

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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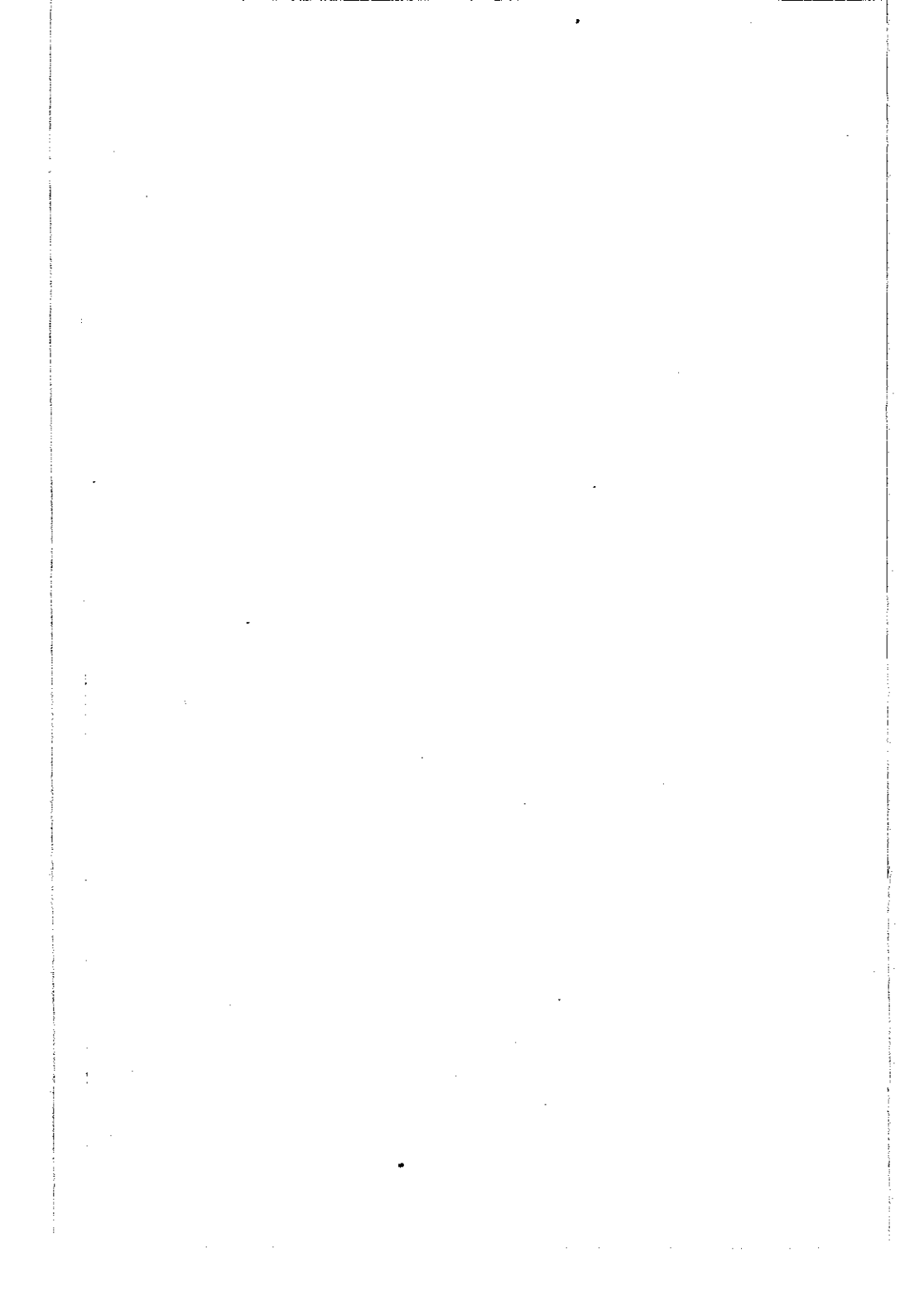
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THE INTRODUCTION TO THE ORIGINAL TRANSLATION,
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THE BOOK ON PAIRS
(YAMAHA)

