane.

Or else, femininity faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment, who are females but not to obtain eye, femininity faculty arises, eye faculty does not arise to those persons at that plane. To those at the birth-moment who are females and to obtain eye, femininity faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but non-males, eye faculty arises: masculinity faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye and males, eye faculty arises and masculinity faculty also arises at that plane.

Or else, masculinity faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment who are males but not to obtain eye, masculinity faculty arises, eye faculty does not arise to those persons at that plane. To those at the birth-moment who are males and to obtain eye, masculinity faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Or else, life faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment who are not to obtain eye, life faculty arises at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment who are not to obtain eye, life faculty arises at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye, life faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but without (mental) joy, eye faculty arises at that plane; (mental) joy faculty does not arise to those at that plane. To those at the birth-moment who are to obtain eye and with (mental) joy, eye faculty arises and (mental) joy faculty also arises at that plane.

Or else, (mental) joy faculty arises to this person at this plane. Does eye faculty arise to that person at that plane? Yes.

Eye faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but without equanimity, eye faculty arises at that plane; equanimity faculty does not arise to those person at that plane. To those at the birth-moment, who are to obtain eye and with equanimity, eye faculty arises and equanimity faculty also arises at that plane.

Or else, equanimity faculty arises this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth moment who are with equanimity but not to obtain eye, equanimity faculty arises at that plane, eye faculty does not arise to those persons at that plane. To those at the birth-moment who are with equanimity and to obtain eye, equanimity faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but without root-cause, eye faculty arises at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye and without root-cause, eye faculty arises and faith faculty also arises at that plane.

Or else, faith faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment who are with root-cause but not to obtain eye, faith faculty arises at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment who are with root-cause and to obtain eye, faith faculty arises and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but dissociated from knowledge, eye faculty arises at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye and associated with knowledge, eye faculty arises and understanding faculty also arises at that plane.

Or else, understanding faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment who are associated with knowledge but not to obtain eye, understanding faculty arises at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment, who are associated with knowledge and to obtain eye, understanding faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else, mind faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment who are to obtain mind but not to obtain eye, mind faculty arises at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye, mind faculty arises and eye faculty also arises at that plane. (Based on eye faculty.)

205. Nose faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment who are to obtain nose but non-females, nose faculty arises at that plane femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose and females, nose faculty arises and femininity faculty also arises at that plane.

Or else, femininity faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are females but not to obtain nose, femininity faculty arises at that plane; nose faculty does not arise to those person at that plane. To those at the birth-moment, who are females and to obtain nose, femininity faculty arises and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?

To those at the birth-moment, who are to obtain nose but non-males, nose faculty arise at that plane masculinity faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose and males, nose faculty arises and masculinity faculty also arises at that plane.

Or else, masculinity faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are males but not to obtain nose, masculinity faculty arises at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment who are males and to obtain nose, masculinity faculty arises and nose faculty also arises that plane.

Nose faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Or else, life faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth moment who are not to obtain nose, life faculty arises at that plane; nose faculty does not arise those persons at that plane. To those at the birth-moment who are to obtain nose, life faculty arises and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment who are to obtain nose but without (mental) joy, nose faculty arises at that plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose and with (mental) joy, nose faculty arises and (mental) joy faculty also arises at that plane.

Or else, mental joy faculty arises to this person at this plane. Does nose faculty arise to that person?

To those at the birth-moment who are with (mental) joy but to obtain nose, (mental) joy faculty arises at that plane; nose faculty does not arise to those person at that plane. To those at the birth-moment, who are with (mental) joy and to obtain nose, (mental) joy faculty arises and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Does equanimity faculty arises to that person at that plane?

To those at the birth-moment who are not to obtain nose but without equanimity, nose faculty arises at that plane; equanimity faculty does not arise to those at that plane. To those at the birth-moment who are to obtain nose and with equanimity, nose faculty arises and equanimity faculty also arises at that plane.

Or else, equanimity faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are with equanimity but not to obtain nose, equanimity faculty arises at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment who are with equanimity and to obtain nose, equanimity faculty arises and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those at the birth-moment who are to obtain nose but without root-cause nose faculty arises at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain nose and with root-cause, nose faculty arises and faith faculty also arises at that plane.

Or else, faith faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are with root-cause but not to obtain nose, faith faculty arises at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment who are with root-cause and to obtain nose, faith faculty arises and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are to obtain nose but dissociated from knowledge, nose faculty arises at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose and associated with knowledge, nose faculty arises and understanding faculty also arises at that plane.

Or else, understanding faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are associated with knowledge but to obtain nose, understanding faculty arises at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment who are associated with knowledge and to obtain nose, understanding faculty arises and nose faculty also arises at plane.

Nose faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else, mind faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are to obtain mind but not to obtain nose, mind faculty arises at that plane: nose faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose, mind faculty arises and nose faculty also arises at that plane. (Based on nose faculty.)

206. Femininity faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane? No.

Or else, masculinity faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane? No.

Femininity faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Or else, life faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment who are non-females, life faculty arises at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are females life faculty arises and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment, who are females but without (mental) joy, femininity faculty arises at that plane; (mental) joy faculty does not arise to those person at that plane. To those at the birth-moment who are females and with (mental) joy, femininity faculty arises and (mental) joy faculty also arises at that plane.

Or else, (mental) joy faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment, who are with (mental) joy faculty arises at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are with (mental) joy and females (mental) joy faculty arises and femininity faculty also arises at that person.

Femininity faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?

To those at the birth-moment who are females but without equanimity, femininity faculty arises at that plane; equanimity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females and with equanimity, femininity faculty arises and equanimity faculty also arises at that plane.

Or else, equanimity faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment, who are with equanimity but non-females, equanimity faculty arises at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are with equanimity and females, equanimity faculty arises and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those at the birth-moment who are females but without root –cause, femininity faculty arises at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment who are females and without root-cause, femininity faculty arises and faith faculty also arises at that plane.

Or else, faith faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment who are with root-cause but non-females, faith faculty arises at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are with root-cause and females, faith faculty arises and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are females but dissociated from knowledge, femininity faculty arises, at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment who are females and associated with knowledge, femininity faculty arises and understanding faculty also arises at that plane.

Or else, understanding faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment who are associated with knowledge but non-females, understanding faculty arises at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are associated with knowledge and females, understanding faculty arises and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else, mind faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment who are to obtain mind but non-females, mind faculty arises at that plane; femininity faculty does not arise to those at that plane. To those at the birth-moment who are females, mind faculty arises and femininity faculty also arises at that plane. (Based on femininity faculty.)

207. Masculinity faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Or else, life faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?

To those at the birth-moment who are non-males, life faculty arises at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment who are males, life faculty arises and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment who are males but without (mental) joy faculty arises to that person at plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment who are males with (mental) joy, masculinity faculty arises and (mental) joy faculty also arises at that plane.

Or else, (mental) joy faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?

To those at the birth-moment who are with (mental) joy but non-males, (mental) joy faculty arises at that plane; masculinity faculty does not arise to those at that plane. To those at the birth-moment who are with mental joy and males, (mental) joy faculty arises and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?

To those at the birth-moment who are males but without equanimity, masculinity faculty arises at that plane; equanimity faculty does not arise to those at that plane. To those at the birth-moment who are males and with equanimity, masculinity faculty arises and equanimity faculty also arises at that plane.

Or else, equanimity faculty arises to this person at this person. Does masculinity faculty arise to that person at that plane?

To those at the birth-moment who are with equanimity but non-males, equanimity faculty arises at that plane; masculinity faculty does not arise to those at that plane. To those at the birth-moment, who are with equanimity and males, equanimity faculty arises and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those at the birth-moment who are males but with root-cause, masculinity faculty arises at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment who are males and with root-cause, masculinity faculty arises and faith faculty also arises at plane.

Or else, faith faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?
To those at the birth-moment who are with root-cause but non-males, life faculty arises at that plane; masculinity faculty does not arise to those at that plane. To those at the birth-moment who are with root-cause and males, life faculty arises and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?
To those at the birth-moment who are males, but dissociated from knowledge, masculinity faculty arises at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment who are males and associated with knowledge, masculinity faculty arises and understanding faculty also arises at that plane.
Or else, understanding faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?
To those at the birth-moment who are associated with knowledge but non-males, understanding faculty arises at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment who are associated with knowledge and males, understanding faculty arises and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.
Or else, mind faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?
To those at the birth-moment who are to obtain mind but non-males, mind faculty arises at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment who are males, mind faculty arises and masculinity faculty also arises at that plane. (Based on masculinity faculty.)

208. Life faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?
To those at the birth-moment who are without (mental) joy and to those during life at the nascent phase of consciousness dissociated from (mental) joy, life faculty arises at that plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, life faculty arises and (mental) joy faculty also arises at that plane.
Or else, (mental) joy faculty arises to this person at his plane. Does life faculty arise to that person at that plane? Yes.

Life faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?
To those at the birth-moment who are without equanimity and to those during life at the nascent phase of consciousness dissociated from equanimity, life faculty arises at that plane; equanimity faculty does not arise to those persons at that plane. To those at the birth-moment who are with equanimity and life to those during life at the nascent phase of consciousness associated with equanimity, life faculty arises and equanimity faculty also arises at that plane.
Or else, equanimity faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Life faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?
To those at the birth-moment who are without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, life faculty arises at that plane; faith faculty does not arise to those at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, life faculty arises and faith faculty also arises at that plane.
Or else, faith faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Life faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?
To those at the birth-moment who are dissociated from knowledge and to those during life at the nascent phase of consciousness dissociated from knowledge, life faculty arises at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, life faculty arises and understanding faculty also arises at that plane.
Or else, understanding faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Life faculty arises to this person at this plane. Does mind faculty arise to that person at that plane?
To those at the birth-moment who are not to obtain mind, life faculty arises at that plane, mind faculty does not arise to those persons at that person. To those at the birth-moment who are to obtain mind and to those during life at the nascent phase of consciousness, life faculty arises and mind faculty also arises at that plane.
Or else, mind faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes. (Based on life faculty.)

209. (Mental) joy faculty arises to this person at this plane at that plane. Does equanimity faculty arise to that person at that plane? No.
Or else, equanimity faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane? No.

(Mental) joy faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those during life at the nascent phase of consciousness associated with (mental) joy and dissociated from faith, (mental) joy faculty arises at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy and associated with faith, mental joy faculty arises and faith faculty also arises at that plane.

Or else, faith faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment who are with root-cause but without (mental) joy and to those during life at the nascent phase of consciousness associated with faith and dissociated from (mental) joy, faith faculty arises at that plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with faith and associated with (mental) joy, faith faculty arises and (mental) joy faculty also arises at that plane.

(Mental) joy faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are with (mental) joy but dissociated from knowledge and to those during life at the nascent phase of consciousness associated with (mental) joy and dissociated from knowledge, (mental) joy faculty arises; understanding faculty does not arise to those persons at that plane. To those at the birth-moment, who are with (mental) joy but associated with knowledge and to those during life at the nascent phase of consciousness with (mental) joy and associated with knowledge, (mental) joy faculty arises and understanding faculty also arises at that plane.

Or else, understanding faculty arises this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment who are associated with knowledge but without (mental) joy and to those during life at the nascent phase of consciousness associated with knowledge and dissociated from (mental) joy, understanding faculty arises at that plane, (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment who are associated with knowledge but with (mental) joy and, to those during life at the nascent phase of consciousness associated with knowledge and associated with (mental) joy, understanding faculty arises and (mental) joy faculty also arise at that plane.

(Mental) joy faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else mind faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment, who are to obtain mind but without (mental) joy and to those during life at the nascent phase of consciousness dissociated from (mental) joy, mind faculty arises at plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment, who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, mind faculty arises and (mental) joy faculty also arises at that plane. (Based on (mental) joy faculty.)

210. Equanimity faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those at the birth-moment who are with equanimity but without root-cause and to those during life at the nascent phase of consciousness associated with equanimity and dissociated from faith, equanimity faculty arises at that plane; faith does not arise to those persons at that plane. To those at the birth-moment who are with equanimity but with root-cause and to those during life at the nascent phase of consciousness associated with equanimity and associated with faith, equanimity faculty arises and faith faculty also arises at that plane.

Or else, faith faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?

To those at the birth-moment who are with root-cause but without equanimity and to those during life at the nascent phase of consciousness associated with faith and dissociated from equanimity, faith faculty arises, at that plane; equanimity faculty does not arise to those persons at that plane. To those at the birth-moment, who are with root-cause but with equanimity and to those during life at the nascent phase of consciousness associated with faith and associated with equanimity, faith faculty arises and equanimity faculty also arises at that plane.

Equanimity faculty arises to this person, at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are with equanimity but dissociated from knowledge and to those during with at the nascent phase of consciousness associated with equanimity and dissociated from knowledge equanimity faculty arises at that plane; understanding faculty does not arise to those persons at the plane. To those at the birth-moment who are associated with equanimity but associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, equanimity faculty arises and understanding faculty also arises at that plane.

Or else, understanding faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?

To those at the birth-moment, who are associated with knowledge but without equanimity and to those during life at the nascent phase of consciousness associated with knowledge and dissociated from equanimity, understanding faculty arises at that plane; equanimity faculty does not arise to those persons at that plane.

To those at the birth-moment, who are associated with knowledge but with equanimity and to those during life at the nascent phase of consciousness associated with knowledge and associated with equanimity, understanding faculty arises and equanimity faculty also arises at that plane.

Equanimity faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else, mind faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?

To those at the birth-moment who are to obtain mind but without equanimity and to those during life at the nascent phase of consciousness dissociated from equanimity faculty arises at that plane; equanimity faculty does not arise to those persons at that plane. To those at the birth-moment, who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, mind faculty arises and equanimity faculty also arises at that plane. (Based on equanimity faculty.)

211. Faith faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are with root-cause but dissociated from knowledge and to those during life at the nascent phase of consciousness associated with faith and dissociated from knowledge, faith faculty arises at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment who are with root-cause but associated with knowledge and to those during life at the nascent phase of consciousness associated with faith and associated with knowledge faith faculty arises and understanding faculty also arises at that plane.

Or else, understanding faculty arises to this person at this plane. Does faculty arise to that person at that plane? Yes.

Faith faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else, mind faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those at the birth-moment who are to obtain mind but without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, mind faculty arises at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, mind faculty arises and faith faculty also arises at that plane. (Based on faith faculty)

212. Understanding faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else, mind faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are to obtain mind but dissociated from knowledge and to those during life at the nascent phase of consciousness dissociated from knowledge, mind faculty arises at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment, who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, mind faculty arises and understanding faculty also arises at that plane. (Based on understanding faculty.)

Negative (*Paccanīka*) Person (*Puggala*)

213. Eye faculty does not arise to this person. Does ear faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but to obtain ear, eye faculty does not arise; (it is) not that ear faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are not to obtain eye and ear, neither eye faculty nor ear faculty arises.

Or else, ear faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment who are not to obtain ear but to obtain eye, ear faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain ear and eye, neither ear faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does nose faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but to obtain nose, eye faculty does not arise, (it is) not that nose faculty does not arise to those persons. To all those persons at that death-moment and to those at the birth-moment, who are not to obtain eye and nose, neither eye faculty nor nose faculty arises.

Or else, nose faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment who are not obtain nose but to obtain eye, nose faculty does not arise, (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and eye, neither nose faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does femininity faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but females, eye faculty does not arise; (it is) not that femininity faculty not arise to those persons. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye and non-females, neither eye faculty nor femininity faculty arises.

Or else, femininity faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment, who are non-females but to obtain eye, femininity faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are non-females and not to obtain eye, neither femininity faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are not to obtain eye and males, eye faculty does not arise, (it is) not that masculinity faculty does not arise to those persons. To all those persons at the death-moment, and to those at the birth-moment, who are not to obtain eye and non-females, neither eye faculty nor masculinity faculty arises.

Or else, masculinity faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment, who are non-males but to obtain eye, masculinity faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are non-males and not to obtain eye, neither masculinity faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment who are not to obtain eye, eye faculty does not arise; (it is) not that life faculty does not arises to those persons. To all those persons at the death-moment, neither eye faculty nor life faculty arises.

Or else, life faculty does not arise to this person. Does eye faculty not arise to that person? Yes.

Eye faculty does not arise to this person. Does (mental) joy faculty not arise to that person? Yes.

Or else, (mental) joy faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment who are without (mental) joy but to obtain eye, (mental) joy faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are without (mental) joy and not to obtain eye, neither (mental) joy faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does equanimity faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but with equanimity, eye faculty does not arise; (it is) not that equanimity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and with-out equanimity, neither eye faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment who are without equanimity but to obtain eye, equanimity faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all, those persons at the death-moment and to those at the birth-moment, who are without equanimity and not to obtain eye, neither equanimity faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does faith faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but with root-cause, eye faculty does not arise; (it is) not that faith faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and without root-cause, neither eye faculty nor faith faculty arises.

Or else, faith faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment who are without root-cause but to obtain eye, faith faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are without root-cause and not to obtain eye, neither faith faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does understanding faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but associated with knowledge, eye faculty does not arise; (it is) not that understanding faculty does not arise to those persons. To all those persons at the death-moment, and to those at the birth-moment, who are not to obtain eye and dissociated form knowledge, neither eye faculty nor understanding faculty arises.

Or else, understanding faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment who are dissociated from knowledge but to obtain eye, understanding faculty does not arise; (it is) not that eye faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are dissociated from knowledge and not to obtain eye, neither understanding faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does mind faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but to obtain mind, eye faculty does arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain mind, neither eye faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does eye faculty not arise to that person? Yes.

(Based on eye faculty.)

214. Nose faculty does not arise to this person. Does femininity faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but females, nose faculty does not arise; (it is) not that femininity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and non-females, neither nose faculty nor femininity faculty arises.

Or else, femininity faculty does not arise to this person. Does nose faculty not arise to that person?

To those at the birth-moment who are non females but to obtain nose, femininity faculty does not arise; (it is) not that faculty does not arise to those persons. To all persons at the death-moment and to those at the birth-moment who are females and not to obtain nose, neither femininity faculty nor nose faculty arises.

Nose faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but males, nose faculty does not arise; (it is) not that masculinity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and non-males, neither nose faculty nor masculinity faculty arises.

Or else, masculinity faculty does not arise to this person. Does nose faculty does not arise to that person?

To those at the birth-moment who are non-males; (it is) not that nose faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are non-males and not to obtain nose, neither masculinity faculty nor nose faculty arises.

Nose faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment who are not to obtain nose, nose faculty does not arise; (it is) not that life faculty does not arise to those persons. To all those persons at the death-moment, neither nose faculty nor life faculty arises.

Or else, life faculty does not arise to this person. Does nose faculty not arise to that person? Yes.

Nose faculty does not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but with (mental) nose faculty does not arise; (it is) not that (mental) joy faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and without (mental) joy, neither nose faculty nor (mental) joy faculty arises.

Or else, (mental) joy faculty does not arise to this person. Does nose faculty not arise to that person?

To those at the birth-moment who are without (mental) joy but to obtain nose, (mental) joy faculty does not arise; (it is) not that nose faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are without (mental) joy and not to obtain nose, neither (mental) joy faculty nor nose faculty arises.

Nose faculty does not arise to this person. Does equanimity faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but with equanimity, nose faculty does not arise; (it is) not that equanimity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and with-out equanimity, neither nose faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise to this person. Does nose faculty not arise to that person?

To those at the birth-moment who are without equanimity but to obtain nose, equanimity faculty does not arise; (it is) not that nose faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are without equanimity and not to obtain nose, neither equanimity faculty nor nose faculty arises.

Nose faculty does not arise to this person. Does faith faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but with root-cause, nose faculty does not arise (it is) not that faith faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and with root-cause, neither nose faculty nor faith faculty arises.

Or else, faith faculty does not arise to this person. Does nose faculty not arise to that person?

To those at the birth-moment who are without root-cause but to obtain nose, faith faculty does not arise; (it is) not that nose faculty does not arise to those persons. To all those persons at the death-moment, and to those at the birth-moment, who are without root-cause and not to obtain nose, neither faith faculty nor nose faculty arises.

Nose faculty does not arise to this person. Does understanding faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but associated with knowledge, nose faculty does not arise; (it is) not that understanding faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and dissociated from knowledge, neither nose faculty nor understanding faculty arises.

Or else, understanding faculty does not arise to this person. Does nose faculty not arise to that person?

To those at the birth-moment who are dissociated from knowledge but to obtain nose, understanding faculty does not arise; (it is) not that nose faculty does not arise to those persons. To all those persons at the death moment and to those at the birth-moment, who are dissociated from knowledge and not to obtain nose, neither understanding faculty nor nose faculty arises.

Nose faculty does not arise to this person. Does mind faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but to obtain mind, nose faculty does not arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are not to obtain mind, neither nose nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does nose faculty not arise to that person? Yes.

(Based on nose faculty.)

215. Femininity faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are males, femininity faculty does not arise, (it is) not that masculinity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are non-females and non-males neither femininity faculty nor masculinity faculty arises.

Or else, masculinity faculty does not arise to this person. Does femininity faculty not arise to that person?

To those at the birth-moment who are females, masculinity faculty does not arise; it is not that femininity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are non-males and non-females neither masculinity faculty nor femininity faculty arises.

Femininity faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment who are non-females, femininity faculty does not arise, (it is) not that life faculty does not arise to those persons. To all those at the death-moment, neither femininity faculty nor life faculty arises.

Or else, life faculty does not arise to this person. Does femininity faculty not arise to that person? Yes.

Femininity faculty does not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the birth-moment who are non-females but with (mental) joy, femininity faculty does not arise; (it is) not that (mental) joy faculty does not arise to those persons. To all those persons at the death-moment, and to those at the birth-moment, who are non-females and without (mental) joy, neither femininity faculty nor (mental) joy faculty arises.

Or else, (mental) joy faculty does not arise to this person. Does femininity faculty not arise to that person?

To those at the birth-moment, who are without (mental) joy but females, (mental) joy faculty does not arise; (it is) not that femininity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are without (mental) joy and non-females, neither (mental) joy faculty nor femininity faculty arises.

Femininity faculty does not arise to this person. Does equanimity faculty not arise to that person?

To those at the birth-moment who are non-females but with equanimity, femininity faculty does not arise; (it is) not that equanimity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are non-females and without equanimity, neither femininity faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise to this person. Does femininity faculty not arise to that

person?

To those at the birth-moment who are without equanimity but males, equanimity faculty does not arise; (it is) not that femininity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are without equanimity and non-females, neither equanimity faculty nor femininity faculty arises.

Femininity faculty does not arise to this person. Does faith faculty not arise to that person?

To those at the birth-moment, who are non-females but with root-cause, femininity faculty does not arise; (it is) not that faith faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are non-females and without root-cause, neither femininity faculty nor faith faculty arises.

Or else, faith faculty does not arise to this person. Does femininity faculty not arise to that person?

To those at the birth-moment who are without root-cause but females, faith faculty does not arise not that femininity faculty does not arise to that persons. To all those persons at the death-moment and to at the birth-moment, who are without root-cause non-females, neither faith faculty nor femininity faculty arises.

Femininity faculty does not arise to this person. Does understanding faculty not arise to that person?

To those at the birth-moment who are non-female associated with knowledge, femininity faculty does not arise; (it is) not that understanding faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are non-females and dissociated from knowledge, neither femininity faculty nor understanding faculty arises.

Or else, understanding faculty does not arise to this person. Does femininity faculty not arise to that person?

To those at the birth-moment who are dissociated from knowledge and females, understanding faculty does not arise; (it is) not that femininity faculty arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are dissociated from knowledge and non-females neither understanding faculty nor femininity faculty arises.

Femininity faculty does not arise to this person. Does mind faculty not arise to that person?

To those at the birth-moment who are non-females but to obtain mind, femininity faculty does not arise: (it is) not that faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are not to obtain mind, neither femininity faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does femininity faculty not arise to that person? Yes.

(Bases on femininity faculty.)

216. Masculinity faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment who are non-males, masculinity faculty does not arise: (it is) not that life faculty does not arise to those persons. To all those persons at the death-moment, neither masculinity faculty nor life faculty arises.

Or else, life faculty does not arise to this person. Does masculinity faculty not arise to that person? Yes.

Masculinity faculty does not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the birth-moment who are non-males but with (mental) joy, masculinity faculty does not arise: (it is) not that (mental) joy faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are non-males and without (mental) joy, neither masculinity faculty nor (mental) life faculty arises.

Or else, (mental) joy faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are without (mental) joy but males, (mental) joy faculty does not arise: (it is) not that masculinity faculty does not arise to those persons. To all persons at the death-moment and to those at the birth-moment who are without (mental) joy and non-males neither (mental) joy faculty nor masculinity faculty arises.

Masculinity faculty does not arise to this person. Does equanimity faculty not arise to that person?

To those at the birth-moment, who are non-males but with equanimity, masculinity faculty does not arise: (it is) not that equanimity faculty does not arise to those persons. To all those persons at the death-moment, and to those at the birth-moment, who are non-males and without equanimity, neither masculinity faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are without equanimity but males, equanimity faculty does not arise: (it is) not that masculinity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are without equanimity and non-males, neither equanimity faculty nor masculinity faculty arises.

Masculinity faculty does not arise to this person. Does faith faculty not arise to that person?

To those at the birth-moment who are non-males but with root-cause, masculinity faculty does not arise: (it is) not that faith faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are non-males and without root-cause, neither masculinity faculty nor faith nor faith faculty arises.

Or else, faith faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are without root-cause but males, faculty does not arise; (it is) not that masculinity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are without root-cause and non-males, neither faith faculty nor masculinity faculty arises.

Masculinity, faculty does not arise to this person. Does understanding faculty not arise to that person?

To those at the birth-moment who are non-males but associated with knowledge, masculinity faculty does not arise; (it is) not that understanding faculty does not arise to those persons. To all those persons at the death-moment and those at the birth-moment, who are non-males dissociated from knowledge, neither masculinity faculty nor understanding faculty arises.

Or else, understanding faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are dissociated from knowledge but males, understanding faculty does not arise; (it is) not that masculinity faculty does not arise to those persons. To all those persons at the death-moment and to those at the

birth-moment who are dissociated from knowledge and non-males, neither understanding faculty nor masculinity faculty arises.

Masculinity faculty does not arise to this person. Does mind faculty not arise to that person?

To those at the birth-moment who are non-males but to obtain mind, masculinity faculty does not arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain mind, neither masculinity faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does masculinity faculty not arise to that person? Yes.

(Based on masculinity faculty.)

217. Life faculty does not arise to this person. Does (mental) joy faculty not arise to that person? Yes.

Or else, (mental) joy faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment, who are without (mental) joy and to those during life at the nascent phase of consciousness dissociated from (mental) joy, (mental) joy faculty does not arise; (it is) not that life faculty does not arise to those persons. To all those persons at the death-moment and to those during life at the phase of consciousness, neither (mental) joy faculty nor life faculty arises.

Life faculty does not arise to this person. Does equanimity faculty not arise to that person? Yes.

Or else, equanimity faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment, who are without equanimity and to those during life at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise; (it is) not that life faculty does not arise to those persons. To all those persons at the death-moment and to those during life at the nascent phase of consciousness, neither equanimity faculty nor life faculty arises.

Life faculty does not arise to this person. Does faith faculty not arise to that person? Yes.

Or else, faith faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment who are without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, faith faculty does not arise; (it is) not that life faculty does not arise to those persons. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither faith faculty nor life faculty arises.

Life faculty does not arise to this person. Does understanding faculty not arise to that person? Yes.

Or else, understanding faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment, who are dissociated from knowledge and those during life at the nascent phase of consciousness, dissociated from knowledge, understanding faculty does not arise; (it is) not that life faculty does not arise to those persons. To all those persons at the death-moment and to those during life at the cessant phase¹ of consciousness, neither understanding faculty nor life faculty arises.

Life faculty does not arise to this person. Does mind faculty not arise to that person? Yes.

Or else, mind faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment who are not to obtain mind, mind faculty does not arise; (it is) that life faculty does not arise to those persons. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither mind faculty nor life faculty arises. (Based on Life faculty.)

218. (Mental) joy faculty does not arise to that person. Does equanimity faculty not arise to that person?

To those at the birth-moment, who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, (mental) joy faculty does not arise; (it is) not that equanimity faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy and dissociated from equanimity, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither (mental) joy faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, equanimity faculty does not arise; (it is) not that (mental) joy faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity and dissociated from (mental) joy, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither equanimity faculty nor (mental) joy faculty arises.

¹ Ceasing moment

(Mental) joy faculty does not arise to this person. Does faith faculty not arise to that person?

To those at the birth-moment who are without (mental) joy but with root-cause and to those during life at the nascent phase of consciousness dissociated from mental joy and associated with faith, (mental) joy faculty does not arise; (it is) not that faith faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy and dissociated from faith, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither (mental) joy faculty nor faith faculty arises.

Or else, faith faculty does not arise to this person. Does (mental) joy faculty not arise to that person?

To those during life at the nascent phase of consciousness dissociated from faith and associated with (mental) joy, faith faculty does not arise; (it is) not that (mental) joy, faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith and dissociated from (mental) joy, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither faith faculty nor (mental) joy faculty arises.

(Mental) joy faculty does not arise to this person. Does understanding faculty not arise to that person?

To those at the birth-moment who are without (mental) joy but associated with knowledge and to those during life at the nascent phase of consciousness dissociated from (mental) joy and associated with knowledge, (mental) joy faculty does not arise; (it is) not that understanding faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy and dissociated from knowledge, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither (mental) joy faculty nor understanding faculty arises.

Or else, understanding faculty does not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the birth-moment who are dissociated from knowledge but with (mental) joy and to those during life at the nascent phase of consciousness dissociated from knowledge and associated with (mental) joy, understanding faculty does not arise; (it is) not that (mental) joy faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge and dissociated from (mental) joy, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither understanding faculty nor (mental) joy faculty arises.

(Mental) joy faculty does not arise to this person. Does mind faculty not arise to that person?

To those at the birth-moment, who are without (mental) joy but to obtain mind and to those during life at the nascent phase of consciousness dissociated from (mental) joy, (mental) joy faculty does not arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the cessant phase of consciousness. To those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither (mental) joy faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does (mental) joy faculty not arise to that person? Yes.

(Based on (mental) joy faculty.)

219. Equanimity faculty does not arise to this person. Does faith faculty not arise to that person?

To those at the birth-moment who are without equanimity but with root-cause and to those during life at the nascent phase of consciousness dissociated from equanimity and associated with faith, equanimity faculty does not arise; (it is) not that faith faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity and dissociated from faith, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither equanimity faculty nor faith faculty arises.

Or else, faith faculty does not arise to this person. Does equanimity faculty not arise to that person?

To those at the birth-moment who are without root-cause but with equanimity, to those during at the nascent phase of consciousness dissociated from faith and associated with equanimity, faith faculty does not arise; (it is) not that equanimity faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith and dissociated from equanimity, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither faith faculty nor equanimity faculty arises.

Equanimity faculty does not arise to this person. Does understanding faculty not arise to that person?

To those at the birth-moment, who are without equanimity but associated with knowledge and to those during life at the nascent phase of consciousness dissociated from equanimity and associated with knowledge, equanimity faculty does not arise; (it is) not that understanding faculty does not arise to those persons. To all those persons at the cessant phase of consciousness to those at the nascent phase of consciousness dissociated from equanimity and dissociated from knowledge, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither equanimity faculty nor understanding faculty arises.

Or else, understanding faculty does not arise to this person. Does equanimity faculty not arise to that person?
 To those at the birth-moment, who are dissociated from knowledge but with equanimity and to those during life at the nascent phase of consciousness dissociated from knowledge and associated with equanimity understanding faculty does not arise; (it is) not that equanimity faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge and dissociated from equanimity to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither understanding faculty nor equanimity faculty arise.

Equanimity faculty does not arise to this person. Does mind faculty not arise to that person?
 To those at the birth-moment who are without equanimity but to obtain mind and to those during life at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither equanimity faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does equanimity faculty not arise to that person? Yes.
 (Based on equanimity faculty.)

220. Faith faculty does not arise to this person. Does understanding faculty not arise to that person? Yes.

Or else, understanding faculty does not arise to this person. Does faith faculty not arise to that person?
 To those at the birth-moment who are dissociated from knowledge but with root-cause and to those during life at the nascent phase of consciousness dissociated from knowledge and associated with faith, understanding faculty does not arise; (it is) not that faith faculty does not arise to those person. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge and dissociated from faith to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither understanding faculty nor faith faculty arises.

Faith faculty does not arise to this person. Does mind faculty not arise to that person?
 To those at the birth-moment who are without root-cause but to obtain mind and those during life at the nascent phase of consciousness dissociated from faith, faith faculty does not arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither faith faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does faith faculty not arise to that person? Yes.
 (Based on faith faculty.)

211. Understanding faculty does not arise to this person. Does mind faculty not arise to that person?

To those at the birth-moment who are dissociated from knowledge but to obtain mind and to those during life at the nascent phase of consciousness dissociated from knowledge, understanding faculty does not arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither understanding faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does understanding faculty not arise to that person? Yes.
 (Based on understanding faculty.)

Negative (*Paccanīka*) Plane (*Okāsa*)

222. Eye faculty does not arise at this plane. Does ear faculty not arise at that plane? Yes.

Or else, ear faculty does not arise at this plane. Does eye faculty not arise at that plane? Yes.

Eye faculty does not arise at this plane. Does nose faculty not arise at that plane? Yes.
 Or else, nose faculty does not arise at this plane. Does eye faculty not arise at that plane?
 At the fine-material plane, nose faculty does not arise; (it is) not that eye faculty does not arise at that plane. At the plane of non-percipient beings and at the immaterial plane, neither nose faculty nor eye faculty arises.

Eye faculty does not arise at this plane. Does femininity faculty : P: masculinity faculty not arise at that plane?
 Yes.

Or else, masculinity faculty does not arise at this plane. Does eye faculty not arise at that plane?
 At the fine-material plane, masculinity faculty does not arise; (it is) not that eye faculty does not arise at that plane. At the plane of non-percipient beings and at the immaterial plane, neither masculinity faculty nor eye faculty arises.

Eye faculty does not arise at this plane. Does life faculty not arise at that plane?

(It) arises.

Or else, life faculty does not arise at this plane. Does eye faculty not arise at that plane?

None. (No such plane)

Eye faculty does not arise at this plane. Does (mental) joy faculty not arise at that plane? Yes.

Or else, (mental) joy faculty does not arise at this plane. Does eye faculty not arise at that plane? Yes.

Eye faculty does not arise at this plane. Does equanimity faculty not arise at that plane?

At the immaterial plane, eye faculty does not arise; (it is) not that equanimity faculty does not arise at that plane. At the plane of non-percipient beings, neither eye faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise at this plane. Does eye faculty not arise at that plane? Yes.

Eye faculty does not arise at this plane. Does faith faculty :P: understanding faculty :P: mind faculty not arise at that plane?

At the immaterial plane, eye faculty does not arise; (it is) not that mind faculty does not arise at that plane. At the plane of non-percipient beings neither eye faculty nor mind faculty arises.

Or else, mind faculty does not arise at this plane. Does eye faculty not arise at that plane? Yes.

(Based on eye faculty.)

223. Nose faculty does not arise at this plane. Does femininity faculty :P: masculinity faculty not arise that plane? Yes.

Or else, masculinity faculty does not arise at this plane. Does nose faculty not arise at that plane? Yes.

Nose faculty does not arise at this plane. Does life faculty not arise at that plane? (It) arises.

Or else, life faculty does not arise at this plane. Does nose faculty not arise at that plane? None. (No such plane)

Nose faculty does not arise at this person. Does (mental) joy faculty not arise at that plane?

At the fine-material plane, nose faculty does not arise; (it is) not that (mental) joy faculty does not arise at that plane. At that plane of non-percipient beings and at the immaterial plane, neither nose faculty nor (mental) joy faculty arises.

Or else, (mental) joy faculty does not arise at this plane. Does nose faculty not arise at that plane? Yes.

Nose faculty does not arise at this plane. Does equanimity faculty not arise at that plane?

At the fine-material plane and at the immaterial plane, nose faculty does not arise; (it is) not that equanimity faculty does not arise at that plane. At that plane of non-percipient beings, neither nose faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise at this plane. Does nose faculty not arise at that plane? Yes.

Nose faculty does not arise at this plane. Does faith faculty :P: understanding faculty :P: mind faculty not arise at that plane?

At that fine-material plane and at the immaterial plane, nose faculty does not arise; (it is) not that mind faculty does not arise at that plane. At that plane of non-percipient beings, neither nose faculty nor mind faculty arises.

Or else, mind faculty does not arise at this plane. Does nose faculty not arise at that plane? Yes.

224. Femininity faculty does not arise at this plane. Does masculinity faculty not arise at that plane? Yes.

Or else, masculinity faculty does not arise at this plane. Does femininity faculty not arise at that plane? Yes :P:

225. Masculinity faculty does not arise at this plane. Does life faculty not arise at that plane? (It) arises.

Or else, life faculty does not arise at this plane. Does masculinity faculty not arise at that plane?

None. (No such plane)

Masculinity faculty does not arise at this plane. Does (mental) joy faculty not arise at that plane?

At that fine-material plane, masculinity faculty does not arise; (it is) not that (mental) joy faculty does not arise at that plane. At that plane of non-percipient beings and at the immaterial plane, neither masculinity faculty nor (mental) joy faculty arises.

Or else, (mental) joy faculty does not arise at this plane. Does masculinity faculty not arise at that plane? Yes.

Masculinity faculty does not arise at this plane. Does equanimity faculty not arise at that plane?

At that fine-material plane and at the immaterial plane, masculinity faculty does not arise; (it is) not that equanimity faculty does not arise at that plane. At that plane of non-percipient beings, neither masculinity faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise at this plane. Does masculinity faculty not arise at that plane? Yes.

Masculinity faculty does not arise at this plane. Does faith faculty :P: understanding faculty :P: mind faculty not arise at that plane?

At that fine-material plane and at the immaterial plane masculinity faculty does not arise; (it is) not that mind faculty does not arise at that plane. At the plane of non-percipient beings, neither masculinity faculty nor mind faculty arises.

Or else, mind faculty does not arise at this plane. Does masculinity faculty not arise at that plane? Yes.

(Based on masculinity faculty.)

226. Life faculty does not arise at this plane. Does (mental) joy faculty not arise at that plane? None.

Or else, (mental) joy faculty does not arise at this plane. Does life faculty not arise at that plane? (It) arises.

Life faculty does not arise at this plane. Does equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arise at that plane? None.

Or else, mind faculty does not arise at this plane. Does life faculty not arise at that plane? (It) arises.

(Based on life faculty.)

227. (Mental) joy faculty does not arise at this plane. Does equanimity faculty not arise at that plane? Yes.

Or else, equanimity faculty does not arise at this plane. Does (mental) joy faculty not arise at that plane? Yes.

(Mental) joy faculty does not arise at this plane.

Does faith faculty :P: understanding faculty :P: mind faculty not arise at that plane? Yes.

Or else, mind faculty does not arise at this plane. Does (mental) joy faculty not arise at that plane? Yes.

(Based on (mental) joy faculty.)

229. Faith faculty does not arise at this plane. Does understanding faculty :P: mind faculty not arise at that plane? Yes.

Or else, mind faculty does not arise at this plane. Does faith faculty not arise at that plane? Yes.

(Based on faith faculty.)

230. Understanding faculty does not arise at this plane. Does mind faculty not arise at that plane? Yes.

Or else, mind faculty does not arise at this plane. Does understanding faculty not arise at that plane? Yes.

(Based on understanding faculty.)

Negative (Paccanīka)

Person-Plane (Puggalokāsa)

231. Eye faculty does not arise to this person at this plane. Does ear faculty not arise to that person at that plane?

To those at the birth-moment, who are not to obtain eye but to obtain ear, eye faculty does not arise at that plane; (it is) not that ear faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and ear, neither eye faculty nor ear faculty arises at that plane.

Or else, ear faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain ear but to obtain eye, ear faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are not to obtain ear and eye, neither ear faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but to obtain nose, eye faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and nose, neither eye faculty nor nose faculty arises at that plane.

Or else, nose faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment, who are not to obtain nose but to obtain eye, nose faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and eye, neither nose faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but females, eye faculty does not arise at that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are not to obtain eye and females, neither eye faculty nor femininity faculty arises at that plane.

Or else, femininity faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment who are non-females but to obtain eye, femininity faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment and those at the birth-moment who are non-females and not to obtain eye, neither femininity faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but males, eye faculty does not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and non-males, neither eye faculty nor masculinity faculty arise at that plane.

Or else, masculinity faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment, who are non-males but to obtain eye, masculinity faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment, and to those at the birth-moment who are non-males and not to obtain eye, neither masculinity faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment, neither eye faculty nor life faculty arises at that plane.

Or else, life faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane? Yes.

Eye faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane? Yes.

Or else, (mental) joy faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment who are without (mental) joy but to obtain eye, (mental) joy faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are without (mental) joy and not to obtain eye, neither (mental) joy faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but with equanimity, eye faculty does not arise at the plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and without equanimity, neither eye faculty nor equanimity faculty arises at that plane.

Or else, equanimity faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment who are without equanimity but to obtain eye, equanimity faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are without equanimity and not to obtain eye, neither equanimity faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but with root-cause, eye faculty does not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and without root-cause, neither eye faculty nor faith faculty arise at that plane.

Or else, faith faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment who are without root-cause but to obtain eye, faith faculty does not arise at the plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment, and those at the birth-moment who are without root-cause and not to obtain eye neither faith faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but associated with knowledge, eye faculty does not arise at that plane; (it is) not that understanding faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and dissociated from knowledge, neither eye faculty nor understanding faculty arise at that plane.

