

PREFACE

THIS TRANSLATION IS ESPECIALLY DEDICATED
TO MY LATE PRECEPTOR,

THE MOST VENERABLE

BADDANTA KUMĀRĀBHIVĀMSA

*SĀSANADHAZA SIRĪPAVARA DHAMMĀCARIYA,
SAKKYASĪHA DHAMMĀCARIYA,
AGGA MAHĀ PAṆḌITA, AGGA MAHĀ GANDHA VĀCAKA PAṆḌITA,
NAINGANTAW OVĀDĀCARIYA (NATION'S OVĀDĀCARIYA),
TIPIṬAKA OVĀDĀCARIYA, TIPIṬAKA PUCCHAKA*

In November 2010, I came to know that the English version of the four *Yamaka* out of the late five *Yamaka* were lost somehow. The *Yamaka* has ten kinds in which first five are called the lower *Yamaka* and the late five as the higher *Yamaka*. The English version of the lower *Yamaka* was written by *Mūla Paṭṭhāna Sayadaw Ven. Nārada* and *Banmaw Sayadaw Ven. Kumārābhivārīsa* assisted by some other venerable monks and lay persons. The higher *Yamaka* English version was been written as well by these venerable masters. Somehow, only the copy of the lower *Yamaka* English version can be found these days.

By *Venerable Banmaw Sayadaw*, I came to know that the higher *Yamaka* English version is to be published again. But only one *Yamaka* (i.e. *Indriya Yamaka*) is left as manuscript and the other four *Yamaka* can not be traced now. So it is decided to make a new translation. By the wish of *Venerable Banmaw Sayadaw*, this work is firstly established.

The copied book of the five lower *Yamaka* English version which is shown by *Venerable Banmaw Sayadaw* to apply for, is deeply a good help in this translation. And the *AYAKYAUK* (or the Precise Definition written by ancient Myanmar *Abhidhamma* masters) is a great help as well.

This translation is solely done by me (the translator) alone .i.e., any error in meaning or essence of *Dhamma* is my responsibility. To those who wish to mend or give advices for the better quality please do as one's *dhamma* wish. And nandamedha@gmail.com will be pleased to receive such caring advices.

This *Sarīkhāra Yamaka* translation is started on 27.2.2011 at the hermitage near the construction of THITSAR NYAN YAUNG SHWE ZE GONE STUPA, YADANAR MAN AUNG MONASTRY, Moe Nan Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar. It is finished on 11.4.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLANĀKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar.

Nandamedhā

FOREWORD

*YAMASSA VISAYĀTĪTĀM , LOKANĀTHAM BHIVANDIYA ,
DHAMMAṀSAMGHANCA AMALAM, GUṆASĀMIṆCA ME GARUM.* (1)

BEING THE ONE BEYOND THE MEAN OF DEATHNESS,
BEINGS' VENERABLE LORD BUDDHA, THE HIGHNESS,
OUT OF MENTAL DIRTS; THE *DHAMMA* AND THE *SAMGHĀ*,
AS WELL AS KUMĀRA MAHĀTHERA, MY LATE PRECEPTOR
TO THOSE OF HIGHLY HONOURED, I DEEPLY DO MY *GĀRAVĀ*. (2)

The essence of *Dhamma*, especially of *Abhidhamma*, can be best understood only by *Pāḷi*, the original language used by the Lord Buddha. As usual, the changing into another language can vary the meaning and essence of the origin. Nevertheless, for those who wish to glance some of the essence of Buddha's doctrine, this English version is written.

To get more precise meaning, go with *Pāḷi* version and do with mediation. It is strongly urged that studying this English version can be much delightful only when the *Pāḷi* version is not neglected. The *Pāḷi* version recommended here is the *Chaṭṭha Saṅgīti* Edition. The guidelines from good *Abhidhamma* scholars or a basic knowledge in *Abhidhamma* is at least a necessity.

Because of the limited access, time, language barrier (especially in grammatical basis) and my knowledge, may I ask for the forgiveness and sympathy if un-appropriate usage or translation is seen by the readers.

This is intended to be a track rather than a text for the study of *Buddha Dhamma*. For broader view, translations in some phrases are changed without interfering the original meaning.

The will of mine (the translator's):

1. The copyright of this writing is FREE, as *Dhamma* was freely given by the *Dhamma* Master, the Lord Buddha.
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Nandamedhā
28.2.2011

(1) The *Pāṭi* verse is from *AYAKAUK* (precise definition of *Abhidhamma* written by ancient Myanmar scholars).

(2) *GĀRAVĀ* (Pāṭi) = Respect; veneration; homage; heedfulness

GENERAL

When this translation is to be done, there are some rules that have been made;

- (a) To use the familiar usage for this translation which is intended for the ordinary (self-studying) personnel
- (b) Must not sway in the meaning
- (c) Must be the same in usage as the first (five) *Yamaka* English Version which is now available; and should make no different usage (that might dishonors the old version) unless when it is a truly necessity
- (d) Must be a harmony with the first (five) *Yamaka* English Version
- (e) Except for some words, will try to translate all *Pāḥi* words
- (f) Put foot-notes when it is necessary
- (g) Make the readers to get some other knowledge concerning *Dhamma*

Because of some rules, it is difficult to make some translations in some places.

For instance, *Okāsa* word is so wide. And so *yattha* (pronoun in general), has a range of meanings; plane/place/abode/dwelling/period/state/situation/at time being and etc., concerning where and when representing locative case. But as it was translated as “plane” always in previous (*Yamaka* English) translation, this translation is still the same. The word “state” might be the best (not perfect) for this word *Okāsa*, but as the rule (c) is made up, “plane” is the word I have chosen even though not much delighted in some sense. But as this translation is for the step (not a text) for the *Dhamma* study; and for the rule (d), it is proudly presented. And not using “abode” or “period” accordingly is the same intention (i.e., for the stable translation) and most of all for the rule (c).

Some of the sentences may be too long for the reader, but to help in comparative-study with original *Pāḥi*, it is still long and may be a bit confuse or unclear in the meaning. Which is the main verb? Which is/are the subject(s)? But as this translation is also intended as a step to hold *Pāḥi* sentence-constructing-style in some sense, there are many long sentences. But for some clear information, some short sentences are made in some places. For some *Pāḥi* words, such as {copulative or disjunctive particle, *ca* (and, too, also, as well...)}; when translation is done, sometimes it is left un-translated in some places. But when it is translated, even when it represents to a verb (in some places) the translation word “also” is placed not only before or after the verb, and also sometimes placed near noun for the better of the wide knowledge in understanding *Dhamma*. And some of the words which are in present tense are changed into present participles in order to get/hold the deep and precise meanings (by the rule of “*vattamānā paccuppanne*”). It is sometimes done not all because of the grammatical styles of English and *Pāḥi* are not the same. And even when the grammatical approaches can be matched: for the wider knowledge in *Dhamma*, that particular translation style is used here and there in the translation.

And most of all, it is my view that *gantha* (scriptures) are mostly in *upalakkhaṇa* or *nayadassana* (i.e., a basis which can be a standard). So as long as the translation is not contradicted to the original meaning, it is eligible to use other meanings. As so, this is just the (aid as in) translation (style) and intends to stand as a track rather than a text.