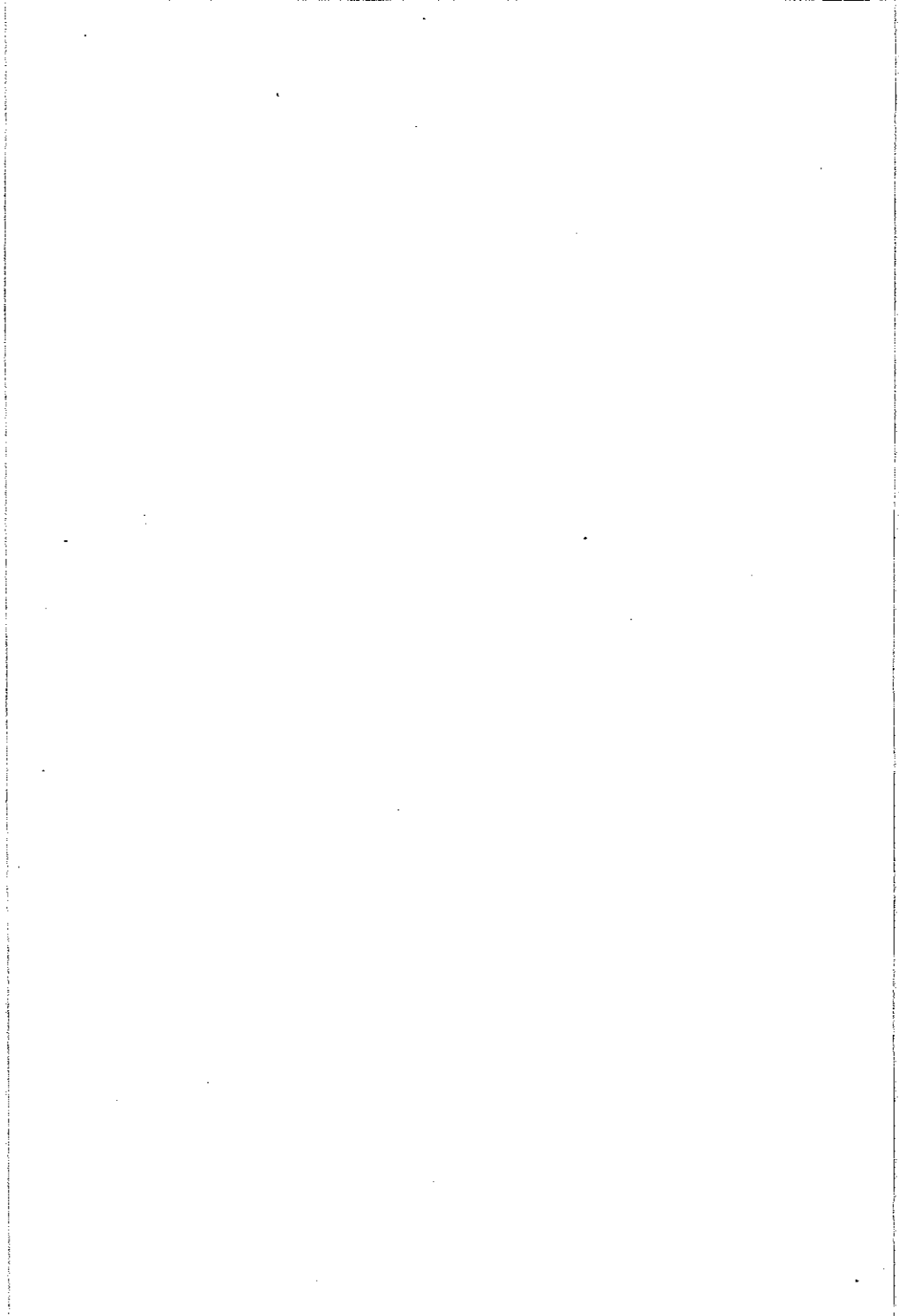
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FOREWORD

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 PAÑÑĀ 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) PĀLI GATI | - | Answer in Pāli 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) Pāli Gatī is answering accordingly in the pāli 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.

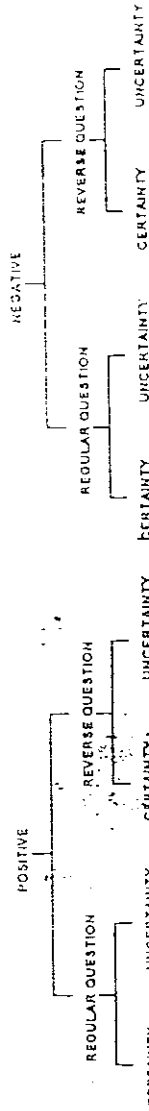
Finally comes the description and reckoning according to the Universal existence found therein the Thirty-one planes. VOKĀRA means the constituents (of a BEING) or Aggregates and is three-fold.