Or else, understanding faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment who are dissociated from knowledge but to obtain eye, understanding faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment and those at the birth-moment who are dissociated from knowledge and not to obtain eye, neither understanding faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but to obtain mind, eye faculty does not arise at that plane; (it is) not that mind faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment without mind, neither eye faculty nor mind faculty arises at that plane.

Or else, mind faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane? Yes. (Based on eye faculty.)

232. Nose faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose and (they are) females, nose faculty does not arise at the plane; (it is) not that femininity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not obtain nose and non-females, neither nose faculty nor femininity faculty arises at that plane.

Or else, femininity faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment who are non-females but to obtain nose, femininity faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-males and not to obtain nose, neither femininity faculty nor nose faculty arises at that plane.

Nose faculty does not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose and (they are) males, nose faculty does not arise at the plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not obtain nose and non-males, neither nose faculty nor masculinity faculty arises at that plane.

Or else, masculinity faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment who are non-males but to obtain nose, masculinity faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-males and not to obtain nose, neither masculinity faculty nor nose faculty arises at that plane.

Nose faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose, nose faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment, neither nose faculty nor life faculty arises at that plane.

Or else, life faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane? Yes.

Nose faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose but with (mental) joy, nose faculty does not arise at that plane, (it is) not that (mental) joy faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and without (mental) joy, neither nose faculty nor (mental) joy faculty arises at that plane.

Or else, (mental) joy faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment, who are without (mental) joy but to obtain nose, (mental) joy faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are without (mental) joy and not to obtain nose, neither (mental) joy faculty nor nose faculty arises at that plane.

Nose faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose but with equanimity, nose faculty does not arise at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and without equanimity, neither nose faculty nor equanimity faculty arises at that plane.

Or else, equanimity faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment who are equanimity but to obtain nose, equanimity faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at the plane. To all those persons at the death-moment and to those at the birth-moment who are without equanimity and not to obtain nose, neither equanimity faculty nor nose faculty arises at that plane.

Nose faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose but with root-cause, nose faculty does not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and without root-cause, neither nose faculty nor faith faculty arises at that plane.

Or else, faith faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment who are without root-cause but to obtain nose, faith faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are without root-cause and not to obtain nose, neither faith faculty nor nose faculty arises at that plane.

Nose faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose but associated with knowledge, nose faculty does not arise at that plane; (it is) not that understanding faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and dissociated from knowledge, neither nose faculty nor understanding faculty arises at that plane.

Or else, understanding faculty does not arise to this person at this plane. Does faculty not arise to that person at that plane?

To those at the birth-moment who are dissociated from knowledge but to obtain nose, understanding faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are dissociated from knowledge and not to obtain nose, neither understanding faculty nor nose faculty arises at that plane.

Nose faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose but to obtain mind, nose faculty does not arise at that plane; (it is) not that mind faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain mind, neither nose faculty nor mind, faculty arises at that plane.

Or else, mind faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane? Yes.

(Based on nose faculty.)

233. Femininity faculty does not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment who are males, femininity faculty does not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-females and non-males, neither femininity faculty nor masculinity faculty arises at that plane.

Or else, masculinity faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment who are females, masculinity faculty does not arise at that plane; (it is)not that femininity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-males and non-females, neither masculinity nor femininity faculty arises at that plane.

Femininity faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are non-females, femininity faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment, neither femininity faculty nor life faculty arises at that plane.

Or else, life faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane? Yes.

Femininity faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?

To those at the birth-moment who are non-females, but with (mental) joy, femininity faculty does not arise at that plane; (it is) not that (mental) joy faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-females and without (mental) joy, neither femininity faculty nor (mental) joy faculty arises at that plane.

Or else, (mental) joy faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment who are without (mental) joy but females, (mental) joy faculty does not arise at that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To all those persons at the death-moment, and to those at the birth-moment, who are without (mental) joy and non-females, neither (mental) joy faculty nor femininity faculty arises at that plane.

Femininity faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those persons at the birth-moment who are non-females but with equanimity, femininity faculty does not arise at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-females and without equanimity neither femininity faculty nor equanimity faculty arises at that plane.

Or else, equanimity faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment who are without equanimity but females, equanimity faculty does not arise at that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are without equanimity and non-females, neither equanimity faculty nor-femininity faculty arises at that plane.

Femininity faculty does not arise to this person at this plane. Does faith not arise to that person at that plane?

To those at the birth-moment, who are non-females but with root-cause, femininity faculty does not arise at that plane, (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the death- moment, and to those at the birth-moment who are non-females and without root-cause, neither femininity faculty nor faith arises at that plane.

Or else, faith faculty does not arise to this person at that plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment, who are without root-cause but females, faith faculty does not arise at that plane; (it is) not that femininity faculty does not arise to those persons at the death-moment, and to those at the birth-moment, who are without root-cause and non-females, neither faith faculty nor femininity faculty arises at that plane.

Femininity faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment who are non-females but associated with knowledge, femininity faculty does not arise at plane: (it is) not that understanding faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are non-females and dissociated from knowledge, neither femininity faculty nor understanding faculty arises at that plane.

Or else, understanding faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment, who are dissociated from knowledge but females, understanding faculty does not

arise at that plane: (it is) not that femininity faculty does not arise to those persons to that plane. To all those persons at the death-moment and to those at the birth-moment, who are dissociated from knowledge and non-females, neither understanding faculty nor femininity faculty arises at that plane.

Femininity faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane?

To those at the birth-moment, who are non-females but to obtain mind, femininity faculty does not arise at that plane (it is) not that mind faculty does not arise those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain mind neither femininity faculty nor mind faculty arises at that plane.

Or else, mind faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane? Yes. (Based on femininity faculty.)

234. Masculinity faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are non-males, masculinity faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment, neither masculinity faculty nor life faculty arises at that plane.

Or else, life faculty does not arise to this person at this plane. Does masculinity faculty not arise to that plane? Yes.

Masculinity faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?

To those at the birth-moment who are non-males but with (mental) joy, masculinity faculty does not arise at that plane; (it is) not that (mental) joy faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-males and without (mental) joy, neither masculinity faculty nor (mental) joy faculty arises at that plane.

Or else, (mental) joy faculty does not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment who are without (mental) joy but males, (mental) joy faculty does not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death moment and to those at the birth-moment, who are without (mental) joy and non-males, neither (mental) joy faculty nor masculinity faculty arises at that plane.

Masculinity faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the birth-moment, who are non-males but with equanimity, masculinity faculty does not arise at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are non-males and without equanimity, neither masculinity faculty nor equanimity faculty arises at that plane.

Or else, equanimity faculty does not arise to this person at this plane. Does masculinity faculty not arise to that plane?

To those at the birth-moment who are without equanimity but males, equanimity faculty does not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are without equanimity and non-males, neither equanimity faculty nor masculinity faculty arises at that plane.

Masculinity faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane?

To those at the birth-moment who are non-males but with root-cause, masculinity faculty does not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are non-males and without root-cause, neither masculinity faculty nor faith faculty arises at that plane.

Or else, faith faculty does not arise to this person at this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment who are without root-cause but males, faith faculty does not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are without root-cause and non-males neither faith faculty nor masculinity faculty arises at that plane.

Masculinity faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment who are non-males but associated with knowledge, masculinity faculty does not arise at that plane; (it is) not that understanding faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-males and dissociated from knowledge neither masculinity faculty nor understanding faculty arise at that plane.

Or else, understanding faculty does not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment who are dissociated from knowledge but males, understanding faculty does not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are dissociated from knowledge and non-males, neither understanding faculty nor masculinity faculty arises at that plane.

Masculinity faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane?

To those at the birth-moment who are non-males but to obtain mind, masculinity faculty does not arise at that plane; (it is) not that mind faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain mind, neither masculinity faculty nor mind faculty arise at that plane.

Or else, mind faculty does not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane? Yes. (Based on masculinity faculty.)

235. Life faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane? Yes.

Or else, (mental) joy faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are without (mental) joy and to those during life at the nascent phase of consciousness dissociated from (mental) joy, (mental) joy faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither (mental) joy faculty nor life faculty arise at that plane.

Life faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane? Yes.

Or else, equanimity faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are without equanimity and to those during life at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither equanimity faculty nor life faculty arises at that plane.

Life faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane? Yes.

Or else, faith faculty does not arise to this person at this plane. Does life faculty not arise to that person at plane?

To those at the birth-moment who are without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, faith faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither faith faculty nor life faculty arises at that plane.

Life faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane? Yes.

Or else, faith faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, faith faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither faith faculty nor life faculty arises at that plane.

Life faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane? Yes.

Or else, understanding faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are dissociated from knowledge and to those during life at the nascent phase of consciousness dissociated from knowledge, understanding faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither understanding faculty nor life faculty arises at that plane.

Life faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane? Yes.

Or else, mind faculty does not arise to this person at this plane. Does life faculty not arise to that person?

To those at the birth-moment who are not to obtain mind, mind faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither mind faculty nor life faculty arises at that plane.

(Based on life faculty.)

236. (Mental) joy faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the birth-moment who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, (mental) joy faculty does not arise at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness to those at the nascent phase of consciousness dissociated from (mental) joy and dissociated from equanimity and to those non-percipient beings, neither (mental) joy faculty nor equanimity faculty arises at that plane.

Or else, equanimity faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?

To those at the birth-moment, who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, equanimity faculty does not arise at that plane; (it is) not that (mental) joy faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness dissociated from equanimity and dissociated from (mental) joy and to those non-percipient beings, neither equanimity nor (mental) joy faculty arises at that plane.

(Mental) joy faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane?

To those at the birth-moment, who are without (mental) joy but with root-cause and to those during life at the nascent phase of consciousness dissociated from (mental) joy faculty does not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy and dissociated from faith and to those non-percipient beings, neither (mental) joy faculty nor faith faculty arises at that plane.

Or else, faith faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?

To those during life at the nascent phase of consciousness dissociated from faith and associated with (mental), faith faculty does not arise at that plane; (it is) not that (mental) joy faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness, to those at nascent phase of consciousness dissociated from faith and dissociated from (mental) joy and to those non-percipient beings, neither faith faculty nor (mental) joy faculty arises at that plane.

(Mental) joy faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment who are without (mental) joy but associated with knowledge and to those during life at the nascent phase of consciousness dissociated from (mental) joy and associated with knowledge, (mental) joy faculty does not arise at that plane; (it is) not that understanding faculty does not arise to those person at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy and dissociated from knowledge and to those non-percipient beings, neither (mental) joy faculty nor understanding faculty arises at that plane.

Or else, understanding faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?

To those at the birth-moment, who are dissociated from knowledge but with (mental) joy and to those during life at the nascent phase of consciousness dissociated from knowledge and associated with (mental) joy, understanding faculty does not arise at that plane; (it is) not that (mental) joy faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness to those at the nascent phase of consciousness dissociated from knowledge and dissociated from (mental) joy and to those non-percipient beings, neither understanding faculty nor (mental) joy faculty arises at that plane.

(Mental) joy faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane?

To those at the birth-moment who are without (mental) joy but to obtain mind and to those during life at the nascent phase of consciousness dissociated from (mental) joy, (mental) joy faculty does not arise at that plane;

(it is) not that mind faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness and to those non-percipient beings, neither (mental) joy faculty nor mind faculty arises at that plane. Or else, mind faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane? Yes. (Based on (mental) joy faculty.)

237. Equanimity faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane? To those at the birth-moment who are without equanimity but with root-cause and to those during life at the nascent phase of consciousness with faith, equanimity faculty does not arise at that plane; (it is) not that faculty does not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity and dissociated from faith and to those non-percipient beings, neither equanimity faculty nor faith faculty arises at that plane. Or else, faith faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane? To those at the birth-moment who are without root-cause but with equanimity and to those during life at the nascent phase of consciousness dissociated from faith and associated with equanimity, faith faculty does not at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith and dissociated from equanimity and to those non-percipient beings, neither faith faculty nor equanimity faculty arises at that plane.

Equanimity faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment, who are without equanimity but associated with knowledge and to those during life at the nascent phase of consciousness dissociated from equanimity and associated with knowledge , equanimity faculty does not arise at that plane; (it is) not that understanding faculty does not arise to those person at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness, dissociated from equanimity and dissociated from knowledge and to those non-percipient beings, neither equanimity faculty nor understanding faculty arises at that plane.

Or else, understanding faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the birth-moment who are dissociated form knowledge but with equanimity and to those during life at the nascent phase of consciousness dissociated from knowledge and associated with equanimity, understanding faculty does not arise at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge and dissociated from equanimity and to those non-percipient beings, neither understanding faculty nor equanimity faculty arises at that plane.

Equanimity faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane? To those at the birth-moment who are without equanimity but to obtain mind and to those during life at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise at the plane; (it is)not that mind faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness and to those non-percipient beings, neither equanimity faculty nor mind faculty arises at that plane. Or else, mind faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane? Yes. (Based on equanimity faculty.)

238. Faith faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane? Yes.

Or else, understanding faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane?

To those at the birth-moment who are dissociated from knowledge but with root-cause and to those during life at the nascent phase of consciousness dissociated from knowledge and associated with faith, understanding faculty does not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge and dissociated from faith and to those non-percipient beings, neither understanding faculty nor faith faculty arises at that plane.

Faith faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane? To those at the birth-moment who are without root-cause but to obtain mind and to those during life at the nascent phase of consciousness dissociated from faith, faith faculty does not arise at that plane; (it is) not that mind faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness and to those non-percipient beings, neither faith faculty nor mind faculty arises at that plane.

Or else, mind faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane? Yes. (Based on faith faculty.)

239. Understanding faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane? To those at the birth-moment who are dissociated from knowledge but to obtain mind and to those during life at the nascent phase of consciousness dissociated from knowledge, understanding faculty does not arise at that plane; (it is) not that mind faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness and to those non-percipient beings neither understanding faculty nor mind faculty arises at that plane.
Or else, mind faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane? Yes. (Based on understanding faculty.)

2. CHAPTER ON THE PAST (Atītavāra)

Positive (Anuloma) Person (Puggala)

240. Eye faculty had arisen to this person. Had ear faculty arisen to that person? Yes.
Or else, ear faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
- Eye faculty had arisen to this person. Had nose faculty arisen to that person? Yes.
Or else, nose faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
- Eye faculty had arisen to this person. Had femininity faculty :P: masculinity faculty arisen to that person
Yes.
Or else, masculinity faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
- Eye faculty had arisen to this person. Had life faculty arisen to that person? Yes.
Or else, life faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
- Eye faculty had arisen to this person. Had (mental) joy faculty arisen to that person? Yes.
Or else, (mental) joy faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
- Eye faculty had arisen to this person. Had equanimity faculty arisen to that person? Yes.
Or else, equanimity faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
- Eye faculty had arisen to this person. Had faith faculty :P: understanding faculty :P: mind faculty
arisen to that person? Yes.
Or else, mind faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
(Based on eye faculty.)
241. Nose faculty :P: femininity faculty :P: masculinity faculty :P: life faculty :P: (mental) joy faculty :P: equanimity faculty
:P: faith faculty :P: understanding faculty had arisen to this person. Had mind faculty arisen to that person? Yes.
Or else, mind faculty, had arisen to this person. Had understanding faculty arisen to that person? Yes.

Positive (Anuloma) Plane (Okāsa)

242. Eye faculty had arisen at this plane. Had ear faculty arisen at that plane? Yes.
Or else, ear faculty had arisen at this plane. Had eye faculty arisen at that plane? Yes.
- Eye faculty had arisen at this plane. Had nose faculty arisen at that plane?
At the fine-material plane, eye faculty had arisen at that plane; nose faculty had not arisen at that plane. At the sensuous plane, eye faculty had arisen and nose faculty also had arisen.
Or else, nose faculty had arisen at this plane. Had eye faculty arisen at that plane? Yes.
- Eye faculty had arisen at this plane. Had femininity faculty :P: masculinity faculty arisen at that plane?
At the fine-material plane, eye faculty had arisen; masculinity faculty had not arisen at that plane. At the sensuous plane, eye faculty had arisen and masculinity faculty also had arisen.

Or else, masculinity faculty had arisen at this plane. Had eye faculty arisen at that plane? Yes.

Eye faculty had arisen at this plane. Had life faculty arisen at that plane? Yes.

Or else, life faculty had arisen at this plane. Had eye faculty arisen at that plane?

At that plane of non-percipient beings and at the immaterial plane, life faculty had arisen at the immaterial plane, life faculty had arisen; eye faculty had not arisen at that plane. At the five-aggregate plane, life faculty had arisen and eye faculty also had arisen.

Eye faculty had arisen at this plane. Had (mental) joy faculty arisen at that plane? Yes.

Or else, (mental) joy faculty had arisen at this plane. Had eye faculty arisen at that plane? Yes.

Eye faculty had arisen at this plane. Had equanimity faculty arisen at that plane? Yes.

Or else, equanimity faculty had arisen at this plane. Had eye faculty arisen at that plane?

At the immaterial plane, equanimity faculty had arisen eye faculty had not arisen at that plane. At the five-aggregate plane, equanimity faculty had arisen and eye faculty also had arisen.

Eye faculty had arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty arisen at that plane? Yes.

Or else, mind faculty had arisen at this plane. Had eye faculty arisen at that plane?

At the immaterial plane, mind faculty had arisen; eye faculty had not arisen at that plane. At the five-aggregate plane, mind faculty had arisen and eye faculty also had arisen. (Based on eye faculty.)

243. Nose faculty had arisen at this plane. Had femininity faculty: P: masculinity faculty arisen at that plane? Yes.

Or else, masculinity faculty had arisen this plane. Had nose faculty arisen at that plane? Yes.

Nose faculty had arisen at this plane. Had life faculty arisen at that plane? Yes.

Or else, life faculty had arisen at this plane. Had nose faculty arisen at that plane?

At the fine-material plane and at the immaterial plane, life faculty had arisen; nose faculty had not arisen at that plane. At the sensuous plane, life faculty had arisen and nose faculty also had arisen.

Nose faculty had arisen at this plane. Had (mental) joy faculty arisen at that plane? Yes.

Or else, (mental) joy faculty had arisen at this plane. Had nose faculty arisen at that plane?

At the fine-material plane, (mental) joy faculty had arisen; nose faculty had not arisen at that plane. At the sensuous plane, (mental) joy faculty had arisen and nose faculty also had arisen.

Nose faculty had arisen at this plane. Had equanimity faculty arisen at that plane? Yes.

Or else, equanimity faculty had arisen at this plane. Had nose faculty arisen at that plane?

At the fine-material plane and at the immaterial plane, equanimity faculty had arisen; nose faculty had not arisen at that plane. At the sensuous plane, equanimity faculty had arisen and nose faculty also had arisen.

Nose faculty had arisen at this plane. Had faith faculty arisen at that plane? Yes.

Or else, faith faculty had arisen at this plane. Had nose faculty arisen at that plane?

At the fine-material plane and at the immaterial plane, faith faculty had arisen; nose faculty had not arisen at that plane. At the sensuous plane, faith faculty had arisen and nose faculty also had arisen.

Nose faculty had arisen at this plan. Had understanding faculty :P: mind faculty arisen at that plane? Yes.

Or else, mind faculty had arisen at this plane. Had nose faculty arisen at that plane?

At the fine-material plane and at the immaterial plane, mind faculty had arisen ; nose faculty had not arisen at that plane. At the sensuous plane, mind faculty had arisen and nose faculty also had arisen. (Based on nose faculty.)

244. Femininity faculty had arisen at this plane. Had masculinity faculty arisen at that plane? Yes.

Or else, masculinity faculty had arisen at this plane. Had femininity faculty arisen at that plane? Yes. :P:

245. Masculinity faculty had arisen at this plane. Had life faculty arisen at that plane? Yes.

Or else, life faculty had arisen at this plane. Had masculinity faculty arisen at that plane?

At the fine-material plane and at the immaterial plane, life faculty had arisen; masculinity faculty had not arisen at that plane. At the sensuous plane, life faculty had arisen and masculinity faculty also had arisen.

Masculinity faculty had arisen at this plane. Had (mental) joy faculty arisen at that plane? Yes.

Or else, (mental) joy faculty had arisen at this plane. Had masculinity faculty arisen that plane?
At the fine-material plane, (mental) joy faculty had arisen; masculinity faculty had not arisen at that plane. At the sensuous plane, (mental) joy faculty had arisen and masculinity faculty also had arisen.

Masculinity faculty had arisen at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arisen at that plane? Yes.

Or else, mind faculty had arisen at this plane. Had masculinity faculty arisen at that plane?
At the fine-material plane and at the immaterial plane, mind faculty had arisen; masculinity faculty had not arisen at that plane. At the sensuous plane mind faculty had arisen and masculinity faculty also had arisen. (Based on masculinity faculty.)

246. Life faculty had arisen at this plane. Had (mental) joy faculty arisen at that plane?
At that plane of non-percipient beings, life faculty had arisen; (mental) joy faculty had not arisen at that plane. At the four-aggregate and five-aggregate plane; life faculty had arisen and (mental) joy faculty also had arisen.
Or else, (mental) joy faculty had arisen at this plane. Had life faculty arisen at that plane? Yes.

Life faculty had arisen at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arisen at that plane?

At that plane of non-percipient beings, life faculty had arisen; mind faculty had not arisen at that plane. At the four-aggregate and five-aggregate plane, life faculty had arisen and mind faculty also had arisen.
Or else, mind faculty had arisen at this plane. Had life faculty arisen at that plane? Yes. (Based on life faculty.)

247. (Mental) joy faculty had arisen at this plane. Had equanimity faculty arisen at that plane? Yes.
Or else, equanimity faculty had arisen at this plane. Had (mental) joy faculty arisen at that plane? Yes.

(Mental) joy faculty had arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty arisen at that plane? Yes.

Or else, mind faculty had arisen at this plane. Had (mental) joy faculty arisen at that plane? Yes.
(Based on (mental) joy faculty.)

248. Equanimity faculty had arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty arisen at that plane? Yes.

Or else, mind faculty had arisen at this plane. Had equanimity faculty arisen at that plane? Yes.
(Based on equanimity faculty.)

249. Faith faculty had arisen at this plane. Had understanding faculty :P: mind faculty arisen at that plane? Yes.
Or else, mind faculty had arisen at this plane. Had faith faculty arisen at that plane? Yes.
(Based on faith faculty.)

250. Understanding faculty had arisen at this plane. Had mind faculty arisen at that plane? Yes.
Or else, mind faculty had arisen at this plane. Had understanding faculty arisen at that plane? Yes.
(Based on equanimity faculty.)

Positive (Anuloma) Person-Plane (Puggalokāsa)

251. Eye faculty had arisen to this person at this plane. Had ear faculty arisen to that person at that plane? Yes.
Or else, ear faculty had arisen to this person at this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane?
To those fine-material beings, eye faculty had arisen at that plane; nose faculty had not arise to those persons at that plane. To those sensuous persons eye faculty had arisen and nose faculty also had arisen at that plane.
Or else, nose faculty had arisen to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Had femininity faculty :P: masculinity arisen to that person at that plane?

To those fine-material beings, eye faculty had arisen at that plane; masculinity faculty had not arisen to those persons at that plane. To those sensuous persons, eye faculty had arisen and nose faculty also had arisen at that plane.
Or else, nose faculty had arisen to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Had femininity faculty :P: masculinity faculty arisen to that person at that plane?

To those fine-material beings, eye faculty had arisen at that plane; masculinity faculty had not arisen to those persons at that plane. To those sensuous persons eye faculty had arisen and masculinity faculty also had arisen at that plane.

Or else, masculinity faculty had arisen to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.

Or else, life faculty had arisen to this person at this plane. Had eye faculty arisen to that person at that plane?

To those non-percipient beings and to those immaterial beings, life faculty had arisen at that plane, eye faculty had not arisen to those persons at that plane. To those five-aggregate persons, life faculty had arisen and eye faculty also had arisen at that plane.

Eye faculty had arisen to this person at this plane. Had (mental) joy faculty had arisen to this person at this plane? Yes.

Or else, (mental) joy faculty had arisen to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Had equanimity faculty arisen to that person at that plane? Yes.

Or else, equanimity faculty had arisen to this person at this plane. Had eye faculty arisen to that person to that plane?

To those immaterial beings, equanimity faculty had arisen at that plane; eye faculty had not arisen to those persons at that plane. To those five-aggregate persons, equanimity faculty had arisen and eye faculty also had arisen at that plane.

Eye faculty had arisen to this person at this plane. Had faith faculty :P: understanding faculty :P: mind faculty arisen to that person at that plane? Yes.

Or else, mind faculty had arisen to this person at this person at this plane. Had eye faculty arisen to that person at that plane?

To those immaterial beings, mind faculty had arisen at that plane; eye faculty had not arisen to those persons at that plane. To those five-aggregate persons, mind faculty had arisen and eye faculty also had arisen at that plane.

(Based on eye faculty.)

252. Nose faculty had arisen to this person at this plane. Had femininity faculty :P: masculinity faculty arisen to that person at that plane? Yes.

Or else, masculinity faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane? Yes.

Nose faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.

Or else, life faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane?

To those fine-material beings and the immaterial beings, life faculty had arisen at that plane. To those sensuous persons, life faculty had arisen and nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Had (mental) joy faculty arisen to that person at that plane? Yes.

Or else, (mental) joy faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane?

To those fine-material beings (mental) joy faculty had arisen at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons (mental) joy faculty had arisen and more nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Had equanimity faculty arisen to that person at that plane? Yes.

Or else, equanimity faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane?

To those fine-material and the immaterial beings, equanimity faculty had arisen at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons, equanimity faculty had arisen and nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Had faith faculty arisen to that person at that plane? Yes.

Or else, faith faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane?

To those fine-material and the immaterial beings, faith faculty had arisen at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons, faith faculty had arisen and nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Had understanding faculty :P: mind faculty arisen to that person at that plane? Yes.

Or else, mind faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane?

To those fine-material and the immaterial beings, mind faculty had arisen at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons, mind faculty had arisen and nose faculty also had arisen at that plane. (Based on nose faculty.)

253. Femininity faculty had arisen to this person at this plane. Had masculinity faculty arisen to that person at that plane? Yes.

Or else, masculinity faculty had arisen to this person at this plane. Had femininity faculty arisen to that person at that plane? Yes. :P:

254. Masculinity faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.

Or else, life faculty had arisen to this person at this plane. Had masculinity faculty arisen to that person at that plane?

To those fine-material and the immaterial beings, life faculty had arisen at that plane: masculinity faculty had not arisen to those person at that plane. To those sensuous persons, life faculty had arisen and masculinity faculty also had arisen at that plane.

Masculinity faculty had arisen to this person at this plane. Had (mental) joy faculty arisen to that person at that plane? Yes.

Or else, (mental) joy faculty had arisen to this person at this plane. Had masculinity faculty arisen to that plane? To those fine-material beings (mental) joy faculty had arisen at that plane; masculinity faculty had not arisen to those persons at that plane. To those sensuous persons (mental) joy faculty had arisen and masculinity faculty also had arisen at that plane.

Masculinity faculty had arisen to this person at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arisen to that person at that plane? Yes.

Or else, mind faculty had arisen to this person at this plane. Had masculinity faculty arisen to that plane?

To those fine-material and the immaterial beings, mind faculty had arisen at that plane; masculinity faculty had not arisen to those persons at that plane. To those sensuous persons, mind faculty had arisen and masculinity faculty also had arisen at that plane. (Based on masculinity faculty.)

255. Life faculty had arisen to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?

To those pure-abode beings at the moment of second consciousness and to those non-percipient beings, life faculty had arisen at that plane; (mental) joy faculty had not arisen to those persons at that plane. To those others four-aggregate and five-aggregate persons, life faculty had arisen and (mental) joy faculty also had arisen at that plane.

Or else, (mental) joy faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.

Life faculty had arisen to this person at this plane. Had equanimity faculty arisen to that person at that plane?

To those non-percipient beings, life faculty had arisen at that plane; equanimity faculty had not arisen to those persons at that plane. To those four-aggregate and five-aggregate persons, life faculty had arisen and equanimity faculty also had arisen at that plane.

Or else, equanimity faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.

Life faculty had arisen to this person at this plane. Had faith faculty :P: understanding faculty arisen to that person at that plane?

To those non-percipient beings, life faculty had arisen at that plane; understanding faculty had not arisen to those persons at that plane. To those four-aggregate and five-aggregate persons, life faculty had arisen and understanding faculty also had arisen at that plane.

Or else, understanding faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.

Life faculty had arisen to this person at this plane. Had mind faculty arisen to that person at that plane?

To those non-percipient beings, life faculty had arisen at that plane; mind faculty had not arisen to those persons at that plane. To those four-aggregate and five-aggregate persons, life faculty had arisen and mind faculty also had arisen at that plane.

Or else, mind faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.
(Based on life faculty.)

256. (Mental) joy faculty had arisen to this person at this plane. Had equanimity faculty arisen to that person at that plane? Yes.

Or else, equanimity faculty had arisen to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?

To those pure-abode beings at the moment of second consciousness, equanimity faculty had arisen at that plane; (mental) joy faculty had plane. Had faith faculty arisen to that person at that plane? Yes.

(Based on understanding faculty.)

Negative (Paccanīka) Person (Puggala)

260. Eye faculty had not arisen to this person. Had ear faculty not arisen to that person? None.

Or else, ear faculty had not arisen to this person. Had eye faculty not arisen to that person? None.

Eye faculty had not arisen to this person. Had nose faculty not arisen to that person? None.

Or else, nose faculty had not arisen to this person. Had eye faculty not arisen to this person? None.

Eye faculty had not arisen to this person. Had femininity faculty :P: masculinity faculty not arisen to that person? None.

Or else, masculinity faculty had not arisen to this person. Had eye faculty not arisen to that person? None.

Eye faculty had not arisen to this person. Had life faculty not arisen to that person? None.

Or else, life faculty had not arisen to this person. Had eye faculty not arisen to that person? None.

Eye faculty had not arisen to this person. Had (mental) joy faculty not arisen to that person? None.

Or else, (mental) joy faculty had not arisen to this person. Had eye faculty not arisen to that person? None.

Eye faculty had not arise to this person. Had equanimity faculty not arisen to that person? None.

Or else, (mental) joy faculty had not arisen to this person. Had eye faculty not arisen to that person? None.

Eye faculty had not arisen to this person. Had faith faculty :P: understanding faculty :P: mind faculty not arisen to that person? None.

Or else, mind faculty had not arisen to this person. Had eye faculty not arisen to that person? None.

(Based on eye faculty.)

261. Nose faculty had not arisen to this person. Had femininity faculty :P: masculinity faculty :P: life faculty :P: (mental) joy faculty :P: equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arise to that person? None.

Or else, mind faculty had not arisen to this person. Had nose faculty not arisen to that person? None. :P:

262. Understanding faculty had not arisen to this person. Had mind faculty not arisen to that person? None.

Or else mind faculty had not arisen to this person. Had understanding faculty arisen to that person? None.

(Based on understanding faculty.)

Negative (Paccanīka) Plane (Okāsa)

263. Eye faculty had not arisen at this plane. Had ear faculty not arisen at that plane? Yes.

Or else, ear faculty had not arisen at this plane. Had eye faculty not arisen at that plane? Yes.

Eye faculty had not arisen at that plane? Had nose faculty not arisen at that plane? Yes.

Or else, nose faculty not arisen at this plane. Had eye faculty not arisen at that plane?

At the fine-material plane, nose faculty had not arise at that plane. At that plane of non-percipient beings and at the immaterial plane, neither nose faculty nor eye faculty had arisen at that plane.

Eye faculty had not arisen at this plane. Had femininity faculty :P: masculinity faculty not arisen at that plane? Yes.

Or else, masculinity faculty had not arisen at this plane. Had eye faculty not arisen at that plane?

At the fine-material plane, masculinity faculty had not arisen at that plane; (it is) not that plane eye faculty had not arisen at that plane. At that plane of non-percipient beings and the immaterial plane, neither masculinity faculty nor eye faculty had arisen at that plane.

Eye faculty had not arisen at this plane. Had life faculty not arisen at that plane?

Had arisen.

Or else, life faculty had not arisen at this plane. Had eye faculty not arisen at that plane? None.

Eye faculty had not arisen at this plane. Had (mental) joy faculty not arisen at that plane?

Yes.

Or else, (mental) joy faculty had not arisen at this plane. Had eye faculty not arisen at that plane? Yes.

Eye faculty had not arisen at this plane. Had equanimity faculty not arisen at that plane?

At the immaterial plane, eye faculty had not arisen at that plane; (it is) not that equanimity faculty had not arisen at that plane. At that plane of non-percipient beings, neither eye faculty nor equanimity faculty had arisen at that plane.

Or else, equanimity faculty had not arisen at this plane. Had eye faculty not arisen at that plane? Yes.

Eye faculty had arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen at that plane?

At the immaterial plane, eye faculty had not arisen at that plane; (it is) not that mind faculty had not arisen at that plane.

At that plane of non-percipient beings, neither eye faculty nor mind faculty had arisen at that plane.

Or else, mind faculty had not arisen at this plane. Had eye faculty not arisen at that plane? Yes.

(Based on eye faculty.)

264. Nose faculty had not arisen at this plane. Had femininity faculty :P: masculinity faculty not arisen at that plane? Yes.

Or else, masculinity faculty had not arisen at this plane. Had nose faculty not arisen at that plane? Yes.

Nose faculty had not arisen at this plane. Had life faculty not arisen at that plane? Had arisen.

Or else, life faculty had not arisen at this plane. Had nose faculty not arisen at that plane? None.

Nose faculty had not arisen at this plane. Had (mental) joy faculty not arisen at that plane?

At the fine-material plane, nose faculty had not arisen at that plane; (it is) not that (mental) joy faculty had not arisen at that plane. At that plane of non-percipient beings and at the immaterial plane, neither nose faculty nor (mental) joy faculty had arisen at that plane.

Or else, (mental) joy faculty had not arisen at this plane. Had nose faculty not arisen at that plane? Yes.

Nose faculty had not arisen at this plane. Had equanimity faculty not arisen at that plane?

At the fine-material plane and at the immaterial plane, nose faculty had not arisen at that plane; (it is) not that equanimity faculty had not arisen at that plane. At that plane of non-percipient beings, neither nose faculty nor equanimity faculty had arisen at that plane.

Or else, equanimity faculty had not arisen at this plane.

Had nose faculty not arisen at that plane? Yes.

Nose faculty had not arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen at that plane?

At the fine-material plane and the immaterial plane, nose faculty had not arisen at that plane; (it is) not that mind faculty had not arisen at that plane. At that plane of non-percipient beings, neither nose faculty nor mind faculty had arisen at that plane.

Or else, mind faculty had not arisen at this plane. Had nose faculty not arisen at that plane? Yes.

(Based on nose faculty.)

265. Femininity faculty had not arisen at this plane. Had masculinity faculty not arisen at that plane? Yes.

Or else, masculinity faculty had not arisen at this plane. Had femininity faculty not arisen at that plane? Yes :P:

266. Masculinity faculty had not arisen at this plane. Had life faculty not arisen at that plane? Had arisen.

Or else, life faculty had not arisen at this plane. Had masculinity faculty not arisen at that plane?

None.

Masculinity faculty had not arisen at this plane. Had (mental) joy faculty not arisen at that plane?

At the fine-material plane, masculinity faculty had not arisen at that plane; (it is) not that (mental) joy faculty had not arisen at that plane. At that plane of non-percipient beings and at the immaterial plane, neither masculinity faculty nor (mental) joy faculty had arisen at that plane.

Or else, (mental) joy faculty had not arisen at this plane. Had masculinity faculty not arisen at that plane? Yes.

Masculinity faculty had not arisen at this plane. Had equanimity faculty not arisen at that plane?

At the fine-material plane and at the immaterial plane, masculinity faculty had not arisen at that plane; (it is) not that equanimity faculty had not arisen at that plane. At that plane of non-percipient beings, neither masculinity faculty nor equanimity faculty had arisen at that plane.

Or else, equanimity faculty had not arisen at this plane. Had masculinity faculty not arisen at that plane? Yes.

Masculinity faculty had not arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen at that plane?

At the fine-material plane and at the immaterial plane, masculinity faculty had not arisen at that plane; (it is) not that mind faculty had not arisen at that plane. At that plane of non-percipient beings, neither masculinity faculty nor mind faculty had arisen at this plane.

Or else, mind faculty had not arisen at this plane. Had masculinity faculty not arisen at that plane?

Yes. (Based on masculinity faculty.)

267. Life faculty had not arisen at this plane. Had (mental) joy faculty not arisen at that plane? None.

Or else, (mental) joy faculty had not arisen at this plane. Had life faculty not arisen at that plane? Had arisen.

Life faculty had not arisen at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arisen at that plane? None.

Or else, mind faculty had not arisen at this plane. Had life faculty not arisen at that plane? Had arisen. (Based on life faculty.)

268. (Mental) joy faculty had not arisen at this plane. Had equanimity faculty not arisen at that plane? Yes.

Or else, equanimity faculty had not arisen at this plane. Had (mental) joy faculty not arisen at that plane? Yes.

(Mental) joy faculty had not arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen at that plane? Yes.

Or else, mind faculty had not arisen at this plane. Had (mental) joy faculty not arisen at that plane?

Yes. (Based on (mental) joy faculty.)

269. Equanimity faculty had not arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen at that plane? Yes.

Or else, mind faculty had not arisen at this plane. Had equanimity faculty not arisen at that plane? Yes.

(Based on equanimity faculty.)

270. Faith faculty had not arisen at this plane. Had understanding faculty :P: mind faculty not arisen at that plane? Yes.

Or else, mind faculty had not arisen at this plane. Had faith faculty not arisen at that plane? Yes.

(Based on faith faculty.)

271. Understanding faculty had not arisen at this plane. Had mind faculty not arisen at that plane? Yes.

Or else, mind faculty had not arisen at this plane. Had understanding faculty not arisen at that plane? Yes.

(Based on understanding faculty.)

Negative (Paccanīka) Person-Plane (Puggalokāsa)

272. Eye faculty had not arisen to this person at this plane. Had ear faculty not arisen to that person at that plane? Yes.

Or else, ear faculty had not arisen to this person at this plane. Had eye faculty not arisen to that person at that plane? Yes.

Eye faculty had not arisen to this person at this plane. Had nose faculty not arisen to that person at that plane? Yes.

Or else, nose faculty had not arisen to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those fine material beings, nose faculty had not arisen at that plane; (it is) not that eye faculty had not arisen to those persons at that plane. To those pure abode beings, to those non-percipient beings and to those immaterial beings, neither nose faculty nor eye faculty had arisen at that plane.

Eye faculty had not arisen to this person at this plane. Had equanimity faculty :P: masculinity faculty not arisen at that plane? Yes.

Or else, masculinity faculty had not arisen to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those fine-material beings, masculinity faculty had not arisen at that plane; (it is) not that eye faculty had not arisen to those persons at that plane. To those pure-abode beings, to those non-percipient beings and to those immaterial beings, neither masculinity faculty nor eye faculty had arisen at that plane.

Eye faculty had not arisen to this person at this plane. Had life faculty not arisen to that person at that plane?

To those non-percipient beings and to those immaterial beings, eye faculty had not arisen at that plane; (it is) not that life faculty had arisen to those persons at that plane. To those pure-abode beings, neither eye faculty nor life faculty had arisen at that plane.

Or else, life faculty had not arisen to this person at this plane. Had eye faculty not arisen to that person at that plane? Yes.

Eye faculty had not arisen to this person at this plane. Had equanimity faculty not arisen to that person at that plane?

To those immaterial beings, eye faculty had not arisen at that plane; (it is) not that equanimity faculty had not arisen to those persons at that plane. To those pure-abode beings and to those non-percipient beings, neither eye faculty nor equanimity faculty had arisen at that plane.

Or else, equanimity faculty had not arisen to this person at this plane. Had eye faculty not arisen to that person at that plane? Yes.

Eye faculty had not arisen to this person at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane?

To those immaterial beings, eye faculty had not arisen at that plane; (it is) not that mind faculty had not arisen to those persons at that plane. To those pure-abode beings and to those non-percipient beings, neither eye faculty nor mind faculty had arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Had eye faculty not arisen to that person at that plane? Yes. (Based on eye faculty.)

273. Nose faculty had not arisen to this person at this plane. Had femininity faculty :P: masculinity faculty not arisen to that person at that plane? Yes.

Or else, masculinity faculty had arisen to this person at this plane. Had nose faculty not arisen to that person at that plane? Yes.

To those fine-material beings and to those immaterial beings, nose faculty had not arisen at that plane; (it is) not that life faculty had not arisen to those person at that plane. To those pure-abode beings, neither nose faculty nor life faculty had arisen at that plane?

Or else, life faculty had not arisen to this person, at this plane. Had nose faculty not arisen to that person at that plane? Yes.

Nose faculty had not arisen to this person this plane. Had (mental) joy faculty not arisen to that person at that plane?

To those fine-material beings, nose faculty had not arisen at that plane; (it is) not that (mental) joy faculty had not arisen to those person at that plane. To those pure-abode beings, to those non-percipient beings and to those immaterial beings, neither nose faculty nor (mental) joy faculty had arisen at that plane.

Or else, (mental) joy faculty had not arisen to this person at this plane. Had nose faculty not arisen to that person at that plane? Yes.

Nose faculty had not arisen to this person at this plane. Had equanimity faculty not arisen to that person at that plane?

To those fine-material beings and to those material beings, nose faculty had not arisen at that plane; (it is) not that equanimity faculty had not arisen to those persons at that plane. To those pure-abode beings and to those non-percipient beings, neither nose faculty nor equanimity faculty had arisen at that plane.

Or else, equanimity faculty had not arisen to this person at this plane. Had nose faculty not arisen to that person at that plane? Yes.

Nose faculty had not arisen to this person at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane?

To those fine-material beings and to those immaterial beings, nose faculty had not arisen at that plane; (it is) not that mind faculty had not arisen to those person at that plane. To those pure-abode beings and to those non-percipient beings, neither nose faculty nor mind faculty had arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Had nose faculty not arisen to that person at that plane? Yes. (Based on nose faculty.)