In using *Pāḥi*, *Ṁ/ṁ* is used, instead of *M/ṁ*, in honoring the old usage.

For the smooth under taking, without contradicting the essence, some grammatical changes are made, from singular to plural, active to passive and vice versa.

For the broader view, even for a word - *kāmāvacāra* is translated as sense sphere¹ or sensuous sphere² or sensual sphere³. And there are many alike.

When I informed a venerable scholar monk that I am to make the translation of some *Yamaka*, one admonishing and one praising were given. The admonishing “Better to make it with other two or three scholars” is in vain due to my current situation. The praising “It will be a better than nothing” is deeply considered. When feeling that this piece of something is not an essence breaking and worth giving, I heartedly make this translation.

By *Yamaka*, may all be *Yamako*⁴.

My (the translator) name is Nandamedhā. I am a (*Theravāda*) hermit since 8.1.2000. Before becoming a hermit, I was been for 20 months as a *Theravāda* novice and 3 years as a *Theravāda* monk. I was born in Pyay, in middle Myanmar, on 19.11.1977.

¹ Too much following and flowing in sensation at this plane

² Too much delighted at this plane

³ Too much gratified, attractive, indulged at this plane

⁴ The one who overcomes *zāti* (which causes death) and five *upādānakkhandha* (which die)

ACKNOWLEDGEMENT

This work is possible only when there is a great deal of supports. It will not be enough to show the gratitude of those supporters just in words. But without mentioning them would be a much flaw indeed. I am much obliged and overwhelmed with gratitude of the followings:

- (a) The un-comparable *Sammāsambuddha*
- (b) The sublime *Dhamma*
- (c) The great *Sarīghā*
- (d) The most Venerable *Sayadaws*
- (e) The *Dhamma* Scholars
- (f) The lay supporters
- (g) The every kind of supports of far and near
- (h) In the very rural area, where very low capacity in using electricity (3 hours maximum per day), making this translation a possibility is truly a great challenge especially when the time-table for 4 *Yamaka* translations (i.e., *Sarīkhāra Yamaka*, *Anusaya Yamaka*, *Citta Yamaka* and *Dhamma Yamaka*) is less than 9 weeks. When it is decided to make the translation, my brother lends his lap-top which was then at Mandalay. About 100 miles is carried out by train. And 30 miles at least by motor bike by my father just to give it to me. As of my current situations, I am not able to do the translation at one sitting. As I have a kind of Mobile-*Sasana* activity these days, I am to move from a place to another in every 5/6 days. And when all journeys are generally done just by walking in the rainy season at rainy places where the destinations are ranged from 7 – 40 miles, this work is more than just a work. Carrying not just a robe and some personal belongings in an alms-bowl, but also a lap-top and 5 books (3 *Pāḷi Yamaka* books, 1 *Ayakauk* and 1 book <the first five *Yamaka* English translated version> in total) is sometimes a bit exhausted especially when the destinations are far away. Sometimes such a day-journey is more than 40 miles walking alone and unavoidable. Wet as it is raining cats and dogs, but still sweat for such mud and track. Only when it is helped by the devotees of the rural area, it is a great relief indeed then. Even preparations for the usage of electricity {such as carrying 12-K heavy battery by the (respective) villagers to the nearest station every night to recharge, so that it might be used tomorrow in day time ... and many more} is a great deal indeed. But not every night is possible nor is the day time. Indeed the lending of their time, energy and every support I can receive is more than just precious. By such preparations this task is carried out. While it is on the move, a great deal of aids and supports from many local sources are the appetite I am much relied upon.

I translate the version into materiality, and they transform it into reality.

Without them (including many un-seen *dhamma* supports from various sources), rather than the whole translation, not even a single word can be a possibility.

MAY ALL, WHO MADE THIS POSSIBLE, BE FREED FROM THE PAIRED WORLD.

Nandamedhā

ABHIDHAMMA PIṬAKA¹

PAIRS ON FORMATIONS (SAÑKHĀRA YAMAKA PĀḶI²)

Veneration to that Exalted, the Purified, the Fully Self-Enlightened.
(*NAMO TASSA BHAGAVATO ARAHATO SAMĀSAMBUDHA*)

1. SUMMARY CHAPTER ON TERMS (*PAṆṆTI VĀRA UDDESA*)

1. (There are) three formations: body formation³, verbal formation⁴, and mental (consciousness) formation⁵. Breath-in and breath-out are body formations⁶. Initial application and sustained application are verbal formations⁷. Both perception and feeling are mental formations. Excluding initial application and sustained application, all associates of consciousness are also mental formations⁸.

¹ABHIDHAMMA PIṬAKA = ABHI (profound) + DHAMMA (doctrine)+ PIṬAKA (the basket) = The basket of Profound doctrine

²SAÑKHĀRA YAMKA PĀḶI : SAÑKHĀRA + YAMAKA + PA + ĀḶI : SAÑKHĀRA = Formation + YAMAKA = Pairs ; PA = the nobles ; ĀḶI = the (taking) process; "THE PAIRS ON FORMATIONS" WHICH IS CARRIED ALONG THE NOBLES

³kāyasaṅkhāra - action/formation of body (by mean of saṅkarīyateti saṅkhāro)

⁴vacīsaṅkhāra - action/formation to speech (by mean of saṅkaroteti saṅkhāro)

⁵cittasaṅkhāra- action/formation of consciousness (by mean of saṅkarīyateti saṅkhāro)

⁶ (i) As of *būmi* (plane): it does not happen at the planes of *rūpa* (fine-material) and *arūpa* (immaterial), and happens only at 11 sensual planes.

(ii) As of *Jhāna* (in counting in 4 levels): it does not happen at 4th *Jhāna*, and happens only at 1st *Jhāna*, 2nd *Jhāna* and 3rd *Jhāna*

(iii) As of consciousness arising: it happens at 44 *kāma* consciousness except (2 *cakkhu viññāṇa* + 2 *sota viññāṇa* + 2 *ghāna viññāṇa* + 2 *zīvā viññāṇa* + 2 *kāya viññāṇa*; totally) 10 *viññāṇa*, *paṭṣandi* (rebirth/re-linking), and *cuti* (death)

(iv) As of person: it does not happen at the person who is at the mother's womb; person who is death; person who is at *Nirodha* Absorption; *Kāma* person who is at 4th *Jhāna* absorption; person of fine-material plane; person of immaterial plane; person at water (drowning); persons at *mucchā kāla* (i.e., drowning period; water drowning, falling down from the high <tree/building>, deep suffered in poison and etc.,)

⁷ (i) As of *būmi*: it happens at all planes except the plane of non-percipient beings

(ii) As of *Jhāna* (in counting in 4 levels) : it happens only at 1st *Jhāna*

(iii) As of consciousness arising: it happens at 44 *kāma* consciousness except 10 *viññāṇa*

(iv) As of person : it happens at all persons except the person of non-percipient being, person who is at *Nirodha* Absorption and person who is death

⁸ (i) As of *būmi*: it happens at all planes except the plane of non-percipient beings

(ii) As of *Jhāna* (in counting in 4 levels) : it happens at all *Jhāna*

(iii) As of consciousness arising: it happens at all 54 *kāma* consciousness

(iv) As of person : it happens at all persons except the person of non-percipient being, person who is at *Nirodha* Absorption and person who is death

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

POSITIVE (*ANULOMA*)

2. (It is)⁹ body. (Is it) body formation?
(It is) body formation. (Is it) body?
Speech. Verbal formation? Verbal formation. Speech?
Consciousness. Mental formation? Mental formation. Consciousness?