- 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"

WHOLE SOME WORD, UNWHOLE SOME WORD, INTERMEDIATE WORD, MENTAL WORD		REGULAR QUESTION		REVERSE QUESTION	
QUESTION	CERTAINTY	UNCERTAINTY	CERTAINTY	UNCERTAINTY	PAIRS
METHOD	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	All these states have same roots as the wholesome roots	Have they all the same roots as wholesome roots? .	These have the same roots as the unwholesome roots	.	PAIRS on same 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
WHOLE SOME	<p>3 WHOLE SOME ROOTS</p> <p>21 whole some Consc., 36 mental factors, without 3 whole some roots.</p>	<p>3 WHOLE SOME ROOTS</p> <p>21 whole some Consc., 36 mental factors, without 3 whole some roots.</p> <p>Matters produced by whole some Consc.</p>	<p>3 WHOLE SOME ROOTS</p>
UNWHOLE SOME	<p>3 UNWHOLE SOME ROOTS</p> <p>12 unwhole some Consc., 24 mental factors without 3 unwhole some roots</p>	<p>3 UNWHOLE SOME ROOTS, without delusion of Consc. rooted in DELUSION</p> <p>12 unwhole some Consc., 24 mental factors without 3 unwhole some roots</p> <p>Matters produced by unwhole some Consc.</p>	<p>3 UNWHOLE SOME ROOTS without delusion of Consc. rooted in DELUSION</p>
INDETERMINATE	<p>3 INDETERMINATE ROOTS</p> <p>38 resultant Consc., 20 functional Consc., 36 mental factors without 3 indeterminate roots, 28 matters, Nibbana.</p>	<p>3 INDETERMINATE ROOTS</p> <p>except unrooted in Indeterminate Consc., rooted in Indeterminate Consc.</p>	<p>3 INDETERMINATE ROOTS</p>
MENTAL	<p>9 MENTAL ROOTS</p> <p>89 Consc., 48 mental factors, 9 mental roots, Nibbana.</p>	<p>9 MENTAL ROOTS</p> <p>9 mental root without delusion of Consc. rooted in delusion</p> <p>71 rooted Consc., 48 mental factors without 9 mental roots</p> <p>Matters produced by mental Consc.</p>	<p>9 mental root without delusion of Consc. rooted in delusion</p>

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 BY REJECTING	ANALYSIS IN REJECTING AS "NO"	REJECTING SPECIFIC SENSE IN CERTAIN

ABHIDHAMMA PĪṬAKA

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?
12. (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 consascent 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 consascent 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 consensent 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 the 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) PARINĀ 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.

Parinā 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 mavavatt hāna 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 Immaterial 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:

	Method	Pairs	Question	Specific
Chapter	1. Positive 2. Negative	5, aggregates Materiality	1. Regular 2. Reverse	1. Certainty 2. Uncertainty
Purity of words	2	10	20	40
Wheel on purity of words	2	40	80	160
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. ton Ag. 1 Formation Ag. 50 None	Consciousness Aggregate
Elements 18	Eye 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. Mind-element Mind-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	
APALLOCA Immortals - Sphere Plane 4	31 Neither perfection nor non-perfection 30. Holiness 29. Infinite consciousness 28. Infinite space	84,000 G.A. 80,000 - 40,000 - 20,000 -	
	40. Pure Abode 23 - 27 Pure Abodes	27. Highest Pure Abode 26. Clear-sighted Abode 25. Beautiful Abode 24. Severe Abode 23. Durable	16,000 G.A. 8,000 - 4,000 - 2,000 - 1,000 -
		22. Non-participant Realm 21. Great Reward	500 - 500 -
	ALPALLOCA First Material-Sphere Plane 10	20. Steady Aura 19. Infinite Aura 18. Minor Aura	64 G.A. 32 - 16 -
17. Radiant Lustre 16. Infinite Lustre 15. Minor Lustre		8 G.A. 4 - 2 -	
14. Male Brains 13. Builders' Ministers 12. Builders' Retinue		1 I.A. 1/2 - 1/3 -	
KAVALLUCA Sense - Sphere Plane 11	Sensuous Blissful Plane 11. Gods/Lording over the Creations of others 10. Gods/rejoicing in their own creations 9. Delightful God 8. Divine Blissful Gods 7. Thirty-three GOOS 6. Gods of Four Great Kings 5. Human	16,00 C.Y. 8,000 - 4,000 - 2,000 - 1,000 - 500 - Indefinite	
	4. Host of Anuras (Titans) 3. Suffered Periss (Hungry ghosts) 2. Aerial Kingdom 1. Hell	Indefinite - - -	

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 months; 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*)* rūpa. ⁽¹⁾ (*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.
(PĀṆNATTI - 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 (Paccanika).

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 (Paccanika) 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 (Paccanika) 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).

Positive (Anuloma) Person (Puggata).

62. **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.

(Paccuppannā - 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.)

108. Negative (Paccanika) Plane (Okāsa).
 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.)

109. Negative (Paccanika) Person and Plane (Puggalokāsa).
 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 cease 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 (Okāsa).