274. Femininity faculty had not arisen to this person at this plane. Had masculinity not arisen to that person at that plane? Yes. Or else, masculinity faculty had not arisen to this person at this plane. Had femininity faculty not arisen to that person at that plane? Yes. :P:

275. Masculinity faculty had not arisen to this person at this plane. Had life faculty not arisen to that person at that plane? To those fine-material beings and to those immaterial beings, masculinity faculty had not arisen at that plane; (it is) not that life faculty had not arisen to those at that plane. To those pure-abode beings, neither masculinity faculty nor life faculty had arisen at that plane.

Or else, life faculty had not arisen to this person at this plane. Had masculinity faculty not arisen to that person at that plane? Yes.

Masculinity faculty had not arisen to this person at this plane. Had (mental) joy not arisen to that person at that plane?

To those fine-material beings, masculinity faculty had not arisen at that plane; (it is) not that (mental) joy faculty had not arisen to those person at that plane. To those pure-abode beings, to those non-percipient beings and to those immaterial, neither masculinity faculty nor (mental) joy faculty had arisen at that plane.

Or else, (mental) joy faculty had not arisen to this person at this plane. Had masculinity faculty not arisen to that person at that plane? Yes.

Masculinity faculty had not arisen to this person at this plane. Had equanimity faculty not arisen at that person at that plane?

To those fine-material beings and to those immaterial beings, masculinity faculty had not arisen at that plane; (it is) not that equanimity faculty had not arisen to those person at that plane. To those pure-abode beings and to those non-percipient beings, neither masculinity faculty nor equanimity faculty had arisen at that plane.

Or else, equanimity faculty had not arise to this person at this plane. Had masculinity faculty not arisen to that person at that plane? Yes.

Masculinity faculty had not arisen to this person at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane?

To those fine-material beings and to those immaterial beings, masculinity faculty had not arisen at that plane; (it is) not that mind faculty had not arisen to those person at that plane. To those pure-abode beings to those non-percipient beings, neither masculinity faculty nor mind faculty had arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Had masculinity faculty not arisen to that person at that plane? Yes.

(Based on masculinity faculty.)

276. Life faculty had not arisen to this person at this plane. Had (mental) joy faculty not arisen to that person at that plane? Yes.

Or else, (mental) joy faculty had not arisen to this person at this plane. Had life faculty not arisen to that person at that plane

To those pure-abode beings at the moment of second consciousness and to those non-percipient beings, (mental) joy faculty had not arisen at that plane; (it is) not that life faculty had not arisen to those persons at that plane. To those pure-abode beings at the nascent phase of rebirth consciousness, neither (mental) joy faculty nor life faculty had arisen at that plane.

Life faculty had not arisen to this person at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane? Yes.

Or else, mind faculty had not arisen to this person at this plane. Had life faculty not arisen to that person at that plane?

To those non-percipient beings, mind faculty had not arisen at that plane; (it is) not that life faculty had not arisen to those person at that plane. To those pure-abode beings at the nascent phase of re-birth consciousness, neither mind faculty nor life faculty had arisen at that plane. (Based on life faculty.)

277. (Mental) joy faculty had not arisen to this person at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane?
To those pure-abode beings at the moments of second consciousness, (mental) joy faculty had not arisen at that plane; (it is) not that mind faculty had not arisen to those persons at that plane. To those at the birth-moment of pure-abode beings and to those non-percipient beings, neither mental-joy faculty nor mind faculty had arisen at that plane.
Or else, mind faculty had not arisen to this person at this plane. Had (mental) joy faculty not arisen to that person at that plane? Yes.
(Based on (mental) joy faculty.)
278. Equanimity faculty had not arisen to this person at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane? Yes.
Or else, mind faculty had not arisen to this person at this plane. Had equanimity faculty not arisen to that person at that plane? Yes. (Based on equanimity faculty.)
279. Faith faculty had not arisen to this person at this plane. Had understanding faculty :P: mind faculty not arisen to that person at that plane? Yes.
Or else, mind faculty had not arisen to this person at that plane? Yes. (Based on faith faculty.)
280. Understanding faculty had not arisen to this person at this plane. Had mind faculty not arisen to that person at that plane? Yes.
Or else, mind faculty had not arisen to this person at this plane. Had understanding faculty not arisen to that person at that plane? Yes. (Based on understanding faculty.)

3. CHAPTER ON THE FUTURE (*Anāgatavāra*)

Positive (*Anuloma*) Person (*Puggala*)

281. Eye faculty will arise to this person. Will ear faculty arise to that person? Yes.
Or else, ear faculty will arise to this person. Will eye faculty arise to that person? Yes.
- Eye faculty will arise to this person. Will nose faculty arise to that person?
To those who will be born at the fine-material plane and will die finally there (without being reborn i.e. *Parinibbāna*), eye faculty will arise; nose faculty will not arise to those persons. To those others, eye faculty will arise and nose faculty also will arise.
Or else, nose faculty will arise to this person. Will eye faculty arise to that person? Yes.
- Eye faculty will arise to this person. Will femininity faculty arise to that person?
To those person who will be born at the fine-material plane and will die finally there (without being reborn i.e. *Parinibbāna*), and to those men who will take some rebirths only at that manhood and will die finally there (without being reborn i.e. *Parinibbāna*), eye faculty will arise; femininity faculty will not arise to those persons. To those others, eye faculty will arise and femininity faculty also will arise.
Or else, femininity faculty will arise to this person. Will eye faculty arise to that person? Yes.
- Eye faculty will arise to this person. Will masculinity faculty arise to that person?
To those persons who will be born at the fine-material plane and will die finally there (without being reborn i.e. *Parinibbāna*) and to those women who will take some rebirths only as that womanhood and will die finally there (without being reborn i.e. *Parinibbāna*), eye faculty will arise; masculinity faculty will not arise to those persons. To those others eye faculty will arise and masculinity faculty also will arise.
Or else, masculinity faculty will arise to this person. Will eye faculty arise to that person? Yes.
- Eye faculty will arise to this person. Will life faculty arise to that person? Yes.
Or else, life faculty will arise to this person. Will eye faculty arise to that person?
To those person who will be born at the immaterial plane and will die finally there (without being reborn i.e. *Parinibbāna*), life faculty will arise; eye faculty will not arise to those persons. To those others, life faculty will arise and eye faculty also will arise.
Eye faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those person who having eye will be born with equanimity and will die finally there(without being reborn i.e. *Parinibbāna*), eye faculty will arise; mental joy faculty will not arise to those persons. To those others, eye faculty will arise and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Will eye faculty arise to that person? Yes.

Eye faculty will arise to this person. Will equanimity faculty arise to that person?

To those person who having eye will be born with (mental) joy and will die finally there(without being reborn i.e. *Parinibbāna*), eye faculty will arise; equanimity faculty will not arise to those persons. To those, eye faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Will eye faculty arise to that person?

To those persons who will be born at the immaterial plane and will die finally there(without being reborn i.e. *Parinibbāna*), equanimity faculty will arise; eye faculty will not arise to those persons. To those others, equanimity faculty will arise and eye faculty also will arise.

Eye faculty will arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will eye faculty arise to that person?

To those persons who will be born at the immaterial plane and will die finally there(without being reborn i.e. *Parinibbāna*), mind faculty will arise

Eye faculty will not arise to those persons. To those others, mind faculty will arise and eye faculty also will arise. (Based on eye faculty.)

282. Nose faculty will arise to this person. Will femininity faculty arise to that person?

To those men who will take some rebirths only as that manhood will die finally there(without being reborn i.e. *Parinibbāna*), nose faculty will arise, femininity faculty will not arise to those persons. To those others, nose faculty will arise and femininity faculty also will arise.

Or else, femininity faculty will arise to this person. Will nose faculty arise to that person? Yes.

Nose faculty will arise to this person. Will masculinity faculty arise to that person?

To those women who will take some rebirths only as that womanhood and will die finally there(without being reborn i.e. *Parinibbāna*), nose faculty will arise; masculinity faculty will not arise to those persons. To those others, nose faculty will arise and masculinity faculty also will arise.

Or else, masculinity faculty will arise to this person. Will nose faculty will arise to this person? Yes.

Nose faculty will arise to this person. Will life faculty arise to that person? Yes.

Or else, life faculty will arise to this person. Will nose faculty arise to that person?

To those persons who will be born at the fine-material plane and at the immaterial plane and will die finally there(without being reborn i.e. *Parinibbāna*), life faculty will arise; nose faculty will not arise to those persons. To those others, life faculty arise and nose faculty also will arise.

Nose faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those persons who having nose will be born with equanimity and will die finally there(without being reborn i.e. *Parinibbāna*), nose faculty will arise: (mental) joy faculty will not arise to those persons. To those others nose faculty will arise (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Will nose faculty arise to that person?

To those persons who will be born at the fine-material plane and will die finally there(without being reborn i.e. *Parinibbāna*), (mental) joy faculty will arise; nose faculty will not arise to those persons. To those others, (mental) joy faculty will arise and nose faculty also will arise.

Nose faculty will arise to this person. Will equanimity faculty arise to that person?

To those persons who having nose will be born with (mental) joy and will die finally there(without being reborn i.e. *Parinibbāna*), nose faculty will arise; equanimity faculty will not arise to those persons. To those others, nose faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Will nose faculty arise to that person?

To those persons who will be born at the fine-material plane and will die finally there(without being reborn i.e. *Parinibbāna*), (mental) joy faculty will arise; nose faculty will not arise to those persons. To those others, (mental) joy faculty will arise and nose faculty also will arise.

Nose faculty will arise to this person. Will equanimity faculty arise to that person?

To those persons who having nose will be born with (mental) joy and will die finally there (without being reborn i.e. *Parinibbāna*), nose faculty will arise; equanimity faculty will not arise to those persons. To those others, nose faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Will nose faculty arise to that person?

To those persons who will be born at the fine-material plane and at the immaterial plane and will die finally there (without being reborn i.e. *Parinibbāna*), equanimity faculty will arise; nose faculty will not arise to those persons. To those others, equanimity faculty will arise and nose faculty also will arise.

Nose faculty will arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will nose faculty arise to that person?

To those persons who will be born at the fine-material plane and at the immaterial plane and will die finally there (without being reborn i.e. *Parinibbāna*), mind faculty will arise; nose faculty will not arise to those persons. To those others, mind faculty will arise and nose faculty also will arise.

(Based on nose faculty.)

283. Femininity faculty will arise to this person will masculinity faculty arise to that person?

To those women who will take some rebirths only as that womanhood and will die finally there, femininity faculty will arise; masculinity will not arise to those persons. To those others, femininity faculty will arise and masculinity faculty also will arise.

Or else, masculinity faculty will arise to this person. Will femininity faculty arise to that person?

To those men who will take some rebirths only as that manhood and will die finally there, masculinity faculty will arise; femininity faculty will not arise to this persons. To those others, masculinity faculty will arise and femininity faculty also will arise.

Femininity faculty will arise to this person. Will life faculty arise to that person? Yes.

Or else, life faculty will arise to this person. Will femininity faculty arise to that person?

To those who will be born at the fine-material plane and the immaterial plane and will die finally faculty will arise; femininity others, life faculty will arise and femininity faculty also will arise.

Femininity faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, femininity faculty will arise; (mental) joy faculty will not arise to those persons. To those others, femininity faculty will arise and (mental) joy faculty will also arise.

Or else, (mental) joy faculty will arise to that person. Will femininity faculty arise to that person?

To those who will be born at the fine-material plane and will die finally there and to those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, (mental) joy faculty will arise ; femininity faculty will not arise to those persons. To those others, (mental) joy faculty will arise and femininity faculty also will arise.

Femininity faculty will arise to this person. Will equanimity faculty arise to that person?

To those who women will take some rebirths only as that womanhood and will be born with (mental) joy and will be born with (mental) joy and will die finally there, femininity faculty will arise; equanimity faculty will not arise to those persons. To those others, femininity faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will not arise to this person. Will femininity faculty arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, equanimity faculty will arise; femininity faculty will not arise to those persons. To those others, equanimity faculty will arise and femininity faculty will also arise.

Femininity faculty will arise to this person. Will faith faculty :p: understanding faculty :p: mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will femininity faculty arise to this person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will die finally there, mind faculty will arise; femininity faculty will not arise to those persons. To those others, mind faculty will arise and femininity faculty also will arise. (Based on femininity faculty.)

284. Masculinity faculty will arise to this person. Will faculty arise to that person? Yes.

Or else, life faculty will arise to this person. Will masculinity faculty arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those women who will take some births only as that womanhood and will die finally there, life faculty will arise; masculinity faculty will not arise to those persons. To those others, life faculty will arise and masculinity also will arise.

Masculinity faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, masculinity faculty will arise; (mental) joy faculty will not arise to those persons. To those others, masculinity faculty will arise and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Will masculinity faculty arise to that person?

To those who will be born at the fine-material plane and will die finally there and to those women who will take some rebirths only as that womanhood and will be born with (mental) joy and will die finally there, (mental) joy faculty will arise; To those others, (mental) joy faculty will arise and masculinity faculty also will arise.

Masculinity faculty will arise to this person. Will equanimity faculty arise to that person?

To those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, masculinity faculty will arise; equanimity faculty will not arise to those persons. To those others, masculinity faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Will masculinity faculty arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, equanimity faculty will arise; masculinity faculty will not arise to those persons. To those others equanimity faculty will arise and masculinity faculty also will arise.

Masculinity faculty will arise to this person. Will faith faculty : P : understanding faculty :P: mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will masculinity faculty arise to that person?

To those who will be born at the fine-material plane and the immaterial plane and will die finally there, and to those women who will take some rebirths only as that womanhood and will die finally there, mind faculty will arise; masculinity faculty will not arise to those persons. To those others, mind faculty will arise and masculinity faculty also will arise. (Based on masculinity faculty.)

285. Life faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those whose final consciousness associated with equanimity will arise after this consciousness, life faculty will arise; (mental) joy faculty will not arise to those persons. To those others, life faculty will arise and (mental) joy faculty also will arise.

Or else, (mental)joy faculty will arise to this person. Will life faculty arise to that person? Yes.

Life faculty will arise to this person. Will equanimity faculty arise to that person?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, life faculty will arise; equanimity faculty will not arise to those persons. To those others, life faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Will life faculty arise to that person? Yes.

Life faculty will arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person? Yes.

Or else, mind faculty arise to this person. Will life faculty arise to that person? Yes. (Based on life faculty.)

286. (Mental) joy faculty will arise to this person. Will equanimity faculty arise to that person?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, (mental) joy faculty will arise; equanimity faculty will not arise to those persons. To those others, (mental) joy faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those whose final consciousness associated with equanimity will arise after this consciousness, equanimity faculty will arise; (mental) joy faculty will not arise to those persons. To those others, equanimity faculty will arise and (mental) joy faculty also will arise.

(Mental) joy faculty will arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those whose final consciousness associated with equanimity will arise after this consciousness, mind faculty will arise; (mental) joy faculty will not arise to those persons. To those others, mind faculty will arise and (mental) joy faculty also will arise. (Based on (mental) joy faculty.)

287. Equanimity faculty will arise to this person. Will faith faculty :p: understanding faculty ;p: mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will equanimity faculty arise to that person?

To those whose final consciousness associated with mental joy will arise after this consciousness, mind faculty will arise; equanimity faculty will not arise to those persons. To those others, mind faculty will arise and equanimity faculty also will arise. (Based on equanimity faculty.)

288. Faith faculty will arise to this person. Will understanding faculty :P: mind faculty to that person? Yes.

Or else, mind faculty will arise to this person. Will faith faculty arise to that person? Yes. (Based on faith faculty.)

289. Understanding faculty will arise to this person. Will mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will understanding faculty arise to that person? Yes. (Based on understanding faculty.)

Positive (Anuloma) Plane (Okāsa)

290. Eye faculty will arise at this plane. Will ear faculty arise at that plane? Yes.

Or else, ear faculty will arise at this plane, will eye faculty arise at that plane? Yes.

Eye faculty will arise at this plane. Will nose faculty arise at that plane?

At the fine-material plane, eye faculty will arise; nose faculty will not arise at that plane. At the sensuous plane, eye faculty will arise and nose faculty also will arise.

Or else, nose faculty will arise at this plane. Will eye faculty arise at that plane? Yes.

Eye faculty will arise at this plane. Will femininity faculty :P: masculinity faculty arise at that plane?

At the fine-material plane, eye faculty will arise; masculinity faculty will not arise at that plane. At the sensuous plane, eye faculty will arise and masculinity faculty also will arise.

Or else, masculinity faculty will arise at this plane. Will eye faculty arise at that plane? Yes.

Eye faculty arise at this plane. Will life faculty arise at that plane? Yes.

Or else, life faculty will arise at this plane. Will eye faculty arise at that plane?

At the plane of non-percipient beings and at the immaterial plane, life faculty will arise, eye faculty will not arise at that plane. At the five-aggregate plane, life faculty will arise and eye faculty also will arise.

Eye faculty will arise at this plane. Will (mental) joy faculty arise at that plane? Yes.

Or else, (mental) joy faculty will arise at this plane. Will eye faculty arise at that plane? Yes.

Eye faculty will arise at this plane. Will equanimity faculty arise at that plane? Yes.

Or else, equanimity faculty will arise at this plane. Will eye faculty arise at that plane?

At the immaterial plane, equanimity faculty will arise, eye faculty will not arise at that plane. At the five-aggregate plane, equanimity faculty will arise and eye faculty also will arise.

Eye faculty will arise at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty will arise at this plane. Will eye faculty arise at that plane?

At the immaterial plane, mind faculty will arise, eye faculty will not arise at that plane. At the five-aggregate plane, mind faculty will arise and faculty also will arise. (Based on eye faculty.)

291. Nose faculty will arise at this plane. Will femininity faculty :P: masculinity faculty arise at that plane? Yes.

Or else, masculinity faculty will arise at this plane. Will nose faculty arise at that plane? Yes.

Nose faculty will arise at nose faculty at this plane. Will life faculty arise at that plane? Yes.

Or else, life faculty will arise at this plane. Will nose faculty arise at that plane?

At the fine-material plane and at the immaterial plane, life faculty will arise; nose faculty will not arise at that plane. At the sensuous plane, life faculty will arise and nose faculty also will arise.

Nose faculty will arise at this plane. Will (mental) joy faculty arise at that plane? Yes.

Or else, (mental) joy faculty will arise at this plane. Will nose faculty arise at that plane?
At the fine material plane, (mental) joy faculty will arise; nose faculty will not arise at that plane. At the sensuous plane, (mental) joy faculty will arise and nose faculty also will arise.

Nose faculty will arise at this plane. Will equanimity faculty arise at that plane? Yes.
Or else, equanimity faculty arise at this plane. Will nose faculty arise at that plane?
At the fine-material plane and at the immaterial plane, equanimity faculty will arise and nose faculty will also arise.

Nose faculty will arise at this plane. Will equanimity faculty :P: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty will arise at this plane. Will nose faculty arise at that plane?
At the fine-material plane and at the immaterial plane, mind faculty will arise; nose faculty will not arise. At the sensuous plane, mind faculty will arise and nose faculty also will arise. (Based on nose faculty.)

292. Femininity faculty will arise at this plane. Will masculinity faculty arise at that plane? Yes.
Or else, masculinity faculty will arise at this plane. Will femininity faculty arise at that plane? Yes. :P:

293. Masculinity faculty will arise at this plane. Will life faculty arise at that plane? Yes.
Or else, life faculty will arise at this plane. Will masculinity faculty arise at that plane?
At the fine-material plane and at the immaterial plane, life faculty will arise; masculinity faculty will not arise at that plane. At the sensuous plane, life faculty will arise and masculinity faculty also will arise.

Masculinity faculty will arise at this plane. Will (mental) joy faculty arise at that plane? Yes.
Or else, (mental) joy faculty will arise at this plane. Will masculinity faculty arise at that plane?
At the fine-material plane, (mental) joy faculty will arise; masculinity faculty will not arise at that plane. At the sensuous plane, (mental) joy faculty will arise and masculinity faculty also will arise.

Masculinity faculty will arise at this plane, will equanimity faculty arise at that plane? Yes.
Or else, equanimity faculty arise at this plane. Will masculinity faculty arise at that plane?
At the fine-material plane and at the immaterial plane, equanimity faculty will arise masculinity faculty will not arise at that plane. At the sensuous plane, equanimity faculty will arise and masculinity faculty also will arise.

Masculinity faculty will arise at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty will arise at this plane, will masculinity faculty arise at that plane?
At the fine-material plane and at the immaterial plane, mind faculty will arise; masculinity faculty will not arise at that plane. At the sensuous plane, mind faculty will arise and masculinity faculty also will arise. (Based on masculinity faculty.)

294. Life faculty will arise at this plane. Will (mental) joy faculty arise at that plane?
At that plane of non-percipient being, life faculty will arise; (mental) joy faculty will not arise at that plane. At the four-aggregate and five-aggregate plane, life faculty will arise and (mental) joy faculty also will arise.
Or else, (mental) joy faculty will arise at this plane. Will life faculty arise at that plane? Yes.

Life faculty will arise at this plane. Will equanimity faculty: P: faith Faculty: P: understanding faculty: P: mind faculty arise at that plane?

At the plane of non-percipient beings, life faculty will arise: mind faculty will not arise at that plane. At the four-aggregate and five-aggregate planes, life faculty will arise and (mental) joy faculty also will arise.
Or else, mind faculty will arise at this plane. Will life faculty arise at that plane? Yes. (Based on life faculty.)

295. (Mental) joy faculty will arise at this plane. Will equanimity faculty: P: faith Faculty: P: understanding faculty :P: mind faculty arise at that plane? Yes.
Or else, mind faculty will arise to this plane. Will (mental) joy faculty arise at this plane? Yes. (Based on (mental) joy faculty.)

296. Equanimity faculty will arise at this plane. Will faith Faculty: P: understanding faculty: P: mind faculty arise at that plane? Yes.
Or else, mind faculty will arise at this plane. Will equanimity faculty arise at that plane? Yes. (Based on equanimity faculty.)

297. Faith faculty will arise at this plane. Will understanding faculty: P: mind faculty arise at that plane? Yes,
Or else, mind faculty will arise at this plane. Will faith faculty arise at that plane? Yes. (Based on faith faculty.)

298. Understanding faculty will arise at this plane. Will mind faculty arise at that plane? Yes.
Or else, mind faculty will arise at this plane. Will understanding faculty arise at that plane? Yes. (Based on understanding faculty.)

Positive (Anuloma) Person-Plane (Puggalokāsa)

299. Eye faculty will arise to this person at this plane. Will ear faculty arise to that person at that plane? Yes.
Or else, ear faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane? Yes.

Eye faculty will arise to this person at this plane. Will nose faculty arise to that person at that plane?
To those fine-material beings, eye faculty will arise at that plane; nose faculty will not arise to those persons at that plane.
To those sensuous persons, eye faculty will arise and nose faculty also will arise at that plane.
Or else, nose faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane? Yes.

Eye faculty will arise to this plane. Will femininity faculty arise to that person at that plane?
To those fine-material beings and to those men who will take some rebirths only as that manhood and will die finally there, eye faculty will arise at that plane; femininity faculty will not arise to those persons at that plane. To those other sensuous persons, eye faculty will arise and femininity faculty also will arise at that plane.
Or else, femininity faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane? Yes.

Eye faculty will arise to this person at this plane. Will masculinity faculty arise to that person at that plane?
To those fine-material beings and to those women who will take some rebirths only as that womanhood and will die finally there, eye faculty will arise at that plane; masculinity faculty will not arise to those persons at that plane. To those other sensuous persons, eye faculty will arise and masculinity faculty also will arise at that plane.
Or else, masculinity faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane? Yes.

Eye faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes,
Or else, life faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane?
To those non-percipient beings and to those immaterial beings, life faculty will arise at that plane; eye faculty will not arise to those persons at that plane. To those five-aggregate persons, life faculty will arise and eye faculty also will arise at that plane.

Eye faculty will arise to this person at this plane. Will (mental) joy faculty arise to that person at that plane?
To those persons who having eye will be born with equanimity and will die finally there, eye faculty will arise at that plane; (mental) joy faculty will not arise to those persons at that plane. To those other five-aggregate persons, eye faculty will arise and (mental) joy faculty also will arise at that plane.
Or else, (mental) joy faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane? Yes.

Eye faculty will arise to this person at this plane. Will equanimity faculty arise to that person at that plane?
To those persons who having eye will be born with (mental) joy and will die finally there, eye faculty will arise at that plane; equanimity faculty will not arise to those persons at that plane. To those other five-aggregate persons, eye faculty will arise and equanimity faculty also will arise at that plane.
Or else, equanimity faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane?
To those immaterial beings, equanimity faculty will arise at that plane, eye faculty will not arise to those persons at that plane. To those five-aggregate persons, equanimity faculty will arise and eye faculty also will arise at that plane.

Eye faculty will arise to this person at this plane. Will faith faculty: P: understanding faculty: P: mind faculty arise to that person at that plane? Yes.
Or else, mind faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane?
To those immaterial beings, mind faculty will arise at that plane; eye faculty will not arise to those persons at that plane.
To those five-aggregate persons, mind faculty will arise and eye faculty also will arise at that plane. (Based on eye faculty.)

300. Nose faculty will arise to this person at this plane. Will femininity faculty arise to that person at that plane?
To those men who will take some rebirths only as that manhood and will die finally there, nose faculty will arise at that plane; femininity faculty will not arise to those persons at that plane. To those other sensuous persons, nose faculty will arise and femininity faculty also will arise at that plane.
Or else, femininity faculty will arise to that person at that plane? Yes.

Nose faculty will arise to this person at this plane. Will masculinity arise to that person at that plane?

To those women who will take some rebirths only as that womanhood and will die finally there, nose faculty will arise at that plane; masculinity faculty will not arise to those persons at that plane. To those other sensuous persons, nose faculty will arise and masculinity faculty also will arise at that plane.

Or else, masculinity faculty will arise to this person at this plane. Will nose faculty arise to that person at that plane? Yes.

Nose faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes.

Or else, life faculty will arise to this person at this plane. Will nose faculty arise to that person at that plane?

To those fine-material beings and immaterial beings life faculty will arise at that plane; nose faculty will not arise to those persons at that plane. To those sensuous persons, life faculty will arise and nose faculty also will arise at that plane.

Nose faculty will arise to this person at this plane. Will mental joy faculty arise to that person at that plane?

To those persons who having nose will be born with equanimity and will die finally there, nose faculty will arise at that plane; mental joy faculty will not arise to those persons at that plane. To those other sensuous persons, nose faculty will arise and mental joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Will nose faculty arise to that person at that plane?

To those fine-material beings, (mental) joy faculty will arise at that plane; nose faculty will not arise to those persons at that plane. To those sensuous persons, (mental) joy faculty will arise and nose faculty also will arise at that plane.

Nose faculty will arise to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those persons who having nose will be born with (mental) joy and will die finally there, nose faculty will arise at that plane; equanimity faculty will not arise to those persons at that plane. To those other sensuous persons nose faculty will arise and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Will nose faculty arise to that person at that plane?

To those fine-material beings and to those immaterial beings, equanimity faculty will arise at that plane; nose faculty will not arise to those persons at that plane. To those sensuous persons equanimity faculty will arise and nose faculty also will arise at that plane.

Nose faculty will arise to this person at this plane. Will faith faculty: P: understanding faculty: P: mind faculty arise to that person at that plane? Yes.

Or else, mind faculty will arise to this person at this plane. Will nose faculty arise to that person at that plane?

To those fine-material beings and to those immaterial beings, mind faculty will arise at that plane; nose faculty will not arise to those persons at that plane. To those sensuous persons, mind faculty will arise and nose faculty also will arise at that plane. (Based on nose faculty.)

301. Femininity faculty will arise to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those women who will take some rebirths only as that womanhood and will die finally there, femininity faculty will arise at that plane; masculinity faculty will not arise to those persons at that plane. To those other sensuous persons, femininity faculty will arise and masculinity faculty also will arise at that plane.

Or else, masculinity faculty will arise to this person at this plane. Will femininity faculty arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will die finally there, masculinity faculty will arise at that plane; femininity faculty will not arise to those persons at that plane. To those other sensuous beings, masculinity faculty will arise and femininity faculty also will arise at that plane.

Femininity faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes.

Or else, life faculty arise to this person at this plane. Will femininity faculty arise to that person at that plane?

To those fine-material beings, to those immaterial beings, and to those men who will take some rebirths only as that manhood and will die finally there, life faculty will arise at that plane; femininity faculty will not arise to those persons at that plane. To those other sensuous persons, life faculty will arise and femininity faculty also will arise at that plane.

Femininity faculty will arise to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those women who will take some rebirths only as that womanhood and will be born with equanimity, and die finally there, femininity faculty will arise at that plane; (mental) joy faculty will not arise to those persons at that plane. To other sensuous persons, femininity faculty will arise and (mental) joy faculty will also arise.

Or else, (mental) joy faculty arise to this person at this plane. Will femininity faculty arise to that person at that plane?

To those fine-material beings and to those men who will take some rebirths only as that manhood and will be born with (mental) joy, and die finally there, (mental) joy faculty will arise at that plane; femininity faculty will not arise to those persons at that plane. To those other sensuous persons, (mental) joy faculty will arise and femininity will also arise.

Femininity faculty will arise to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those women who will take some rebirths only as that womanhood and will be born with (mental) joy, and die finally there, femininity faculty will arise at that plane; equanimity faculty will not arise to those persons at that plane. To other sensuous persons, femininity faculty will arise and equanimity faculty will also arise.

Or else, equanimity faculty will arise to this person at this plane. Will femininity faculty arise to that person at that plane? To those fine-material beings and to those immaterial beings and to those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, equanimity faculty will arise at that plane: femininity faculty will not arise to those persons at that plane. To those other sensuous persons, equanimity faculty will arise and femininity faculty also will arise at that plane.

Femininity faculty will arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane? Yes.

Or else, mind faculty will arise to this person at this plane. Will femininity faculty to that person at that plane?

To those fine-material beings and to those immaterial beings and to those men who will take some rebirths only as that manhood and will die finally there, mind faculty will arise at that plane: femininity faculty will not arise to those persons at that plane. To those other sensuous persons, mind faculty will arise and femininity faculty also will arise at that plane. (Based on femininity faculty.)

302. Masculinity faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes.

Or else, life faculty will arise to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those fine-material beings and to those immaterial beings and to those women who will take some rebirths only as that womanhood and will die finally there, life faculty will arise at that plane: masculinity faculty will not arise to those persons at that plane. To those other sensuous persons, life faculty will arise and masculinity faculty also will arise at that plane.

Masculinity faculty will arise to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, masculinity will arise that plane: (mental) joy faculty will not arise to those persons at that plane. To those other sensuous persons, masculinity faculty will arise and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those fine-material beings and to those women who will take some rebirths only as that womanhood and will be born with (mental) joy and will die finally there, (mental) joy faculty will arise at that plane: masculinity will not arise to those persons at that plane. To those other sensuous persons, mental joy faculty will arise and masculinity faculty also will arise at that plane.

Masculinity faculty will arise to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, masculinity faculty will arise at that plane; equanimity faculty will not arise to those persons at that plane. To those other sensuous persons, masculinity faculty will arise and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those fine-material beings and to those immaterial beings and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, equanimity faculty will arise and masculinity faculty also will arise at that plane.

Masculinity faculty will arise to this person at this plane. Will faith faculty: P: understanding faculty: P: mind faculty arise to that person at that plane? Yes.

Or else, mind faculty will arise to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those fine-material beings and to those immaterial beings and to those women who will take some rebirths only as that womanhood and will die finally there, mind faculty will arise at that plane; masculinity faculty will not arise to those persons at that plane. To those other sensuous persons mind faculty will arise and masculinity also will arise at that plane. (Based on masculinity.)

303. Life faculty will arise to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those whose final consciousness associated with equanimity will arise after this consciousness and to those non-percipient beings, life faculty will arise at that plane; (mental) joy faculty will not arise to those persons, at that plane. To those other four-aggregate and five-aggregate persons, life faculty will arise and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes.

Life faculty will arise to this person at that plane. Will equanimity faculty arise to that person at that plane?

To those whose final consciousness associated with (mental) joy will arise after this consciousness and to those non-percipient beings, life faculty will arise to that plane; equanimity faculty will not arise to those persons at that plane. To those other four aggregate and five-aggregate persons, life faculty will arise and equanimity faculty also will arise to that plane.

Or else, equanimity faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes.

Life faculty will arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?

To those non-percipient beings, life faculty will arise at that plane; mind faculty will not arise to those persons at that plane. To those other four-aggregate and five-aggregate persons, life faculty will arise and mind faculty also will arise to those persons at that plane.

Or else, mind faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes. (Based on life faculty.)

304. (Mental) joy faculty will arise to this person at this plane. Will equanimity faculty arise to that plane?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, (mental) joy faculty will arise at that plane; equanimity faculty will not arise to those persons at that plane. To those others four-aggregate and five-aggregate persons, (mental) joy faculty will arise and equanimity faculty will also arise to those persons at that plane.

Or else, equanimity faculty will arise to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those whose final consciousness associated with equanimity will arise after this consciousness, equanimity faculty will arise at that plane; (mental) joy will not arise to those persons at that plane. To those other four-aggregate and five-aggregate persons, equanimity faculty will arise and (mental) joy faculty will also arise to those persons at that plane.

(Mental) joy faculty will arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane? Yes.

Or else, mind faculty will arise to this person at this plane. Will (mental) joy faculty arise to those persons at that plane?

To those whose final consciousness associated with equanimity will arise after this consciousness, mind faculty will arise at that plane; (mental) joy faculty will not arise to those persons at that plane. To those other four-aggregate and five-aggregate persons, mind faculty will arise and (mental) joy faculty also will arise at that plane. (Based on (mental) joy faculty.)

305. Equanimity faculty will arise to this person at this at this plane. Will faith faculty: P: understanding faculty: P: mind faculty arise to that person at that plane? Yes.

Or else, mind faculty will arise to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, mind faculty will arise at that plane; equanimity faculty will not arise to those persons at that plane. To those other four-aggregate and five-aggregate persons, mind faculty will arise and equanimity faculty also will arise at that plane. (Based on equanimity faculty.)

306. Faith faculty will arise to this person at this plane. Will understanding faculty :P: mind faculty arise to that person at that plane? Yes.

Mind faculty will arise to this person at this plane. Will faith faculty arise to that person at that plane? Yes. (Based on faith faculty.)

307. Understanding faculty will arise to this person at this plane. Will mind faculty arise to that person at that plane? Yes.

Or else, mind faculty will arise to this person at this plane. Will understanding faculty arose to that person at that plane? Yes. (Based on understanding faculty.)

Negative (Paccanīka) Person (Puggala)

308. Eye faculty will not arise to this person. Will ear faculty not arise to that person? Yes.

Or else, ear faculty will not arise to this person. Will eye faculty not arise to that person? Yes.

Eye faculty will not arise to this person. Will nose faculty not arise not arise to that person? Yes.

Or else, nose faculty will arise to this person. Will eye faculty not arise to that person?

To those persons who will be born at the fine-material plane and will die finally there, nose faculty will not arise; (it is) not that eye faculty will not arise to those persons. To those final existence persons and to those persons who will be born at the immaterial plane and will die finally there, neither nose faculty nor eye faculty will arise.

Eye faculty will arise to this person. Will femininity faculty not arise to that person? Yes.
Or else, femininity faculty will not arise alone to this person. Will eye faculty not arise to that person?
To those person who will be born at the fine-material plane and will die finally there and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise; (it is) not that eye faculty will not arise to those person. To those final existence persons and to those persons who will be born at the immaterial plane and will die finally there, neither femininity faculty nor eye faculty will arise.

Eye faculty will not arise to this person. Will masculinity faculty not arise to that person? Yes.
Or else, masculinity faculty will not arise to this person. Will eye faculty not arise to that person?
To those person who will be born at the fine-material plane and will die finally there and to those women who will take some births only as that womanhood and will die finally there, masculinity faculty will not arise; (it is) not that eye faculty will not arise to those persons. To those final existence persons and to those persons who will be born at the immaterial plane and will die finally there, neither masculinity faculty nor eye faculty will arise.

Eye faculty will not arise to this person. Will life faculty not arise to that person?
To those person who will be born at the immaterial plane and will die finally there, eye faculty will not arise; (it is) not that life faculty will not arise to those persons. To those final existence persons, neither eye faculty nor life faculty will arise.
Or else, life faculty will not arise to this person. Will eye faculty not arise to that person? Yes.

Eye faculty will not arise to this person. Will (mental) joy faculty not arise to that person? Yes.
Or else, (mental) joy faculty will not arise to this person. Will eye faculty not arise to that person?
To those persons who having eye will be born with equanimity and will die finally there, (mental) joy faculty will not arise; (it is) not that eye faculty will not arise to those persons. To those final existence persons and to those persons who will be born at the immaterial plane and will die finally there, neither (mental) joy faculty nor eye faculty will arise.

Eye faculty will not arise to this person. Will equanimity faculty not arise to that person?
To those person who will be born at the immaterial plane and will die finally there, eye faculty will not arise; (it is) not that equanimity faculty will not arise to those persons. To those final existence persons, neither eye faculty nor equanimity faculty will arise.
Or else, equanimity faculty will not arise to this person. Will eye faculty not arise to that person?
To those persons who having eye will be born with (mental) joy and will die finally there, equanimity faculty will not arise; (it is) not eye faculty will not arise to those persons. To those final existences persons, neither equanimity faculty nor eye faculty will arise.

Eye faculty will not arise to this person. Will faith faculty: P: understanding faculty: P: mind faculty not arise to that person?
To those who will be born at the immaterial plane and will die finally there, eye faculty will not arise; (it is) not that mind faculty will not arise to those persons. To those final existence persons, neither eye faculty nor mind faculty will arise.
Or else, mind faculty will not arise to this person. Will eye faculty not arise to that person? Yes. (Based on eye faculty.)

309. Nose faculty will not arise to this person. Will femininity faculty not arise to that person? Yes.
Or else, femininity faculty will not arise to this person. Will nose faculty not arise to that person?
To those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise; (it is) not that nose faculty will not arise to those persons. To those final existence persons and to those who will be born at the fine-material plane and at the immaterial plane and will die finally there, neither femininity faculty nor nose faculty will arise.

Nose faculty will not arise to this person. Will masculinity faculty not arise to that person? Yes.
Or else, masculinity faculty will not arise to this person. Will nose faculty not arise to that person?
To those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise; (it is) not that nose faculty will not arise to those persons. To those final existence persons and to those who will be born at the fine-material plane and at the immaterial plane and will die finally there, neither masculinity faculty nor nose faculty will arise.

Nose faculty will not arise to this person. Will life faculty not arise to this person?
To those who will be born at the fine-material plane and at the immaterial plane and will die finally there, nose faculty will not arise; (it is) not that life faculty will not arise to those persons. To those final existences persons, neither nose faculty nor life faculty will arise.

Or else, life faculty will not arise to this person. Will nose faculty not arise to that person? Yes.

Nose faculty will not arise to this person. Will (mental) joy faculty not arise to that person?

To those who will be born at the fine-material plane, nose faculty will not arise; (it is) not that (mental) joy faculty will not arise to those persons. To those final existence persons and to those who will be born at the immaterial plane and will die finally there, neither nose faculty nor (mental) joy faculty will arise.

Or else, (mental) joy faculty will not arise to this person. Will nose faculty not arise to that person?

To those persons who having nose will be born with equanimity and will die finally there, (mental) joy faculty will not arise; (it is) not that nose faculty will not arise to those persons. To those final existence persons and to those who will be born at the immaterial plane and will die finally there, neither (mental) joy faculty nor nose faculty will arise.

Nose faculty will not arise to this person. Will equanimity faculty not arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there, nose faculty will not arise, (it is) not that equanimity faculty will not arise to those persons. To those final existence persons and to those who will be born with (mental) joy at the fine-material plane and will die finally there, neither nose faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise to this person. Will nose faculty not arise to that person?

To those persons who having nose will be born with (mental) joy and will die finally there, equanimity faculty will not arise, (it is) not that nose faculty will not arise to those persons. To those final existence persons and to those who will be born with (mental) joy at the fine-material plane and will die finally there, neither equanimity faculty nor nose faculty will arise.

Nose faculty will not arise to this person. Will faith faculty: P: understanding faculty: P: mind faculty not arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there, nose faculty will not arise; (it is) not that mind faculty will not arise to those persons. To those final-existence persons, neither nose faculty nor mind faculty will arise.

Or else, mind faculty will not arise to this person. Will nose faculty not arise to that person? Yes. (Based on nose faculty.)

310. Femininity faculty will not arise to this person. Will masculinity not arise to that person?

To those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise, (it is) not that masculinity faculty will not arise to those persons. To those final existence persons and to those who will be born at the fine-material plane and at the immaterial plane and will die finally there, neither femininity faculty nor masculinity faculty will arise.

Or else, masculinity faculty will not arise to this person. Will femininity faculty not arise to that person?

To those woman who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise; (it is) not that femininity faculty will not arise to those persons. To those final existence persons and to those who will be born at the fine-material plane and at the immaterial plane and will die finally there, neither masculinity faculty nor femininity faculty will arise.

Femininity faculty will not arise to this person. Will life faculty not arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise; (it is) not that life faculty will not arise to those persons. To those final existence persons, neither femininity faculty nor life faculty will arise.

Or else, life faculty will not arise to this person. Will femininity faculty not arise to that person? Yes.

Femininity faculty will not arise to this person. Will (mental)joy faculty not arise to that person?.

To those who will be born at the fine material plane and will die finally there and to those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, femininity faculty will not arise(it is) not that (mental) joy faculty will not arise to those persons. To those final existence persons and to those who will be born at the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, neither femininity faculty nor(mental) joy faculty will arise.

Or else,(mental) joy faculty will not arise to this person. Will femininity faculty not arise to that person?.

To those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there,(mental) joy faculty will not arise(it is) not that femininity faculty will not arise to those persons. To those final existence persons and to those who will be born at the immaterial plane and will die finally there and to those men, who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, neither mental joy faculty nor femininity faculty will arise.

Femininity faculty will arise to this person. Will equanimity faculty not arise to the person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those men who will take some rebirths, only as that manhood and will be born with equanimity and will die finally there, femininity will not arise;(it is) not that equanimity faculty will not arise to those persons. To those final existence persons to those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, neither femininity faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise to this person. Will femininity faculty not arise to that person?