NEGATIVE (*PACCANĪKA*)

3. Not body. Not body formation? Not body formation. Not body?
Not speech. Not verbal formation? Not verbal formation. Not speech?
Not consciousness. Not mental formation? Not mental formation. Not consciousness?

2. CHAPTER ON WHEEL BASED ON PURIFICATION OF WORDS
(*PADASODHANA MULACAKKA VĀRA*)

POSITIVE (*ANULOMA*)

4. Body. Body formation? Conditioned things. Verbal formation?
Body. Body formation? Conditioned things. Mental formation?
Speech. Verbal formation? Conditioned things. Body formation?
Speech. Verbal formation? Conditioned things. Mental formation?
Consciousness. Mental formation? Conditioned things. Body formation?
Consciousness. Mental formation? Conditioned things. Verbal formation?

NEGATIVE (*PACCANĪKA*)

5. Not body. Not body formation? Not conditioned things. Not verbal formation?
Not body. Not body formation? Not conditioned things. Not mental formation?
Not speech. Not verbal formation? Not conditioned things. Not body formation?
Not speech. Not verbal formation? Not conditioned things. Not mental formation?
Not consciousness. Not mental formation? Not conditioned things. Not body formation?
Not consciousness. Not mental formation? Not conditioned things. Not verbal formation?

3. CHAPTER ON PURE FORMATION
(*SUDHASAÑKHĀRA VĀRA*)

[perception <saññā> and feeling <vedanā> are mentioned distinctly as they can be known as aggregate <khandā> in special]

⁹ (It is) (Is it) - The words in the brackets should be repeated in all following sentences accordingly.

POSITIVE (ANULOMA)

6. Body formation. Verbal formation? Verbal formation. Body formation?
Body formation. Mental formation? Mental formation. Body formation?
Verbal formation. Mental formation? Mental formation. Verbal formation?

NEGATIVE (PACCANĪKA)

7. Not body formation. Not verbal formation? Not verbal formation. Not body formation?
Not body formation. Not mental formation? Not mental formation. Not body formation?
Not verbal formation. Not mental formation? Not mental formation. Not verbal formation?

END OF CHAPTER ON TERM.
(PAÑÑATIUDDESA VĀRO)

1. EXPOSITION CHAPTER ON TERMS.
(PAÑÑATI VĀRA NIDDESA)

1. CHAPTER ON PURIFICATION OF WORDS
(PADASODHANA VĀRA)

POSITIVE (ANULOMA)

8. Body. Body formation? No.
Body formation. Body? No.
Speech. Verbal formation. No.
Verbal formation. Speech? No.
Consciousness. Mental formation? No.
Mental formation. Consciousness? No.

NEGATIVE (PACCANĪKA)

9. Not body. Not body formation? Body formation is not body, but body formation. With the exception of body and body formation, the remainings are neither body nor body formation.
Not body formation. Not body? Body is not body formation, but body. With the exception of body and body formation, the remainings are neither body nor body formations.

Not speech. Not verbal formation? Verbal formation is not speech, but verbal formation. With the exception of speech and verbal formation, the remainings are neither speech nor verbal formation.

Not verbal formation. Not speech? Speech is not verbal formation, but speech. With the exception of speech and verbal formation, the remainings are neither speech nor verbal formation.

Not consciousness. Not mental formation? Mental formation is not consciousness, but mental formation. With the exception of consciousness and mental formation, the remainings are neither consciousness nor mental formation.

Not mental formation. Not consciousness? Consciousness is not mental formation, but consciousness. With the exception of consciousness and mental formation, the remainings are neither consciousness nor mental formation.

2. CHAPTER ON WHEEL BASED ON PURIFICATION OF WORDS (PADASODHANA MULACAKKA VĀRA)

POSITIVE (ANULOMA)

10. Body. Body formation? No.

Conditioned thing. Verbal formation? Verbal formation is both conditioned thing and verbal formation. The remainings are conditioned things, but not verbal formation.

Body. Body formation? No.

Conditioned thing. Mental formation? Mental formation is both conditioned thing and mental formation. The remainings are conditioned things, but not mental formation.

11. Speech. Verbal formation? No.

Conditioned thing. Body formation? Body formation is both conditioned thing and body formation. The remainings are conditioned things, but not body formation.

Speech. Verbal formation? No.

Conditioned thing. Verbal formation? Verbal formation is both conditioned thing and verbal formation. The remainings are conditioned things, but not verbal formation.

12. Consciousness. Mental formation? No.

Conditioned thing. Body formation? Body formation is both conditioned thing and body formation. The remainings are conditioned things, but not body formation.

Consciousness. Mental formation? No.

Conditioned thing. Verbal formation? Verbal formation is both conditioned thing and verbal formation. The remainings are conditioned things, but not verbal formation.

NEGATIVE (PACCANĪKA)

13. Not body. Not body formation? Body formation is not body, but body formation. With the exception of body and the body formation, the remainings are neither body nor body formation.

Not conditioned thing. Not verbal formation. Yes.

Not body. Not body formation? Body formation is not body, but body formation. With the exception of body and body formation, the remainings are neither body nor body formation.

Not conditioned thing. Not mental formation. Yes.

14. Not speech. Not verbal formation? Verbal formation is not speech, but verbal formation. With the exception of speech and verbal formation, the remainings are neither speech nor verbal formation.

Not conditioned thing. Not body formation? Yes.

Not speech. Not verbal formation? Verbal formation is not speech, but verbal formation. With the exception of speech and verbal formation, the remainings are neither speech nor verbal formation.

Not conditioned things. Not verbal formation? Yes.

15. Not consciousness. Not mental formation? Mental formation is not consciousness, but mental formation. With the exception of consciousness and mental formation, the remainings are neither consciousness nor mental formation.

Not conditioned thing. Not body formation? Yes.

Not consciousness. Not mental formation? Mental formation is not consciousness, but mental formation. With the exception of consciousness and mental formation, the remainings are neither consciousness nor mental formation.

Not conditioned thing. Not verbal formation? Yes.

3. CHAPTER ON PURE FORMATION (*SUDHASAÑKHĀRA VĀRĀ*)

POSITIVE (*ANULOMA*)

16. Body formation. Verbal formation? No.
Verbal formation. Body formation? No.

Body formation. Mental formation? No.
Mental formation. Body formation? No.

Verbal formation. Mental formation? No.
Mental formation. Verbal formation? No.

NEGATIVE (*PACCANĪKA*)

17. Not body formation. Not verbal formation? Verbal formation is not body formation, but verbal formation. With the exception of body formation and verbal formation, the remainings are neither body formation nor verbal formation.