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 (Puggalokāsa).

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 (Pacchanīka) 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 (Pacchanīka) 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.

(Paccuppannā - 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 (Paccala)

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.

(*Atitānāgatavāra*).

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):-

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 (Paccanika) Plane (Okāsa).

182.

Matter aggregate will not arise at this plane

Negative (Paccanika) 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(Puggalokāsa).

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 ORIGATION 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) PAÑṆATTI 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) ĀYATANUDESĀ 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 Paḷi 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. | Tangible object? | |
| | (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 (Paccanīka) 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 (Puqqala).

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 (Puqqalokāsa).

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.

Visible object 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 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
Yes.

Nose base had not arisen to this person at this
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.

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.

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.
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?

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

(Paccuppannālitavāra).

Positive (Anuloma) Person (Puṅgala).
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 (Puggalokāsa).

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 (Puggala).

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 not 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; (*ñ* 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 ... cognition 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.

Positive (Anuloma) Plane (Okāsa).

137. Eye base will cease at this plane

Positive (Anuloma) Person-Plane (Puṅgalokāsa).

138. 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 persons² ...
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 persons¹ ...
To those sensuous persons² ...

(*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 beings¹ ...
To those five-aggregate persons² ...
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 persons¹ ...
To those five-aggregate persons² ...
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 person¹ ...
To those five-aggregate person and to those non-
percipient beings² ...

(*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 beings¹ ...
To those four- or five-aggregate persons² ...
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 (Puggala).

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

plane?

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 (Puqqala).
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.

(Paccuppannāgatavāra).

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 ceases 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 ceases;

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 persons 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 (Paccanīka) Plane (Okāsa).

208. Eye base does not arise at this plane

Negative (Paccanīka) 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

(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 (Paccuppanna-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

(Paccuppannāgatāvāra).

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 (aijhattika) 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 attainners 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 WORLDLINGS	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-purpliant 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-purpliant 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

(Paṅṇattivāra 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. | (<i>It is</i>) eye | (<i>Is it</i>) eye element? |
| | (<i>It is</i>) eye element | (<i>Is it</i>) 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.**

(Parāsoḍhanamūlacakkavāra).

	<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>(Paccanīka)</u>	
5. Not eye.	Not eye element?		Not elements.
Not ear element?			
Not eye.	Not eye element?		Not elements.
Not nose element?			
Not eye.	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	Not
elements.	Not elements.	Not	eye-
consciousness?	Not ear-consciousness ...	Not	nose-
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
(*Paṅṅattī 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 Atha, 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 Pāṭi Text of the Chatthasangī 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)

B. PROCESS (Pavattī).

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) *nāta 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 (<i>TRUTH OF SUFFERING</i>)	
	{ obtains comprehension by knowledge and analysis	
1 st	{ (<i>nāta and tiraṇa paññā</i>)	
PAIR	{ 2. SAMUDAYA SACCA (<i>TRUTH OF ORIGINATION OF SUFFERING</i>)	
	{ obtains comprehension by	
	{ knowledge and eradication (<i>nāta and pahāna paññā</i>)	
	{ 3. NIRODHA SACCA (<i>TRUTH OF EXTINCTION OF SUFFERING</i>)	{ Supramundane attainment not found in the
2 nd	{ 4. MAGGA SACCA (<i>TRUTH OF NOBLE (EIGHT-FOLD) PATH</i>)	{ <i>Paññā</i> (Comprehension) section.
PAIR	{ leading to EXTINCTION OF SUFFERING	{

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	Relative		Pairs on truths Four noble truths suffering and so on	Question		Specific 1, Certainty 2, Uncertainty
		Truths			1, Regular 2, Reverse		
Purity of word	2	-	-	8	16		32
Relative on purity of words	2	8	8	24	48		96
Pure truths	2	-	-	8	16		32
Relative on purity of truths	2	8	8	24	48		96
4	8	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 PĪṬAKA

SACCA YAMAKA - PAIRS ON TRUTH

(The Sixth Book of the Abhidhamma Pīṭaka).

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

(Paccuppannāta 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-Puṇḍarikāsa).

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 (Paṇḍita Puṇḍitokāsa)

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 (*Attānāgata-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 worldlings 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 Puggalokāsa)

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 (Paccaṇika-Okāsa)

103. Suffering-truth will not cease at this plane : P :

Negative Person-Plane (Paccaṇika 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 worldings 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 worldings 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 (Paccupenna-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 (Paccanīka-Okāsa)

151. Suffering-truth will not arise at this plane. : P :

Negative Person-Plane (Paccanīka-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*)

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 (Parīñā-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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