To those women who will take some rebirths only as that womanhood and will be born with(mental)joy and will die finally there, equanimity faculty will not arise;(it is) not that femininity faculty will not arise to those persons. To those final existence persons, and to those men who will take some rebirths only as that manhood and will be born with(mental)joy and will die finally there, neither equanimity faculty nor femininity faculty will arise.

Femininity faculty will not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To those who will be born at the fine- material plane and at the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise;(it is) not that mind faculty will not arise to those persons. To those final existence persons, neither masculinity faculty nor mind faculty will arise.

Or else, mind faculty will not arise to this person. Will femininity faculty not arise to that person? Yes. (Based on femininity faculty.)

311. Masculinity faculty will not arise to this person. Will life faculty not arise to that person?

To those who will be born at the fine-material plane, and at the immaterial plane and will die finally there and to those women who will some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise;(it is) not that life faculty will not arise to those persons. To those final existence persons, neither masculinity nor life faculty will arise.

Or else, life faculty will not arise to this person. Will masculinity faculty not arise to that person? Yes.

Masculinity faculty will not arise to this person. Will (mental)joy faculty not arise to that person?

To those who will be born at the fine-material plane and will die finally there and to those women who will take some rebirths only as that womanhood and will be born with(mental) joy and die finally there, masculinity faculty will not arise;(it is) not that (mental) joy faculty will not arise to those persons. To those final existence persons to those who will be born at the immaterial plane and will die finally there and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, neither masculinity faculty nor(mental) joy faculty will arise.

Or else,(mental)joy faculty will not arise to this person. Will masculinity faculty not arise to that person?

To those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there,(mental) joy faculty will not arise;(it is) not that masculinity faculty will not arise to those persons. To those final existence persons to those who will be born at the immaterial plane and will die finally there, and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, neither(mental)joy faculty nor masculinity faculty will arise.

Masculinity faculty will not arise to that person. Will equanimity faculty not arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there; and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, masculinity faculty will not arise;(it is) not that equanimity faculty will not arise to those person. To those final existence persons and to those women who will take some rebirths only as that womanhood and will be born with(mental) joy and will die finally there, neither masculinity faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise to this person. Will masculinity faculty not arise to that person?

To those men who will take some rebirths only as that manhood and will be born with(mental) joy and will die finally there, equanimity faculty will not arise;(it is) not that masculinity faculty will not arise to those persons. To those final existence persons and to those women who will take some rebirths only as that womanhood and will be born with(mental) joy and die finally there, neither equanimity faculty nor masculinity faculty will arise.

Masculinity faculty will not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not

arise;(it is) not that mind faculty will not arise to those persons. To those final existence persons, neither masculinity faculty nor faculty will arise.

Or else, mind faculty will not arise to this person. Will masculinity faculty not arise to that person? Yes. (Based on masculinity faculty.)

312. Life faculty will not arise to this person. Will (mental)joy faculty not arise to that person? Yes.

Or else, masculinity faculty will not arise to this person. Will life faculty not arise to that person?

To those whose final consciousness associated with equanimity will arise after this consciousness, (mental)joy faculty will not arise;(it is) not that life faculty will not arise to those persons. To those endowed with final consciousness, neither (mental)joy faculty nor life faculty will arise.

Life faculty will not arise to this person. Will equanimity faculty not arise to that person? Yes.

Or else, equanimity faculty will not arise to this person. Will life faculty not arise to this person?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise;(it is) not that life faculty will not arise to those persons. To those endowed with final consciousness, neither equanimity faculty nor life faculty :P: understanding faculty :P: mind faculty not arise to that person? Yes. (Based on life faculty.)

313. (Mental) joy faculty will not arise to this person. Will equanimity faculty not arise to that person?

To those whose final consciousness associated with equanimity will arise after this consciousness, (mental) joy faculty will not arise;(it is) not that equanimity faculty will not arise to those person. To those endowed with final consciousness, neither(mental) joy faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise to this person. Will (mental) joy faculty not arise to that person?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise;(it is) not that (mental) joy faculty will not arise to those persons. To those endowed with final consciousness, neither equanimity faculty nor (mental) joy faculty will arise.

(Mental) joy faculty will not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To those whose final consciousness associated with equanimity will arise after this consciousness, (mental) joy faculty will not arise;(it is) not that mind faculty will not arise to those persons. To those endowed with final consciousness, neither (mental) joy faculty nor mind faculty will arise.

Or else, mind faculty will not arise to this person. Will (mental) joy faculty not arise to that person? Yes. (Based on mental joy faculty.)

314. Equanimity faculty will not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise; (it is) not that mind faculty will not arise to those persons. To those endowed with final consciousness, neither equanimity faculty nor mind faculty will arise.

Or else, mind faculty will not arise to this person. Will equanimity not arise to that person? Yes. (Based on equanimity faculty.)

315. Faith faculty will not arise to this person. Will understanding faculty :P: mind faculty not arise to that person? Yes.

Or else, mind faculty will not arise to this person. Will faith faculty not arise to that person? Yes. (Based on faith faculty.)

316. Understanding faculty will not arise to this person. Will mind faculty not arise to that person? Yes.

Or else, mind faculty will not arise to this person. Will understanding faculty not arise to that person? Yes. (Based on faith faculty.)

Negative (Paccanīka) Plane (Okāsa)

317. Eye faculty will not arise at this plane. Will ear faculty not arise to that plane? Yes.

Or else, ear faculty will not arise at this plane. Will eye faculty not arise at that plane? Yes.

Eye faculty will not arise at this plane. Will nose faculty not arise at that plane? Yes.

Or else, nose faculty will not arise at this plane. Will eye faculty not arise at that plane?

At the fine-material plane, nose faculty will not arise;(it is) not that eye faculty will not arise at that plane. At the plane of non-percipient beings and at the immaterial plane, neither nose faculty nor eye faculty will arise.

Eye faculty will not arise at this plane. Will femininity faculty :P: masculinity faculty not arise at that plane? Yes.

Or else, masculinity faculty will not arise at this plane. Will eye faculty not arise at that plane?

At the fine-material plane, masculinity faculty will not arise at that plane. At the plane of non-percipient beings and at the material plane, neither masculinity faculty nor eye faculty will arise.

Eye faculty will not arise at this plane. Will life faculty not arise at that plane? Will arise.

Or else, life faculty will not arise at this plane. Will eye faculty not arise at that plane? None.

Eye faculty will not arise at this plane. Will (mental) joy faculty not arise at that plane? Yes.

Or else, (mental) joy faculty will not arise at this plane. Will eye faculty not arise at that plane? Yes.

Eye faculty will not arise at this plane. Will equanimity faculty not arise at that plane?

At the immaterial plane, eye faculty will not arise at that plane; (it is) not that equanimity faculty will not arise at that plane. At the plane of non-percipient beings, neither eye faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise at this plane. Will eye faculty not arise at that plane? Yes.

Eye faculty will not arise at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise at that plane?

At the immaterial plane, eye faculty will not arise at that plane; (it is) not that mind faculty will not arise at that plane.

At the plane of non-percipient beings, neither eye faculty nor mind faculty will arise.

Or else, mind faculty will not arise at this plane. Will eye faculty not arise at that plane? Yes. (Based on eye faculty.)

318. Nose faculty will not arise at this plane. Will femininity faculty :P: masculinity faculty not arise at that plane? Yes.

Or else, masculinity faculty will not arise at this plane. Will nose faculty not arise at that plane? Yes.

Nose faculty will not arise at this plane. Will life faculty not arise at that plane? Will arise.

Or else, life faculty will not arise at this plane. Will nose faculty not arise at that plane? None.

Nose faculty will not arise at this plane. Will (mental) joy faculty not arise at that plane?

At the fine-material plane, nose faculty will not arise; (it is) not that mental joy faculty will not arise at that plane. At the plane of non-percipient beings and at the immaterial plane, neither nose faculty nor (mental) joy faculty will arise.

Or else, (mental) joy faculty will not arise at this plane. Will nose faculty not arise at that plane? Yes.

Nose faculty will not arise at this plane. Will equanimity faculty not arise at that plane?

At the fine-material plane and at the immaterial plane, nose faculty will not arise; (it is) not that equanimity faculty will not arise at that plane. At the plane of non-percipient beings, neither nose faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise at this plane. Will nose faculty not arise at that plane? Yes.

Nose faculty will not arise at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise at that plane?

At the fine-material plane and at the immaterial plane, nose faculty will not arise; (it is) not that mind faculty will not arise at that plane. At the plane of non-percipient beings, neither nose faculty nor mind faculty will arise.

Or else, mind faculty will not arise at this plane. Will nose faculty not arise at that plane? Yes. (Based on nose faculty.)

319. Femininity faculty will not arise at this plane. Will masculinity faculty not arise at that plane? Yes.

Or else, masculinity faculty will not arise at this plane. Will femininity faculty not arise at that plane? Yes :P:

320. Masculinity faculty will not arise at this plane. Will life faculty not arise at that plane? Will arise.

Or else, life faculty will not arise at this plane. Will masculinity faculty not arise at that plane? None.

Masculinity faculty will not arise at this plane. Will (mental) joy faculty not arise at that plane?

At the fine-material plane, masculinity faculty will not arise; (it is) not that (mental) joy faculty will not arise at that plane. At the plane of non-percipient beings and the immaterial plane, neither masculinity faculty nor (mental) joy faculty will arise.

Or else, (mental) joy faculty will not arise at this plane. Will masculinity faculty not arise at that plane? Yes.

Masculinity faculty will not arise at that plane. Will equanimity faculty not arise at that plane?

At the fine-material plane and at the immaterial plane, masculinity faculty will not arise; (it is) not that equanimity faculty will not arise at that plane. At the plane of non-percipient beings, neither masculinity faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise at this plane. Will masculinity faculty not arise at that plane? Yes.

Masculinity faculty will not arise at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise at that plane?

At the fine-material plane and at the immaterial plane, masculinity faculty will not arise; (it is) not that mind faculty will not arise at that plane. At the plane of non-percipient beings, neither masculinity faculty nor mind faculty will arise.

Or else, mind faculty will not arise at this plane. Will masculinity faculty not arise at that plane? Yes. (Based on masculinity faculty.)

321. Life faculty will not arise at this plane. Will (mental) joy faculty not arise at that plane? None.

Or else, (mental)joy faculty will not arise at this plane. Will life faculty not arise at that plane? Will arise.

Life faculty will not arise at this plane. Will equanimity :P: faith faculty :P: understanding faculty :P: mind faculty not arise at that plane? None.

Or else, mind faculty will not arise at this plane. Will life faculty not arise at that plane? Will arise. (Based on life faculty.)

322. (Mental)joy faculty will not arise at this plane. Will equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arise at that plane? Yes.

Or else, mind faculty will not arise at this plane. Will (mental) joy faculty not arise at that plane? Yes.

323. Equanimity faculty will not arise at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise at that plane? Yes.

Or else, mind faculty will not arise at this plane. Will equanimity faculty not arise at that plane? Yes. (Based on equanimity faculty.)

324. Faith faculty will not arise at this plane. Will understanding faculty :P: mind faculty not arise at that plane? Yes.

Or else, mind faculty will not arise at this plane. Will faith faculty not arise at that plane? Yes. (Based on faith faculty.)

325. Understanding faculty will not arise at this plane. Will mind faculty not arise at that plane? Yes.

Or else, mind faculty will not arise at this plane. Will understanding faculty not arise at that plane? Yes.

(Based on understanding faculty).

Negative (*Paccanīka*)

Person-Plane (*Puggalokāsa*)

326. Eye faculty will not arise to this person at this plane. Will ear faculty not arise to this person at that plane? Yes.
Or else, ear faculty will not arise to this person at this plane. Will eye faculty not arise to this person at that plane? Yes.

Eye faculty will not arise to this person at this plane. Will nose faculty not arise to this person at that plane? Yes.

Or else, nose faculty will not arise to this person at this plane. Will eye faculty not arise to this person at that plane?

To those fine-material beings, nose faculty arises to those persons at that plane. To those final-existence persons in the five-aggregate plane, to those non-percipient beings and to those immaterial beings, neither nose faculty nor eye faculty will arise at that plane.

Eye faculty will not arise to this person at this plane. Will femininity faculty not arise to this person at that plane? Yes.

Or else, femininity faculty will not arise to this person at this plane. Will eye faculty not arise to this person at that plane?

To those fine-material beings and to those men who will take some-rebirths only as that manhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that eye faculty will not arise to those persons at that plane. To those final-existence persons in the five-aggregate plane, to those non-percipient beings and to those immaterial beings, neither femininity faculty nor eye faculty will arise at that plane.

Eye faculty will not arise to this person at this plane. Will masculinity faculty not arise to this person at that plane? Yes.

Or else, masculinity faculty will not arise to this person at this plane. Will eye faculty not arise to this person at that plane?

To those fine-material beings and to those women who will take some-rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that eye faculty will not arise to those persons at that plane. To those final-existence persons in the five-aggregate plane, to those non-percipient beings and to those immaterial beings, neither masculinity faculty nor eye faculty will arise at that plane.

Eye faculty will not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To those non-percipient beings and to those immaterial beings, eye faculty will not arise at that plane; (it is) not that life faculty will not arise to that persons at that plane. To those final existence persons, neither eye faculty nor life faculty will arise at that plane.

Or else, life faculty will not arise to this person at this plane. Will eye faculty not arise to that person at that plane? Yes.

Eye faculty will not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane? Yes.
Or else, (mental) joy faculty will not arise to this person at this plane. Will eye faculty not arise to that person at that plane?

To those persons who having eye will be born with equanimity and will die finally there, (mental) joy faculty will not arise to those persons at that plane. To those final existence persons in the five-aggregate planes, to those non-percipient beings and to those immaterial beings, neither (mental) joy faculty nor eye faculty will arise at that plane.

Eye faculty will not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those immaterial beings, eye faculty will not arise at that plane; (it is) not that equanimity faculty will not arise to those person at that plane. To those final existence persons and to those non-percipient beings, neither eye faculty nor equanimity faculty will arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Will eye faculty not arise to this person at that plane?

To those persons who having eye will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that eye faculty will not arise to those persons at that plane. To those final existence persons and to those non-percipient beings, neither equanimity faculty nor eye faculty will arise to that plane.

Eye faculty will not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those immaterial beings, eye faculty will not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those final existence persons and to those non-percipient beings, neither eye faculty nor mind faculty will arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Will eye faculty not arise to that person at that plane? Yes.
(Based on eye faculty.)

327. Nose faculty will not arise to this person at this plane. Will femininity faculty not arise to that person at that plane? Yes.

Or else, femininity faculty will not arise to this person at this plane. Will nose faculty not arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise at that plane; (it is) not that nose faculty will not arise to those persons at that plane. To those final existence persons in the sensuous plane, to those fine-material beings and to those immaterial beings, neither femininity faculty nor nose faculty will arise at that plane.

Nose faculty will not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane? Yes.

Or else, masculinity faculty will not arise to this person at this plane. Will nose faculty not arise to that person at that plane?

To those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that nose faculty will not arise to those persons at that plane. To those final existence persons at the sensuous plane, to those fine-material beings and to those immaterial beings, neither masculinity faculty nor nose faculty will arise at that plane.

Nose faculty will not arise to this person at this plane. Will life-faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, nose faculty will not arise at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those final existence persons, neither nose faculty nor life faculty will arise at that plane.

Or else, life faculty will not arise to this person at this plane. Will nose faculty not arise to that person at that plane? Yes.

Nose faculty will not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those fine-material beings, nose faculty will not arise at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those final existence persons at the five-aggregate plane, to those non-percipient beings and to those immaterial beings, neither nose faculty nor (mental) joy faculty will arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Will nose faculty not arise to that person at that plane?

To those persons who having nose will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that nose faculty will not arise to those persons at that plane. To those final existence persons

at the five-aggregate plane, to those non-percipient beings and to those immaterial beings neither (mental) joy faculty nor nose faculty will arise at that plane.

Nose faculty will not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, nose faculty will not arise at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those final existence persons and to those non-percipient beings, neither nose faculty nor equanimity faculty will arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Will nose faculty not arise to that person at that plane?

To those persons who having nose will be born with mental joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that nose faculty will not arise to those person at that plane. To those final existence persons and to those non-percipient beings, neither equanimity faculty nor nose faculty will arise at that plane.

Nose faculty will not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, nose faculty will not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those final existence persons and to those non-percipient beings, neither nose faculty nor mind faculty will arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Will nose faculty not arise to that person at that plane? Yes. (Based on nose faculty.)

328. Femininity faculty will not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise at that plane; (it is) not that masculinity faculty will not arise at that plane to those persons at that plane; To those finale existence persons in the sensuous plane, to these fine-material beings and to those immaterial beings, neither femininity faculty nor masculinity faculty will arise at that plane.

Or else, masculinity faculty will not arise to this person at this plane. Will femininity faculty not arise to that plane?

To those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that femininity faculty will not arise to those persons at that plane. To those final existence persons and sensuous plane, to those fine-material beings and to those immaterial beings, neither masculinity faculty nor femininity faculty will arise at that plane.

Femininity faculty will not arise to this person at this plane. Will life faculty not arise to that person?

To those fine-material beings, to those immaterial beings and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise that plane; (it is) not that life faculty will not arise to those persons at that plane; To those final existence persons, neither femininity faculty nor life faculty will arise at that plane.

Or else, life faculty will not arise to this person at this plane. Will femininity faculty not arise at that plane? Yes.

Femininity faculty will not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those fine-material beings and to those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, femininity faculty will not arise at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those final existences in the five-aggregate plane, to those non-percipient beings, to those immaterial beings and to those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, neither femininity faculty nor (mental) joy faculty will arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Will femininity faculty not arise tot that person at that plane?

To those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, (mental) joy faculty will not arise to those persons at that plane; (it is) not that femininity faculty will not arise to those persons at that plane. To those final existence persons in the five-aggregate plane, to those non-percipient beings, to those immaterial beings and to those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, neither (mental) joy faculty nor femininity faculty will arise at that plane.

Femininity faculty will not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those fine-material beings, to those immaterial beings and to those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, femininity faculty will not arise at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those final existence persons, to those non-percipients beings and to those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, neither femininity faculty nor equanimity faculty will arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Will femininity faculty not arise to that person at that plane?

To those woman who will take some rebirths only as that womanhood and will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that femininity faculty will not arise to those persons at that plane. To those final existence persons, to those non-percipient beings and to those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, neither equanimity faculty nor femininity faculty will arise at the plane.

Femininity faculty will not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those fine-material beings, to those immaterial beings and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those final existence persons and to those non-percipient beings, neither femininity faculty, nor mind faculty will arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Will femininity faculty not arise to that person that plane? Yes. (Based on femininity faculty.)

329. Masculinity faculty will not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To those fine-material beings, to those immaterial beings and to those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that plane. To those final existence personas, neither masculinity faculty nor life faculty will arise at that plane.

Or else, life faculty will not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane? Yes.

Masculinity faculty will not arise to this person at this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those fine-material beings and to those women who will take some rebirths only as that womanhood and will be born with (mental) joy and will die finally there, masculinity faculty will not at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those final existence persons in the five- aggregate plane. To those non-percipient beings, to those immaterial beings and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, neither masculinity faculty nor (mental) joy faculty will arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that masculinity faculty will not arise to those persons at that plane. To those final existence persons in the five-aggregate plane, to those non-percipient beings to those immaterial beings and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, neither (mental) joy faculty nor masculinity faculty will arise at that plane.

Masculinity faculty will not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those fine-material beings to those immaterial beings and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, masculinity faculty will not arise at that plane; (it is) not that equanimity faculty will not arise to those person at that plane. To those final existence persons, to those non-percipient beings and to those women who will take some rebirths only as that womanhood and will be born with (mental) joy and will die finally there, neither masculinity faculty nor equanimity faculty will arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that masculinity faculty will not arise to those person at that plane. To those final existence persons, to those non-percipient beings and to those women who will take some rebirths only as that womanhood and will be born with (mental) joy and die finally there, neither equanimity nor masculinity faculty will arise at that plane.

Masculinity faculty will not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those fine-material beings, to those immaterial beings and to those woman who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that mind faculty will not

arise to those person at that plane. To those final existence persons and to those non-percipient beings, neither masculinity faculty nor mind faculty will arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane? Yes. (Based on masculinity faculty.)

330. Life faculty will not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane? Yes. Or else, (mental) joy faculty will not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To those whose final consciousness associated with equanimity will arise after this consciousness and will to those non-percipient beings, (mental) joy faculty will not arise at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those endowed with final consciousness, neither (mental) joy faculty nor life faculty will arise at that plane.

Life faculty will not arise to this pe4rson at this plane. Will equanimity faculty not arise to that person at that plane? Yes. Or else, equanimity faculty will not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To those whose final consciousness associated with (mental) joy will arise after this consciousness and to those non-percipient beings, equanimity faculty will not arise at that plane; (it is) not that life faculty will not arise to those person at that plane. To those endowed with final consciousness, neither equanimity faculty nor life faculty will arise at that plane.

Life faculty will not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty to not arise to that person at that plane? Yes.

Or else, mind faculty will not arise to this person at hat this plane. Will life faculty not arise tot that person at that plane?

To those non-percipient beings, mind faculty will not arise at that plane; (it is) not that life faculty will not arise tot those personas at that plane. To those endowed with final consciousness, neither mind faculty nor life faculty will arise at that plane. (Based on life faculty.)

331. (Mental) joy faculty will not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those whose final consciousness associated with equanimity will arise after this consciousness, (mental) joy faculty will not arise at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those endowed with final consciousness and to those non-percipient beings, neither (mental) joy faculty nor equanimity faculty will arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise at that plane: (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those endowed with final consciousness and to those non-percipient beings, neither equanimity faculty nor (mental) joy faculty will arise at that plane.

(Mental) joy faculty will not arise to this person at this plane. Will faith faculty and understanding faculty :P: mind faculty not arise to that person at that plane?

To those final consciousness associated with equanimity will arise after this consciousness, (mental) joy faculty will not arise at that plane; (it is) not that mind faculty will not arise to those personas at that plane. To those endowed with final consciousness and to those non-percipient beings, neither (mental) joy faculty nor mind faculty will arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane? Yes.(Based on (mental) joy faculty.)

332. Equanimity faculty will not arise to this persona at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise at that plane; (it is) not that mind faculty will not arise to those personas at that plane. To those endowed with final consciousness and to those non-percipient beings, neither equanimity faculty nor mind faculty will arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane? Yes. (Based on equanimity faculty.)

333. Faith faculty will not arise to this persona that this plane. Will understanding faculty :P: mind faculty not arise to that person to that person at that plane? Yes.

Or else, mind faculty will not arise to this person at this plane. Will faith faculty not arise to that person at that plane? Yes.

334. Understanding faculty will not arise to this person at this plane. Will mind faculty not arise to that person at that plane? Yes.

Or else, mind faculty will not arise to this person at this plane. Will understanding faculty not arise to that person at that plane? Yes. (Based on understanding faculty.)

4. CHAPTER ON THE PRESENT AND THE PAST (Paccuppananātitavāra)

Positive (Anuloma) Person (Puggala)

335. Eye faculty arise to this person. Had ear faculty arisen to that person? Yes.

Or else, ear faculty had arisen to this person. Does eye faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain eye, ear faculty had arisen; eye faculty does not arise to those person. To those at the birth-moment, who are to obtain eye, ear faculty had arisen and eye faculty also arises.

Eye faculty arises to this person. Had nose faculty arisen to that person? Yes.

Or else, nose faculty had arisen to this person. Does eye faculty arise to that person?

To all those persons at the death moment and to those at the birth moment, who are not to obtain eye, nose faculty and arisen; eye faculty does not arise to those person. To those at the birth-moment, who are to obtain eye, nose faculty had arisen and eye faculty also arises.

Eye faculty arises to this person. Had femininity faculty: P: masculinity faculty arisen to that person? Yes.

Or else, masculinity faculty had arisen to this person. Does eye faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain eye, masculinity faculty had arisen; eye faculty does not arise to those persons. To those at that birth-moment, who are obtain eye, masculinity faculty had arisen and eye faculty also arises.

Eye faculty arises to this person. Had life faculty arisen to that person? Yes.

Or else, life faculty had arisen to this person. Does eye faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain eye, life faculty had arisen; eye faculty does not arise to those persons. To those at the birth moment, who are to obtain eye, life. Faculty had arisen and eye faculty also arises.

Eye faculty arise t this person. Had (mental) joy faculty: P: equanimity faculty arisen to that person? Yes.

Or else, equanimity faculty had arisen t this person. Does eye faculty arise to that person?

To all those personas at the death-moment and to those at the birth-moment, who are not to obtain eye, equanimity faculty had arisen; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, equanimity faculty had arisen and eye faculty also arises.

Eye faculty arises to this person. Had faith faculty: P: understanding faculty: P: mind faculty arisen to that person? Yes.

Or else, mind faculty had arisen to this person. Does eye faculty arises to that person?

To all those persons at the death-moment and to those at the birth-moment; who are not to obtain eye, mind faculty had arisen; eye faculty does not arise to those persons. To those at the birth-moment who are to obtain eye, mind faculty had arisen and eye faculty also arises. (Based on eye faculty.)

336. Nose faculty arises to this person. Had femininity faculty : P: masculinity faculty arisen to that person? Yes.

Or else, masculinity faculty had arisen to this person. Does nose faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain nose, masculinity faculty had arisen; nose faculty does not arise to those persons. To those at that birth-moment, who are to obtain nose, masculinity faculty had arisen and nose faulty also arises.

Nose faculty arises to this person. Had life faculty arisen to that person? Yes.

Or else, life faculty had arisen to this person. Does nose faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain nose, life faculty had arisen; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, life faculty had arisen and nose faculty also arises.

Nose faculty arises to this person. Had (mental) joy faculty: P: equanimity faculty arisen to that person? Yes.

Or else, equanimity faculty had arisen to this person. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, equanimity faculty had arisen; nose faculty does not arise to those persons. To those at the birth-moment who are to obtain nose, equanimity faculty had arisen and nose faculty also arises.

Nose faculty arises to this person. Had faith faculty : P: understanding faculty: P: mind faculty arisen to that person? Yes.

Or else, mind faculty had arisen to this person. Does nose faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain nose, mind faculty had arisen; nose faculty does not arise to those person. To those at the birth-moment, who are to obtain nose, mind faculty had arisen and nose faculty also arises. (Based on nose faculty.)

337. Femininity faculty arises t this person. Had masculinity faculty arisen to that person? Yes.

Or else, masculinity faculty had arisen to this person. Does femininity faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are non-females, masculinity faculty had arisen: femininity faculty does not arise to those persons. To those at the birth moment, who are females, masculinity faculty had arisen and femininity faculty also arises.

Femininity faculty arises to this person. Had life faculty arisen to that person? Yes.

Or else, life faculty had arisen to this person. Does femininity faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are non-females, life faculty had arisen: femininity faculty does not arise to those persons. To those at the birth-moment, who are females, life faculty had arisen and femininity faculty also arises.

Femininity faculty arises to this person. Had (mental) joy faculty: P: faith faculty: P: understanding faculty: P: mind faculty arisen to that person? Yes.

Or else, mind faculty had arisen to this person. Does femininity faculty arisen to that person?

To all those persons at the death-moment and to those at the birth-moment, who are non-females, mind faculty had arisen; femininity faculty does not arises to those person. To those at the birth-moment, who are females, mind faculty had arisen and femininity faculty also arises. (Based on femininity faculty.)

338. Masculinity faculty arises to this person. Had life faculty arisen to that person? Yes.

Or else, life faculty had arisen to this person. Does masculinity faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are non-females, life faculty had arisen; masculinity faculty does not arise to those persons. To those at the birth-moment, who are females, life faculty had arisen and masculinity also arises.

Masculinity faculty arises to this person. Had (mental) joy faculty: P: equanimity faculty: P: faith faculty: P: understanding faculty: P: mind faculty arisen to that person. Yes.

Or else, mind faculty had arisen to this person. Does masculinity faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are non-females, mind faculty had arisen; masculinity faculty does not arise to those persons. To those at the birth-moment, who are females, mind faculty had arisen and masculinity faculty also arise. (Based on masculinity faculty.)

339. Life faculty arises to this person at this plane. Had (mental) joy arisen to that person at that plane? Yes.

Or else, (mental) joy faculty had arisen to this person. Does life faculty arise to that person?

To all those persons at the death moment and to those during life at the cessant phase of consciousness, (mental) joy faculty had arisen; life faculty does not arise to those persons. To all those persons at the birth moment and to those during life at the nascent phase of consciousness, (mental) joy faculty had arisen and life faculty also arises.

Life faculty arises to this person. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arisen to that person? Yes.

Or else, mind faculty had arisen to this person. Does life faculty arise to that person?

To all those persons at the death-moment and to those during life at the cessant phase of consciousness, mind faculty had arisen; life faculty does not arise to those persons. To all those persons at the birth-moment and to those during life at the nascent phase of consciousness, mind faculty had arisen and life faculty also arises. (Based on life faculty.)

340. (Mental) joy faculty arises to this person. Has equanimity faculty arisen to that person? Yes.
 Or else, equanimity faculty had arisen to this person. Does (mental) joy faculty arise to that person?
 To all at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy, to those at the moment of entering Cessation-Attainment, and to those non-percipient beings, equanimity faculty had arisen; (mental) joy faculty does not arise to those persons. To those at the birth-moment, who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, equanimity faculty had arisen and (mental) joy faculty also arises.

(Mental) joy faculty arises to this person. Had faith faculty :P: understanding :P: mind faculty arisen to that person? Yes.
 Or else, mind faculty had arisen to this person. Does (mental) joy faculty arise to that person?
 To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy, to those the moment of entering Cessation-Attainment and to those non-percipient beings, mind faculty had arisen; (mental) joy faculty does not arise to those persons. To those at the birth-moment, who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, mind faculty had arisen and (mental) joy faculty also arises. (Based on mental joy faculty.)

341. Equanimity faculty arises to this person. Had faith faculty arisen to that person? Yes.
 Or else, faith faculty had arisen to this person. Does equanimity faculty arise to that person?
 To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, faith faculty has arisen, equanimity faculty does not arise to those persons. To those at the birth-moment, who are with equanimity and to those during birth-moment, who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, faith faculty had arisen and equanimity also arises.

Equanimity faculty arises to this person. Had understanding faculty :P: mind faculty arisen to that person? Yes.
 Or else, mind faculty had arisen to this person. Does equanimity faculty arise to that person?
 To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, mind faculty had arisen; equanimity faculty does not arise to those person. To those at the birth-moment, who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, mind faculty had arisen and equanimity faculty also arises. (Based on equanimity faculty.)

342. Faith faculty arises to this person. Had understanding faculty arise to that person? Yes.
 Or else, understanding faculty had arisen to this person. Does faith faculty arise to that person?
 To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith, to those at the moment of entering cessation -attainment and to those non-percipient beings, understanding faculty had arisen; faith faculty does not arise to those person. To those at the birth-moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, understanding faculty had arisen and faith faculty also arises.

Faith faculty arises to this person. Had mind faculty arisen to that person? Yes.
 Or else, mind faculty had arisen to this person. Does faith faculty arise to that person?
 To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, mind faculty had arisen; faith faculty does not arise to those persons. To those at the birth moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, mind faculty had arisen and faith faculty also arises. (Based on faith faculty.)

343. Understanding faculty arises to this person. Had mind faculty arisen to that person? Yes.
 Or else, mind faculty had arisen to this person. Does understanding faculty arise to that person?
 To all these at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge, to those at the moment of entering Cessation-Attainment, and to those non-percipient beings; mind faculty had arisen; understanding faculty does not arise to those persons. To those at the birth-moment, who are associated with knowledge and to those during life the nascent phase of consciousness associated with knowledge, mind faculty had arisen and understanding faculty also arises. (Based on understanding faculty.)

Positive (Anuloma) Plane (Okāsa)

344. Eye faculty arises at this plane. Had ear faculty arisen to that person at that plane. Yes. :P:

Positive (Anuloma) Person-Plane (Puggalokāsa)

345. Eye faculty arises to this person at this plane. Had ear faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, eye faculty arises at that plane; ear faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are to obtain eye, eye faculty arises and ear faculty also had arisen at that plane.

Or else, ear faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of fine-aggregate persons and persons, who are not to obtain eye, ear faculty had arisen at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain eye, ear faculty had arisen and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Had nose faculty arisen to that person at that plane?

To those at the birth-moment of fine-material persons, eye faculty arises at that plane; nose faculty had not arisen to those persons at that plane. To those at the birth –moment of sensuous persons who are to obtain eye, eye faculty arises and nose faculty also arisen at that plane.

Or else, nose faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are not to obtain eye, nose faculty had arisen at that plane; eye faculty does not arise to those persons that plane. To those the birth-moment of sensuous Persons who are to obtain eye, nose faculty and arisen and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Had femininity faculty :P: masculinity faculty arisen to that person at that plane?

To those at the birth-moment of fine-material persons, eye faculty arises at that plane; masculinity faculty had not arisen to those persons at that plane. To those at the birth-moment of sensuous persons who are to obtain eye, eye faculty arises and masculinity faculty also had arisen at that plane.

Or else, masculinity faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are not to obtain eye, masculinity faculty had arisen at that plane; eye faculty does not arise to those persons at that plane., To those at the birth-moment of sensuous persons who are to obtain eye, masculinity faculty had arisen and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Had life faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, eye faculty arise at that plane; life faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are to obtain eye, eye faculty arise and life faculty also had arisen at that that plane.

Or else, life faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane.

To all those persons at the death-moment and to those at the birth-moment, who are not obtain eye, life faculty had arisen at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain eye, life faculty had arisen eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, eye faculty arises at that plane; (mental) joy faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are to obtain eye, eye faculty arises and (mental) joy faculty also had arisen at that plane.

Or else (mental) joy faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of five-aggregate persons and to those at the birth-moment of sensuous persons who are not to obtain eye, (mental) joy faculty had arisen at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment, who are not obtain eye , (mental) joy faculty had arisen and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Had equanimity faculty arisen to that person at that plane?

To those at the birth moment pure abode beings, eye faculty arises at that plane; equanimity faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are to obtain eye, eye faculty arises and equanimity faculty also had arisen to that plane.

Or else, equanimity faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous person who are not obtain eye and to those immaterial beings, equanimity faculty had arisen at that plane; eye faculty does not arise to those

at that plane. To those at the birth-moment who are to obtain eye, equanimity faculty had arisen and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Had faith faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, eye faculty arises at that plane; faith faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are to obtain eye, eye faculty arise and faith faculty also had arisen at that plane.

Or else, faith faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous person who are not to obtain eye and to those immaterial beings, faith faculty had arisen at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain eye, faith faculty had arisen and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Had understanding faculty :P: mind faculty arise at that plane?

To those that birth-moment of pure-abode beings, understanding faculty arises at that plane; mind faculty had arisen to those persons at that plane. To those others at the birth-moment, who are to obtain eye, eye faculty arises and mind faculty also had arisen at that plane.

Or else, mind faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye, and to those immaterial beings, mind faculty had arisen at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain eye, mind faculty had arisen and eye faculty also arises at that plane. (Based on eye faculty.)

346. Nose faculty arises to this person at this plane. Had femininity faculty :P: masculinity faculty arisen to that person at that plane? Yes.

Or else, masculinity faculty had arisen to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain nose, masculinity faculty had arisen at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain nose, masculinity faculty had arisen and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Had life arisen to that person at that plane? Yes.

Or else, life faculty had arisen to this person at this plane. Does nose faculty arise to that person at that plane?

To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose, life-faculty had arisen at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain nose, life faculty had arisen and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Had (mental) joy faculty arisen to that person at that plane? Yes.

Or else, (mental) joy faculty had arisen to this person at this plane? Does nose faculty arise to that person at that plane?

To these at the death moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose and to those fine-material beings, (mental) joy faculty had arisen at the plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain nose, (mental) joy faculty had arisen and nose faculty also at that plane.

Nose faculty arises to this person at this plane. Had equanimity faculty arisen to that person at that plane? Yes.

Or else, equanimity faculty had arisen to this person at this plane? Does nose faculty arise to that person at that plane?

To those at the death moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose and to those fine-material beings, equanimity faculty had arisen at the plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain nose, equanimity faculty had arisen and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Had faith faculty: P: understanding faculty : P: mind faculty arisen to that person at that plane? Yes.

Or else, mind faculty had arisen to this person at this plane? Does nose faculty arise to that person at that plane?

To those at the death moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose, to those fine-material beings, and to those immaterial beings mind faculty had arisen at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain nose, mind faculty had arisen and nose faculty also arises at that plane. (Based on nose faculty.)

347. Femininity faculty arises to this person at this plane. Had masculinity faculty arisen to that person at that plane? Yes.
Or else, masculinity faculty had arisen to this person at this plane? Does femininity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not females, masculinity faculty had arisen at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, masculinity faculty had arisen and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Had life faculty arisen to that person at that plane? Yes.
Or else, life faculty had arisen to this person at this plane? Does femininity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not females, masculinity faculty had arisen at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are non-females, to those fine-material beings, and to those immaterial beings, life faculty had arisen at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, life faculty had arisen and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Had (mental) joy faculty arisen to that person at that plane? Yes.
Or else, (mental) joy faculty had arisen to this person at this plane? Does femininity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, and to those fine-material beings, (mental) joy faculty had arisen at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, (mental) joy faculty had arisen and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Had equanimity faculty: P: faith faculty: P: understanding faculty: P: mind faculty arisen to that person at that plane? Yes.
Or else, mind faculty had arisen to this person at this plane? Does femininity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings, and to those immaterial beings, mind faculty had arisen at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, mind faculty had arisen and femininity faculty also arises at that plane. (Based on femininity faculty.)

348. Masculinity faculty arises to this person at this plane. Had masculinity faculty arisen to that person at that plane? Yes.
Or else, life faculty had arisen to this person at this plane? Does masculinity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, to those fine-material beings, and to those immaterial beings, life faculty had arisen at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, life faculty had arisen and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Had (mental) joy faculty arisen to that person at that plane? Yes.
Or else, (mental) joy faculty had arisen to this person at this plane? Does masculinity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, and to those fine-material beings, (mental) joy faculty had arisen at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, (mental) joy faculty had arisen and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Had equanimity faculty arisen to that person at that plane? Yes.
Or else, equanimity faculty had arisen to this person at this plane? Does masculinity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, and to those fine-material beings, equanimity faculty had arisen at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, equanimity faculty had arisen and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Had faith faculty: P: understanding faculty: P: mind faculty arisen to that person at that plane? Yes.
Or else, mind faculty had arisen to this person at this plane? Does masculinity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, to those fine-material beings, and to those immaterial beings, mind faculty had arisen at that plane; masculinity faculty

does not arise to those persons at that plane. To those at the birth-moment, who are males, mind faculty had arisen and masculinity faculty also arises at that plane. (Based on masculinity faculty.)

349. Life faculty arises to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?

To those at the nascent phase of rebirth consciousness and to those at the birth-moment of non-percipient beings, life faculty arises at that plane; (mental) joy faculty had not arisen to those persons at that plane. To those others at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, life faculty arises and (mental) joy faculty had also arisen at that plane.

Or else, (mental) joy faculty had arisen to this person at this plane? Does life faculty arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, (mental) joy faculty had arisen at that plane: life faculty does not arise to those persons at that plane. To those at the nascent phase of consciousness, and (mental) joy faculty had arisen and life faculty also arises at that plane.

Life faculty arises to this person at this plane. Had equanimity faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, and to those at the birth-moment of non-percipient Life faculty arises at that plane; equanimity faculty had not arisen to those persons at that plane. To those others at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, Life faculty arises and equanimity faculty had also arisen at that plane.

Or else, equanimity faculty had arisen to this person at this plane? Does life faculty arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, equanimity faculty had arisen at that plane: life faculty does not arise to those persons at that plane. To those at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, equanimity faculty had arisen and life faculty also arises at that plane.

Life faculty arises to this person at this plane. Had faith faculty :P: understanding faculty :P: mind faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings and to those at the birth-moment of non-percipient beings, Life faculty arises at that plane; mind faculty had not arisen to those persons at that plane. To those others at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, Life faculty arises and mind faculty had also arisen at that plane.

Or else, mind faculty had arisen to this person at this plane? Does life faculty arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, mind faculty had arisen at that plane; life faculty does not arise to those persons at that plane. To those at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, mind faculty had arisen and life faculty also arises at that plane. (Based on life faculty.)

350. (Mental) joy faculty arises to this person at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arisen to that person at that plane? Yes.

Or else, mind faculty had arisen to this person at this plane? Does (mental) joy faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from (mental) joy, mind faculty had arisen at that plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy faculty; mind faculty had arisen and (mental) joy faculty also arises at that plane. (Based on (mental) joy faculty.)

351. Equanimity faculty arises to this person at this plane. Had faculty arisen to that person at that plane?

To those at the birth-moment pure-abode beings, equanimity faculty arises at that plane; faith faculty had not arisen to those persons at that plane. To those others at the birth-moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, equanimity faculty arises and faith faculty had also arisen at that plane.

Or else, faith faculty had arisen to this person at this plane? Does equanimity faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated equanimity, faith faculty had arisen at that plane; equanimity faculty does not arise to those persons at that plane. To those at the birth-moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity faculty; faith faculty had arisen and equanimity faculty also arises at that plane.

Equanimity faculty arises to this person at this plane. Had understanding faculty :P: mind faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, equanimity faculty arises at that plane; mind faculty had not arisen to those persons at that plane. To those others at the birth-moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, equanimity faculty arises and mind faculty also had arisen at that plane.

Or else, mind faculty had arisen to this person at this plane? Does equanimity faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from equanimity, mind faculty had arisen at that plane; equanimity faculty does not arise to those persons at that plane. To those at the birth-moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity faculty; mind faculty had arisen and equanimity faculty also arises at that plane. (Based on equanimity faculty.)

352. Faith faculty arises to this person at this plane. Had understanding faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, faith faculty arises at that plane; understanding faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, faith faculty arises and understanding faculty had also arisen at that plane.

Or else, understanding faculty had arisen to this person at this plane? Does faith faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from faith, understanding faculty had arisen at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, understanding faculty had arisen and faith faculty also arises at that plane.

Faith faculty arises to this person at this plane. Had mind faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, faith faculty arises at that plane; mind faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, faith faculty arises and mind faculty also had arisen at that plane.