Not verbal formation. Not body formation? Body formation is not verbal formation, but body formation. With the exception of verbal formation and body formation, the remainings are neither verbal formation nor body formation.

Not body formation. Not mental formation? Mental formation is not body formation, but mental formation. With the exception of body formation and mental formation, the remainings are neither body formation nor mental formation.

Not mental formation. Not body formation? Body formation is not mental formation, but body formation. With the exception of mental formation and body formation, the remainings are neither mental formation nor body formation.

18. Not verbal formation. Not mental formation? Mental formation is not verbal formation, but mental formation. With the exception of verbal formation and mental formation, the remainings are neither verbal formation nor mental formation.

Not mental formation. Not verbal formation? Verbal formation is not mental formation, but verbal formation. With the exception of mental formation and verbal formation, the remainings are neither mental formation nor verbal formation.

END OF EXPOSITION CHAPTER ON TERMS.
(*PAÑÑATINIDDESA VĀRO*)

2. PROCESS (*PAVATTI*)

1. CHAPTER ON ORIGINATION (*UPPĀDAVĀRA*)

1. CHAPTER ON THE PRESENT
(PACCUPPANNA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

19. Body formation arises to this person. Does verbal formation arise to that person?

To those persons without initial application and sustained application, at the rising moment of breath-in and breath-out, body formation arises; verbal formation does not arise to those persons. To those persons of first *jhāna* absorption and sensuous sphere, at the rising moment of breath-in and breath-out, body formation arises and verbal formation also arises.

(Or else,)¹⁰ verbal formation arises to this person. Does body formation arise to that person?

To those persons without breath-in and breath-out, at the rising moment of initial application and sustained application, verbal formation arises; body formation does not arise to those persons. To those persons of first *jhāna* absorption and sensuous sphere, at the rising moment of breath-in and breath-out, verbal formation arises and body formation also arises.

Body formation arises to this person. Does mental formation arise to that person?

Yes.

Mental formation arises to this person. Does body formation arise to that person?

To those persons without breath-in and breath-out, at the rising moment of consciousness, mental formation arises; body formation does not arise to those persons. To those persons at the rising moment of breath-in and breath-out, mental formation arises and body formation also arises.

20. Verbal formation arises to this person. Does mental formation arise to that person?

Yes.

Mental formation arises to this person. Does verbal formation arise to that person?

To those persons without initial application and sustained application, at the rising moment of consciousness, mental formation arises; verbal formation does not arise to those persons. To those persons at the rising moment of initial application and sustained application, mental formation arises and verbal formation also arises.

POSITIVE (ANULOMA) PLANE (OKĀSA¹¹)

21. Body formation arises at this plane. Does verbal formation arise at that plane?

At the planes of second *jhāna* and third *jhāna*, body formation arises; verbal formation does not arise at those planes. At the planes of first *jhāna* and sensuous sphere, body formation arises and verbal formation also arises.

Verbal formation arises at this plane. Does body formation arise at that plane?

At the planes of fine-material sphere and immaterial sphere¹², verbal formation arises; body formation does not arise at those planes. At the planes of first *jhāna* and sensuous sphere, verbal formation arises and body formation also arises.

¹⁰ (Or else,) - The words in the brackets should be repeated in all following sentences accordingly.

¹¹ Plane/state/situation/period (but for familiarity with Pāḷi, and most of all, for the same/stable translation, “plane” is used. “State” might be one of the best translations for “*Okāsa*.” But to be indifferent with the former translation, where always using “Plane” for “*Okāsa*,” so is this as well)

¹² Even though there is no verbal action at the immaterial person/plane, as initial application and sustained application are named as verbal formation, it is to be noted that there is verbal formation at that person/plane (by mean of the naming usage).

Body formation arises at this plane. Does mental formation arise at that plane?

Yes.

Mental formation arises at this plane. Does body formation arise at that plane?

At the planes of fourth *jhāna*, fine-material sphere and immaterial sphere, mental formation arises; body formation does not arise at those planes. At the planes of first *jhāna*, second *jhāna*, third *jhāna* and sensuous sphere verbal formation arises and body formation also arise.

22. Verbal formation arises at this plane. Does mental formation arise at that plane?

Yes.

Mental formation arises at this plane. Does verbal formation arise at that plane?

At the planes of second *jhāna*, third *jhāna* and fourth *jhāna*, mental formation arises; verbal formation does not arise at those planes. At the planes of first *jhāna*, sensuous sphere, fine-material sphere and immaterial sphere, mental formation arises and verbal formation also arises.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

23. Body formation arises to this person at this plane.....pe.....¹³

(Person and Person and Plane are the same)

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

24. Body formation does not arise to this person. Does verbal formation not arise to that person?

To those persons without breath-in and breath-out, at the rising moment of initial application and sustained application, body formation does not arise; (it is) not that verbal formation does not arise to those persons. To all those persons at the ceasing moment of consciousness, persons without breath-in and breath-out at the rising moment of non-initial application and non-sustained application, persons of *Nirodha* absorption¹⁴ and non-percipient beings, neither body formation nor verbal formation arises.

Verbal formation does not arise to this person. Does body formation not arise to that person?

To those persons without initial application and sustained application at the rising moment of breath-in and breath-out, verbal formation does not arise ; (it is) not that body formation does not arise to those persons. To all those persons at the ceasing moment of consciousness, persons without breath-in and breath-out at the rising moment of non-initial application and non-sustained application, persons of *Nirodha* absorption and non-percipient beings, neither verbal formation nor body formation arises.

Body formation does not arise to this person. Does mental formation not arise to that person?

To those persons without breath-in and breath-out at the rising moment of consciousness, body formation does not arise; (it is) not that mental formation does not arise to those persons. To all those persons at the ceasing moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, neither body formation nor mental formation arises.

Verbal formation does not arise to this person. Does body formation not arise to that person?

Yes.

25. Verbal formation does not arise to this person. Does mental formation not arise to that person?

To those persons without initial application and sustained application at the rising moment of consciousness, verbal formation does not arise; (it is) not that mental formation does not arise to those persons.

¹³pe..... (short term of Pāḷi ; *peyyāla*) = omitted/hidden words/phrases (as easy to find from the past/nearby)

¹⁴ The absorption when all mental processes and mind-made matters cease temporarily.

To all those persons at the ceasing moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, neither verbal formation nor mental formation arises.

Mental formation does not arise to this person. Does verbal formation not arise to that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

26. Body formation does not arise at this plane. Does verbal formation not arise at that plane?

At the planes of fine-material sphere and immaterial sphere, body formation does not arise; (it is) not that verbal formation does not arise at those planes. At the planes of fourth *jhāna* and non-percipient beings, neither body formation nor verbal formation arises.

Verbal formation does not arise at this plane. Does body formation not arise at that plane?

At the planes of second *jhāna* and third *jhāna*, verbal formation does not arise; (it is) not that body formation does not arise at those planes. At the planes of fourth *jhāna* and non-percipient beings, neither verbal formation nor body formation arises to those planes.

Body formation does not arise at this plane. Does mental formation not arise at that plane?