Or else, mind faculty had arisen to this person at this plane? Does faith faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from faith, mind faculty had arisen at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, mind faculty had arisen and faith faculty also arises at that plane. (Based on faith faculty.)

353. Understanding faculty arises to this person at this plane. Had mind faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, understanding faculty arises at that plane; mind faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are associated with knowledge and to those during life at the nascent phase

Negative (Paccanīka) Person (Puggala)

354. Eye faculty does not arise to this person. Had ear faculty not arisen to that person? (It) had arisen.

Or else, ear faculty had not arisen to this person. Does eye faculty not arise to that person? None.

Eye faculty does not arise to this person. Had nose faculty not arisen to that person?

Or else, nose faculty had not arisen to this person. Does eye faculty not arise to that person? None.

Eye faculty does not arise to this person. Had femininity faculty :P: masculinity faculty not arisen to that person? (It) had arisen.

Or else, masculinity faculty had not arisen to this person. Does eye faculty not arise to that person? None.

Eye faculty does not arise to this person. Had life faculty not arisen to that person? (It) had arisen.

Or also, life faculty had not arisen to this person. Does eye faculty not arise to that person? None.

Eye faculty does not arise to this person. Had (mental) joy faculty :P: equanimity not arisen to that person? (It) had arisen.

Or else, equanimity faculty had not arisen to this person. Does eye faculty not arise to that person? None.

Eye faculty does not arise to this person. Had faith faculty :P: understanding faculty not arisen to that person? (It) had arisen.

Or else, mind faculty had not arisen to this person. Does eye faculty not arise to that person? None. :P:

355. Understanding faculty does not arise to this person. Had mind faculty not arisen to that person?(It) had arisen. Or else, mind faculty had not arisen to this person. Does understanding faculty not arise to that person? None.

Negative (Paccanīka) Plane (Okāsa)

356. Eye faculty does not arise this plane. Had eye faculty not arise at that plane? (It) had arisen. :P:

Negative (Paccanīka) Person-Plane (Puggalokāsa)

357. Eye faculty does not arise to this person at this plane. Had ear faculty not that plane?

To those at the death-moment of fine-aggregate person and to those at the birth-moment at sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (It is) not that ear faculty had not arisen to those person at that plane. To those at the death-moment of pure-abode beings, to those non-percipient beings and to those immaterial beings, eye faculty does not arise and ear faculty also had not arisen at that plane.

Or else, ear faculty had not arisen to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, ear faculty had not arisen at that plane; (It is) not that eye faculty does not arisen to those persons at that plane. To those at the death-moment of pure-abode beings, to those non-percipient beings and to those immaterial beings, ear faculty had not arisen eye faculty had not arisen eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Had nose faculty not arisen to that person at that plane?

To those at the death moment of sensuous person and to those at the birth moment of sensuousness persons who are not to obtain eye, eye faculty does not arise at that plane;(it is) not that nose faculty had not arisen to those persons at that plane. To those at the death moment of fine material beings, to those non-percipient beings and nose faculty also had not arisen at that plane.

Or also, nose faculty had not arisen to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth moment of fine-material beings, nose faculty had not arisen at that plane; (It is) not that eye faculty does not arise to those persons at that plane. To those at the death moment of fine-material beings, to those non-percipient beings and to those immaterial beings, nose faculty had not arisen and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Had femininity faculty: P: masculinity faculty not arisen to that person at that plane?

To those at the death moment of sensuous persons and to those at the birth moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (It is) not that masculinity faculty had not arisen to those persons at that plane. To those at the death moment of fine-material beings, to those non-percipient beings and to those immaterial beings, eye faculty does not arise and masculinity faculty also had not arisen at that plane.

Or else, masculinity faculty had not arisen to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of fine-material beings, masculinity faculty had not arisen at that plane; (It is) not that eye faculty dose not arise to those persons at that plane. To those at the death moment of fine-material beings, to those non-percipient beings and to those immaterial beings, masculinity faculty had not arisen and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Had life faculty not arisen to that person, at that person, at that plane?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, eye faculty does not arise at that plane: (It is) not that life faculty had not arisen to those persons at that plane. To those at the death-moment of pure-abode beings, eye faculty does not arise and life faculty also had arisen at that plane.

Or also, life faculty had not arisen to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, life faculty had not arisen at that plane.(It is) not that eye faculty does not arise to those persons at that plane. To those at the death-moment of pure-abode beings, life faculty had not arisen and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Had(mental) joy faculty not arisen to that person at that plane?

To those at the death-moment of five-aggregate persons and to those at the birth-moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane. (It is) not that (mental) joy faculty had not arisen to those

persons at that plane, to those non-percipient beings and to those immaterial beings, eye faculty does not arise and (mental) joy faculty also had not arisen at that plane.

Or else, (mental) joy faculty had not arisen to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, (mental) joy faculty had not arisen at that plane;(It is) not that eye faculty does not arise to those persons at that plane. To those at the death-moment of pure-abode beings, to those non-percipient beings and to those immaterial beings, (mental) joy faculty had not arisen and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Had equanimity faculty not arisen to that person at that plane?

To those at the death-moment of five-aggregate persons to those at the birth-moment of sensuous persons who are not to those immaterial beings, eye faculty does not arise at that plane;(It is) not that equanimity faculty had not arisen to those persons at that plane. To those at the death-moment beings, eye faculty does not arise and equanimity faculty also had not arisen at that plane.

Or else, equanimity faculty had not arisen to those persons at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, equanimity faculty had not arisen at that plane;(It is) not that eye faculty does not arise to those persons at that plane. To those at the death-moment of pure-abode beings and to those non-percipient beings, equanimity faculty had not arisen and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Had faith faculty :P: understanding faculty :P: wind faculty not arisen to that person at that plane?

To those at the birth-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye and to those immaterial beings, eye faculty does not arise at that plane;(it is) not that mind faculty had not arisen to those person at that plane. To those at the death-moment of pure-abode beings and to those non-percipient beings, eye faculty does not arise and mind faculty also had not arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, mind faculty had not arisen at that plane:(It is) not that eye faculty does not arise to those persons at that plane. To those at the death-moment of pure-abode beings and to those non-percipient beings, mind faculty had not arisen and eye faculty also not at that plane. (Based on eye faculty.)

358. Nose faculty does not arise to this person at this plane. Had femininity faculty :P: masculinity faculty not arisen to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are not to obtain nose, nose faculty does not arise at that plane;(it is) not that masculinity faculty had not arisen to those persons at that plane. To those fine-material beings and immaterial beings, nose faculty does not arise and masculinity faculty also had not arisen at that plane

Or else, masculinity faculty had not arisen to this person at this plane. Does nose faculty not arise to that person at that plane? Yes.

Nose faculty does not arise to this person at this plane. Had life faculty not arisen to that person at that plane?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, nose faculty does not arise at that plane;(it is) not that life faculty had not arisen to those persons at that plane. To those pure-abode beings, nose faculty does not arise and life faculty also had not arisen at that plane.

Or else, life faculty had not arisen to this person at this plane. Does nose faculty not arise to that person at that plane? Yes.

Nose faculty does not arise to this person at this plane. Had (mental) joy faculty not arisen to that person at that plane?

To those at the death-moment of sensuous persons to those at the birth-moment of sensuous persons who are not to obtain nose not arise at that plane;(it is) not that (mental) joy faculty had not arisen to those persons at that plane. To those pure-abode beings, to those non-percipient beings and to those immaterial beings, nose faculty does not arise and (mental) joy faculty also had not arisen at that plane.

Or else, (mental) joy faculty had not arisen to this person at this plane. Does nose faculty not arise to that plane? Yes.

Nose faculty does not arise to this person at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose, to those fine-material beings and to those immaterial beings, nose faculty does not arisen to those persons at that plane. To those pure-abode beings and to those non-percipient beings, nose faculty does not arise and mind faculty also had not arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Does nose faculty not arise to that person at that plane? Yes. (Based on nose faculty).

359. Femininity does not arise to this person at this plane. Had masculinity faculty not arisen to that person at that plane? To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are non-females, femininity faculty does not arise at that plane; (it is) not that masculinity faculty had not arisen to those persons at that plane. To those fine-material beings and to those immaterial beings, femininity faculty does not arise and masculinity faculty also had not arisen at that plane. Or else, masculinity faculty had not arisen to this person at this plane. Does femininity faculty not arise to that person at that plane? Yes.

Femininity faculty does not arise to that person at this plane. Had life faculty not arisen to that person at that plane? To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, femininity faculty does not arise at that plane; (it is) not that life faculty had not arisen to those persons at that plane. To those pure-abode beings, femininity faculty does not arise and life faculty also had not arisen at that plane. Or else, life faculty had not arisen to this person at this plane. Does femininity faculty not arise to that person at that plane? Yes.

Femininity faculty does not arise to this person at this plane. Had (mental) joy faculty not arisen to that person at that plane? To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females and to those fine-material beings, femininity faculty does not arise at that plane; (it is) not that (mental) joy faculty had not arisen to those persons at that plane. To those pure-abode beings, to those non-percipient beings and to those immaterial beings, femininity faculty does not arise and (mental) joy faculty also had not arisen at that plane. Or else, (mental) joy faculty had not arisen to this person at this plane. Does femininity faculty not arise to that person at that plane? Yes.

Femininity faculty does not arise to this person at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane? To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, femininity faculty does not arise at that plane; (it is) not that mind faculty had not arisen to those persons at that plane. To those pure-abode beings and to those persons at those non-percipient beings, femininity faculty does not arise and mind faculty also had not arisen at that plane. Or else, mind faculty had not arisen to this person at this plane. Does femininity faculty not arise to that person at that plane? Yes. (Based on femininity faculty.)

360. Masculinity faculty does not arise to this person at this plane. Had life faculty not arisen to that person at that plane? To those at the death-moment of sensuous beings, to those at the birth-moment of sensuous persons who are non-males, to those fine-materials beings and to those immaterial beings, masculinity faculty does not arise at that plane, (it is) not that life faculty had not arisen to those persons at that plane. To those pure-abode beings, masculinity faculty does not arise and life faculty also had not arisen at that plane. Or else, life faculty had not arisen to this person at this plane. Does masculinity faculty not arise to that person at that plane? Yes.

Masculinity faculty does not arise to this person at this plane, had (mental) joy faculty not arisen to that person at that plane? To those at the death moment of sensuous persons to those at the birth-moment of sensuous persons who are non-males and to those fine-material beings, masculinity faculty does not arise at that plane; (it is) not that (mental) joy faculty had not arisen to those persons at that plane. To those pure-abode beings, to those no-percipient beings and to those immaterial beings, masculinity faculty does not arise and (mental) joy faculty also had not arisen at that plane. Or else, (mental) joy faculty had not arisen to this person at this plane. Does masculinity faculty not arise to that person at that plane? Yes.

Masculinity faculty does not arise to this person at this plane. Had equanimity faculty: P: faith faculty: P: understanding faculty: P: mind faculty not arisen to that person at that plane? To those at the death-moment of sensuous beings, to those at the birth-moment of sensuous persons who are non-males, to those fine-materials beings and to those immaterial beings, masculinity faculty does not arise at that plane, (it is) not

that life faculty had not arisen to those persons at that plane. To those pure-abode beings, masculinity faculty does not arise and life faculty also had not arisen at that plane.

Or else, life faculty had not arisen to this person at this plane. Does masculinity faculty not arise to that person at that plane? Yes. (Based on masculinity faculty.)

361. Life faculty does not arise to this person at this plane. Had (mental) joy faculty not arisen to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the cessant phase of consciousness, life faculty does not arise at that plane; (it is) not that mental joy faculty had not arisen to those persons at that plane: to those pure-abode beings at the cessant phase of rebirth-consciousness and to those at the death-moment of non-percipient beings, life faculty does not arise and (mental) joy faculty also had not arisen at that plane.

Or else, (mental) joy faculty had not arisen to this person at this plane. Does life faculty not arise to that person at that plane?

To those pure-abode beings at the nascent phase of rebirth consciousness and to those at the birth-moment of non-percipient beings, (mental) joy faculty does not arise at that plane; (it is) not that life faculty had not arisen to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those at the death-moment of non-percipient beings (mental) joy faculty had not arisen and life faculty also does not arise at that plane.

Life faculty does not arise to this person at this plane. Had equanimity faculty: P: faith faculty: P: understanding faculty: P: mind faculty had not arisen to that person at that plane?

To those at the death-moment of four aggregate and five-aggregate persons and to those during life at this cessant phase of consciousness, life faculty does not arise at that plane: (it is) not that mind faculty had not and to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those at the death-moment of non-percipient beings, life faculty does not arise and mind faculty also had not arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings and to those at the birth-moment of non-percipient beings, mind faculty had not arisen at that plane; (it is) not that life faculty does not arise to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those at the death-moment of non-percipient beings, mind faculty had not arisen and life faculty also does not arise at that plane. (Based on life faculty.)

362. (Mental) joy faculty does not arise to this person at this plane. Had equanimity faculty: P: faith faculty: P: understanding faculty: P: mind faculty had not arisen to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from (mental) joy, (mental) joy faculty does not arise at that plane: (it is) not that mind faculty had not arisen to those persons at that plane. To those at the birth-moment of pure-abode beings and to those non-percipient beings, (mental) joy faculty does not arise and mind faculty also had not arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Does (mental) joy faculty not arise to that person at that plane? Yes. (Based on (mental) joy faculty.)

363. Equanimity faculty does not arise to this person at this plane. Had faith faculty not arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise at that plane; (it is) not that faith faculty had not arisen to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings, equanimity faculty does not arise and faith faculty also had not arisen at that plane.

Or else faith faculty had not arisen to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, faith faculty had not arisen at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings, faith faculty had not arisen and equanimity faculty also does not arise at that plane.

Equanimity faculty does not arise to this person at this plane. Had understanding faculty: P: mind faculty not arisen to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise at that plane; (it is) not that mind faculty had not arisen to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings, equanimity faculty does not arise mind faculty also had not arisen at that plane.

Or else faith faculty had not arisen to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, faith faculty had not arisen at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth

consciousness and to those non-percipient beings, faith faculty had not arisen and equanimity faculty also does not arise at that plane. Equanimity faculty does not arise to this person at this plane. (Based on equanimity faculty.)

364. Faith faculty does not arise to this person at this plane. Had understanding faculty: P: mind faculty not arisen to that person at that plane?

To all those at the cessant phase of consciousness to those at the nascent phase of consciousness dissociated from faith, faith faculty does not arise at that plane; (it is) not that mind faculty had not arisen to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings, faith faculty does not arise and mind faculty also had not arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane, does faith faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, mind faculty had not arisen at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings, mind faculty had not arisen and faith faculty also does not arise at that plane. (Based on faith faculty.)

365. Understanding faculty does not arise to this person at this plane. Had mind faculty not arisen to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from knowledge, understanding faculty does not arise at that plane; (it is) not that mind faculty had not arisen to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings, understanding faculty does not arise and mind faculty also had not arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings mind faculty had not arisen at that plane, (it is) not that understanding faculty does not arise to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings mind faculty had not arisen and understanding faculty also does not arise at that plane. (Based on understanding faculty.)

5. CHAPTER ON THE PRESENT AND THE FUTURE (*Paccuppannānāgatavara*)

Positive (*Anuloma*) Person (*Puggala*)

366. Eye faculty arises to this person. Will ear faculty arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, to those persons at the birth-moment who will be born at the immaterial plane and will die finally there, eye faculty arises; ear faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and ear faculty also will arise.

Or else, ear faculty will arise to this person. Does eye faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain eye, ear faculty will arise; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, ear faculty will arise and eye faculty also arises.

Eye faculty arises to this person. Will nose faculty arise to that person?

To those at the birth-moment of final existence persons in the five-aggregate plane and to those persons at the birth-moment who will be born at the fine-material plane and at the immaterial plane and will die finally there, eye faculty arises nose faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and nose faculty also will arise.

Or else, nose faculty will arise to this person. Does eye faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, nose faculty will arise: eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, nose faculty will arise and eye faculty also arises to this person.

Eye faculty arises to this person. Will femininity faculty arise to that person?

To those at the birth-moment of final existence persons in the five-aggregate plane, to those persons who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those men, who will take some rebirths only as that manhood and will die finally there, eye faculty; femininity faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and femininity faculty also will arise.

Or else, femininity faculty will arise to this person. Does eye faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, femininity faculty will arise; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, femininity faculty will arise and eye faculty also arises.

Eye faculty arises to this person. Will masculinity faculty arise to that person? (The same).

Eye faculty arises to this person. Will life faculty arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, eye faculty arises; life faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and life faculty also will arise.

Or else, life faculty will arise to this person. Does eye faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, life faculty will arise; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, life faculty will arise and eye faculty also arises.

Eye faculty arises to this person. Will (mental) joy faculty arise to that person?

To those at the birth-moment of final existence persons at the five-aggregate plane and to those at the birth-moment, who having eye will be born with equanimity and will die finally there, eye faculty arises; (mental) joy faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Does eye faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, (mental) joy faculty will arise; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, (mental) joy faculty will arise and eye faculty also arises.

Eye faculty arises to this person. Will equanimity faculty arise to that person?

To those at the birth-moment of final existence persons the five-aggregate plane and to those at the birth-moment, who having eye will be born with (mental) joy and will die finally there, eye faculty arises; equanimity faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Does eye faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, equanimity faculty will arise; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, equanimity faculty will arise and eye faculty also arises.

Eye faculty arises to this person. Will faith faculty: P: understanding faculty: P: mind faculty arise to that person?

To those at the birth-moment of final existence persons at the five-aggregate plane, eye faculty arises; mind faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and mind faculty also will arise.

Or else, mind faculty will arise to this person. Does eye faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, mind faculty will arise; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, mind faculty will arise and eye faculty also arises. (Base on eye faculty.)

367. Nose faculty arises to this person. Will femininity faculty arise to that person?

To those at the birth-moment of final existence persons at the sensuous plane, to those at the birth-moment, who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those men at the birth-moment who will take some rebirths only as that manhood and will die finally there, nose faculty arises; femininity faculty will not arise to those persons. To those others at the birth-moment, who are to obtain nose, nose faculty arises and femininity faculty also will arise.

Or else, femininity faculty will arise to this person. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, femininity faculty will arise; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, femininity faculty will arise and nose faculty also arises.

Nose faculty arises to this person. Will masculinity faculty arise to that person?

To those at the birth-moment of final existence persons at the sensuous plane, to those at the birth-moment, who will be born at the fine-material plane and at the immaterial plane, and will die finally there and to those women at the birth-moment, who will take some rebirths only as that womanhood and will die finally there, nose faculty arises: masculinity

faculty will not arise to those persons. To those others at the birth-moment, who are to obtain nose, nose faculty arises and masculinity faculty also will arise.

Or else, masculinity faculty will arise to this person. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, masculinity faculty will arise. Nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, masculinity faculty will arise and nose faculty also arises.

Nose faculty arises to this person. Will life faculty arise to that person?

To those at the birth-moment of final-existence persons at the sensuous plane, nose faculty arises; life faculty will not arise to those persons. To those other at the birth-moment who are to obtain nose, nose faculty arises and life faculty also will arise.

Or else, life faculty will arise to this person. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, life faculty will arise; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, life faculty will arise and nose faculty also arises.

Nose faculty arises to this person. Will (mental) joy faculty arise to that person?

To those at the birth-moment of final-existence persons at the sensuous plane and to those at the birth-moment, who having nose will be born with equanimity and will die finally there, nose faculty arises; (mental) joy faculty will not arise to those persons. To those others at the birth-moment, who are to obtain nose, nose faculty arises and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, (mental) joy faculty will arise; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, (mental) joy faculty will arise and nose faculty also arises.

Nose faculty arises to this person. Will equanimity faculty arise to that person?

To those at the birth-moment of final-existence persons at the sensuous plane and to those at the birth-moment, who having nose will be born with (mental) joy and will die finally there, nose faculty arises; equanimity faculty will not arise to those persons. To those others at the birth-moment, who are to obtain nose, nose faculty arises and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, equanimity faculty will arise; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, equanimity faculty will arise and nose faculty also arises.

Nose faculty arises to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those at the birth-moment of final-existence persons at the sensuous plane, nose faculty arises; mind faculty will not arise to those persons. To those others at the birth-moment, who are to obtain nose, nose faculty arises and mind faculty also will arise.

Or else, mind faculty will arise to this person. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, mind faculty will arise; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, mind faculty will arise and nose faculty also arises. (Base on nose faculty.)

368. Femininity faculty arises to this person. Will masculinity arise to that person?

To those women at the birth-moment; final existence persons and to those women at the birth-moment, who will be born at the fine-material plane and to at the immaterial plane and will die finally there and to those women at the birth-moment, who will take some rebirths only as that womanhood and will die finally there, femininity faculty arises; masculinity faculty will not arise to those persons. To those others women at the birth-moment femininity faculty arises and masculinity faculty also will arise.

Or else, masculinity faculty will arise to this person. Does femininity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not-females, masculinity faculty will arise; femininity faculty does not arise to those persons. To those at the birth-moment, who are females, masculinity faculty will arise and feminine faculty also arises.

Femininity faculty arises to this person. Will life faculty arise to that person?

To those women at the birth-moment of final-existence persons, femininity faculty arises; life faculty will not arise to those persons. To those others women at the birth-moment, femininity arises and life faculty also will arise.

Or else, life faculty will arise to this person. Does femininity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not-females, life faculty will arise; femininity faculty does not arise to those persons. To those at the birth moment, who are females, life faculty will arise and femininity faculty also arises.

Femininity faculty arises to this person. Will (mental) joy faculty arise to that person?

To those women at the birth-moment of final-existence persons and to those women at the birth-moment, who will be born with equanimity and will die finally there, femininity faculty arises; (mental) joy faculty will not arise to those persons. To those others women at the birth-moment, femininity faculty arises and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Does femininity faculty arise to that person?

To all those at the death-moment and to those at the birth moment, who are non-females, (mental) joy faculty will arise; femininity faculty does not arise to those persons. To those at the birth-moment, who are females,(mental) joy faculty will arise and femininity faculty also arises.

Femininity faculty arises to this person. Will equanimity faculty arise to that person?

To those women at the birth-moment of final-existence persons and to those women at the birth-moment, who will be born with (mental) joy and will die finally there, femininity faculty arises; equanimity faculty not arise to those persons.

To those others women at the birth-moment, femininity faculty arises and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Does femininity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-females, equanimity faculty will arise, femininity faculty does not arise to those persons. To those at the birth-moment, who are females, equanimity faculty will arise and femininity faculty also arises.

Femininity faculty arises to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those women at the birth-moment of final existence persons, femininity faculty arises; mind faculty will not arise to those persons. To those others women at the birth-moment, femininity faculty arises and mind faculty also will arise.

Or else, mind faculty will arise to this person. Does femininity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-females, mind faculty will arise; femininity faculty does not arise to those persons. To those at the birth-moment, who are females, mind faculty will arise and femininity faculty also arises. (Based on femininity faculty.)

369. Masculinity faculty arises to this person. Will life faculty arise to that person?

To those men at the birth-moment of final existence persons, masculinity faculty arises; life faculty will not arise to those persons. To those others men at the birth-moment, masculinity faculty arises and life faculty also will arise.

Or else, life faculty will arise to this person. Does masculinity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-males, life faculty will arise; masculinity faculty does not arise to those persons To those at the birth0moment, who are males, life faculty will arise and masculinity faculty also arises.

Masculinity faculty arise to this person. Will (mental) joy faculty arise to that person?

To those men at the birth-moment of final existence persons and to those men at the birth-moment, who will be born with equanimity and will finally there, masculinity faculty arises; (mental) joy faculty will not arise to those persons. To those others men at the birth-moment, masculinity faculty arises ; (mental) joy faculty will not arise.

Or else, (mental) joy faculty will arise to this person. Does masculinity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-males, (mental) joy faculty will arise; masculinity faculty does not arise to those persons. To those at the birth-moment, who are males , (mental) joy faculty will arise and masculinity faculty also arises.

Masculinity faculty arises to this person. Will equanimity faculty arise to that person?

To those men at the birth-moment of final existence persons, and to those men at the birth-moment, who will be born with (mental) joy and will die finally there, masculinity faculty arises; equanimity faculty will not arise to those persons.

To those others men at the birth-moment, masculinity faculty arises and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Does masculinity faculty arise to that person?

To all those at the death-moment and to those at birth-moment, who are non-males, equanimity faculty will arise; masculinity faculty does not arise to those persons. To those at the birth-moment, who are males, equanimity faculty will arise and masculinity faculty also arises.

Masculinity faculty arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those men at the birth-moment of final existence persons, masculinity faculty arises; mind faculty will not arise to those persons. To those others men at the birth-moment, masculinity faculty arises and mind faculty also will arise.

Or else, mind faculty will arise to this person. Does masculinity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-males, mind faculty will arise; masculinity faculty does not arise to those persons. To those at the birth-moment, who are males, mind faculty will arise and masculinity faculty also arises. (Based on masculinity faculty).

370. Life faculty arise to this person. Will (mental) joy faculty arise to that person?

To those at the nascent phase of final consciousness and to those at the nascent phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness, life faculty arises; (mental) faculty will not arise to those persons. To those at the birth-moment and to those during life at the nascent phase of consciousness, life faculty arises and (mental)joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Does life faculty arise to that person?

To all those at the death-moment and to those during life at the cessant phase of consciousness, (mental) joy faculty will arise; life faculty does not arise to those persons. To all those at the birth-moment and to those during life at the nascent phase of consciousness, (mental) joy faculty will arise and life faculty also arises.

Life faculty arises to this person. Will equanimity faculty arise to that person?

To those at the nascent phase of final consciousness and to those at the nascent phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, life faculty arises; equanimity faculty will not arise to those persons. To those others at the birth-moment and to those during life at the nascent phase of consciousness, life faculty arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Does life faculty arise to that person?

To all those at the death-moment and to those during life at the cessant phase of consciousness, equanimity faculty will arise; life faculty does not arise to those persons. To all those at the birth moment and to those during life at the nascent phase of consciousness, equanimity faculty will arise and life faculty also arises.

Life faculty arises to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those at the nascent phase of final consciousness, life faculty arises; mind faculty will not arise to those persons. To those others, at the birth-moment and to those during life at the nascent phase of consciousness, life faculty arises and mind faculty also will arise.

Or else, mind faculty will arise to this person. Does life faculty arise to that person?

To all those at the death-moment and to those during life at the cessant phase of consciousness, mind faculty will arise; life faculty does not arise to those persons. To all those at the birth-moment and to those during life at the nascent phase of consciousness, mind faculty will arise and life faculty also arises. (Based on life faculty.)

371. (Mental) joy faculty arises to this person. Will equanimity faculty arise to that person?

To those at the nascent phase of consciousness associated with (mental) joy and to those at the nascent phase of consciousness, whose final consciousness associated (mental) joy will arise after this consciousness, (mental) joy arises; equanimity faculty will not arise to those persons. To those at the birth-moment with (mental) joy arises; equanimity faculty will not arise to those persons. To those at the birth-moment with mental joy and to those during life at the nascent phase of consciousness associated with (mental) joy, (mental) joy faculty arises and equanimity faculty also will arise.

Or else equanimity faculty will arise to this person. Does (mental) joy faculty arise to that person?

To all those at the cessant phase of consciousness, to those at the cessant of consciousness, to those at the nascent phase of consciousness dissociated from (mental)joy, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, equanimity faculty will arise; (mental) joy faculty does not arise to those person. To those at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associate with (mental) joy, equanimity faculty will arise and (mental) joy faculty also arises.

(Mental) joy faculty arises to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those at the nascent phase of consciousness associated with (mental) joy, (mental) joy faculty arises; mind faculty will not arise to those persons. To those others at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associate with (mental) joy, (mental) joy faculty arises and mind faculty also will arise.

Or else, mind faculty will arise to this person. Does (mental) joy faculty arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy to those at the moment of entering Cessation-Attainment and to those non-percipient beings, mind faculty will arise; (mental) joy faculty does not arise to those persons. To those at the birth moment with (mental)joy and to those during life at the nascent phase of consciousness associated with (mental)joy, mind faculty will arise and (mental)joy faculty also arises. (Based on mental joy faculty.)

372. Equanimity faculty arises to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those at the nascent phase of final consciousness associated with equanimity, equanimity faculty arises; mind faculty will not arise to those persons. To those others at the birth-moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, equanimity faculty arises and mind faculty also arise.

Or else mind faculty will arise to this person. Does equanimity faculty arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity, to those at the moment of entering Cessation-Attainment and to those non-percipient beings mind faculty will arise; equanimity faculty does not arise to those persons. To those at the birth moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, mind faculty will arise and equanimity faculty also arises. (Based on equanimity faculty.)

373. Faith faculty arises to this person. Will understanding faculty :P: mind faculty arise to that person?

To all those at the cessant phase of final consciousness, faith faculty arises; mind faculty will not arise to those persons. To those others at the birth moment who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, faith faculty arises and mind faculty also arises.

Or else mind faculty will arise to this person. Does faith faculty arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith, to those at the moment of entering Cessation-Attainment and to those non-percipient beings mind faculty will arise; faith faculty does not arise to those persons. To those at the birth moment who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, mind faculty will arise and faith faculty also arises. (Based on faith faculty.)

374. Understanding faculty arises to this person. Will mind faculty arise to that person?

To those at the nascent phase of final consciousness, understanding faculty; mind faculty does not arise to those persons. To those others at the birth moment who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, understanding faculty arises and mind faculty also will arise.

Or else mind faculty will arise to this person. Does understanding faculty arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge, to those at the moment of entering Cessation-Attainment and to those non-percipient beings mind faculty will arise; understanding faculty does not arise to those persons. To those at the birth moment who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, mind faculty will arise and understanding faculty also arises. (Based on understanding faculty.)

Positive (Anuloma) Plane (Okāsa)

375. Eye faculty arises at this plane. Will ear faculty arise at that plane? :P:

Positive (Anuloma) Person-Plane (Puggalokāsa)

376. Eye faculty arises to this person at this plane. Will ear faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the five-aggregate planes, eye faculty arises at that plane; ear faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain eye, eye faculty arises and ear faculty also will arise at that plane.

Or else ear faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of five-aggregate persons and to those at the birth- moment of sensuous persons who are not to obtain eye, ear faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain eye, ear faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will nose faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the sensuous planes and to those at the birth-moment of fine material persons, eye faculty arises at that plane; nose faculty will not arise to those persons at that plane. To those others at the birth- moment of sensuous persons, who are to obtain eye, eye faculty arises and nose faculty also will arise at that plane.

Or else nose faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain eye, nose faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment sensuous persons, who are to obtain eye, nose faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will femininity faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at sensuous planes; to those at the birth-moment of fine material beings and to those men at the birth-moment who will take some rebirths only as that manhood and will die finally there,

eye faculty arises at that plane; femininity faculty will not arise to those persons at that plane. To those others at the birth-moment of sensuous persons, who are to obtain eye, eye faculty arises and femininity faculty also will arise at that plane.

Or else femininity faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain eye, femininity faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment sensuous persons, who are to obtain eye, femininity faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at sensuous planes; to those at the birth-moment of fine material beings and to those women at the birth-moment who will take some rebirths only as that womanhood and will die finally there, eye faculty arises at that plane; masculinity faculty will not arise to those persons at that plane. To those others at the birth- moment of sensuous persons, who are to obtain eye, eye faculty arises and masculinity faculty also will arise at that plane.

Or else masculinity faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain eye, masculinity faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment sensuous persons, who are to obtain eye, masculinity faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will life faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the five-aggregate planes, eye faculty arises at that plane; life faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain eye, eye faculty arises and life faculty also will arise at that plane.

Or else life faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To all those at the death- moment and to those at the birth- moment of who are not to obtain eye, life faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain eye, ear faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the five-aggregate planes and to those at the birth-moment, who having eye will be born with equanimity and will finally die there, eye faculty arises at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain eye, eye faculty arises and (mental) joy faculty also will arise at that plane.

Or else (mental) joy faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of five-aggregate persons and to those at the birth- moment of sensuous persons who are not to obtain eye, (mental) joy faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain eye, (mental) joy faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the five-aggregate planes and to those at the birth-moment, who having eye will be born with joy and will finally die there, eye faculty arises at that plane; equanimity faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain eye, eye faculty arises and equanimity faculty also will arise at that plane.

Or else equanimity faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of five-aggregate persons and to those at the birth- moment of sensuous persons who are not to obtain eye, and to those fine immaterial beings equanimity faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain eye, equanimity faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will faith: p: understanding, mind faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the five-aggregate planes, eye faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain eye, eye faculty arises and mind faculty also will arise at that plane.

Or else mind faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of five-aggregate persons and to those at the birth- moment of sensuous persons who are not to obtain eye, and to those fine immaterial beings mind faculty will arise at that plane: eye faculty does not arise to

those persons at that plane. To those at the birth- moment, who are to obtain eye, mind faculty will arise and eye faculty also arise at that plane. (Based on eye faculty.)

377. Nose faculty arises to this person at this plane. Will femininity faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at sensuous planes; to those men at the birth-moment who will take some rebirths only as that manhood and will die finally there, nose faculty arises at that plane; femininity faculty will not arise to those persons at that plane. To those others at the birth- moment of sensuous persons, who are to obtain nose, nose faculty arises and femininity faculty also will arise at that plane.

Or else femininity faculty will arise to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain nose, femininity faculty will arise at that plane: nose faculty does not arise to those persons at that plane. To those at the birth- moment who are to obtain nose, femininity faculty will arise and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at sensuous planes; to those women at the birth-moment who will take some rebirths only as that womanhood and will die finally there, nose faculty arises at that plane; masculinity faculty will not arise to those persons at that plane. To those others at the birth- moment of who are to obtain nose, nose faculty arises and masculinity faculty also will arise at that plane.

Or else masculinity faculty will arise to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain nose, masculinity faculty will arise at that plane: nose faculty does not arise to those persons at that plane. To those at the birth- moment who are to obtain nose, masculinity faculty will arise and eye faculty also arises at that plane.

Nose faculty arises to this person at this plane. Will life faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the sensuous planes, nose faculty arises at that plane; life faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain nose, nose faculty arises and life faculty also will arise at that plane.

Or else life faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To all those at the death- moment and to those at the birth- moment of who are not to obtain nose, life faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain nose, life faculty will arise and nose faculty also arises at that plane.

Eye faculty arises to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the sensuous planes and to those at the birth-moment, who having nose will be born with equanimity and will finally die there, nose faculty arises at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain nose, nose faculty arises and (mental) joy faculty also will arise at that plane.

Or else (mental) joy faculty will arise to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain nose, and to those fine-material beings, (mental) joy faculty will arise at that plane: nose faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain nose, (mental) joy faculty will arise and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the sensuous planes and to those at the birth-moment, who having nose will be born with joy and will finally die there, nose faculty arises at that plane; equanimity faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain nose, nose faculty arises and equanimity faculty also will arise at that plane.

Or else equanimity faculty will arise to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain nose, and to those fine-material beings and to those immaterial beings equanimity faculty will arise at that plane: nose faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain nose, equanimity faculty will arise and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Will faith: p: understanding, mind faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the sensuous planes, nose faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain nose, nose faculty arises and mind faculty also will arise at that plane.

Or else mind faculty will arise to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the death moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose, to those fine-material beings and to those immaterial beings, mind faculty will arise at that plane; nose faculty does not arise to those persons at that plane; to those at the birth-moment, who are to obtain nose, mind faculty will arise and nose faculty also arise at that plane. (Based on nose faculty.)

378. Femininity faculty arises to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those women at the birth-moment of final existence persons and to those women at the birth-moment, who will take some rebirths only as that womanhood and will die finally there, femininity faculty arises at that plane; masculinity faculty will not arise to those persons at that plane. To those others women at the birth-moment, femininity faculty arises and masculinity faculty also will arise at that plane.

Or else, masculinity will arise to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are non-females, masculinity faculty will arise at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, masculinity faculty will arise and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Will life faculty arise to that person at that plane?

To those women at the birth-moment of final existence person, femininity faculty arises at that plane; life faculty will not arise to those persons at that plane. To those others women at the birth-moment, femininity faculty arises and life faculty also will arise at that plane.

Or else, life faculty will arise to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, life faculty will arise at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, life faculty will arise and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those women at the birth-moment of final existence persons and to those women at the birth-moment, who will be born with equanimity and will die finally there, femininity faculty arises at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others women at the birth-moment, femininity faculty arises and (mental) joy faculty also will arise at that time.

Or else, (mental) joy faculty will arise to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females and to those fine-material beings, (mental) joy faculty will arise at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, (mental) joy faculty will arise and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those women at the birth-moment of final existence persons and to those women at the birth-moment, who will be born with mental joy and will die finally then, femininity faculty arises at that plane; equanimity faculty will not arise to those persons at that plane. To those others women at the birth-moment, femininity faculty arises and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, equanimity faculty will arise at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, equanimity faculty will arise and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Will faith faculty :p: understanding faculty :p: mind faculty arise to that person at that plane?

To those women of the birth-moment of final existence persons, femininity faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others women at the birth-moment, femininity faculty arise and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the death-moment of sensuous person, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, mine faculty does not arise to those persons at that

plane. To those at the birth-moment, who are females, mind faculty will arise and femininity faculty also arises at that plane. (Based on femininity faculty.)

379. Masculinity faculty arises to this person at this plane. Will life faculty arise to that person at that plane?

To those men at the birth-moment of final existence persons masculinity faculty arises at that plane; life faculty will not arise to those persons at that plane. To those others men at the birth-moment, masculinity faculty arises and life faculty also will arise at that plane.

Or else, life faculty will arise to this person at this plane. Does masculinity faculty arise to that plane? To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, to those fine-material beings and to those immaterial beings, life faculty will arise at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, life faculty will arise and masculinity also arises at that plane.

Masculinity faculty arises to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those men at the birth-moment of final existence persons and to those men at the birth-moment, who will be born with equanimity and will die finally there, masculinity faculty arises at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others men at the birth-moment, masculinity faculty arises and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Does masculinity faculty arise to that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males and to those fine-material beings, (mental) joy faculty will arise at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, (mental) joy faculty will arise and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those men at the birth-moment of final existence persons and to those men at the birth-moment, who will be born with (mental) joy and will die finally there, masculinity faculty arises at that plane; equanimity faculty will not arise to those persons at that plane. To those others men at the birth-moment, masculinity faculty arises and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Does masculinity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, to those fine-material beings and to those immaterial beings, equanimity faculty will arise at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, equanimity faculty will arise and masculinity faculty will arise and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Will faith faculty :p: understanding faculty :p: mind faculty arise to that person at that plane?

To those men at the birth-moment of final existence persons, masculinity faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others men at the birth-moment, masculinity faculty arise and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does masculinity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons who are non-males, to those fine-material beings and to those immaterial beings, mind faculty will arise at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, mind faculty will arise and masculinity faculty also arises at that plane. (Based on masculinity faculty.)

380. Life faculty arises to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those at the nascent phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness and to those at the birth-moment of non-percipient beings, life faculty arise at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness life faculty arises and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Does life faculty arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the cessant phase of consciousness, (mental) joy faculty will arise at that plane; life faculty does not arise to those persons at that plane. To those at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness (mental) joy faculty will arise and life faculty also arises at that plane.

Life faculty arises to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those at the nascent phase of consciousness, whose final consciousness associated with (mental) joy will arise after this consciousness and to those at the birth-moment of non-percipient beings, life faculty arises at that plane; equanimity faculty will not arise to those persons at that plane. To those others at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, life faculty arises and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Does life faculty arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the cessant phase of consciousness, equanimity faculty will arise at that plane; life faculty does not arise to those persons at that plane. To those at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, equanimity faculty will arise and life faculty also arises at that plane.

Life faculty arises to this person at this plane. Will faith faculty :p: understanding faculty :p: mind faculty arise to that person at that plane?

To those at the nascent phase of final consciousness and to those at the birth-moment of non-percipient beings, life faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, life faculty arises and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does life faculty arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the cessant phase of consciousness, mind faculty will arise at that plane; life faculty does not arise to those persons at that plane. To those at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, mind faculty will arise and life faculty also arises at that plane. (Based on life faculty.)

381. (Mental) joy faculty arises to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those at the nascent-phase of final consciousness associated with (mental) joy and to those at the ascent phase of consciousness, whose final consciousness associated with (mental) joy will arise after this consciousness, (mental) joy faculty arises at that plane; equanimity faculty will not arise to those persons at that plane. To those others at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, (mental) joy faculty arises and equanimity faculty also will arise at that plane

Or else, equanimity faculty will arise to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from (mental) joy, equanimity faculty will arise at that plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, equanimity will arise and (mental) joy faculty also arises at that plane.

(Mental) joy faculty arises to this person at this plane. Will faith faculty :P: understanding faculty: P: mind faculty arise to that person at that plane?

To those at the nascent phase of final consciousness associated with (mental) joy, (mental) joy faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, (mental) joy faculty arises and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from (mental) joy, mind faculty will arise at that plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, mind faculty will arise and (mental) joy faculty also arises at that plane. (Based on (mental) joy faculty.)

382. Equanimity faculty arises to this person at this plane. Will faith faculty :p: understanding faculty :p: mind faculty arise to that person at that plane?

To those at the nascent phase of final consciousness associated with equanimity, equanimity faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others at the birth-moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, equanimity faculty arises and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does equanimity faculty arise to that person at that plane?

To all those at the cessation phase of consciousness and to those at the nascent phase of consciousness dissociated from equanimity, mind faculty does not arise to those persons at that plane. To those at the birth moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, mind faculty will arise and equanimity faculty also arises at that plane. (Based on equanimity faculty.)

383. Faith faculty arises to this person at this plane .Will understanding faculty; Mind faculty arises to that person at that plane?

To those at the nascent phase of final consciousness, faith faculty arises at the plane; mind faculty will not arise to those persons at that plane. To those others at the birth moment, who are with root cause and to those during life at the nascent phase of consciousness associated with faith , faith faculty arises and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does faith faculty arise to that person at that plane?

To all those at the cessation phase of consciousness and to those at the nascent phase of consciousness dissociated from birth, mind faculty will arise at that plane; faith faculty does not arise to those persons at that plane. To those at the birth moment, who are with root cause and to those during life at the nascent phase of consciousness associated with faith, mind faculty will arise and faith faculty also arises at that plane. (Based on faith faculty.)

384. Understanding faculty arises to this person at this plane. Will mind faculty arise to that person at that plane?

To those at the nascent phase of final consciousness understanding faculty arises at that plane. To those others at the birth moment who are associated with knowledge, and to those at during life at the nascent phase of consciousness associated with knowledge, understanding faculty arises and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does understanding faculty arises to that person at that plane?

To all those at the cessation phase of consciousness and to those at the nascent phase of consciousness dissociated from knowledge, mind faculty will arise at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth moment, who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, mind faculty will arise and understanding faculty also arises at that plane. (Based on understanding faculty.)

Negative (Paccanīka) Person (Puggala)

385. Eye faculty does not arise to this person. Will ear faculty not arise to that person?

To all those at the death-moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise; (it is) not that ear faculty will not arise to those persons. To those at the final death-moment in the five-aggregate plane, to those final existence persons in the immaterial plane and to those at the death moment, who will be born at the immaterial plane and will die finally there, eye faculty does not arise and ear faculty also will not arise.

Or else, ear faculty will not arise to this person. Does eye faculty not arise to that person?

To those at the birth moment final existence persons in the five-aggregate plane and to those at the birth moment, who will be born at the immaterial plane, ear faculty will not arise; (It is)not that eye faculty does not arise to those persons. T those at the final death moment in the five-aggregate plane and to those final existence persons in the immaterial plane and to those at the death moment, who will be born at the immaterial plane and will die finally there, ear faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will nose faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, eye faculty does not arise; (it is) not that nose faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane, to those final existence persons in the immaterial plane and to those at the death-moment, who will be born at the fine material plane and the immaterial plane and will die finally there, eye faculty does not arise and nose faculty also will not arise.

Or else, nose faculty will not arise to this person. Does eye faculty not arise to that person?

T o those at the birth-moment of final existence persons in the five-aggregate plane and to those at the birth moment, who will be born at fine material plane and in the immaterial plane and will die finally there, nose faculty will not arise;(It is) not that eye faculty does not arise to those persons. To those at the final death moment in the five-aggregate plane, to those final existence persons in the immaterial plane and to those at the death moment, who will be born at fine material plane and at in the immaterial plane and will die finally there, nose faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will femininity faculty not arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, ear faculty does not arise; (it is) not that femininity faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane, to those final existence persons in the immaterial plane, to those at the death moment, who will be born at the fine material plane, and at the immaterial plane and will die finally there and to those men at the death moment, who will take some rebirths only as that manhood and will die finally there, eye faculty does not arise and femininity faculty also will not arise.

Or else, femininity faculty will not arise to this person. Does eye faculty not arise to that person?

To those at the birth moment of final existence persons in the five-aggregate plane, to those at the birth moment, who will be born at fine material plane and at the immaterial plane and will die finally there and to those men at the birth-moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise; (it

is) not that eye faculty does not arise to those persons. To those at the final death moment in the five-aggregate plane, to those final existence persons in the immaterial plane, to those at the death moment, who will be born at the fine material plane and at the immaterial plane and will die finally there and to those men at the death moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will masculinity faculty arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise; (it is) not that masculinity faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane, to those at the death moment, who will be born at fine material plane and at the immaterial plane and will die finally there and to those women at the death moment, who will take some rebirths only as that womanhood and will die finally there, eye faculty does not arise and masculinity faculty also will not arise.

Or else, masculinity faculty also will not arise to this person. Does eye faculty not arise to that person?

To those at the birth moment of final existence persons in the five-aggregate plane, to those at the birth moment who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women at the birth moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise; (it is) not that eye faculty does not arise to those persons. To those at the final-death moment in the five-aggregate plane, to those final existence persons in the immaterial plane, to those at the death moment, who will be born at the fine material plane and at the immaterial plane and will die finally there, and to those women at the death moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will life faculty not arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise; (it is) not that life faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane and to those final existence persons in the immaterial plane, eye faculty does not arise and life faculty also will not arise.

Or else, life faculty will not arise to this person. Does eye faculty not arise to that person?

To those at the birth moment of final existence persons in the five-aggregate plane, life faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane, life faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane and to those final existence persons in the immaterial plane, life faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will (mental) joy faculty not arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise; (it is) not that (mental) faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane, To Those final existence persons in the immaterial plane, and to those at the death moment, who will be born with equanimity and will die finally there, eye faculty does not arise and (mental) joy faculty also will not arise.

Or else, (mental) joy faculty will not arise to this person. Does eye faculty not arise to that person?

To those at the birth moment of final existence persons in the five-aggregate plane and to those at the birth moment, who having eye will be born with equanimity and will die finally there,(mental) joy faculty will not arise;(it is)not that eye faculty does not arise to those persons. To those at the final death moment in the five-aggregate plane, to those final existence persons in the immaterial plane, and to those at the death moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will equanimity faculty not arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise; (it is) not that equanimity faculty will not arise to those persons. To those at the final moment in the five-aggregate plane, to those final existence persons in the immaterial plane and to those at the death moment, who will be born with (mental) joy and will die finally there, eye faculty dose not arise and equanimity faculty also will not arise.

Or else, equanimity faculty will not arise to this person. Does eye faculty not arise to that person?

To those at the birth moment of final existence persons in the five-aggregate plane and to those at the birth moment, who have eye will be born with(mental) joy and will die finally there, equanimity faculty will not arise, (it is) not that eye faculty does not arise to those persons. To those at the final death moment in the five-aggregate plane, to those final existence persons in the immaterial plane and to those at the death moment, who will be born (mental) joy and will die finally there, equanimity faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will faith faculty: p: understanding faculty :P: mind faculty not arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane and to those final existence persons in the immaterial plane, eye faculty does not arise and mind faculty also will not arise to this person.

Or else, mind faculty will not arise to this person. Does eye faculty not arise to that person?

To those at the birth moment of final existence persons in the five-aggregate plane, mind faculty will not arise; (it is) not that eye faculty does not arise to those persons. To those at the final death moment in the five-aggregate plane and to those final existence persons in the immaterial plane, mind faculty will not arise and eye faculty also does not arise. (Based on eye faculty.)

386. Nose faculty does not arise to this person. Will femininity faculty not arise to that person?

To all those at the death moment and to those at the birth moment who are not to obtain nose, nose faculty does not arise; (it is) not that femininity faculty will not arise to those persons. To those at the final death moment at the sensuous plane, to those final existence persons at the fine material plane and at the immaterial plane, to those who will be born at the fine material plane and at the immaterial plane, to those who will be born at the fine material planes and at the immaterial plane and will die finally there and at the immaterial plane and will die finally there and at the fine material plane and to those men at the death moment who will take some rebirths only as manhood and will die finally there, nose faculty does not arise and femininity faculty also does not arise.

Or else, femininity will not arise to this person. Does nose faculty not arise to that person?

To those at the birth moment of final existence persons in the sensuous plane, to those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those men at the birth moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise; (it is) not that nose faculty does not arise to those persons. To those at the final death moment in the sensuous plane, to those final existence persons in the fine material plane and in the immaterial plane, to those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those men at the death moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise and nose faculty also does not arise.

Nose faculty does not arise to this person. Will masculinity faculty not arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain nose, nose faculty does not arise; (it is) not that masculinity faculty will not arise to those persons. To those at the final death moment in the sensuous plane, to those the final existence persons, in the fine material plane and in the immaterial plane to those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women at the death moment who will take some rebirths only as that womanhood and will die finally there, nose faculty does not arise and masculinity faculty also will not arise.

Or else, masculinity faculty will not arise to this person. Does nose faculty not arise to that person?

To those at the birth moment of final existence persons in the sensuous plane, to those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women at the birth moment who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise; (it is) not that nose faculty does not arise to those persons. To those at the final death moment in the sensuous plane, to those final existence persons in the fine material plane and in the immaterial plane, to those who will be born at the fine material plane and at the immaterial plane and will die finally there and those women at the death moment who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise and nose faculty also does not arise.

Nose Faculty does not arise to this person. Will life faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, nose faculty does not arise; (it is) not that life faculty will not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, nose faculty does not arise and life faculty also will not arise.

Or else, life faculty will not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment of final existence persons in the sensuous plane, life faculty will not arise; (it is) not that nose faculty does not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, life faculty will not arise and nose faculty also does not arise.

Nose faculty does not arise to this person. Will (mental) joy faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, nose faculty does not arise; (it is) not that (mental) joy faculty will not arise to those persons. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine material plane and in the immaterial plane and to those at the

death-moment, who will be born with equanimity and will die finally there, nose faculty does not arise and (mental) joy faculty also will not arise.

Or else, (mental) joy faculty will not arise to this person. Does nose faculty not arise to that person?

To those final existence persons at the birth-moment in the sensuous plane and to those at the birth-moment, who having nose will be born with equanimity and will die finally there, (mental) joy faculty will not arise; (it is) not that nose faculty does not arise to those persons. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and nose faculty also does not arise.

Nose faculty does not arise to this person. Will equanimity faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, nose faculty does not arise; (it is) not that equanimity faculty will not arise to those persons. To those at the final death-moment in the fine material plane and in the immaterial plane and to those at the death-moment, who will be born with (mental) joy and will die finally there, nose faculty does not arise and equanimity faculty will not arise.

Or else, equanimity faculty will not arise to this person. Does nose faculty not arise to that person?

To those final existence persons in the sensuous plane and to those at the birth-moment who having nose will be born with (mental) joy and will die finally there, equanimity faculty will arise; (it is) not that nose faculty does not arise to those persons. To those at final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with (mental) joy and will die finally there, equanimity faculty will not arise and nose faculty also does not arise.

Nose faculty does not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, nose faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, nose faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does nose faculty not arise to that person?

To those final existence persons at the birth-moment in the sensuous plane, mind faculty will not arise; (it is) not that nose faculty does not arise to those persons. To those at the final birth-moment in the sensuous plane and to those final existence persons in the fine material plane and immaterial plane, mind faculty will not arise and nose faculty also does not arise. (Based on nose faculty.)

387. Femininity faculty does not arise to this person. Will masculinity faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment who are non-females, femininity faculty does not arise; (it is) not that masculinity faculty will not arise to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane to those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women at the death-moment, who will take some rebirths only as that womanhood and will die finally there, femininity faculty does not arise and masculinity faculty also will not arise.

Or else, masculinity faculty will not arise to this person. Does femininity faculty not arise to that person?

To those final existence persons at the birth-moment who are females, to those women who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women at the birth-moment who will take some rebirths only as that woman hood and will die finally there, masculinity faculty will not arise; (it is) not that femininity faculty does not arise to those persons. To those at the final death-moment in the sensuous plane, in the fine material plane and to those final existence persons in the immaterial plane to those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women at the death-moment who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise and femininity faculty also does not arise.

Femininity faculty does not arise to this person. Will life faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment who are non-females, femininity faculty does not arise; (it is) not that life faculty will not arise those persons. To those final death-moment persons in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, femininity faculty does not arise and life faculty also will not arise.

Or else, life faculty will not arise to this person. Does femininity faculty not arise to that person?

To those final existence persons at the birth-moment who are females, life faculty will not arise; (it is) not that femininity faculty does not arise to those persons. To those at the final death-moment in the sensuous plane and to those final

existence persons in the fine material plane and in the immaterial plane, life faculty will not arise and femininity faculty also does not arise.

Femininity faculty does not arise to this person. Will (mental) joy faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-females, femininity faculty does not arise; (it is) not the (mental) joy faculty will not arise to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with equanimity and will die finally there femininity faculty does not arise and (mental) joy faculty also will not arise.

Or else, (mental) joy faculty will not arise to this person. Does femininity faculty not arise to that person?

To those women at the birth-moment at the final existence persons and to those women at the birth-moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise; (it is) not that femininity faculty does not arise to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and femininity faculty also not arise.

Femininity faculty does not arise to this person. Will equanimity faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-females, femininity faculty does not arise; (it is) not that equanimity faculty will not arise to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with (mental) joy and will die finally there femininity faculty does not arise and equanimity faculty also will not arise.

Or else, equanimity faculty will not arise to this person. Does femininity faculty not arise to that person?

To those women at the birth-moment of final existence persons and to those women at the birth-moment, who will be born with (mental) joy and will die finally there, equanimity faculty will not arise; (it is) not that femininity faculty does not arise to those persons. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with (mental) joy and will die finally there, equanimity faculty will not arise and femininity faculty also does not arise.

Femininity faculty does not arise to this person. With faith faculty :P: understanding faculty :P: mid faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment who are non-females, femininity faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, femininity faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does femininity faculty not arise to that person?

To those women at the birth-moment of final existence persons, mind faculty will not arise; (it is) not that femininity faculty does not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, mind faculty will not arise and femininity faculty also does not arise. (Based on femininity faculty.)

388. Masculinity faculty does not arise to this person. Will life faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-females, masculinity faculty does not arise; (it is) not that life faculty will not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, masculinity faculty does not arise and life faculty also will not arise.

Or else, life faculty will not arise to this person. Does masculinity faculty not arise to that person?

To those men at the birth-moment of final existence persons, life faculty will not arise; (it is) not that masculinity faculty does not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, life faculty will not arise and masculinity faculty also does not arise.

Masculinity faculty does not arise to this person. Will (mental) joy faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-males, masculinity faculty does not arise; (it is) not that (mental) joy faculty will not arise to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment, who will be born with equanimity and will die finally there, masculinity faculty does not arise and (mental) joy faculty also will not arise.

Or else, (mental) joy faculty will not arise to this person. Does masculinity faculty not arise to that person?

To those men at the birth-moment of final existence persons and to those men at the birth-moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise; (it is) not that masculinity faculty does not arise

to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and masculinity faculty also does not arise.

Masculinity faculty does not arise to this person. Will equanimity faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-males, masculinity faculty does not arise; (it is) not that equanimity faculty will not arise to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment, who will be born with (mental) joy and will die finally there, masculinity faculty does not arise and equanimity faculty also will not arise.

Or else, equanimity faculty will not arise to this person. Does masculinity faculty not arise to that person?

To those men at the birth-moment of final existence persons and to those men at the birth-moment of final existence persons and to those men at the birth-moment, who will be born with (mental) joy and will die finally there, equanimity faculty will not arise; (it is) not that masculinity faculty does not arise to those persons. To those at the final death-moment, in the sensuous plane, to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment, who will be born with (mental) joy and will die finally there, equanimity faculty will not arise and masculinity faculty also does not arise.

Masculinity faculty does not arise to this person. Will faith faculty :P: understanding :P: mind faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-males, masculinity faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, masculinity faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does masculinity faculty not arise to that person?

To those men at the birth-moment of final existence persons, mind faculty will not arise; (it is) not that masculinity faculty does not arise to those persons. To those at the final death-moment in the fine material plane and in the immaterial plane, mind faculty will not arise and masculinity faculty also does not arise. (Based on masculinity faculty.)

389. Life faculty does not arise to this person. Will (mental) joy faculty not arise to that person?

To all those at the death-moment and to those during life at the cessant phase of consciousness, life faculty does not arise; (it is) not that (mental) joy faculty will not arise to those persons. To those at the cessant phase of final consciousness and to those at the cessant phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness, life faculty does not arise and (mental) joy faculty also will not arise.

Or else, (mental) joy faculty will not arise to that person. Does life faculty not arise to that person?

To those at the nascent phase of final consciousness and to those at the nascent phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness, (mental) joy faculty will not arise; (it is) not that life faculty does not arise to those persons. To those at the cessant phase of final consciousness and to those at the cessant phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness, (mental) joy faculty will not arise and life faculty also does not arise.

Life faculty does not arise to this person. Will equanimity faculty not arise to that person?

To all those at the death moment and to those during life at the cessant phase of consciousness, life faculty does not arise; (it is) not that equanimity faculty will not arise to those persons. To those at the cessant phase of final consciousness and to those at the cessant phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, life faculty does not arise and equanimity faculty also will not arise.

Or else, equanimity faculty will not arise to this person. Does life faculty not arise to that person?

To those at the nascent phase of final consciousness and to those at the nascent phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise; (it is) not that life faculty does not arise to those persons. To those at the cessant phase of final consciousness and to those at the cessant phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise and life faculty also does not arise.

Life faculty does not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To all those at the death moment and to those during life at the cessant phase of consciousness, life faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the cessant phase of final consciousness, life faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does life faculty not arise to that person?

To those at the nascent phase of final consciousness, mind faculty will not arise; (it is) not that life faculty does not arise to those persons. To those at the cessant phase of final consciousness, mind faculty will not arise and life faculty also does not arise. (Based on life faculty.)

390. (Mental) joy faculty does not arise to this person. Will equanimity faculty not arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy, to those at the moment of entering cessation attainment and to those non percipient beings, (mental) joy faculty does not arise; (it is) not that equanimity faculty will not arise to those persons. To those at the cessant phase of final consciousness associated with (mental) joy, to those endowed with final consciousness associated with equanimity and to those at the cessant phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, (mental) joy faculty does not arise and equanimity faculty also will not arise.

Or else, equanimity faculty will not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the nascent phase of final consciousness associated with (mental) joy and to those at the nascent phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise; (it is) not that (mental) joy faculty does not arise to those persons. To those at the cessant phase of final consciousness associated with (mental) joy. To those endowed with final consciousness associated with equanimity and to those at the cessant phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise and (mental) joy faculty also does not arise.

(Mental) joy faculty does not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy, to those at the moment of entering cessation attainment and to those non percipient beings, (mental) joy faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the cessant phase of final consciousness associated with (mental) joy and to those endowed with final consciousness associated with equanimity, (mental) joy faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the nascent phase of final consciousness associated with (mental) joy, mind faculty will not arise; (it is) not that (mental) joy faculty does not arise to those persons. To those at the cessant phase of final consciousness associated with (mental) joy and to those endowed with final consciousness associated with equanimity, mind faculty will not arise and (mental) joy faculty also does not arise. (Based on mental joy faculty.)

391. Equanimity faculty does not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity, to those at the moment of entering cessation attainment and to those non percipient beings, equanimity faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the cessant phase of final consciousness associated with equanimity and to those endowed with, final consciousness associated with (mental) joy, equanimity faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does equanimity faculty not arise to that person?

To those at the nascent phase of final consciousness associated with equanimity, mind faculty will not arise; (it is) not that equanimity faculty does not arise to those persons. To those at the cessant phase of final consciousness associated with equanimity, mind faculty will not arise; (it is) not that equanimity faculty does not arise to those persons. To those at the cessant phase of final consciousness associated with equanimity and to those endowed with final consciousness associated with (mental) joy, mind faculty will not arise and equanimity faculty also does not arise. (Based on equanimity faculty.)

392. Faith faculty does not arise to this person. Will understanding faculty :P: mind faculty not arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith, to those at the moment of entering cessation attainment and to those non percipient beings, faith faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the cessant phase of final consciousness, faith faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does faith faculty not arise to that person?

To those at the nascent phase of final consciousness, mind faculty will not arise; (it is) not that faith faculty does not arise to those person. To those at the cessant phase of final consciousness, mind faculty will not arise and faith faculty also does not arise. (Based on faith faculty.)

393. Understanding faculty does not arise to this person. Will mind faculty not arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness associated with knowledge, to those at the moment of entering cessation attainment and to those non percipient beings, understanding

faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the cessant phase of final consciousness, understanding faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does understanding faculty not arise to that person?

To those at the nascent phase of final consciousness, mind faculty will not arise; (it is) not that understanding faculty does not arise to those; (it is) not that understanding faculty does not arise to those persons. To those at the cessant phase of final consciousness, mind faculty will not arise and understanding faculty also does not arise. (Based on understanding faculty.)

Negative (Paccanīka) Plane (Okāsa)

394. Eye faculty does not arise at this plane. Will ear faculty not arise at that plane? :P:

Negative (Paccanīka) Person-Plane (Puggalokāsa)

395. Eye faculty does not arise to this person at this plane. Will ear faculty not arise to that person at that plane?

To those at the death moment of five-aggregate persons and to those at the birth moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that ear faculty will not arise to those persons at that plane. To those at the final death moment in the five-aggregate plane, to those non percipient beings and to those immaterial beings, eye faculty does not arise and ear faculty also will not arise at that plane.

Or else, ear faculty will not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth moment of final existence persons in the five-aggregate plane, ear faculty will not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To those at the final death-moment five-aggregate persons, to those non percipient beings and to those immaterial beings, ear faculty will not arise and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Will nose faculty not arise to that person at that plane?

To those at the death moment of sensuous persons and to those at the birth moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that nose faculty will not arise to those persons at that plane. To those at the final death moment in the sensuous plane to those at the death moment of fine material beings, to those non percipient beings and to those immaterial beings, eye faculty does not arise and nose faculty also will not arise at that plane.

Or else, nose faculty will not arise to this person at that plane. Does eye faculty not arise to that person at that plane?

To those at the birth moment of final existence persons in the sensuous plane and to those at the birth moment in the fine material plane, nose faculty will not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To those at the final death moment in the sensuous plane, to those at the death moment of fine material beings, to those non percipient beings and to those immaterial beings, nose faculty will not arise and eye faculty does not arise at that plane.

Eye faculty does not arise to this person at this plane. Will femininity faculty not arise to that person at that plane?

To those at the death moment of sensuous persons and to those at the birth moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that femininity faculty will not arise to those persons at that plane. To those at the final death moment in the sensuous plane, to those at the death moment in the fine material beings, to those non percipient beings, to those immaterial beings and to those men at the death moment who will take some rebirths only as that manhood and will die finally there, eye faculty does not arise and femininity faculty also will not arise at that plane.

Or else, femininity faculty will not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth moment of final existence persons in the sensuous plane, to those at the birth moment in the fine material plane and to those men at the birth moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To those at the final death moment in the sensuous plane, to those at the death moment of fine material beings, to those non percipient beings, to those immaterial beings and to those men, at the death moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane?

To those at the death moment of sensuous persons and to those at the birth moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that masculinity faculty will not arise to those persons at that plane. To those at the final death moment of sensuous persons, to those at the death moment of fine material beings, to

those non percipient beings, to those immaterial beings and to those women at the death moment, who will take some rebirths only as that womanhood and will die finally there, eye faculty does not arise and masculinity faculty also will not arise at that plane.

Or else, masculinity faculty will not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth moment of final existence persons in the sensuous plane, to those at the birth moment in the fine material plane and to those women, at the birth moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To those at the final death moment in the sensuous plane, to those at the death moment of final material beings, to those non percipient beings, to those immaterial beings and to those women at the death moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those at the final death moment in the five-aggregate plane and to those final existence persons in the immaterial plane, eye faculty does not arise and life faculty also will not arise at that plane.

Or else, life faculty will not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth moment of final existence persons in the five-aggregate plane, life faculty will not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To those at the final death moment in the five-aggregate plane and to those final existence persons in the immaterial plane, life faculty will not arise and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those at the death moment of five-aggregate persons and to those at the birth moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those the final death moment in the five-aggregate plane, to those non percipient beings, to those immaterial beings and to those at the death moment who having eye will be born with equanimity and will die finally there, eye faculty does not arise and (mental) joy faculty also will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth moment of final existence persons in the five-aggregate plane and to those at the birth moment, who having eye will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that eye faculty does not arise to those person at that plane. To those at the final death-moment in the five-aggregate plane, to those non-percipient beings, to those immaterial beings and to those, at the death-moment, who having eye will be born with equanimity and will die finally there, (mental) joy faculty will not arise and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye and to those immaterial beings, eye faculty does not arise at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those at the final death-moment in the five-aggregate plane, to those final existence persons in the immaterial plane, to those non-percipient beings and those at the death-moment, who having eye will be born with (mental) joy and will die finally there, eye faculty does not arise and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons in the five-aggregate plane and to those, at t he birth-moment, who having eye will be born (mental) joy and will die finally there, equanimity faculty will not arise to that plane; (it is) not that eye faculty does not arise to those persons at that plane. To those at the final death-moment in the five-aggregate plane, to those final-existence persons in the immaterial plane, to those non-percipient beings and to those, at the death-moment, who having eye will be born with (mental) joy and will die finally there, equanimity faculty will not arise and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Will faith faculty, understanding faculty and mind faculty not arise to that person at that plane?

To those at the death-moment of five-aggregate persons to those at the birth-moment of sensuous persons who are not to obtain eye and to those immaterial beings, eye faculty does not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the final death-moment in the five-aggregate plane, to those final

existence persons in the immaterial plane, and to those non-percipient beings, eye faculty does not arise, and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does eye faculty not arise to this person at that plane?

To those at the birth-moment of final existence persons in the five-aggregate plane, mind faculty will not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane; to those at the final death-moment in the five-aggregate plane, to those final existence persons in the immaterial plane and to those non-percipient beings, mind faculty will not arise and eye faculty does not arise at that plane. (Based on eye faculty.)

396. Nose faculty does not arise to this person at this plane. Will femininity not arise to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are not to obtain nose, nose faculty does not arise at that plane; (it is) not that femininity faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to fine-material beings, to those immaterial beings and to those men, at the death-moment, who will take some rebirths only as that manhood and will die finally there, nose faculty does not arise and femininity faculty also will not arise at that plane.

Or else, femininity faculty will not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons in the sensuous plane, and to those men at the birth-moment, who will take some rebirths only as that manhood and will finally die there, femininity faculty will not arise at the plane; (it is) not that nose faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those fine-material beings, to those immaterial beings, and to those men, at the death moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise and nose faculty also does not arise at that plane.

Nose faculty does not arise to this person at this plane. Will masculinity not arise to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are not to obtain nose, nose faculty does not arise at that plane; (it is) not that masculinity faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those fine-material beings, to those immaterial beings, and to those men, at the death-moment, who will take some rebirths only as that womanhood and will die finally there, nose a not arise and masculinity faculty also will not arise at that plane.

Or else, masculinity faculty will not arise to this person at this person at this plane. Does nose faculty not arise to that person at that person at that plane?

To those at the birth-moment of final existence persons in the sensuous plane, and to those women, at the birth-moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those fine-material beings, to those immaterial beings and to those women, at the death-moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise and nose faculty also does not arise at that plane.

Nose faculty does not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To all those at the death-moment and to those, at the birth-moment, who are not to obtain nose, nose faculty does not arise at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine-material plane and in the immaterial being, nose faculty does not arise and life faculty also will not arise at that plane.

Or else, life faculty will not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment of final existence person in the sensuous plane, life faculty will not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine-material plane and in the immaterial plane, life faculty will not arise and nose faculty also does not arise at that plane.

Nose faculty does not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose and to those fine-material beings, nose faculty does not arise at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane, to those non-percipient beings, to those immaterial beings and to those, at the death-moment, who will be born with equanimity and will die finally there, nose faculty does not arise and (mental) joy faculty also will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons in the sensuous plane and to those, at the birth-moment, who having nose will be born with equanimity and will die finally there, (mental) faculty will not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane, to those non-percipient beings, to those immaterial beings and to those, at the death-moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and nose faculty also will not arise at that plane.

Nose faculty does not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose, to those fine-material beings and to those immaterial beings, nose faculty does not arise at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane, to those non-percipient beings and to those, at the death-moment, who will be born with (mental) joy and will die finally there, nose faculty does not arise and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons in the sensuous plane and to those, at the birth-moment, who having nose will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons at the fine material plane and the immaterial plane, to those non-percipient beings and to those at the death-moment who will be born with (mental) joy and will die finally there, equanimity faculty will not arise and nose faculty also does not arise at that plane.

Nose faculty does not arise to this person at this plane. Will faith faculty, understanding faculty and mind faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose, to those fine-material beings and to those immaterial beings, nose faculty does not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, nose faculty does not arise and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane; does nose faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons, who are to obtain nose, mind faculty will not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. . To those at the final death-moment in the sensuous plane, to those final existence persons at the fine material plane and the immaterial plane, to those non-percipient beings, mind faculty will not arise and nose faculty also does not arise at that plane. (Based on nose faculty.)

397. Femininity does not arise to this person at this plane. Will masculinity not arise to that person at that plane?

To those at the death-moment of sensuous persons and to those, at the birth moment of sensuous persons, femininity faculty does not at that plane; (it is) not that masculinity faculty will not arise to those persons at that plane. Do those at the final death-moment in the sensuous plane, to those fine-material beings, to those immaterial beings and to those women, at the death-moment, who will take some rebirths only as that womanhood and will die finally there, femininity faculty does not arise and masculinity faculty also will not arise at that plane.

Or else, masculinity faculty will not arise to this person at that plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons who are females and to those women, at the birth-moment, who will take some rebirths only as that woman and will die finally there, masculinity faculty will not arise at that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those fine-material beings, to those immaterial beings and to those women, at the death-moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise and femininity faculty also will not arise at that plane.

Femininity faculty does not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, femininity faculty does not arise at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine-material plane and in the immaterial plane, femininity faculty does not arise and life faculty also will not arise at that plane.

Or else, life faculty will not arise to this person at this plane. Does femininity faculty not arise to that plane?

To those at the birth-moment of final existence persons who are females, life faculty will not arise at that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous

plane and to those final existence persons in the fine-material plane and in the immaterial plane, life faculty will not arise and femininity faculty also does not arise at that plane.

Femininity faculty does not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females and to those fine-material beings. Femininity faculty does not arise at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane, to those non-percipient beings, to those immaterial beings and to those women, at the death-moment, who will be born with equanimity and will die there finally there, femininity faculty does not arise and (mental) joy faculty also will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons who are females and to those women, at the birth moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise to that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To those final existence persons in the fine-material plane, to those non-percipient beings, to those immaterial beings and to those women, at the death-moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and femininity faculty also does not arise at that plane.

Femininity faculty does not arise to this person at that plane. Will equanimity faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, femininity faculty does not arise at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the sensuous plane and in the immaterial plane, to those non-percipient beings and to those women, at the death-moment, who will be born with (mental) joy and will die finally there, femininity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons who are females and to those women, at the birth-moment who will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane; to those non-percipient beings and to those women, at the death-moment, who will be born with (mental) joy and will be die finally there, equanimity faculty will not arise and femininity faculty also does not arise at that plane.

Femininity faculty does not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous person who are non-females, to those fine-material beings and to those immaterial beings, femininity faculty does not arise at this plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, femininity faculty does not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does femininity will not arise to that person at that plane?

To those at the birth-moment of final existence persons who are females, mind faculty will not arise at that plane; (it is) not that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, mind faculty will not arise and femininity faculty arise at that plane. (Based on femininity faculty).

398. Masculinity faculty does not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous person who are non-females, to those fine-material beings and to those immaterial beings, masculinity faculty does not arise at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine-material existence persons in the fine-material plane and in the immaterial plane, masculinity faculty does not arise and life faculty also will not arise in that plane.

Or else, life faculty will not arise in to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons who are males, life faculty will not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine-material and in the immaterial plane, life faculty will not arise and masculinity also does not arise at that plane.

Masculinity faculty does not arise to this person at that plane. Will (mental) joy faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males and to those fine-material beings, masculinity faculty does not arise at that plane: (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those at the final death-moment in the fine-material death-moment in the sensuous plane, to those final existence persons in the fine-material plane, to those non-percipient beings to those immaterial beings and to those men at the death moment, who will be born with equanimity and will die finally there, masculinity faculty does not arise and (mental) joy faculty also will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those men at the birth-moment of final existence persons and to those men at the birth-moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane: (it is) not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence person in the final fine-material plane, to those non-percipient beings, to those immaterial beings and to those men at the death-moment who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and masculinity faculty also does not arise at that plane.

Masculinity faculty does not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males to those fine-material beings and to those immaterial beings, masculinity faculty does not arise at that plane; equanimity faculty will not arise to those persons at that plane. To those at the final death-moment the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane, to those non-percipient beings and to those men at the death-moment, who will be born with (mental) joy and will die finally there, masculinity faculty does not arise and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment of final existence person who are males and to those men, at the birth-moment, who will be with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that masculinity faculty does not arise to those person at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane, to those non-percipient beings and to those men at the death-moment, who will be born with (mental) joy and will die finally there, equanimity faculty will not arise and masculinity also does not arise to that plane.

Masculinity faculty does not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, to those fine-material beings and to those immaterial beings, masculinity faculty does not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, masculinity faculty does not arise and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does masculinity faculty will not arise to that person at that plane?

To those at the birth-moment of final existence persons who are males, mind faculty will not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To those at the final- death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, mind faculty will not arise and masculinity faculty also does not arise at that plane. (Based on masculinity faculty)

399. Life faculty does not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the cessant phase of consciousness, life faculty does not arise at the plane: (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those at the cessant phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness and to those at the death-moment of non-percipient beings, life faculty does not arise and (mental) joy faculty also will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness, to those at the nascent phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness and to those at the birth-moment non-percipient beings, (mental) joy faculty will not arise at that plane; (it is) not that life faculty not arise to those person at that plane. To those at the cessant phase of final of consciousness, to those at the cessant phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness and to those at the death-moment of non-percipient beings, (mental) joy faculty will not arise and life faculty also does not arise at that plane.

Life faculty does not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those at the death-moment of four-aggregate persons and five-aggregate persons, and to those during life at the cessant phase of consciousness, life faculty does not arise at plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those at the cessant phase of final consciousness, to those at the cessant phase of consciousness whose final consciousness associated with(mental) joy will arise after this consciousness and to those at the death-moment of non-percipient beings life faculty does not arise and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness, to those at the nascent phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness and to those at the birth-moment of non-percipient beings, equanimity faculty will not be arise at that plane(it is) not that life faculty does not arise to those person at that plane. To those at the cessant phase of final consciousness, to those at the cessant phase of consciousness whose final consciousness associated with (mental) joy will arise after consciousness and to those at the death-moment of non-percipient beings, equanimity faculty will not arise and life faculty also does not arise at that plane.

Life faculty does not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that person?

To those at the death-moment of four aggregate persons and five-aggregate person and to those during life at the cessant phase of consciousness, life faculty will not arise to those persons at that plane. To those at the cessant phase of final consciousness, to those at the death-moment of non-percipient beings, life faculty does not arise and (mental) joy faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness and to those at the birth-moment of non-percipient beings, mind faculty will not arise at that plane: (it is) not that life faculty does not arise to those persons at that plane, to those at the cessant phase of final consciousness and to those at the death-moment of non-percipient beings, mind faculty will not arise and life faculty also does not at that plane. (Base on life faculty)

400. (Mental) joy faculty does not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To all those at the cessant phase of consciousness disassociated from (mental) joy, (mental)joy faculty does not arise at that plane; (it is) not that equanimity faculty will not arise to those person at that plane. To those at the cessant phase of final consciousness associated with (mental) joy, to those endowed with final consciousness associated with equanimity, to those at that cessant phase of consciousness whose final consciousness associated with (mental)joy will arise after this consciousness and to those non-percipient beings, (mental) joy faculty does not arise and equanimity faculty also will not arise at that plane.

Or else, equanimity will not arise to this person at this plane. Does (mental) joy faculty will not arise to that person at that plane?

To those at the nascent phase of final consciousness associated with (mental) joy and to those at the nascent phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise at that plane; (it is) not that (mental) joy faculty does not arise to those persons at that plane. To those at the cessant phase of final consciousness associated with (mental) joy, to those endowed with final consciousness associated with equanimity, to those at the cessant phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness and to those non-percipient beings, equanimity faculty will not arise and (mental) joy faculty also does not arise at that plane.

(Mental) joy faculty does not arise to this person at this plane. Will faith faculty: P: understanding faculty: P: mind faculty not arises to that person at that plane?

To all those at that cessant phase of consciousness dissociated from (mental) joy, (mental) joy faculty does not arise at that plane;(it is) not that mind faculty will not arise to those persons at that plane. To those at the cessant phase of final

consciousness associated with (mental) joy, to those endowed with final consciousness associated with equanimity and to those non-percipient beings, (mental) joy faculty does not arise and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness associated with (mental) joy, mind faculty will not arise at that plane; (it is) not that joy faculty does not arise to those persons at that plane. To those at the cessant phase of final consciousness associated with (mental) joy, to those endowed with final consciousness associated with equanimity and to those non-percipient beings, mind faculty will not arise and (mental) joy faculty also does not arise at that plane. (Based on mental faculty).

401. Equanimity faculty does not arise to this person at this plane. Will faith faculty: P: understanding faculty: P: mind faculty not arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the cessant phase of final consciousness associated with equanimity, to those endowed with final consciousness associated with (mental) joy and to those non-percipient beings, equanimity faculty does not arise and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness associated with equanimity, mind faculty will not arise at that plane; (it is) not that equanimity faculty does not arise the cessant phase of final consciousness associated with equanimity, to those endowed with final consciousness associated with (mental) joy and to those non-percipient beings, mind faculty will not arise and equanimity faculty also does not arise at that plane. (Based on equanimity faculty).

402. Faith faculty does not arise to this person at this plane. Will understanding faculty: P: mind faculty not arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from faith, faith faculty does not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the cessant phase of final consciousness and to those non-percipient beings, faith faculty does not arise and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does faith faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness, mind faculty will not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To those at the cessant phase of final consciousness and to those non-percipient beings, mind faculty will not arise and faith faculty also does not arise at that plane. (Based on faith faculty).

403. Understanding faculty does not arise to this person at this plane. Will mind faculty not arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from knowledge, understanding faculty does not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the cessant phase of final consciousness and to those non-percipient beings, understanding faculty does not arise and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness, mind faculty will not arise at that plane; (it is) not that understanding faculty does not arise to those persons at that plane. To those at the cessant phase of final consciousness and to those non-percipient beings, mind faculty will not arise and understanding faculty also does not arise at that plane. (Based on understanding faculty).

6. Chapter on the Past and the Future. (*Atītānāgatavāra*)

Positive (*Anuloma*) Person (*Puggala*)

404. Eye faculty had arisen to this person. Will ear faculty arise to that person?

To those final existence persons and to those who will be born in the immaterial plane and will die finally there, eye faculty had arisen; ear faculty will not arise to those persons. To those other eye faculty also will arise.

Or else ear faculty will arise to this person. Had eye faculty arisen to that person? Yes.

Eye faculty had arisen to this person. Will nose faculty arise to that person?

To those final existences persons, to those who will be born in the fine-material plane and immaterial plane, and will die finally there, eye faculty had arisen; nose faculty will not arise to those persons. To those others eye faculty had arisen and nose faculty also will arise.

Or else, nose faculty will arise to this person. Had eye faculty arisen to that person? Yes.

Eye faculty had arisen to this person. Will femininity faculty arise to that person?

To those existence persons, to those who will be born in the fine material plane and in the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will die finally there eye faculty had arisen; femininity faculty will not arise to those persons. To those others eye faculty had arisen femininity faculty also will arise.

Or else, femininity faculty will arise to this person. Had eye faculty arisen to that person? Yes.

Eye faculty has arisen to this person. Will masculinity faculty arise to that person?

To those final existence persons, to those who will be born in the fine-material plane and in the immaterial plane and will die finally there and to those women who will take some rebirths only as womanhood and will die finally there, eye faculty had arisen; masculinity faculty will not arise to those person. To those others eye faculty had arisen and masculinity faculty also will arise.

Or else, masculinity faculty will not arise to this person. Had eye faculty arisen to that person? Yes.

Eye faculty had arisen to this person. Will life faculty arise to that person?

To those final existence persons, eye faculty had arisen; Life faculty will not arise to those persons. To those others eye faculty had arisen and life faculty also will arise.

Or else life faculty will not arise to this person. Had eye faculty arisen to that person? Yes.

Eye faculty had arisen to this person. Will (mental) joy faculty arise to that person?

To those final existence persons and to those who will be born with equanimity and will die finally there, eye faculty had arisen; (mental) joy faculty will not arise to those persons. To those others, eye faculty hat arisen and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to those persons. Had eye faculty arisen to that person? Yes.

Eye faculty had arisen to this person. Will equanimity faculty arise to that person?

To those final existence persons and to those who will be born with (mental) joy and will die finally there, eye faculty had arisen; equanimity faculty will not arise to those persons. To those others, eye faculty had arisen and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Had eye faculty arisen to that person? Yes.

Eye faculty had arisen to this person. Will faith faculty :P: understanding :P: mind faculty arise to that person?

To those final existence persons, eye faculty had arisen: mind faculty will not arise to those persons. To those others, eye faculty hat arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had eye faculty arisen, to that person? Yes. (Based on eye faculty).

405. Nose faculty had arisen to this person. Will femininity faculty arise to that person?

To those final existence persons, to those who will be born in the fine-material plane and in the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will die finally there, nose faculty had arisen: femininity faculty will not arise to those persons. To those others, nose faculty had arisen and femininity faculty also will arise.

Or else, femininity faculty will arise to this person at this plane. Had nose faculty arise to that person? Yes.

Nose faculty had arisen to this person. Will masculinity faculty arise to that person?

To those final existence persons, to those who will be born in the fine-material plane and in the immaterial plane and will finally there and to those women who will take some rebirth only as that womanhood and will die finally there, nose faculty had arisen; masculinity faculty will not arise to those persons. To those others, nose faculty had arisen and masculinity faculty also will arise.

Or else, masculinity faculty will arise to this person. Had nose faculty arisen to that person? Yes.

Nose faculty had arisen to this person. Will life faculty arise to that person?

To those final existence persons, nose faculty had arisen: life faculty will not arise to those persons. To those others, nose faculty had arisen and life faculty also will arise.

Or else, life faculty will arise to this person. Had nose faculty arisen to that person? Yes.

Nose faculty had arisen to this person. Will (mental) joy faculty arise to that person?

To those final existence persons and those who will be born with equanimity and will die finally there, nose faculty had arisen; (mental) joy faculty will not arise to those persons. To those others, nose faculty had arisen and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Had nose faculty arisen to that person? Yes.

Nose faculty had arisen to this person. Will equanimity faculty arise to that person?

To those final existence persons and to those who will be born with (mental) joy and will die finally there, nose faculty had arisen; equanimity faculty will not arise to those persons. To those others, nose faculty had arisen and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Had nose faculty arisen to that person? Yes.

Nose faculty had arisen to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to this person?