At the planes of fourth *jhāna*, fine-material sphere and immaterial sphere, body formation does not arise; (it is) not that mental formation does not arise at those planes. Neither body formation nor mental formation arises at non-percipient beings.

Mental formation does not pe.....

Yes.

27. Verbal formation does not arise at this plane. Does mental formation not arise at that plane?

At the planes of second *jhāna*, third *jhāna* and fourth *jhāna*, verbal formation does not arise; (it is) not that mental formation does not arise at those planes. Neither verbal formation nor mental formation arises at non-percipient beings.

Mental formation does not pe

Yes.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

28. Body formation does not arise to this person at this plane. Does verbal formation not arise to that person to that plane?

To those persons without breath-in and breath-out at the rising moment of initial application and sustained application, body formation does not arise at those planes; (it is) not that verbal formation does not arise to those persons at those planes. To all those persons at the ceasing moment of consciousness, persons without breath-in and breath-out at the rising moment of non-initial application and non-sustained application and non-percipient beings, neither body formation nor verbal formation arises at those planes.

Verbal formation does notpe.....

Yes.

(Person and Person and Plane are the same in expanding. At Person and Plane, *Nirodha* absorption should not be taking place.)

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGLA)

29. Body formation had arisen to this person. Had verbal formation arisen to that person?

Yes.

Verbal formation hadpe.....

Yes.

Body formation had arisen to this person. Had mental formation arisen to that person?

Yes.

Mental formation hadpe.....

Yes.

30. Verbal formation had arisen to this person. Had mental formation had arisen to that person?

Yes.

Mental formation hadpe.....

Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

31. Body formation had arisen to this plane. Had pe.....

(Plane is the same in all)

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

32. Body formation had arisen to this person at this plane. Had verbal formation arisen to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation had arisen; verbal formation had not arisen to those persons at those planes.¹⁵ To those persons at the first *jhāna* absorption and sensuous sphere, body formation had arisen and verbal formation had also arisen.

Verbal formation had arisen to this person at this plane. Had body formation arisen to that person at that plane?

To those persons at the planes of fine-material sphere and immaterial sphere, verbal formation had arisen; body formation had not arisen to those persons at those planes. To those persons at the planes of first *jhāna* absorption and sensuous sphere, verbal formation had arisen and body formation had also arisen.

Body formation had arisen to this person at this plane. Had mental formation arisen to that person at that plane?

Yes.

Mental formation had arisen to this person at this plane. Had body formation arisen to that person at that plane?

To those persons at the planes of fourth *jhāna* absorption, fine-material sphere and immaterial sphere, mental formation had arisen to those persons at those planes; body formation had not arisen to those persons at those planes. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and sensuous sphere, mental formation had arisen and body formation had also arisen.

33. Verbal formation had arisen to this person at this plane. Had mental formation arisen to that person at that plane?

¹⁵ Here, it is not *Bummokāsa* (abode plane), but *Jhānokāsa* (*Jhāna* plane). Even the persons (*Brahmā*) who are at the moment of possessing 2nd *Jhāna* and 3rd *Jhāna* respectively at their abodes are included; when they were at 2nd *Jhāna* and 3rd *Jhāna* absorption at *kāma* (sensual) planes, they certainly had arisen *kāya sarīkhāra* even though they had not arisen *vacī sarīkhāra* at those respective states.

Yes.

Mental formation had arisen to this person at this plane. Had verbal formation arisen to that person at that plane?

To those persons at the planes of second *jhāna* absorption, third *jhāna* absorption, fourth *jhāna* absorption and persons at the appearance of second consciousness of pure abode, mental formation had arisen; verbal formation had not arisen to those persons at those planes. To those persons at the planes of first *jhāna* absorption, sensuous sphere, to other fine-material sphere and immaterial sphere, mental formation had arisen and verbal formation had also arisen.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

34. Body formation had not arisen to this person. Had verbal formation not arisen to that person?

None¹⁶.

Verbal formation had not arisen to this person. Had body formation not arisen to that person?

None.

Body formation had not arisen to this person. Had mental formation not arisen to that person?

None.

Mental formation had notpe.....

None.

35. Verbal formation had not arisen to this person. Had mental formation not arisen to that person?

None.

Mental formation had notpe.....

None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

36. Body formation had not arisen at this plane.pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

37. Body formation had not arisen to this person at this plane. Had verbal formation not arisen to that person at that plane?

To those persons at the planes of fine-material sphere and immaterial sphere, body formation had not arisen; (it is) not that verbal formation had not arisen to those persons at those planes. To those persons at the planes of fourth *jhāna* absorption, to those pure abode persons at the appearance of second consciousness and non-percipient beings, neither body formation nor verbal formation had arisen.

Verbal formation had not arisen to this person at this plane. Had body formation not arisen to that person at that plane?

To those persons at the planes of second *jhāna* absorption, third *jhāna* absorption, verbal formation had not arisen; (it is) not that body formation had not arisen to those persons at those planes. To those persons at the planes of fourth *jhāna* absorption, to those pure abode persons at the appearance of second consciousness and non-percipient beings, neither verbal formation nor body formation had arisen.

Body formation had not arisen to this person at this plane. Had mental formation not arisen to that person at that plane?

To those persons at the planes of fourth *jhāna* absorption, fine-material sphere and immaterial sphere, body formation had not arisen; (it is) not that mental formation had not arisen to those persons at those planes. To

¹⁶ (in Pāli) *Naṭṭhi* = Impossible / There is no such person (as the certain statement itself is impossible)

those at the birth-moment of pure abode persons and non-percipient beings, neither body formation nor mental formation had arisen at those planes.

Mental formation had notpe.....

Yes.

38. Verbal formation had not arisen to this person at this plane. Had mental formation not arisen to that person at that plane?

To those persons at the planes of second *jhāna* absorption, third *jhāna* absorption, fourth *jhāna* absorption and to those pure abode persons at the appearance of second consciousness, verbal formation had not arisen; (it is) not that mental formation had not arisen to those persons at those planes. To those at the birth-moment of pure abode persons and non-percipient beings, neither verbal formation nor mental formation had arisen at those persons at those planes.

Mental formationpe.....

Yes.

3. CHAPTER ON THE FUTURE (*ANĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

39. Body formation will arise to this person. Will verbal formation arise to that person?

Yes.

Verbal formation will arise to this person. Will body formation arise to that person?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, the final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere¹⁷ (without being reborn, i.e. *Parinibbāna*), at the death-moment, verbal formation will arise but body formation will not arise to those persons. To other persons, verbal formation will arise and body formation will also arise.

Body formation will arise to this person. Will mental formation arise to that person?

Yes.

Mental formation will arise to this person. Will body formation arise to that person?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, the final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death-moment, mental formation will arise but body formation will not arise to those persons. To other persons, mental formation will arise and body formation will also arise.

40. Verbal formation will arise to this person. Will mental formation arise to that person?

Yes.

Mental formation will arise to this person. Will verbal formation arise to that person?