To those final existence person, nose faculty had arisen mind faculty will not arise to those persons. To those others nose faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had nose faculty arisen to that person? Yes. (Based on nose faculty)

406. Femininity faculty had arisen to this person. Will masculinity faculty arise to that person?

To those final existence persons, to those who will be born in the fine-material plane and immaterial plane and will die finally there and to those women who will take some rebirths only as that womanhood and will die finally there, femininity faculty had arisen; masculinity faculty will not arise to those person. To those others, femininity faculty had arisen and masculinity faculty also will arise.

Or else, masculinity faculty will arise to this person. Had femininity faculty arisen to that person? Yes.

Femininity faculty had arisen to that person. Will life faculty arise to that person?

To those final existence persons, femininity faculty had arisen; life faculty will not arise to those persons. To those others, femininity faculty had arisen and life faculty also will arise.

Or else, life faculty will arise to this person. Had femininity faculty arisen to that person? Yes.

Femininity faculty had arisen to this person. Will (mental) joy faculty arise to that person?

To those final existence persons and to those who will be reborn with equanimity and will die finally there, femininity faculty had arisen; (mental) joy faculty will not arise to those persons. To those others, femininity faculty had arisen and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Had femininity faculty arisen to that person? Yes.

Femininity faculty has arisen to this person. Will equanimity faculty arisen to that person?

To those final existence person and to those will be born with (mental) joy and will die finally then, femininity faculty had arisen; equanimity faculty will not arise to those person. To those others, femininity faculty had arisen and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Had femininity faculty arisen to that person? Yes.

Femininity faculty had arisen to this person. Will faith faculty :P: understandings faculty :P: mind faculty arise to that person?

To those final existence persons, femininity faculty had arisen; mind faculty will not arise to those, persons. To those others, femininity faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had femininity faculty arisen to that person? Yes. (Based on femininity faculty)

407. Masculinity faculty had arisen to this person. Will life faculty arise to that person?

To those final existence persons, masculinity faculty had arisen; life faculty will not arise to those persons. To those others, masculine faculty had arisen and life faculty also will arise.

Or else, life faculty will arise to this person. had masculine faculty arisen to that person? Yes.

Masculinity faculty had arisen to that person. Will (mental) joy faculty arise to that person?

To those final existence persons and to those who will be born with equanimity and will die finally there, masculinity faculty had arisen; (mental) joy faculty will not arise to those persons. To those others, masculinity faculty had arisen and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Had masculinity faculty arisen to that person? Yes.

Masculinity faculty had arisen to this person. Will equanimity faculty arise to that person?

To those will be born with (mental) joy and will die finally there, masculinity faculty had arisen; equanimity faculty will not arise to those persons. To those others, masculinity faculty had arisen and equanimity faculty also will arise. Or else, equanimity faculty will arise to this person. Had masculinity faculty arisen to that person? Yes.

Masculinity faculty had arisen to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those final existence persons, masculinity faculty had arisen: mind faculty will not arise to those persons. To those others, masculinity faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had masculinity faculty arisen to that person? Yes. (Based on masculinity faculty)

408. Life faculty had arisen to this person. Will (mental) joy faculty arise to that person?

To those endowed with final consciousness and with equanimity will arise after this consciousness, life faculty had arisen; (mental) joy faculty will not arise to those persons. To those others, life faculty had arisen and (mental) joy faculty also will arise.

Or else, (mental) joy will arise to this person. Had life faculty arisen to that person? Yes.

Life faculty had arisen to this person. Will equanimity faculty arise to that person?

To those endowed with final consciousness and to those whose final consciousness associated with (mental) joy will arise after this consciousness, life faculty had arisen: equanimity faculty will not arise to those person. To those others, life faculty had arisen and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Had life faculty arisen to that person? Yes.

Life faculty had arisen to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those endowed with final consciousness. Life faculty had arisen; mind faculty will not arise to those persons. To those others life faculty arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had life faculty arisen to that person? Yes. (Based on life faculty)

409. (Mental) joy faculty had arisen to this person. Will equanimity faculty arise to that person?

To those endowed with final consciousness and to those whose final consciousness associated with (mental) joy will arise after this consciousness, (mental) joy faculty had arisen: equanimity faculty will not arise to those persons. To those persons (mental) joy faculty had arisen and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Had (mental) joy faculty arisen to that person? Yes.

(Mental) joy faculty had arisen to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those endowed with final consciousness, (mental) joy faculty had arisen: mind faculty will not arise to those persons. To those others (mental) joy faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had (mental) joy faculty arisen to that person? Yes. (Based on mental joy faculty)

410. Equanimity faculty had arisen to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those endowed with final consciousness, equanimity faculty had arisen: mind faculty will not arise to those persons. To those others, equanimity faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had equanimity faculty arisen to that person? Yes. (Based on equanimity faculty)

411. Faith faculty had arisen to this person. Will understanding faculty: P: mind faculty arise to that person?

To those endowed with final consciousness, faith faculty had arisen: mind faculty will not arise to those persons. To those others, faith faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had faith faculty arisen to that person? Yes. (Based on faith faculty)

412. Understanding faculty had arisen to this person. Will mind faculty arise to that person?

To those endowed final consciousness, understanding faculty had arisen: mind faculty will not arise to those persons. To those others, understanding faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had understanding faculty arisen to that person? Yes. (Based on understanding faculty)

Positive

(*Anuloma*)

Plane (*Okāsa*)

413. Eye faculty had arisen at this plane. Will ear faculty arise at that plane? :P:

Positive (*Anuloma*) Person-Plane (*Puggalokāsa*)

414. Eye faculty had arisen to this person at this plane. Will ear faculty arise to that person at that plane?

To those final existence persons in the five-aggregate plane, eye faculty had arisen at that plane. Ear faculty will not arise to those persons at that plane. To those other five aggregate persons, eye faculty had arisen and ear faculty also will arise at that plane.

Or else, ear faculty will arise to this person at this plane. Had ear faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Will nose faculty arise to that person at that plane?

To those final existence persons in the sensuous plane and to those final material beings, eye faculty had arisen at that plane; nose faculty will not arise to those persons at that plane. To those other sensuous persons, eye faculty had arisen and nose faculty also will arise at that plane.

Or else, nose faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Will femininity faculty arise to that person at that plane?

To those final existence persons in the sensuous plane, to those fine material beings and to those men who will take some rebirth only as that manhood and will die finally there, eye faculty had arisen at that plane, femininity faculty will not arise to those persons at that plane. To those other sensuous persons, eye faculty had arisen and femininity faculty also will arise at that plane.

Or else, femininity faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those final existence persons in the sensuous plane, to those fine material beings and to those women who will take some rebirths only as that womanhood and will die finally there, eye faculty had arisen at that plane, masculinity faculty will not arise to those persons at that plane. To those other sensuous persons, eye faculty also will arise at that plane.

Or else, masculinity faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Will life faculty arise to that person at that plane?

To those final existence persons in the five-aggregate plane, eye faculty had arisen at that plane; life faculty will not arise to those persons at that plane. To those other five-aggregate persons, eye faculty had arisen and life faculty also will arise as that plane.

Or else, life faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane?

To those non-percipient beings and to those immaterial beings, life faculty will arise at that plane; eye faculty had arisen to those persons at that plane. To those five-aggregate persons, life faculty will arise and eye faculty also had arisen at that plane.

Eye faculty had arisen to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those final existence persons in the five-aggregate plane and to those who having eye will be born with equanimity and will die finally there, eye faculty had arisen at that plane; (mental) joy faculty will not arise to those persons at that plane. To those other five-aggregate persons, eye faculty had arisen and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those final existence persons in the five-aggregate plane and to those who having eye will be born with (mental) joy and will die finally there, eye faculty had arisen at that plane; equanimity faculty will not arise to those persons at that plane. To those other five-aggregate persons, eye faculty had arisen and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane?

To those immaterial beings, equanimity faculty will arise at that plane; eye faculty had not arisen to those persons at that plane. To those five-aggregate persons, equanimity faculty will arise and eye faculty also had arisen at that plane.

Eye faculty had arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?

To those final existence persons in the five-aggregate plane, eye faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those other five-aggregate persons, eye faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane?
To those immaterial beings, mind faculty will arise at that plane; eye faculty had not arisen to those persons at that plane.
To those five-aggregate persons mind faculty will arise and eye faculty also had arisen at that plane. (Based on eye faculty).

415. Nose faculty had arisen to this person at this plane. Will femininity faculty arise to that person at that plane?
To those final existence persons in the sensuous plane and to those men who will take some rebirths only as that manhood and will die finally there, nose faculty had arisen at that plane; femininity faculty will not arise to those persons at that plane. To those others sensuous persons, nose faculty had arisen and femininity faculty also will arise at that plane.

Or else, femininity faculty will arise to this person at this plane. Had nose faculty arisen to that person at that plane? Yes.

Nose faculty had arisen to this person at this plane. Will masculinity faculty arise to that person at that plane?
To those final existence persons in the sensuous plane and to those women who will take some rebirths only as that woman hood and will die finally there, nose faculty had arisen at that plane; masculinity faculty will not arise to those persons at that plane. To those other sensuous persons, nose faculty had arisen and masculinity faculty also will arise at that plane.

Or else, masculinity faculty will arise to this person at this plane. Had nose faculty arisen to that person at that plane? Yes.

Nose faculty had arisen to this person at this plane. Will life faculty arise to that person at that plane?
To those final existence persons in the sensuous plane, nose faculty had arisen at that plane; life faculty will not arise to those persons at that plane. To those others sensuous persons, nose faculty had arisen and life faculty also will arise at that plane.

Or else, life faculty will arise to this person at this plane. Had nose faculty arisen to that person at that plane?
To those fine material beings and immaterial beings, life faculty will arise at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons, life faculty will arise and nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Will (mental) joy faculty arise to that person at that plane?
To those final existence persons in the sensuous plane and to those who having nose will be born with equanimity and will die finally there, nose faculty had arisen at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others sensuous persons, nose faculty had arisen and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Had arisen to that person at that plane?
To those fine material beings, (mental) joy faculty will arise at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons, (mental) joy faculty will arise and nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Will equanimity faculty arise to that person at that plane?
To those final existence persons in the sensuous plane and to those who having nose will be born with (mental) joy and will die finally there, nose faculty had arisen at that plane; equanimity faculty will not arise to those persons at that plane. To those others sensuous persons, nose faculty had arisen and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Had nose faculty arisen to that person at that plane?
To those fine material beings and to those immaterial beings, equanimity faculty will arise at that plane. To those sensuous persons, equanimity faculty will arise and nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?

To those final existence persons in the sensuous plane, nose faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those other sensuous persons, nose faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had nose faculty arisen to that person at that plane?
To those fine material beings and to those immaterial beings, mind faculty will arise at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons, mind faculty will arise and nose faculty also had arisen at that plane. (Based on nose faculty).

416. Femininity faculty had arisen to this person at this plane. Will masculinity faculty arise to that person at that plane?
To those final existence persons in the sensuous plane and to those women who will take some rebirths only as that womanhood and will die finally there, femininity faculty had arisen at that plane; masculinity faculty will not arise to

those persons at that plane. To those other sensuous persons, femininity faculty had arisen and masculinity faculty also will arise at that plane.

Or else, masculinity faculty will arise to this person at this plane. Had femininity faculty arisen to that person at that plane? Yes.

Femininity faculty had arisen to this person at this plane. Will life faculty arise to that person at that plane?

To those final existence persons in the sensuous plane, femininity faculty had arisen at that plane; life faculty will not arise to those persons at that plane. To those other sensuous persons, femininity faculty had arisen and life faculty also will arise at that plane.

Or else, life faculty will arise to this person at this plane. Had femininity faculty arisen to that person at that plane?

To those fine material beings and immaterial beings, life faculty had not arisen to those persons at that plane. To those sensuous persons, life faculty will arise and femininity faculty also had arisen at that plane.

Femininity faculty had arisen to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those final existence persons in the sensuous plane and to those women who will be born with equanimity and will die finally there, femininity faculty had arisen at that plane; (mental) joy faculty will not arise to those persons at that plane. To those other sensuous persons, femininity faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Had femininity arisen to that person at that plane?

To those fine material beings, (mental) joy faculty will arise at that plane; femininity faculty had not arisen to those at that plane. To those sensuous persons, (mental) joy faculty will arise and femininity faculty also had arisen that plane.

Femininity faculty had arisen to this person at this plane. Will equanimity faculty arise to this person at that plane?

To those final existence persons in the sensuous plane and to those women who will be born with (mental) joy and will die finally there, femininity faculty had arisen at that plane; equanimity faculty will not arise to those persons at that plane. To those other sensuous persons, femininity faculty had arisen and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Had femininity faculty arisen to that person at that plane?

To those fine material beings and immaterial beings, equanimity faculty will arise at that plane; femininity faculty had not arisen to those persons at that plane. To those sensuous persons, equanimity faculty will arise and femininity faculty also had arisen at that plane.

Femininity faculty had arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?

To those final existence persons in the sensuous plane, femininity faculty had arisen at that plane, mind faculty will not arise to those persons at that plane. To those others sensuous persons, femininity faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had femininity faculty arisen to that plane?

To those fine material beings and immaterial beings, mind faculty will arise at that plane; femininity faculty had not arisen to those persons at that plane. To those sensuous persons, mind faculty will arise and femininity faculty also had arisen at that plane. (Based on femininity faculty).

417. Masculinity faculty had arisen to this person at this plane. Will life faculty arise to that person at that plane?

To those final existence persons in the sensuous plane, masculinity faculty had arisen at that plane; life faculty will not arise to those persons at that plane. To those other sensuous persons, masculinity faculty had arisen and life faculty also will arise at that plane.

Or else, life faculty will arise to this person at this plane. Had masculinity faculty arisen to that person at that plane?

To those fine material beings and immaterial beings, life faculty will arise at that plane; masculinity faculty had not arisen to those persons at that plane. To those sensuous persons, life faculty will arise and masculinity faculty also had arisen at that plane.

Masculinity faculty had arisen to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those final existence persons in the sensuous plane and to those men who will be born with equanimity and will die finally there, masculinity faculty had arisen at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others sensuous persons, masculinity faculty had arisen and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Had masculinity faculty arisen to that person at that plane?

To those fine material beings, (mental) joy faculty will arise at that plane; masculinity faculty had not arise to those persons at that plane. To those sensuous persons, (mental) joy faculty will arise and masculinity faculty also had arisen at that plane.

Masculinity faculty had arisen to this person at this plane. Will equanimity faculty arise to that person at that plane?
 To those final existence persons in the sensuous plane and to those men who will be born with (mental) joy and will die finally there, masculinity had arisen at that plane; equanimity faculty will not arise to those persons at that plane. To those others sensuous persons, masculinity faculty had arisen and equanimity faculty also will arise at that plane.
 Or else, equanimity faculty will arise to this person at this plane. Had masculinity faculty arisen to that person at that plane?
 To those fine material beings and immaterial beings, equanimity faculty will arise at that plane; masculinity faculty had not arisen to those persons at that plane. To those sensuous persons, equanimity faculty will arise and masculinity faculty also had arisen at that plane.

Masculinity faculty had arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?
 To those final existence persons in the sensuous plane, masculinity faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those other sensuous persons, masculinity faculty had arisen and mind faculty also will arise at that plane.
 Or else, mind faculty will arise to this person at this plane. Had masculinity faculty arisen to that person at that plane?
 Yes. (Based on masculinity faculty)

418. Life faculty had arisen to this person at this plane. Will (mental) joy faculty arise to that person at that plane?
 To those endowed with final consciousness to those final consciousness associated with equanimity will arise after this consciousness and to those non-percipient beings, life faculty had arisen at that plane: (mental) joy faculty will not arise to those persons at that plane. To those other four-aggregate and five-aggregate persons, life faculty had arisen and (mental) joy faculty also will arise at that plane.
 Or else, (mental) joy faculty will arise to this person at this plane. Had life faculty arisen to that person at that plane?
 To those at the birth-moment of four abode beings, (mental) joy faculty will arise at that plane: life faculty had not arisen to those persons at that plane. To those others four-aggregate and five-aggregate persons (mental) joy faculty will arise and life faculty also had arisen at that plane.

Life faculty had arisen to this person at this plane. Will equanimity faculty arise to that person at that plane?
 To those endowed with final consciousness, to those whose final consciousness associated with (mental) joy faculty will arise after this consciousness and to those non-percipient beings, life faculty had arisen at that plane; equanimity faculty will not arise to those persons at that plane. To those other four-aggregate and five-aggregate persons, life faculty had arisen and equanimity faculty also will arise at that plane.
 Or else, equanimity faculty will arise to this person at this plane. Had life faculty arisen to that person at that plane?
 To those at the birth-moment, of pure abode beings equanimity faculty will arise at that plane; life faculty had not arisen to those persons at that plane. To those other four-aggregate and five-aggregate persons, equanimity faculty will arise and life faculty also had arisen at that plane.

Life faculty had arisen to this person at this plane. Will faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?
 To those endowed with final consciousness and to those non-percipient beings, life faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those others four-aggregate and five-aggregate persons, life faculty had arisen and mind faculty also will arise at that plane.
 Or else, mind faculty will arise to this person at this plane. Had life faculty arisen to that person at that plane?
 To those at the birth-moment of pure-abode beings, mind faculty will arise at that plane; life faculty and not arisen to those persons at that plane. To those others four-aggregate and five-aggregate persons, mind faculty will arise and life faculty also had arisen at that plane. (Based on life faculty)

419. (Mental) Joy faculty had arisen to this person at this plane. Will equanimity faculty arise to that person at that plane?
 To those endowed with final consciousness and to those whose final consciousness associated with (mental) joy will arise after this consciousness, (mental) joy faculty had arisen at that plane; equanimity faculty will not arise to those persons at that plane. To those others four-aggregate and five-aggregate persons, (mental) joy faculty had arisen and equanimity faculty also will arise at that plane.
 Or else, equanimity faculty will arise to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?
 To those pure-abode beings at the moment of second consciousness, equanimity faculty will arise at that plane; (mental) joy faculty had not arisen to those persons at that plane. To those others four-aggregate persons and five-aggregate persons, equanimity faculty will arise and (mental) joy faculty also had arisen at that plane.

(Mental) Joy faculty had arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?

To those endowed with final consciousness, (mental) joy faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those others four-aggregate and five-aggregate persons, (mental) joy faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?

To those pure-abode beings at the moment of second consciousness, mind faculty will arise at that plane; (mental) joy faculty will arise at that plane; (mental) joy faculty had not arisen to those persons at that plane. To those four-aggregate and five-aggregate persons, mind faculty will arise and (mental) joy faculty also had arisen at that person. (Based on mental joy faculty)

420. Equanimity faculty had arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?

To those endowed with final consciousness, equanimity faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those others four-aggregate and five-aggregate persons, equanimity faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had equanimity faculty arisen to that person at that plane?

To those at the birth-moment of pure abode beings, mind faculty will arise at that plane; equanimity faculty had not arisen to those persons at that plane. To those others four-aggregate and five-aggregate persons, mind faculty will arise and equanimity faculty also had arisen at that plane. (Based on equanimity faculty)

421. Faith faculty had arisen to this person at this plane. Will understanding faculty :P: mind faculty arise to that person at that plane?

To those endowed with final consciousness, faith faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those four aggregate and five-aggregate persons, faith faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had faith faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, mind faculty will arise at that plane; faith faculty had not arisen to those persons at that plane. To those others four-aggregate and five-aggregate persons, mind faculty will arise and faith faculty also had arisen at that plane. (Based on faith faculty)

422. Understanding faculty had arisen to this person at this plane. Will mind faculty arise to that person at that plane?

To those endowed with final consciousness, understanding faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those others four-aggregate and five-aggregate persons, understanding faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had understanding faculty arisen to that person at that plane?

To those at the birth-moment of pure abode beings, mind faculty will arise at that plane; understanding faculty had not arisen to those persons at that plane. To those others four-aggregate and five-aggregate persons, mind faculty will arise and understanding faculty also had arisen at that plane. (Based on understanding faculty)

Negative (Paccanīka) Person (Puggala)

423. Eye faculty had not arisen to this person . Will ear faculty arise to that person? None.

Or else, ear faculty will not arise to this person. Had eye faculty not arisen to that person? It had arisen.

Eye faculty had not arisen to this person. Will nose faculty :P: femininity faculty :P: masculinity faculty not arise to that person? None.

Or else, masculinity faculty will not arise to this person. Had eye faculty not arisen to that person? Had arisen.

Eye faculty had not arisen to this person. Will life faculty not arise to that person? None.

Or else, life faculty will not arise to this person. Had eye faculty not arisen to that person? Had arisen.

Eye faculty had not arisen to this person. Will (mental) joy faculty :P: equanimity faculty not arisen to that person? None.

Or else, equanimity faculty will not arise to this person. Had eye faculty not arisen to that person? Had arisen.

Eye faculty had not arisen to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person? None.

Or else, mind faculty will not arise to this person. Had eye faculty not arisen to that person? Had arisen. (Based on eye faculty)

424. Nose faculty :P: femininity faculty :P: masculinity faculty :P: lice faculty :P: (mental) joy faculty :P: equanimity faculty :P: faith faculty :P: understanding faculty had not arisen to this person. Will mind faculty not arise to that person? None.
Or else, mind faculty will not arise to this person. Had understanding faculty not arisen to that person? Had arisen.

Negative (Paccanīka) Plane (Okāsa)

425. Eye faculty had not arisen at this plane. Will ear faculty not arise that plane? :P:

Negative (Paccanīka) Person-Plane (Puggalokāsa)

426. Eye faculty had arisen to this person at this plane. Will ear faculty not arise to that person at that plane? Yes.

Or else, ear faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those final existence persons in the five-aggregate plane, ear faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those persons at that plane. To those pure-abode beings, to those non-percipient beings and to those immaterial beings, ear faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will nose faculty not arise to that person at that plane? Yes.

Or else, nose faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those fine-material beings, nose faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those persons at that plane. To those pure abode beings, to those non percipient beings and to those immaterial beings, nose faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will femininity faculty not arise to that person at this plane? Yes.

Or else, femininity faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane to those fine-material beings and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those persons at that plane. To those pure abode beings, to those non percipient beings and to those immaterial beings femininity faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will masculinity faculty not arise to that person at that plane? Yes.

Or else, masculinity faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane, to those fin-material beings and to those women who will take some rebirths only as the womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that eye faculty had not arisen those at that plane. To those pure abode beings, to those non percipient beings and to those immaterial beings, masculinity faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will life faculty not arise to that person at that plane?

To those non percipient beings and to those immaterial beings, eye faculty had not arisen at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those pure abode beings and to those final existence persons in the immaterial plane, eye faculty had not arisen and life faculty also will not arise at that plane.

Or else, life faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those final existence persons in the five-aggregate plane, life faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those person at that plane. To those pure abode beings and to those final existence persons in the immaterial plane, life faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will (mental) joy faculty not arise to that person at that plane? Yes.

Or else, (mental) joy faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those final existence persons in the five-aggregate plane and to those who having eye will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those persons at plane. To those pure abode beings, to those non percipient beings and to those immaterial beings, (mental) joy faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will equanimity faculty not arise to that person at that plane?
To those immaterial beings, eye faculty had not arisen at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those pure abode beings, to those final existence persons in the immaterial plane and to those non-percipient beings, eye faculty had not arisen and equanimity faculty also will not arise at that plane.
Or else, equanimity faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those final existence persons in the five-aggregate plane and to those who having eye will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those persons at that plane. To those pure abode beings, to those final existence persons in the immaterial plane and to those non-percipient beings, equanimity faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those immaterial beings, eye faculty had not arisen at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those pure abode beings, to those final existence persons in the immaterial plane and to those non-percipient beings, eye faculty had not arisen and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those final existence persons in the five-aggregate plane, mind faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those person at that plane. To those pure abode beings, to those final existence persons in the immaterial plane and to those non-percipient beings, mind faculty will not arise and eye faculty also had not arisen at that plane. (Based on eye faculty)

427. Nose faculty had not arisen to this person at this plane. Will femininity faculty not arise to that person at that plane? Yes.
Or else, femininity faculty will not arise to this person at this plane. Had nose faculty not arisen to that person at this plane?

To those final existence persons in the sensuous plane and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise at that plane; (it is) not that nose faculty had not arisen to those persons at that plane. To those fine-material beings and to those immaterial beings, femininity faculty will not arise and nose faculty also had not arisen to those persons at that plane.

Nose faculty had not arisen to this person at this plane. Will masculinity faculty not arise to that person at that plane? Yes.

Or else, masculinity faculty will not arise to this person at this plane. Had nose faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that nose faculty had not arisen to those persons at that plane. To those fine-material beings and immaterial beings, masculinity faculty will not arise and nose faculty also had not arisen to at that plane.

Nose faculty had not arisen to this person at this plane. Will life faculty not arise to that person at that plane?

To those fine-material beings and immaterial beings, nose faculty had not arisen at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane, nose faculty had not arisen and life faculty will not arise at that plane.

Or else, life faculty will not arise to this person at this plane. Had nose faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane, life faculty will not arise at that plane; (it is) not that nose faculty had not arisen to those persons at that plane. To those final existence persons in the fine material plane and immaterial plane, life faculty will not arise and nose faculty also had not arisen at that plane.

Nose faculty had not arisen to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those fine-material beings, nose faculty had not arisen at that plane; (it is) not that (mental) joy faculty will not arise to those persons in the fine-material plane, to those non-percipient beings and to those immaterial beings, nose faculty had not arisen and (mental) joy faculty will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Had nose faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those who having nose will be reborn with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that nose faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane, to those non-percipient beings and to those immaterial beings, (mental) joy faculty will not arise and nose faculty also had not arisen at that plane.

Nose faculty had not arisen to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those fine-material beings and immaterial beings, nose faculty had not arisen at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane and to those non-percipient beings, nose faculty had not arisen and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person. Had nose faculty not arisen to those persons at that plane?

To those final existence persons in the sensuous plane and to those who having nose will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that nose faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, equanimity faculty will not arise and nose faculty also had not arisen at that plane.

Nose faculty had not arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those fine-material beings and immaterial beings, nose faculty had not arisen at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those final existence persons in the final-material plane and immaterial plane and to those non-percipient beings, nose faculty had not arisen and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Had nose faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane, mind faculty will not arise at that plane; (it is) not that nose faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane and immaterial plane and to those non-percipient beings, mind faculty will not arise and nose faculty also had not arisen at that plane. (Based on nose faculty)

428. Femininity faculty had not arisen to this person at this plane. Will masculinity faculty not arise to that person at that plane? Yes.

Or else masculinity faculty will not arise to this person at this plane. Had femininity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that femininity faculty had not arisen to those persons at that plane. So those fine-material beings and to those immaterial beings, masculinity faculty will not arise and femininity faculty also had not arisen at that plane.

Femininity faculty had not arisen to this person at this plane. Will life faculty not arise to this person at that plane?

To those fine-material beings and immaterial beings, femininity faculty had not arisen at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those final existence persons in the fine-material and immaterial plane, femininity faculty had not arisen and life faculty also will not arise at that plane.

Or else, life faculty will not arise to this person at this plane. Had femininity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane, life faculty will not arise at that plane; (it is) not that femininity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane and immaterial plane, life faculty will not arise and femininity faculty also had not arisen at that plane.

Femininity faculty had not arisen to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those fine-material beings, femininity faculty had not arisen at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane, to those non-percipient beings and to those immaterial beings, femininity faculty had not arisen and (mental) joy faculty will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Had femininity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those women who will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that femininity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane, in those non-percipient beings and to those immaterial beings, (mental) joy faculty will not arise and femininity faculty also had not arisen at that plane.

Femininity faculty had not arisen to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, femininity faculty had not arisen at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those final existence persons in the fine-material

plane and in the immaterial plane and to those non-percipient beings, femininity faculty had not arisen and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Had femininity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those women who will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that femininity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material and in the immaterial plane and to those non-percipient beings, equanimity faculty will not arise and femininity faculty also had not arisen at that plane.

Femininity faculty had not arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, femininity faculty had not arisen at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, femininity faculty had not arisen and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Had femininity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane, mind faculty will not arise at that plane; (it is) not that femininity faculty had not arisen to those persons at that plane.

To those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, mind faculty will not arise and femininity faculty also had not arisen at that plane.

(Based on femininity faculty)

429. Masculinity faculty had not arisen to this person at this plane. Will life faculty not arise to that person at that plane?

To those fine-material and to those immaterial beings, masculinity faculty had not arisen at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane, masculinity faculty had not arisen and life faculty also will not arise at that plane.

Or else, life faculty will not arise to this person at this plane. Had masculinity faculty not arisen in that at that plane?

To those final existence persons in the sensuous plane, life faculty will not arise at that plane; (it is) not that masculinity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane, life faculty will not arise and masculinity faculty also had not arisen at that plane.

Masculinity faculty had not arisen to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those fine-material beings, masculinity faculty had not arisen at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane, to those non-percipient beings and to those immaterial beings, masculinity faculty had not arisen and (mental) joy faculty also will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Had masculinity faculty also had not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those men who will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that masculinity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane, to those non-percipient beings and to those immaterial beings, (mental) joy faculty will not arise and masculinity faculty also had not arisen at that plane.

Masculinity faculty had not arisen to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, masculinity faculty had not arisen at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, masculinity faculty had not arisen and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Had masculinity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those men who will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that masculinity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, equanimity faculty will not arise and masculinity faculty also had not arisen at that plane.

Masculinity faculty had not arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, masculinity faculty had not arisen at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those final existence persons in the immaterial plane and to those non-percipient beings, masculinity faculty had not arisen and mind faculty also will not arise at that plane. Or else, mind faculty will not arise to this person at this plane. Had masculinity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane, mind faculty will not arise at that plane; (it is) not that masculinity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, mind faculty will not arise and masculinity faculty also had not arisen at that plane. (Based on masculinity faculty)

430. Life faculty had not arisen to this person at this plane. Will (mental) joy faculty not arise to that person at that plane? Will arise.

Or else, (mental) joy faculty will not arise to this person at this plane. Had life faculty not arisen to that person at that plane? Had arisen.

Life faculty had not arisen to this person at this plane. Will equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane? Will arise.

Or else, mind faculty will not arise to this person at this plane. Had life faculty not arisen to that person at that plane? Had arisen. (Based on life faculty)

431. (Mental) joy faculty had not arisen to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those pure-abode beings at that moment of second consciousness, (mental) joy faculty had not arisen at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those non-percipient beings, (mental) joy faculty had not arisen and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?

To those endowed with final consciousness and to those whose final consciousness associate with (mental) joy will arise after this consciousness equanimity faculty will arise at that plane; (it is) not that mental joy faculty had not arisen to those person at that plane. To those non percipient beings equanimity faculty will not arise and (mental) joy faculty also had not arisen at that plane.

(Mental) joy faculty had not arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those pure-abode beings at the moment of second consciousness (mental) joy faculty had not arisen at that plane (it is) not that mind faculty will not arise to those persons at that plane. To those non percipient beings (mental) joy faculty had not arisen and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at that plane. Had (mental) joy faculty arisen to that person at that plane?

To those endowed with final consciousness, mind faculty will not arise at that plane; (it is) not that (mental) joy faculty had not arisen to those person at that plane. To those non percipient beings mind faculty will not arise at that plane. (Base on (mental) joy faculty)

432. Equanimity faculty had not arisen to this person at this plane. Will faith faculty P: understanding faculty P: mind faculty not arise to that person at that plane?

To those at the birth-moment of pure abode beings equanimity faculty had not arisen at that plane, it is not that mind faculty will not arise to those persons at that plane. To those non percipient beings equanimity faculty had not arisen and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Had equanimity faculty not arisen to that person at that plane?

To those endowed with final consciousness mind faculty will not arise at that plane it is not equanimity faculty had not arisen to those persons at that plane. To those non-percipient beings mind faculty will not arise and equanimity faculty also had not arisen at that plane. (Based on equanimity faculty)

433. Faith faculty had not arisen to this person at this plane. Will understanding faculty P: mind faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings faith faculty had not arisen at that plane it is not that mind faculty will not arise to those persons at that plane to those non percipient beings faith faculty had not arisen and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Had faith faculty not arisen to that person at that plane?
To those endowed with final consciousness mind faculty will not arise at that plane. It is that faith faculty had not arisen to those persons at that plane. To those non-percipient beings mind faculty will not arise and faith faculty also had not arisen at that plane. (Based on faith faculty)

434. Understanding faculty had not arisen to this person at this plane. Will mind faculty arise to that person at that plane?
To those at the birth-moment of pure-abode beings understanding faculty had not arisen at that plane. It is not that mind faculty will not arise to those persons at that plane. To those non-percipient beings understanding faculty had not arisen and mind faculty also will not arise at that plane.
Or else, mind faculty will not arise to this person at this plane. Had understanding faculty not arisen to that person at that plane?
To those endowed with final consciousness mind faculty will not arise at that plane. It is not that understanding faculty had not arisen to those persons at that plane. To those non-percipient beings mind faculty will not arise and understanding faculty also had not arisen at that plane. (Based on understanding faculty) :P:

END OF PROCESS CHAPTER. (*Pavattivāro Niṭṭhito*)

3. CHAPTER ON COMPREHENSION (*Pariññāvāra*)

1. CHAPTER ON THE PRESENT (*Paccuppannavāra*)

Positive (*Anuloma*)

435. This person comprehends ear faculty? Yes.
Or else, this person comprehends ear faculty. Does that person comprehend eye faculty? Yes.

This person comprehends eye faculty. Does that person eradicate (mental) grief faculty? No.
Or else, this person eradicates (mental) grief faculty. Dose that person comprehend eye faculty? No.

This person comprehends eye faculty. Dose this person cultivate “I shall come to know the unknown” faculty? No.
Or else, this person cultivates “I shall come to know the unknown.” Dose that person comprehend eye faculty. No.

This person comprehends eye faculty. Does that person cultivate final knowledge faculty? Yes.
Or else, that person cultivate final knowledge faculty. Dose that person comprehends eye faculty?
Two persons cultivate final knowledge faculty. They do not comprehend eye faculty. Arahath-path person cultivate final knowledge faculty and comprehend also eye faculty.

This person comprehend eye faculty. Dose that person realize final-knowledge faculty? No.
Or else, this person realize final-knowledge faculty. Dose that person comprehends eye faculty? No (Based on eye faculty).
436. This person eradicate (mental) grief faculty. Dose that person cultivate “I shall come to know the unknown” faculty? No.
Or else, this person cultivates “I shall come to know the unknown” faculty. Dose that person eradicate (mental) grief faculty? No.

This person eradicate (mental) grief faculty. Does that person cultivate final-knowledge faculty? Yes.
Or else, this person cultivates final-knowledge faculty. Dose that person eradicate (mental) grief faculty?
Two persons cultivate final-knowledge faculty. They do not eradicate (mental) grief faculty. No return-path person cultivate final-knowledge faculty and eradicate also (mental) grief faculty.

This person eradicates (mental) grief faculty. Does that person realize final-knowledge faculty? No.
Or else, this person realizes final-knowledge. Dose that person eradicate (mental)grief faculty? No. (Based on (mental) grief faculty)

437. This person cultivates “I shall come to know the unknown “faculty. Dose that person cultivate final-knowledge faculty?
No.
Or else, this person cultivates final-knowledge faculty. Dose that person cultivate “I shall come to know the unknown
“faculty? No.

This person cultivates “I shall come to know the unknown faculty. Does that person realize final-knowledge faculty? No.
Or else, this person realizes final-knower faculty. Dose that person cultivate “I shall come to know the unknown
faculty? No. (Based on “I shall come to know the unknown “faculty)

438. This person cultivate final-knowledge faculty. Does that person realize final-knower faculty? No.
Or else, this person realize final-knower faculty. Does that person cultivate final-knowledge faculty? No.
(Based on final knowledge faculty)

Negative (*Paccanīka*)

439. This person does not comprehend eye faculty. Does that person not eradicate (mental)grief faculty?
Non return–path person does not comprehend eye faculty ; it is not that he does not eradicate (mental)grief faculty. With
the exception of two path persons, the remaining persons do not comprehend eye faculty and also do not eradicate
(mental) grief faculty.
Or else, this person does not eradicate (mental) grief faculty. Does that person not comprehend eye faculty?
Arahat-path person does not eradicate (mental) grief faculty; (it is) not that he does not comprehend eye faculty. With
the exception two path persons, the remaining persons do not eradicate (mental)grief faculty and also do not
comprehend eye faculty.

This person does not comprehend eye faculty. Does that person not cultivate “I shall come to know the unknown
faculty?

The eighth person does not comprehend eye faculty. It is not that he does not cultivate “I shall come to know the
unknown” faculty . With the exception of two path persons, the remaining persons do not comprehend eye faculty and
also do not cultivate “I shall come to know the unknown” faculty.

Or else, this person does not cultivate “I shall come to know the unknown” faculty. Does that person not comprehend
eye faculty?

Arahat path person does not cultivate “I shall come to know the unknown” faculty. It is not that he does not comprehend
eye faculty. With the exception two path persons , the remaining persons do not cultivate “I shall come to know the
unknown “faculty and also do not comprehend eye faculty.

This person does not comprehend eye faculty . Does that person not cultivate final-knowledge faculty?

Two persons do not comprehend eye faculty ; (it is) not that they do not cultivate final-knowledge faculty. With the
exception of three path persons, the remaining persons do not comprehend eye faculty and also do not cultivate final-
knowledge faculty.

Or else, this person does not cultivate final-knowledge faculty. Does that person not comprehend eye faculty? Yes

This person not comprehend eye faculty . Does that person not realize final-knowledge faculty?

This person realizes Arahat-fruit. That person does not comprehend eye faculty; (it is) not that he does not realize
final-knower faculty. With the exception of Arahat-path person and Arahat person, the remaining persons do not
comprehend eye faculty and also do not realize final knower faculty.

Or else, this person does not realize final-knower faculty. Does that person not comprehend eye faculty?

Arahat-path person does not realize final-knower faculty; (it is) not that does not comprehend eye faculty. With the
exception of Arahat-path person and Arahat person, the remaining persons do not realize final-knower faculty and also
do not comprehend eye faculty. (Based on eye faculty)

440. This person does not eradicate (mental) grief faculty. Does that person not cultivate “I shall come to know the unknown”
faculty?

The eighth person does not eradicate (mental) grief faculty ; (it is) not that he does not cultivate “I shall come to know
the unknown” faculty. With exception of two path persons, the remaining persons do not eradicate (mental) grief faculty
and also do not cultivate “I shall come to know the unknown” faculty.

Or else, this person does not cultivate “I shall come to know the unknown” faculty. Does that person not eradicate
(mental) grief faculty?

Non returner path person does not cultivate “I shall come to know the unknown” faculty ; it is not that he does not eradicate (mental) grief faculty . With the exception of two path persons, the remaining persons do not cultivate “I shall come to know the unknown” faculty and also do not eradicate (mental) grief faculty.

This person does not eradicate (mental) grief faculty. Does that person not cultivate final-knowledge faculty?

Two persons do not eradicate (mental) grief faculty; (it is) not that they do not cultivate final-knowledge faculty . With exception of three path persons the remaining persons do not eradicate (mental) grief faculty and also do not cultivate final-knowledge faculty.

Or else, this person does not cultivate final-knowledge faculty. Does that person not eradicate (mental) grief faculty? Yes.

This person does not eradicate (mental) grief faculty. Does that person not realize final-knower faculty?

This person realize Arahat-fruit. That person does not eradicate (mental) grief faculty; it is not that he does not realize final-knower faculty . With the exception of non-returner path person and Arahat person, the remaining person do not eradicate (mental) grief faculty and also do not realize final-knower faculty.

Or else, this person does not realize final-knower faculty , does that person not eradicate (mental)grief faculty? Non-returner path person does not realize final-knower faculty; (it is) not that he does not eradicate (mental)grief faculty. With the exception of non-returner path person and Arahat-person, the remaining persons do not realize final-knower faculty and also do not eradicate (mental) grief faculty. (Based on (mental) grief faculty).

441. This person does not cultivate “I shall come to know the unknown” faculty. Does that person not cultivate final-knowledge faculty?

Three path persons do not cultivate “I shall come to know the unknown “faculty; (it is) not they do not cultivate final-knowledge faculty. With the exception of four path persons , the remaining persons do not cultivate “I shall come to know the unknown “faculty and also do not cultivate final-knowledge faculty.

Or else, this person does not cultivate final-knowledge faculty. Does that person not cultivate “I shall come to know the unknown” faculty ?

The eighth person does not cultivate final-knowledge faculty; it is not that he does not cultivate “ I shall come to know the unknown” faculty. With the exception of four path persons , the remaining persons do not cultivate final-knowledge faculty and also do not cultivate “I shall come to know the unknown” faculty.

This person does not cultivate “I shall come to know the unknown” faculty. Does that person not realize final-knower faculty?

This person realizes Arahat-fruit. That person does not cultivate “I shall come to know the unknown” faculty; it is not that he does not realize final-knower faculty. With the exception of the eighth person and Arahat person, the remaining persons do not cultivate “I shall come to know the unknown” faculty and also do not realize final-knower faculty.

Or else, this person does not realize final-knower faculty. Does that person not cultivate “ I shall come to know the unknown” faculty?

The eighth person does not realize final-knower faculty; (it is) not that he does not cultivate “I shall come to know the unknown” faculty. With the exception of the eighth person and Arahat person , the remaining persons do not realize final-knower faculty and also do not cultivate “ I shall come to know the unknown” faculty. (Based on “I shall come to know the unknown” faculty.)

442. This person does not cultivate final-knowledge faculty. Does that person not realize final-knower faculty?

This person realizes Arahat fruit that person does not cultivate final-knowledge faculty; it is not that he does not realize final-knower faculty. With the exception of the three path persons and Arahat person , the remaining persons do not cultivate final-knowledge faculty and also do not realize final-knower faculty.

Or else, this person does not realize final-knower faculty. Does that person does not cultivate final-knowledge faculty?

Three path persons do not realize final-knower faculty; it is not that they do not cultivate final-knowledge faculty. With the exception of three path persons and Arahat person , the remaining persons do not realize final-knower faculty and also do not cultivate final-knowledge faculty. (Based on final knowledge faculty)

2. CHAPTER ON THE PAST (*Atītavāra*)

Positive (*Anuloma*)

443. This person had comprehended eye faculty. Had that person eradicated (mental) grief faculty? Yes.

Or else, this person had eradicated (mental) grief faculty. Had that person comprehended eye faculty?

Two persons had eradicated (mental) grief faculty; he had not comprehended eye faculty, Arahat person had eradicate (mental) grief faculty and also had comprehend eye faculty.

This person had comprehended eye faculty. Had that person cultivated “I shall-come-to-know-the-unknown” faculty? Yes.

Or else, this person had cultivated “I shall-come-to-know-the-unknown” faculty. Had that person comprehended eye faculty?

Six persons had cultivated “I shall-come-to-know-the-unknown” faculty; they had not comprehended eye faculty. Arahat person had cultivated “I shall-come-to-know-the-unknown” faculty and also had comprehended eye faculty.

This person had comprehended eye faculty. Had that person cultivated final knowledge faculty? Yes.

Or else, this person had cultivated final knowledge faculty, had that person comprehended eye faculty? Yes.

This person had comprehended eye faculty. Had that person realized final-knower faculty?

This person realizes Arahat fruition. That person had comprehended eye faculty; he had not realized final-knower faculty. This person had realized Arahat fruition. That person had comprehended eye faculty and also had realized final-knower faculty.

Or else, this person had realized final-knower faculty. Had that person comprehended eye faculty? Yes.

(Based on eye faculty)

444. This person had eradicated (mental) grief faculty. Had that person cultivated “I shall-come-to-know-the-unknown” faculty? Yes.

Or else, this person had cultivated “I shall-come-to-know-the-unknown” faculty. Had that person had eradicated (mental) grief faculty?

Four persons had cultivated “I shall-come-to-know-the-unknown” faculty; they had not eradicated (mental) grief faculty. Three persons had cultivated “I shall-come-to-know-the-unknown” faculty and also had eradicated (mental) grief faculty.

This person had eradicated (mental) grief faculty. Had that person cultivated final-knowledge faculty?

Two persons had eradicated (mental) grief faculty; they had not cultivated final-knowledge faculty. Arahat person had eradicated (mental) grief faculty and also had cultivated final-knowledge faculty.

Or else, this person had cultivated final-knowledge faculty. Had that person eradicated (mental) grief faculty? Yes.

This person had eradicated (mental) grief faculty. Had that person realized final-knower faculty?

Three persons had eradicated (mental) grief faculty; they had not realized final-knower faculty. Arahat person had eradicated (mental) grief faculty and also had realized final-knower faculty.

Or else, this person had realized final-knower faculty. Had that person eradicated (mental) grief faculty? Yes.

(Based on (mental) grief faculty)

445. This person had cultivated “I shall-come-to-know-the-unknown” faculty. Had that person cultivated final-knowledge?

Six persons had cultivated “I shall-come-to-know-the-unknown” faculty; they had not cultivated final-knowledge faculty. Arahat person had cultivated “I shall-come-to-know-the-unknown” faculty and also had cultivated final-knowledge faculty.

Or else, this person had cultivated final-knowledge faculty. Had that person cultivated “I shall-come-to-know-the-unknown” faculty? Yes.

This person had person cultivated “I shall-come-to-know-the-unknown” faculty. Had that person realized final-knower faculty?

Seven persons had cultivated “I shall-come-to-know-the-unknown” faculty; they had not realized final-knower faculty. Arahat person had cultivated “I shall-come-to-know-the-unknown” faculty and also had realized final-knower faculty.

Or else, this person had realized final-knower faculty. Had that person cultivated “I shall-come-to-know-the-unknown” faculty? Yes. (Based on “I shall-come-to-know-the-unknown” faculty).

446. This person had cultivated final-knowledge faculty. Had that person realize final-knower faculty?

This person realizes Arahat-fruition. That person had cultivated final-knowledge faculty; he had not realized final-knower faculty. This person had realized Arahat-fruition had cultivated final-knowledge faculty and also had realized final-knower faculty.

Or else, this person had realized final-knower faculty. Had that person cultivated final-knowledge faculty? Yes.

(Based on final-knowledge faculty)

Negative (*Paccanīka*)

447. This person had not comprehended eye faculty. Had that person not eradicated (mental) grief faculty?
Two persons had not comprehended eye faculty; (it is) not that they had not eradicated (mental) grief faculty. Six persons had not comprehended eye faculty and also had not eradicated (mental) grief faculty.
Or else, this person had not eradicated (mental) grief faculty. Had that person not comprehended eye faculty? Yes.
- This person had not comprehended eye faculty. Had that person not cultivated “I shall-come-to-know-the-unknown” faculty?
Six persons had not comprehended eye faculty; (it is) not that they had not cultivated “I shall-come-to-know-the-unknown” faculty. Two persons had not comprehended eye faculty and also had not cultivated “I shall-come-to-know-the-unknown” faculty.
Or else, this person had not cultivated “I shall-come-to-know-the-unknown” faculty. Had that person not comprehended eye faculty? Yes.
- This person had not comprehended eye faculty. Had that person not cultivated final-knowledge faculty? Yes.
Or else, this person had not cultivated final-knowledge faculty. Had that person not comprehended eye faculty? Yes.
- This person had not comprehended eye faculty. Had that person not realized final-knower faculty? Yes.
Or else, this person had not realized final-knower faculty? Had that person not comprehended eye faculty?
This person realizes Arahat-fruit. That person had not realized final-knower faculty; (it is) not that he had not comprehended eye faculty. Eighth persons had not realized final-knower faculty and also had not comprehended eye faculty. (Based on eye faculty)
448. This person had not eradicated (mental) grief faculty. Had that person not cultivated “I shall-come-to-know-the-unknown” faculty?
Four persons had not eradicated (mental) grief faculty; (it is) not that they had not cultivated “I shall-come-to-know-the-unknown” faculty. Two persons had not eradicated (mental) grief faculty and also they had not cultivated “I shall-come-to-know-the-unknown” faculty.
Or else, this person had not cultivated “I shall-come-to-know-the-unknown” faculty. Had that person not eradicated (mental) grief faculty? Yes.
- This person had not eradicated (mental) grief faculty. Had that person not cultivated final knowledge faculty? Yes.
Or else, this person had not cultivated final knowledge faculty. Had that person not eradicated (mental) grief faculty?
Two persons had not cultivated final knowledge faculty; (it is) not that they had not eradicated (mental) grief faculty. Six persons had not cultivated final knowledge faculty and also had not eradicated (mental) grief faculty.
- This person had not eradicated (mental) grief faculty. Had that person not realized final knower faculty? Yes.
Or else, this person had not realized final knower faculty. Had that person not eradicated (mental) grief faculty?
Three persons had not realized final knower faculty; (it is) not that they had not eradicated (mental) grief faculty. Six persons had not realized final knower faculty and also had not eradicated (mental) grief faculty.
(Based on (mental) grief faculty)
449. This person had not cultivated “I shall-come-to-know-the-unknown” faculty. Had that person not cultivated final-knowledge faculty? Yes.
Or else, this person had not cultivated final-knowledge faculty. Had that person not cultivated “I shall-come-to-know-the-unknown” faculty?
Six persons had not cultivated final-knowledge faculty; (it is) not that they had not cultivated “I shall-come-to-know-the-unknown” faculty. Two persons had not cultivated final-knowledge faculty and also had not cultivated “I shall-come-to-know-the-unknown” faculty.
- This person had not cultivated “I shall-come-to-know-the-unknown” faculty. Had that person not realized final-knowledge faculty? Yes.
Or else, this person had not realized final-knower faculty. Had that person not cultivated “I shall-come-to-know-the-unknown” faculty?
Seven persons had not realized final-knower faculty; (it is) not that they had not cultivated “I shall-come-to-know-the-unknown” faculty. Two persons had not realized final-knower faculty and also had not cultivated “I shall-come-to-know-the-unknown” faculty.
(Based on “I shall-come-to-know-the-unknown” faculty)
450. This person had not cultivated final-knowledge faculty. Had that person not realized final-knower faculty? Yes.
Or else, this person had not realized final-knower faculty. Had that person not cultivated final-knowledge faculty?

This person realizes Arahant fruition. That person had not realized final-knower faculty; (it is) not that he had not cultivated final-knowledge faculty. Eight persons had not realized final-knower faculty and also had not cultivated final-knowledge faculty. (Based on final-knowledge faculty)

3. CHAPTER ON THE FUTURE (*Anāgatavāra*)

Positive (*Anuloma*)

451. This person will comprehend eye faculty. Will that person eradicate (mental) grief faculty?
Two persons will comprehend eye faculty; they will not eradicate (mental) grief faculty. Five persons will comprehend eye faculty and also will eradicate (mental) grief faculty.

Or else, this person will eradicate (mental) grief faculty. Will that person comprehend eye faculty? Yes.

This person will comprehend eye faculty. Will that person cultivate “I shall-come-to-know-the-unknown” faculty?
Six persons will comprehend eye faculty; they will not cultivate “I shall-come-to-know-the-unknown” faculty. Common worldlings who will attain the Path, will comprehend eye faculty and also will cultivate “I shall-come-to-know-the-unknown” faculty.

Or else, this person will cultivate “I shall-come-to-know-the-unknown” faculty. Will that person comprehend eye faculty? Yes.

This person will comprehend eye faculty. Will that person cultivate final-knowledge faculty? Yes.

Or else, this person will cultivate final-knowledge faculty. Will that person comprehend eye faculty? Yes.

This person will comprehend eye faculty. Will that person realize final-knower faculty? Yes.

Or else, this person will realize final-knower faculty. Will that person comprehend eye faculty?

Arahant path person will realize final-knower faculty; he will not comprehend eye faculty. Seven persons will realize final-knower faculty and also will comprehend eye faculty. (Based on eye faculty)

452. This person will eradicate (mental) grief faculty. Will that person cultivate “I shall-come-to-know-the-unknown” faculty?
Four persons will eradicate (mental) grief faculty; they will not cultivate “I shall-come-to-know-the-unknown” faculty. Common worldlings who will attain the Path, will eradicate (mental) grief faculty and also will cultivate “I shall-come-to-know-the-unknown” faculty.

Or else, this person will cultivate “I shall-come-to-know-the-unknown” faculty. Will that person eradicate (mental) grief faculty? Yes.

This person will eradicate (mental) grief faculty. Will that person cultivate final-knowledge faculty? Yes.

Or else, this person will cultivate final-knowledge faculty. Will that person eradicate (mental) grief faculty?

Two persons will cultivate final-knowledge faculty; he will not eradicate (mental) grief faculty. Five persons will cultivate final-knowledge faculty and also will eradicate (mental) grief faculty.

This person will eradicate (mental) grief faculty. Will that person realize final-knower faculty? Yes.

Or else, this person will realize final-knower faculty. Will that person eradicate (mental) grief faculty?

Three persons will realize final-knower faculty; they will not eradicate (mental) grief faculty. Five persons will realize final-knower faculty and also will eradicate (mental) grief faculty. (Based on (mental) grief faculty)

453. This person will cultivate “I shall-come-to-know-the-unknown” faculty. Will that person cultivate final-knowledge faculty? Yes.

Or else, this person will cultivate final-knowledge faculty. Will that person will cultivate “I shall-come-to-know-the-unknown” faculty?

Six persons will cultivate final-knowledge faculty; they will not cultivate “I shall-come-to-know-the-unknown” faculty. Common worldlings who will attain the path, will cultivate final-knowledge faculty and also will cultivate “I shall-come-to-know-the-unknown” faculty.

This person will cultivate “I shall-come-to-know-the-unknown” faculty. Will that person realize final-knower faculty? Yes.

Or else, this person will realize final-knower faculty. Will that person cultivate “I shall-come-to-know-the-unknown” faculty?

Seven persons will realize final-knower faculty; they will not cultivate “I shall-come-to-know-the-unknown” faculty. Common wordlings who will attain the path, will realize final-knower faculty and also will cultivate “I shall-come-to-know-the-unknown” faculty. (Based on “I shall-come-to-know-the-unknown” faculty)

454. This person will cultivate final-knowledge faculty. Will that person realize final-knower faculty? Yes.
Or else, this person will realize final-knower faculty. Will that person cultivate final-knowledge faculty?
Arahat path person will realize final-knower faculty; he will not cultivate final-knowledge faculty. Seven persons will realize final-knower faculty and also will cultivate final-knowledge faculty. (Based on final-knowledge faculty)

Negative (*Paccanīka*)

455. This person will not comprehend eye faculty. Will that person not eradicate (mental) grief faculty? Yes.
Or else, this person will not eradicate (mental) grief faculty. Will that person not comprehend eye faculty?
Two person will not eradicate (mental) grief faculty; (it is) not that they will not comprehend eye faculty. Three persons eradicate (mental) grief faculty and also will not comprehend eye faculty.

This person will not comprehend eye faculty. Will that person not cultivate “I shall-come-to-know-the-unknown” faculty? Yes.

Or else, this person will not cultivate “I shall-come-to-know-the-unknown” faculty. Will that person not comprehend eye faculty?

Six persons will not cultivate “I shall-come-to-know-the-unknown” faculty; (it is) not that they will not comprehend eye faculty. Three persons will not comprehend eye faculty.

This person will not comprehend eye faculty. Will that person not cultivate final-knowledge faculty? Yes

Or else, this person will not cultivate final-knowledge faculty. Will that person not comprehend eye faculty? Yes.

This person will not comprehend eye faculty. Will that person not realize final-knower faculty?

Arahat path person will not comprehend eye faculty; (it is) not that they will not realize final-knower faculty. Two persons will not comprehend eye faculty and also will not realize final-knower faculty.

Or else, this person will not realize final-knower faculty. Will that person not comprehend eye faculty? Yes.
(Based on eye faculty)

456. This person will not eradicate (mental) grief faculty. Will that person not cultivate “I shall-come-to-know-the-unknown” faculty? Yes.

Or else, this person will not cultivate “I shall-come-to-know-the-unknown” faculty. Will that person not eradicate (mental) grief faculty?

Four persons will not cultivate “I shall-come-to-know-the-unknown” faculty; (it is) not that they will not eradicate (mental) grief faculty. Five persons will not cultivate “I shall-come-to-know-the-unknown” faculty and also will not eradicate (mental) grief faculty.

This person will not eradicate (mental) grief faculty. Will that person not cultivate final knowledge faculty?

Two persons will not eradicate (mental) grief faculty; (it is) not that he will not cultivate final knowledge faculty. Three persons will not eradicate (mental) grief faculty and also will not cultivate final knowledge faculty.

Or else, this person will not cultivate final knowledge faculty. Will that person not eradicate (mental) grief faculty? Yes.

This person will not eradicate (mental) grief faculty. Will that person not realize final knower faculty?

Three persons will not eradicate (mental) grief faculty; (it is) not that they will not realize final knower faculty. Two persons will not eradicate (mental) grief faculty and also will not realize final knower faculty.

Or else, this person will not realize final knower faculty. Will that person not eradicate (mental) grief faculty? Yes.
(Based on mental grief faculty)

457. This person will not cultivate “I-shall-come-to-know-the-unknown” faculty. Will that person not cultivate final knowledge faculty?

Six persons will not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that they will not cultivate final knowledge faculty. Three persons will not cultivate “I-shall-come-to-know-the-unknown” faculty.

Or else, this person will not cultivate final knowledge faculty. Will that person not cultivate “I-shall-come-to-know-the-unknown” faculty? Yes.

This person will not cultivate “I-shall-come-to-know-the-unknown” faculty. Will that person not realize final knower faculty?

Seven persons will not cultivate “ I-shall-come-to-know-the-unknown” faculty; (it is) not that they will not realize final knower faculty. Two persons will not cultivate “ I-shall-come-to-know-the-unknown” faculty and also will not realize final knower faculty.

Or else, this person will not realize final knower faculty. Will that person not cultivate “ I-shall-come-to-know-the-unknown” faculty? Yes. (Based on “ I shall come to know the unknown” faculty).

458. This person will not cultivate final knowledge faculty. Will that person not realize final knower faculty?
Arahat path person will not cultivate final knowledge faculty; (it is) not that they will not realize final knower faculty.
Two persons will not cultivate final knowledge faculty and also will not realize final knower faculty.
Or else, this person will not realize final knowledge faculty. Will that person not cultivate? Yes.
(Based on final knowledge faculty).

4. CHAPTER ON THE PRESENT-PAS (*Paccuppannātītvāra*)

Positive (*Anuloma*)

459. This person comprehends faculty. Had that person eradicated (mental) grief faculty? Yes.
Or else, this person had eradicated [mental] grief faculty. Does that person comprehend eye faculty?
Two persons had eradicated (mental) grief faculty; they do not comprehend eye faculty. Arahat-path person had eradicated (mental) grief faculty and also comprehends eye faculty.

This person comprehends eye faculty. Had that person cultivated “I-shall-comes-to-know-the-unknown” faculty? Yes.
Or else, this person had cultivated “I-shall-come-to-know-the-unknown” faculty. Does that person comprehend eye faculty?

Six persons had cultivated “ I-shall-come-to-know-the-unknown” faculty; they do not comprehend eye faculty. Arahat-path person had cultivated “I-shall-come-to-know-the-unknown” faculty and also comprehends eye faculty.

This person comprehends eye faculty. Had that person cultivated final knowledge faculty? No.
Or else, this person had cultivated final knowledge faculty. Dose that person comprehends eye faculty? No.

This person comprehends eye faculty. Had that person realized final knower faculty? No.
Or else, this person had realized final knower faculty. Does that person comprehend eye faculty? No. (Based on eye faculty)

460. This person eradicates (mental) grief faculty. Had that person cultivated “I-shall-come-to-know-the-unknown” faculty? Yes.
Or else, this person had cultivated “I-shall-come-to-know-the-unknown”. Does that person eradicate (mental) grief faculty?

Six persons had cultivated “I-shall-come-to-know-the-unknown” faculty; they do not eradicate (mental) grief faculty. Non-returner path person had cultivated “I-shall-come-to-know-the-unknown” faculty and also eradicates (mental) grief faculty.

This person eradicates (mental) grief faculty. Had that person cultivated final-knowledge faculty? No.
Or else, this person had cultivated final-knowledge faculty. Does that person eradicate (mental) grief faculty; No.

This person eradicates (mental) grief faculty. Had that person realized final knower faculty? No.
Or else, this person had realized final knower faculty. Dose that person eradicate (mental) grief faculty? No.
(Based on mental grief faculty).

461. This person cultivates “I-shall-to-know-the-unknown” faculty. Had that person cultivated final knowledge faculty? No.
Or else, this person had cultivated final knowledge faculty. Dose that person cultivate” I shall come to know the unknown” faculty? No.

This person cultivates “I-shall-come-to-know-the-unknown” faculty. Had that person realized final knowledge faculty? No.

Or else, this person had realized final knower faculty. Dose that person cultivate “ I shall come to know the unknown” faculty? No. (Based on “ I shall-come-to know-the-unknown” faculty)

462. This person cultivates final knowledge faculty. Had that person realized final knower faculty? No.
Or else, this person had realized final knower faculty. Dose that person cultivate final knowledge faculty? No.
(Based on final knowledge faculty).

Negative (*Paccanīka*)

463. This person does not comprehend eye faculty. Had that person not eradicated (mental) grief faculty?
Two persons do not comprehend eye faculty; (it is) not that they had not eradicated (mental) grief faculty. Six persons do not comprehend eye faculty and also had not eradicated [mental] grief faculty.
Or else, this person had not eradicated [mental] grief faculty. Does that person not comprehend eye faculty? Yes.

This person does not comprehend eye faculty. Had that person not cultivated “ I-shall-come-to-know-the- unknown” faculty?

Six persons do not comprehend eye faculty; [it is] not that they had not cultivated “ I shall come to know the unknown” faculty. Two persons do not comprehend eye faculty and also had not cultivate “ I shall come to know the unknown” faculty.

Or else, this person had not cultivated “I-shall-come-to-know-the-unknown” faculty. Does that person not comprehend eye faculty ? Yes.

This person does not comprehend eye faculty. Had that person not cultivated final knowledge faculty?
Arahat person does not comprehend eye faculty; (it is) not that he had not cultivated final knowledge faculty. Seven persons do not comprehend eye faculty and also had not cultivated final knowledge faculty.
Or else, this person had not cultivated final knowledge faculty. Does that person not comprehend eye faculty? Arahat path person had not cultivated final knowledge faculty; (it is) not that he does not comprehend eye faculty. Seven persons had not cultivated final knowledge faculty and also do not comprehend eye faculty.

This person does not comprehend eye faculty. Had that person not realized final knower faculty?
Arahat person does not comprehend eye faculty; (it is) not that he had not realized final knower faculty. Eight persons do not comprehend eye faculty and also had not realized final knower faculty.
Or else, this person had not realized final knower faculty. Does that person not comprehend eye faculty?
Arahat path person had not realized final knower faculty; [it is] not that he does not comprehend eye faculty. Eight persons had not realized final knower faculty and also do not comprehend eye faculty. (Based on eye faculty).

464. This person does not eradicate (mental) grief faculty. Had that person not cultivated “I-shall-come-know-the-unknown” faculty?
Six persons do not eradicate (mental) grief faculty; (it is) not that they had not cultivated “I-shall-come-to-know-the-unknown” faculty. Two persons do not eradicate (mental) grief faculty and also had not cultivated “I-shall-come-to-know-the-unknown” faculty.
Or else, this person had not cultivated “ I shall come to know the unknown” faculty. Does that person not eradicate [mental] grief faculty? Yes.

This person does not eradicate (mental) grief faculty. Had that person not cultivated final knowledge faculty? Arahat person does not eradicate [mental] grief faculty; (it is) not that he had not cultivated final knowledge faculty. Seven persons do not eradicate (mental) grief faculty and also had not cultivated final knowledge faculty.
Or else, this person had not cultivated final knowledge faculty. Does that person not eradicate (mental) grief faculty. Non returner path person had not cultivated final knowledge faculty; (it is) not that he does not eradicate (mental) grief faculty. Seven persons had not cultivated final knowledge faculty and also do not eradicate[mental] grief faculty.

This person does not eradicate (mental) grief faculty. Had that person not realized final knower faculty?
Arahat person does not eradicate (mental) grief faculty; (it is) not that he had not realized final knower faculty. Eight persons do not eradicate (mental) grief faculty and also had not realized final knower faculty.
Or else, this person had not realized final knower faculty. Does that person not eradicate (mental) grief faculty? Non returner path person had not realized final knower faculty; (it is) not that he does not eradicate (mental) grief faculty. Eight persons had not realized final knower faculty and also do not eradicate (mental) grief faculty.
(Based on (mental) grief faculty).

465. This person does not cultivate “I-shall-come-to-know-the-unknown” faculty. Had that person not cultivated final knowledge faculty?

Arahat person does not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that he had not cultivated final knowledge faculty. Seven persons do not cultivate “I-shall-come-to-know-the-unknown” faculty and also had not cultivated final knowledge faculty.

Or else, this person had not cultivated final knowledge faculty. Does that person not cultivate “I-shall-come-to-know-the-unknown” faculty?

The eighth person had not cultivated final knowledge faculty; (it is) not that he does not cultivate “I-shall-come-to-know-the-unknown” faculty. Seven persons had not cultivated final knowledge faculty and also do not cultivated “I-shall-come-to-know-the-unknown” faculty.

This person does not cultivate “I-shall-come-to-know-the-unknown” faculty. Had that person not realized final knower faculty?

Arahat person does not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that he had not realized final knower faculty. Eight persons do not cultivate “I-shall-come-to-know-the-unknown” faculty and also had not realized final knower faculty.

Or else, this person had not realized final knower faculty. Does that person not cultivate “I-shall-come-to-know-the-unknown” faculty?

The eighth person had not realized final knower faculty; (it is) not that he does not cultivate “I-shall-come-to-know-the-unknown” faculty. Eight persons had not realized final knower faculty and also do not cultivates “I-shall-come-to-know-the-unknown” faculty. (Based on “I-shall-come-to-know-the-unknown” faculty.)

466. This person does not cultivate final knowledge faculty. Had that person not realized final knower faculty?

Arahat person does not cultivate final knowledge faculty; (it is) not that he had not realized final knower faculty. Six persons do not cultivate final knowledge faculty and also had not realized final knower faculty.

Or else, this person had not realized final knower faculty. Does that person not cultivate final knowledge faculty?

Three path persons had not realized final knower faculty; (it is) not that they do not cultivate final knower faculty. Six persons had not realized final knower faculty and also do not cultivate final knowledge faculty. (Based on final knowledge faculty.)

5. Chapter on the Present- Future (*Paccuppannānāgatavara*)

Positive (*Anuloma*)

467. This person comprehends eye faculty. Will that person eradicate (mental) grief faculty? No.

Or else, this person will eradicate (mental) grief faculty. Does that person comprehend eye faculty? No.

This person comprehends eye faculty. Will that person cultivate “I-shall-come-to-know-the-unknown” faculty? No.

Or else, this person will cultivate “I-shall-come-to-know-the-unknown” faculty. Does that person comprehend eye faculty? No.

This person comprehends eye faculty. Will that person cultivate final knowledge faculty? No.

Or else, this person will cultivate final knowledge faculty. Does that person comprehend eye faculty? No.

This person comprehends eye faculty. Will that person realize final knower faculty? Yes.

Or else, this person will realize final knower faculty. Does that person comprehend eye faculty?

Seven persons will realize final knower faculty; they do not comprehend eye faculty. Arahat path person will realize final knower faculty and also eye faculty. (Based on eye faculty).

468. This person eradicates (mental) grief faculty. Will that person cultivate “I-shall-come-to-know-the-unknown” faculty? No.

Or else, this person will cultivate “I-shall-come-to-know-the-unknown” faculty. Does that person eradicate (mental) grief faculty? No.

This person eradicates (mental) grief faculty. Will that person cultivate final knowledge faculty? No.

Or else, this person will cultivate final knowledge faculty. Does that person eradicate (mental) grief faculty? No.

This person eradicates (mental) grief faculty. Will that person realize final knower faculty? Yes.

Or else, this person will realize final knower faculty. Does that person eradicate (mental) grief faculty?

Seven persons will realize final knower faculty; they do not eradicate (mental) grief faculty. Non returner path person will realize final knower faculty and also eradicates (mental) grief faculty. (Based on mental grief faculty).

469. This person cultivates “I-shall-come-to-know-the-unknown” faculty. Will that person cultivate final knowledge faculty? Yes.

Or else, this person will cultivate final knowledge faculty. Does that person cultivate “I-shall-come-to-know-the-unknown” faculty?

Four persons will cultivate final knowledge faculty; they do not cultivate “I-shall-come-to-know-the-unknown” faculty. The Eighth person will cultivate final knowledge faculty and also cultivates “I-shall-come-to-know-the-unknown” faculty.

This person cultivates “I-shall-come-to-know-the-unknown” faculty. Will that person realize final knower faculty? Yes.

Or else, this person will realize final knower faculty. Does that person cultivate “I-shall-come-to-know-the-unknown” faculty?

Seven persons will realize final-knower faculty; they do not cultivate “I-shall-to-know-the-unknown” faculty. The Eighth person will realize final knower faculty and also cultivates “I-shall-come-to-know-the-unknown” faculty. (Based on “I-shall-come-to-know-the-unknown” faculty).

470. This person cultivates final-knowledge faculty. Will that person realize final knower faculty? Yes.

Or else, this person will cultivate final knower faculty. Does that person cultivate final knowledge faculty?

Five persons will realize final knower faculty; they do not cultivate final knowledge. Three path persons will realize final knower faculty and also cultivate final knowledge. (Based on final-knowledge faculty).

Negative (*Paccanīka*)

471. This person does not comprehend eye faculty. Will that person not eradicate (mental) grief faculty?

Five person do not comprehend eye faculty; (it is) not that they will not eradicate (mental) grief faculty. Four person do not comprehend and also will not eradicate (mental) grief faculty.

Or else, this person will not eradicate (mental) grief faculty. Does that person not comprehend eye faculty?

Arahat-path person will not eradicate (mental) grief faculty; (it is) not that he does not comprehend eye faculty. Four persons will not eradicate (mental) grief and also do not comprehend eye faculty.

This person does not comprehend eye faculty. Will that person not cultivate “I-shall-come-to-know-the-unknown” faculty?

Common worldlings who will attain the path, do not comprehend eye faculty; (it is) not that they will not cultivate “I-shall-come-to-know-the-unknown” faculty. Eight persons do not comprehend eye faculty and also will not cultivate “I-shall-come-to-know-the-unknown” faculty.

Or else, this person will not cultivate “I-shall-come-to-know-the-unknown” faculty. Does that person not comprehend eye faculty?

Arahat path person will not cultivates “I-shall-come-to-know-the-unknown” faculty; (it is) not that he does not comprehend eye faculty. Eight persons will not cultivate “I-shall-come-to-know-the-unknown” faculty and also do not comprehend eye faculty.

This person does not comprehend eye faculty. Will that person not cultivate final-knowledge faculty?

Seven persons do not comprehend eye faculty; (it is) not that they will not cultivate final-knowledge. Two persons do not comprehend eye faculty and also will not cultivate final-knowledge faculty.

Or else, this person will not cultivate final-knowledge faculty. Does that person not comprehend eye faculty?

Arahat-path person will not cultivate final-knowledge faculty; (it is) not that he does not comprehend eye faculty. Two persons will not cultivate final-knowledge faculty and also do not comprehend eye faculty.

This person does not comprehend eye faculty. Will that person not realize final-knower faculty?

Seven persons do not comprehend eye faculty; (it is) not that they will not realize final-knower faculty. Two persons do not comprehend eye faculty and also will not realize final-knower faculty.

Or else, this person will not realize final-knower faculty. Does that person not comprehend eye faculty? Yes. (Based on eye faculty).

472. This person does not eradicate (mental) grief faculty. Will that person not cultivate “I-shall-come-to-know-unknown” faculty?

Common worldlings who will attain the path, do not eradicate (mental) grief faculty; (it is) not that they will not cultivate “I-shall-come-to-know-the-known” faculty. Eight persons do not eradicate (mental) grief faculty and also will not cultivate “I-shall-come-to-the-unknown” faculty.

Or else, this person will not cultivate “I-shall-come-to-know-the-unknown” faculty. Does that person not eradicate (mental) grief faculty?

Non returner path person will not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that he does not eradicate (mental) grief faculty. Eight persons will not cultivate “I-shall-come-to-know-the-unknown” faculty and also not eradicate (mental) grief faculty.

This person does not eradicate (mental) grief faculty. Will that person not cultivate final-knowledge faculty? Six persons do not eradicate (mental) grief faculty; (it is) not that they will not cultivate final-knowledge faculty. Three persons do not eradicate (mental) grief faculty and also will not cultivate final-knowledge faculty.
Or else, this person will not cultivate final-knowledge faculty. Does that person not eradicate (mental) grief faculty? Yes.

This person does not eradicate (mental) grief faculty. Will that person not realize final-knower faculty?
Seven persons do not eradicate (mental) grief faculty; (it is) not that they will not realize final-knower faculty. Two persons do not eradicate (mental) grief faculty and also will not realize the final-knower faculty.
Or else, this person will not realize final-knower faculty. Does that person not eradicate (mental) grief faculty? Yes. (Based on (mental) grief faculty).

473. This person does not cultivate “I-shall-come-to-know-the-unknown” faculty. Will that person not cultivate final-knower faculty?

Four persons do not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that they will not cultivate final-knowledge faculty. Three persons do not cultivate “I-shall-come-to-know-the-unknown” faculty and also will not cultivate final-knowledge faculty.

Or else, this person will not cultivate final-knowledge faculty. Does that person not cultivate “I-shall-come-to-know-the-unknown” faculty? Yes.

This person does not cultivate “I-shall-come-to-know-the-unknown” faculty. Will that person not realize final-knower faculty?

Seven persons do not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that they will not realize final-knower faculty. Two persons do not cultivate “I-shall-come-to-know-the-unknown” faculty and also will not realize final-knower faculty.

Or else, this person will not realize final-knower faculty. Does that person not cultivate “I-shall-come-to-know-the-unknown” faculty? Yes. (Based on “I-shall-come-to-know-the-unknown” faculty).

474. This person does not cultivate final-knowledge faculty. Will that person not realize final-knower faculty?

Five persons do not cultivate final-knowledge faculty; (it is) not that they will not realize final-knower faculty. Two persons do not cultivate final-knowledge faculty and also will not realize final-knower faculty.

Or else, this person will not realize final-knower faculty. Does that person not cultivate final-knowledge faculty? Yes. (Based on final-knowledge faculty).

6. Chapter on the Past-Future (*Aītānāgatavāra*)

Positive

(*Anuloma*)

475. This person had comprehended eye faculty. Will that person eradicate (mental) grief faculty? No.
Or else, this person will eradicate (mental) grief faculty. Had that person comprehend faculty? No.

This person had comprehended eye faculty. Will that person cultivate “I-shall-come-to-know-the-unknown” faculty? No.
Or else, this person will cultivate final-knowledge faculty. Had that person comprehend eye faculty? No.

This person had comprehended eye faculty. Will that person realize final-knower faculty? No.
Or else, this person will realize final-knower faculty. Had that person comprehend eye faculty? No.
(Based on eye faculty).

476. This person had eradicated (mental) grief faculty. Will that person cultivate “I-shall-come-to-know-the-unknown” faculty? No.

Or else, this person will cultivate “I-shall-come-to-know-the-unknown” faculty. Had that person eradicate (mental) grief faculty? No.

This person had eradicated (mental) grief faculty. Will that person cultivate final-knowledge faculty?

Two persons had eradicated (mental) grief faculty; they will not cultivate final-knowledge faculty. Non-returner person had eradicated (mental) grief faculty.

Or else, this person will cultivate final-knowledge faculty. Had that person eradicated (mental) grief faculty? Six persons will cultivate final-knowledge faculty; they had not eradicated (mental) grief. Non-returner person will cultivate final-knowledge faculty and also had eradicated (mental) grief faculty.

This person had eradicated (mental) faculty. Will that person realize final-knower faculty?

Arahat person had eradicated (mental) grief faculty; he will not realize final-knower faculty. Two persons had eradicated (mental) grief faculty and also will realize final-knower faculty.

Or else, this person will realize final-knower faculty. Had that person eradicated (mental) grief faculty?

Six persons will realize final-knower faculty; they had not eradicated (mental) grief faculty. Two persons will realize final-knower faculty and also had eradicated (mental) grief faculty. (Based on (mental) grief faculty).

477. This person had cultivated “I-shall-come-to-know-the-unknown” faculty. Will that person cultivate final-knowledge faculty?

Two persons had cultivated “I-shall-come-to-know-the-unknown” faculty; they will not cultivate final-knowledge faculty. Five persons had cultivated “I-shall-come-to-know-the-unknown” faculty and also will cultivate final-knowledge faculty.

Or else, this person will cultivate final-knowledge faculty. Had that person cultivated “I-shall-come-to-know-the-unknown” faculty?

Two persons will cultivate final-knowledge faculty; they had not cultivate “I-shall-come-to-know-the-unknown” faculty. Five persons will cultivate final-knowledge and also had cultivated “I-shall-come-to-know-the-unknown” faculty.

This person had cultivated “I-shall-come-to-know-the-unknown” faculty. Will that person realize final-knower faculty?

Arahat person had cultivated “I-shall-come-to-know-the-unknown” faculty; he will not realize final-knower faculty. Six persons had cultivated “I-shall-come-to-know-the-unknown” faculty and also will realize final-unknown” faculty and also will realize final-knower faculty.

Or else, this person will realize final-knower faculty. Had that person cultivated “I-shall-come-to-know-the-unknown” faculty?

Two persons will realize final-knower faculty; they had not cultivated “I-shall-come-to-know-the-unknown” faculty. Six persons will realize final-knower faculty and also faculty. (Based on “I-shall-come-to-know-the-unknown” faculty).

478. This person had cultivated final-knowledge faculty. Will that person realize final-knower faculty? No.

Or else, this person will realize final-knower faculty. Had that person cultivated final-knowledge faculty? No. (Based on final-knowledge faculty).

Negative (*Paccanika*)

479. This person had not comprehended eye faculty. Will that person not eradicate (mental) grief?

Five persons had not comprehended eye faculty; (it is) not that they will not eradicate (mental) grief faculty. Four persons had not comprehended eye faculty and also will not eradicate (mental) grief faculty.

Or else, this person will not eradicate (mental) grief faculty. Had that person not comprehended eye faculty?

Arahat person will not eradicate (mental) grief faculty; (it is) not that he had not comprehended eye faculty. Four persons will not eradicate (mental) grief faculty and also had not comprehended eye faculty.

This person had not comprehended eye faculty. Will that person not cultivate “I-shall-come-to-know-the-unknown” faculty?

Common worldlings who will attain the path had not comprehended eye faculty; (it is) not that they will not cultivate “I-shall-come-to-know-the-unknown” faculty. Eight persons had not comprehended eye faculty and also will not cultivate “I-shall-come-to-know-the-unknown” faculty.

Or else, this person will not cultivate “I-shall-come-to-know-the-unknown” faculty. Had that person not comprehended eye faculty?

Arahat person will not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that he had not comprehended eye faculty. Eight persons will not cultivate “I-shall-come-to-know-the-unknown” faculty and also had not comprehended eye faculty.

This person had not comprehended eye faculty. Will that person not cultivate final-knowledge faculty?

Seven persons had not comprehended eye faculty; (it is) not that they will not cultivate final-knowledge faculty. Two persons had not comprehended eye faculty and also will not cultivate final-knowledge faculty.

Or else, this person will not cultivate final-knowledge faculty. Had that person not comprehended eye faculty?

Arahat person will not cultivate final-knowledge faculty; (it is) not that he had not comprehended eye faculty. Two persons will not cultivate final-knowledge faculty and also had not comprehended eye faculty.

This person had not comprehended eye faculty. Will that person not realize final-knower faculty?

Eight persons had not comprehended eye faculty; (it is) not that they will not realize final-knower faculty. Common worldlings, who will not attain the path, had not comprehended eye faculty and also will not realize final-knower faculty.

Or else, this person will realize final-knower faculty. Had that person not comprehended eye faculty?

Arahat person will not realize final-knower faculty; (it is) not that he had not comprehended eye faculty. Common worldlings, who will not attain the path, will not realize final-knower faculty and also had not comprehended eye faculty. (Based on eye faculty)

480. This person had not eradicated (mental) grief faculty. Will that person not eradicate “I-shall-come-to-know-the-unknown” faculty?

Common worldlings who will attain the path, had not eradicated (mental) grief faculty; (it is) not that they will not cultivate “I-shall-come-to-know-the-unknown” faculty. Six persons had not eradicated (mental) grief faculty and also will not cultivate “I-shall-come-to-know-the-unknown” faculty.

Or else, this person will not cultivate “I-shall-come-to-know-the-unknown” faculty. Had that person not eradicated (mental) grief faculty?

Three persons will not eradicate “I-shall-come-to-know-the-unknown” faculty; (it is) not that they had not eradicated (mental) grief faculty. Six persons will not eradicate “I-shall-come-to-know-the-unknown” faculty and also had not eradicated (mental) grief faculty.

This person had not eradicated (mental) grief faculty. Will that person not eradicate final-knowledge faculty? Six persons had not eradicated (mental) faculty; (it is) not that they will not cultivate final-knowledge faculty. Common worldlings who will not attain path had not eradicated (mental) grief faculty and also will not cultivate final-knowledge faculty.

Or else, this person will not cultivate final-knowledge faculty. Had that person not eradicated (mental) grief faculty?

Two persons will not cultivate final-knowledge faculty; (it is) not that they had not eradicated (mental) grief faculty. Common worldlings, who will not attain path, will not cultivate final-knowledge faculty and also had not eradicated (mental) grief faculty.

This person had not eradicated (mental) grief faculty. Will that person not realize final-knower faculty?

Six persons had not eradicated (mental) grief faculty; (it is) not that they will not realize final-knower faculty. Common worldlings, who will not attain the path, will not eradicate (mental) grief faculty and also will not realize final-knower faculty.

Or else, his person will not realize final-knower faculty. Had that person not eradicated (mental) grief faculty?

Arahat person will not realize final-knower faculty; (it is) not that he had not eradicated (mental) grief faculty. Common worldlings, who will not attain the path, will not realize final-knower faculty and also had not eradicated (mental) grief faculty. (Based on mental grief faculty).

481. This person had not cultivated “I-shall-come-to-know-the-unknown” faculty. Will that person not cultivate final-knowledge faculty?

Two persons had not cultivated “I-shall-come-to-know-the-unknown” faculty; (it is) not that they will not cultivate final-knowledge faculty. Common worldlings, who will not attain the path, had not cultivated “I-shall-come-to-know-the-unknown” faculty and also will not cultivate final-knowledge faculty.

Or else, this person will not cultivate final-knowledge faculty. Had that person not cultivate “I-shall-come-to-know-the-unknown” faculty?

Two persons will not cultivate the final-knowledge faculty; (it is) not that they had not cultivated “I-shall-come-to-know-the-unknown” faculty. Common worldlings, who will not attain the path, will not cultivate final-knowledge faculty and also had not cultivated “I-shall-come-to-know-the-unknown” faculty.

This person had not cultivated “I-shall-come-to-know-the-unknown” faculty. Will that person not realize final-knower faculty?

Two persons had not cultivated “I-shall-come-to-know-the-unknown” faculty; (it is) not that they will not realize final-knower faculty. Common worldlings, who will not attain the path, had not cultivated “I-shall-come-to-know-the-unknown” faculty and also will not realize final-knower faculty.

Or else, this person will not realize final-knower faculty. Had that person not cultivated “I-shall-come-to-know-the-unknown” faculty?

Arahat person will not realize final-knower faculty; (it is) not that he had not cultivated “I-shall-come-to-know-the-unknown” faculty. Common worldlings, who will not attain the path, will not realize final-knower faculty and also had not cultivated “I-shall-come-to-know-the-unknown” faculty. (Based on “I-shall-come-to-know-the-unknown” faculty)

482. This person had not cultivated final-knowledge faculty. Will that person not realize final-knower faculty?

Eight persons had not cultivated final-knowledge faculty; (it is not) that they will not realize final-knower faculty. Common worldlings, who will not attain the path, had not cultivated final-knowledge faculty and also will not realize final-knower faculty.

Or else, this person will not realize final-knower faculty. Had that person not cultivated final-knowledge faculty?

Arahat person will not realize final-knower faculty; (it is) not that he had not cultivated final-knowledge faculty. Common worldlings, who will not attain the path, will not realize final-knower faculty and also had not cultivated final-knowledge faculty. (Based on final-knowledge faculty).

End of Chapter on Comprehension. (*Pariññāvāro*)