To those persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application, mental formation will arise; verbal formation will not arise to those persons. To other persons, mental formation will arise and verbal formation will also arise.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

41. Body formation will arise at this plane? Willpe.....

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

¹⁷ *Būmi* (Realm) based

42. Body formation will arise to this person at this plane. Will verbal formation arise to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation will arise; verbal formation will not arise to those persons at those planes. To those sensuous persons at the plane of first *jhāna* absorption, body formation will arise and verbal formation will also arise.

Verbal formation will arise to this person at this plane. Will body formation arise to that person at that plane?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, persons at the planes of fine-material sphere and immaterial sphere, verbal formation will arise; body formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and to other sensuous persons, verbal formation will arise and body formation will also arise.

Body formation will arise to this person at this plane. Will mental formation arise to that person at that plane?

Yes.

Mental formation will arise to this person at this plane. Will body formation arise to that person at that plane?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, to those persons of fourth *jhāna* absorption, at the planes of fine-material sphere and immaterial sphere, mental formation will arise; body formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and to other sensuous persons, mental formation will arise and body formation will also arise at those planes.

43. Verbal formation will arise to this person at this plane. Will mental formation arise to that person at that plane?

Yes.

Mental formation will arise to this person at this plane. Will verbal formation arise to that person at that plane?

To those persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, at the planes of second *jhāna* absorption, third *jhāna* absorption and fourth *jhāna* absorption, mental formation will arise; verbal formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption, to those persons of sense sphere, to other fine-material sphere and immaterial sphere persons, mental formation will arise and verbal formation will also arise at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

44. Body formation will not arise to this person. Will verbal formation not arise to that person?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, the final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death-moment, body formation will not arise; (it is) not that verbal formation will not arise to those persons. To those of final-consciousness persons whose consciousness' immediate afterward, the final-consciousness of non-initial application and no-sustained application will arise; neither body formation nor verbal formation will arise.

Verbal formation will not arisepe.....

Yes.

Body formation will not arise to this person. Will mental formation not arise to that person?

To those persons whose consciousness' immediate afterward, sensuous final consciousness will arise, the final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death-moment, body formation will not arise; (it is) not that mental formation will not arise to those persons. To those of final-consciousness persons, neither body formation nor mental formation will arise.

Mental formation will not arisepe.....

Yes.

45. Verbal formation will not arise to this person. Will mental formation arise to that person?

To those persons whose consciousness' immediate afterward, the final-consciousness of non-initial application and non-sustained application will arise, verbal formation will not arise; (it is) not that mental formation will not arise to those persons. To those of final-consciousness persons, neither verbal formation nor mental formation will arise.

Mental formation will not arisepe.....

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

46. Body formation will not arise at this plane.pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

47. Body formation will not arise to this person at this plane. Will verbal formation not arise to that person at that plane?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, persons at the planes of fine-material sphere and immaterial sphere, body formation will not arise; (it is) not that verbal formation will not arise to those persons at those planes. To those of final-consciousness persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, at the planes of fourth *jhāna* absorption and non-percipient beings, neither body formation nor verbal formation will arise.

Verbal formation will not arise to this person at this plane. Will body formation not arise to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, verbal formation will not arise; (it is) not that body formation will not arise to those persons at those planes. To those of final-consciousness persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, at the planes of fourth *jhāna* absorption and non-percipient beings, neither verbal formation nor body formation will arise.

Body formation will not arise to this person at this plane. Will mental formation not arise to that person at that plane?

To those persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, persons at the planes of fourth *jhāna* absorption, persons at the planes of fine-material sphere and immaterial sphere, body formation will not arise; (it is) not that mental formation will not arise to those persons at those planes. To those of final-consciousness persons and non-percipient beings neither body formation nor mental formation will arise at those planes.

Mental formation will not arisepe.....

Yes.

48. Verbal formation will not arise to this person at this plane. Will mental formation not arise to that person at that plane?

To those of final-consciousness persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, at the planes of second *jhāna* absorption, third *jhāna* absorption and fourth *jhāna* absorption, verbal formation will not arise; (it is) not that mental formation will arise to those persons at those planes. To those of final-consciousness persons and non-percipient beings neither verbal formation nor mental formation will arise at those planes.

Mental formation will not arisepe.....

Yes.

4. CHAPTER ON THE PRESENT AND THE PAST
(PACCUPPANNĀTĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

49. Body formation arises to this person. Had verbal formation arisen to that person?

Yes.

Verbal formation had arisen to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness, to those without breath-in and breath-out at the rising moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, verbal formation had arisen but body formation does not arise. To those at the rising moment of breath-in and breath-out, verbal formation had arisen and body formation also arises.

Body formation arises to this person. Had mental formation arisen to that person?

Yes.

Mental formation had arisen to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness, to those without breath-in and breath-out at the rising moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, mental formation had arisen but body formation does not arise. To those at the rising moment of breath-in and breath-out, mental formation had arisen and body formation also arises.

50. Verbal formation arises to this person. Had mental formation arisen to that person?

Yes.

Mental formation had arisen to this person. Does verbal formation arise to that person?

To all those persons at the ceasing moment of consciousness, to those without initial application and sustained application at the rising moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, mental formation had arisen but verbal formation does not arise. To those at the rising moment of initial application and sustained application, mental formation had arisen and verbal formation also arises.

POSITIVE (ANULOMA) PLANE (OKĀSA)

51. Body formation arise at this plane.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

52. Body formation arises to this person at this plane. Had verbal formation arisen to that person at that plane?

To those persons at the rising moment of breath-in and breath-out at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation arises but verbal formation had not arisen to those persons at those planes. To those persons at the rising moment of breath-in and breath-out at the planes of first *jhāna* absorption and sense sphere, body formation arises and verbal formation had also arisen.

Verbal formation had arisen to this person at this plane. Had body formation arisen to that person at that plane?

To those persons at the planes of first *jhāna* absorption, persons at the ceasing moment of sensuous breath-in and breath-out, to those at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, verbal formation had arisen; body formation does not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and those persons at the rising moment of sensuous breath-in and breath-out, verbal formation had arisen and body formation also arises at those planes.

Body formation arises to this person at this plane. Had mental formation arisen to that person at that plane?

Yes.

Mental formation had arisen to this person at this plane. Does body formation arise to that person at that plane?

To all those persons at the ceasing moment of consciousness, and persons at the rising moment of consciousness without breath-in and breath-out, mental formation had arisen; body formation does not arise to those persons at those planes. To those persons at the rising moment of breath-in and breath-out, mental formation had arisen and body formation also arises at those planes.

53. Verbal formation arises to this person at this plane. Had mental formation arisen to that person at that plane?

Yes.

Mental formation had arisen to this person at this plane. Does verbal formation arise to that person at that plane?

To all those persons at the ceasing moment of consciousness, and persons at the rising moment of consciousness without initial application and sustained application, mental formation had arisen; verbal formation does not arise to those persons at those planes. To those persons at the rising moment of initial application and sustained application, mental formation had arisen and verbal formation also arises at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

54. Body formation does not arise to this person. Had verbal formation not arisen to that person? (It) had arisen.

Verbal formation had not arisen to this person. Does body formation not arise to that person? None.

Body formation does not arise to this person. Had mental formation not arisen to that person? (It) had arisen.

Mental formation had not arisen to this person. Does body formation not arise to that person? None.

55. Verbal formation does not arise to this person. Had mental formation not arisen to that person? (It) had arisen.

Mental formation had not arisenpe.....
None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

56. Body formation does not arisepe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

57. Body formation does not arise to this person at this plane. Had verbal formation not arisen to that person at that plane?

To those at the planes of first *jhāna* absorption and sensuous persons at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fine material sphere and immaterial sphere, body formation does not arise; (it is) not that verbal formation had not arisen to those persons at those planes. To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption at the ceasing moment of breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and persons at the appearance of second consciousness of pure abode and non-percipient beings, body formation does not arise and verbal formation also had not arisen at those planes.

Verbal formation had not arisen to this person at this plane. Does body formation not arise to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption at the rising moment of breath-in and breath-out, verbal formation had not arisen; (it is) not that body formation does not arise to

those persons at those planes. To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption, persons at the appearance of second consciousness of pure abode and non-percipient beings, verbal formation had not arisen and body formation also does not arise at those planes.

Body formation does not arise to this person at this plane. Had mental formation not arisen to that person at that plane?

To all those persons at the ceasing moment of consciousness and persons at the rising moment of consciousness without breath-in and breath-out, body formation arises; (it is) not that mental formation had not arisen to those persons at those planes. To those persons at the birth-moment of pure abode and non-percipient beings, body formation does not arise and mental formation also had not arisen at those planes.

Mental formation had not arisen to this person at this plane. Does body formation not arise to that person at that plane?

Yes.

58. Verbal formation does not arise to this person at this plane. Had mental formation not arisen to that person to that place?

To all those persons at the ceasing moment of consciousness and persons at the rising moment of consciousness without initial application and sustained application, verbal formation arises; (it is) not that mental formation had not arisen to those persons at those planes. To those persons at the birth-moment of pure abode and non-percipient beings, verbal formation does not arise and mental formation also had not arisen at those planes.

Mental formation had not arisenpe.....

Yes.

5. CHAPTER ON THE PRESENT AND THE FUTURE (*PACCUPPANNĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

59. Body formation arises to this person. Will verbal formation arise to that person?

Yes.

Verbal formation will arise to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, verbal formation will arise; body formation does not arise. To those persons at the rising moment of breath-in and breath-out, verbal formation will arise and body formation also arises.

Body formation arises to this person. Will mental formation arise to that person?

Yes.

Mental formation will arise to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, mental formation will arise; body formation does not arise. To those persons at the rising moment of breath-in and breath-out, mental formation will arise and body formation also arises.

60. Verbal formation arises to this person? Will mental formation arise to that person?

To those persons at the rising moment of final consciousness with initial application and sustained application, verbal formation arises; mental formation will not arise. To other persons at the rising moment with initial application and sustained application, verbal formation arises and mental formation will also arise.

Mental formation will arise to this person. Does verbal formation arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-

percipient beings, mental formation will arise; verbal formation does not arise. At the rising moment of initial application and sustained application, mental formation will arise and verbal formation also arises.

POSITIVE (ANULOMA) PLANE (OKĀSA)

61. Body formation arises at this plane.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

62. Body formation arises to this person at this plane. Will verbal formation arise to that person at that plane?
To those persons at the planes of second *jhāna* absorption, third *jhāna* absorption at the arising moment of breath-in and breath-out, body formation arises; verbal formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and sense sphere at the rising moment of breath-in and breath-out, body formation arises and verbal formation will also arise.

Verbal formation will arise to this person at this plane. Does body formation arise to that person at that plane?

To those persons at the first *jhāna* absorption and sense sphere at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons of fine-material sphere and immaterial sphere, verbal formation will arise; body formation does not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and sense sphere at the rising moment of breath-in and breath-out, verbal formation will arise and body formation also arises.

Body formation arises to this person at this plane. Will mental formation arise to that person at that plane?

Yes.

Mental formation will arise to this person at this plane. Does body formation arise to that person at that plane?

To all those persons at the ceasing moment of consciousness and the rising moment of consciousness without breath-in and breath-out, mental formation will arise; body formation does not arise to those persons at those planes. To those persons at the rising moment of breath-in and breath-out, mental formation will arise and body formation also arises at those planes.

63. Verbal formation arises to this person at this plane. Will mental formation arise to that person at that plane?

To those persons at the rising moment of final consciousness with initial application and sustained application, verbal formation arise; mental formation will not arise to those persons at those planes. To other persons at the rising moment of initial application and sustained application, verbal formation arises and mental formation will also arise at those planes.

Mental formation will arise to this person at this plane. Does verbal formation arise to that person at that plane?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, mental formation will arise; verbal formation does not arise to those persons at those planes. To those persons at the rising moment of initial application and sustained application, mental formation will arise and verbal formation also arises at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

64. Body formation does not arise to this person. Will verbal formation not arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not arise; (it is) not that verbal formation will not arise to those persons. To those persons with final consciousness, persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise; body formation does not arise and verbal formation will also not arise to those persons.

Verbal formation will not arise to this person. Does body formation not arise to that person?
Yes.

Body formation does not arise to this person. Will mental formation not arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not arise; (it is) not that mental formation will not arise to those persons. To those persons with final consciousness, body formation does not arise and mental formation will also not arise.

Mental formationpe....

Yes.

65. Verbal formation does not arise to this person. Will mental formation not arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, verbal formation does not arise; (it is) not that mental formation will not arise to those persons. To those persons at the ceasing moment of final consciousness with initial application and sustained application and persons with final consciousness with non-initial application and non-sustained application, verbal formation does not arise and mental formation will also not arise.

Mental formation will not arise to this person. Does verbal formation not arise to that person?

To those persons at the rising moment of final consciousness with initial application and sustained application, mental formation will not arise; (it is) not that verbal formation does not arise to those persons. To those persons at the ceasing moment of final consciousness with initial application and sustained application, and persons with final consciousness with non-initial application and non-sustained application, mental formation will not arise and verbal formation also does not arise.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

66. Body formation does not arise to this planepe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

67. Body formation does not arise to this person at this plane. Will verbal formation not arise to that person at that plane?

To those persons at the planes of first *jhāna* absorption and sense sphere at the ceasing moment of breath-in and breath-out, and at the rising moment of consciousness without breath-in and breath-out, persons of fine-material sphere and immaterial sphere, body formation does not arise; (it is) not that verbal formation will not arise to those persons at those planes. To those persons with final consciousness, persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and non-percipient beings, body formation does not arise and verbal formation will also not arise.

Verbal formation will not arise to this person at this plane. Does body formation not arise to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption at the rising moment of breath-in and breath-out, verbal formation will not arise; (it is) not that body formation does not arise to those persons at those planes. To those persons with final consciousness, persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption and third *jhāna* absorption at the ceasing moment of breath-in and breath-out and at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and non-percipient beings, verbal formation will not arise and body formation also does not arise.

Body formation does not arise to this person at this plane. Will mental formation not arise to that person at that plane?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, body formation does not arise; (it is) not that mental formation will not arise to those persons at those planes. To those persons with final consciousness and non-percipient beings, body formation does not arise and mental formation will also not arise at those planes.

Mental formation will not arise to this person at this plane. Does body formation not arise to that person at that plane?

Yes.

68. Verbal formation does not arise to this person at this plane. Will mental formation not arise to that person at that plane?

To those persons with final consciousness at the rising moment of consciousness without initial application and sustained application, verbal formation does not arise; (it is) not that mental formation will not arise to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application and non-percipient beings, verbal formation does not arise and mental formation will also not arise at those planes.

Mental formation will not arise to this person at this plane. Does verbal formation not arise to that person at that plane?

To those persons at the rising moment of final consciousness with initial application and sustained application, mental formation will not arise ; (it is) not that verbal formation does not arise to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application and non-percipient beings, mental formation will not arise and verbal formation will also not arise at those planes.

6. CHAPTER ON THE PAST AND THE FUTURE (*ATĪTĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

69. Body formation had arisen to this person. Will verbal formation arise to that person?

To those persons with final consciousness, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, body formation had arisen; verbal formation will not arise to those persons. To other persons, body formation had arisen and verbal formation will also arise.

Verbal formationpe....

Yes.

Body formation had arisen to this person. Will mental formation arise to that person?

To those persons with final consciousness, body formation had arisen; mental formation will not arise to that person. To other persons, body formation had arisen and mental formation will also arise.

Mental formationpe.....

Yes.

70. Verbal formation had arisen to this person. Will mental formation arise to that person?

To those persons with final consciousness, verbal formation had arisen; mental formation will not arise to that persons. To other persons, verbal formation had arisen and mental formation will also arise.

Mental formationpe.....

Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

71. Body formation had arisenpe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

72. Body formation had arisen to this person at this plane. Will verbal formation arise to that person at that plane?

To those persons with final consciousness at sense sphere, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation had arisen; verbal formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and other sensuous persons, body formation had arisen and verbal formation will also arise.

Verbal formation will arise to this person at this plane. Had body formation arisen to that person at that plane?

To those persons at the planes of fine-material sphere and immaterial sphere, verbal formation will arise; body formation had not arisen to those persons at those planes. To those persons at the planes of first *jhāna* absorption and sense sphere, verbal formation will arise and body formation also had arisen.

Body formation had arisen to this person at this plane. Will mental formation arise to that person at that plane?

To those persons with final consciousness at sense sphere, body formation had arisen; mental formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and other sensuous persons, body formation had arisen and mental formation will also arise.

Mental formation will arise to this person at this plane. Had body formation arisen to that person at that plane?

To those persons at the planes of fourth *jhāna* absorption, persons at the planes of fine-material sphere and immaterial sphere, mental formation will arise; body formation had not arisen to those persons at those places. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and persons of sense sphere, mental formation will arise and body formation also had arisen.

73. Verbal formation had arisen to this person at this plane. Will mental formation arise to that person at that plane?

To those persons with final consciousness at the planes of initial application and sustained application, verbal formation had arisen; mental formation will not arise to those persons at those planes. To other persons at the planes of initial application and sustained application, verbal formation had arisen and mental formation will also arise.

Mental formation will arise to this person at this plane. Had verbal formation arisen to that person at that plane?

To those persons at the planes of non-initial application and non-sustained application, mental formation will arise; verbal formation had not arisen to those persons at those planes. To those persons at the planes of initial application and sustained application, mental formation will arise and verbal formation also had arisen.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

74. Body formation had not arisen to this person. Will verbal formation not arise to that person?
None.

Verbal formation will not arise to this person. Had body formation not arisen to that person?
(It) had arisen.

Body formation had not arisen to this person. Will mental formation not arise to that person?
None.

Mental formation will not arise to this person. Had body formation not arisen to that person?
(It) had arisen.

75. Verbal formation had not arisen to this person. Will mental formation not arise to that person?
None.

Mental formation will not arise to this person. Had verbal formation not arisen to that person?
(It) had arisen.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

76. Body formation had not arisen at this plane.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

77. Body formation had not arisen to this person at this plane. Will verbal formation not arise to that person at that plane?

To those persons at the planes of fine-material sphere and immaterial sphere, body formation had not arisen; (it is) not that verbal formation will not arise to those persons at those planes. To those persons with final consciousness at the planes of fine-material sphere and immaterial sphere, persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, persons at the planes of fourth *jhāna* absorption and non-percipient beings, body formation had not arisen and verbal formation also will not arise.

Verbal formation will not arise to this person at this plane. Had body formation not arisen to that person at that plane?

To those persons with final consciousness of sense sphere, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, verbal formation will not arise; (it is) not that body formation had not arisen to those persons at those planes. To those persons with final consciousness at the planes of fine-material sphere and immaterial sphere, persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, to those persons at the planes of fourth *jhāna* absorption and non-percipient beings, verbal formation will not arise and body formation also had not arisen.

Body formation had not arisen to this person at this plane. Will mental formation not arise to that person at that plane?

To those persons at the planes of fourth *jhāna* absorption and persons at the planes of fine-material sphere and immaterial sphere, body formation had not arisen; (it is) not that mental formation will not arise to those persons at those planes. To those persons with final consciousness at the planes of fine-material sphere and immaterial sphere and non-percipient beings, body formation had not arisen and mental formation also will not arise.

Mental formation will not arise to this person at this plane. Had body formation not arisen to that person at that plane?

To those persons with final consciousness at the planes of sense sphere, mental formation will arise; (it is) not that body formation had not arisen to those persons at those planes. To those persons with final consciousness at the planes of fine-material sphere and immaterial sphere and non-percipient beings, mental formation will not arise and body formation also had not arisen.

78. Verbal formation had not arisen to this person at this plane. Will mental formation not arise to that person at that plane?

To those persons at the planes of non-initial application and non-sustained application, verbal formation had not arisen; (it is) not that mental formation will not arise to those persons at those planes. To those persons with final consciousness at the planes of fine-material sphere and immaterial sphere and non-percipient beings, verbal formation had not arisen and mental formation also will not arise.

Mental formation will not arise to this person at this plane. Had verbal formation not arisen to that person at that plane?

To those persons with final consciousness at the planes of initial application and sustained application, mental formation will not arise; (it is) not that verbal formation had not arisen to those persons at those planes. To those persons with final consciousness at the planes of non-initial application and non-sustained application, and non-percipient beings, mental formation will not arise and verbal formation also had not arisen.

ENG OF CHAPTER ON ORIGINATION.
(UPPĀDAVĀRO)

2. PROCESS (PAVATTI) 2. CHAPTER ON CESSATION (NIRODHA VĀRA)

1. CHAPTER ON THE PRESENT
(PACCUPPANNA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

79. Body formation ceases to this person. Does verbal formation cease to that person?

To those persons at the ceasing moment of breath-in and breath-out without initial application and sustained application, body formation ceases; verbal formation does not cease to those persons. To those persons of first *jhāna* absorption and persons at the ceasing moment of breath-in and breath-out at sense sphere, body formation ceases and verbal formation also ceases.

Verbal formation ceases to this person. Does body formation cease to that person?

To those persons at the ceasing moment of initial application and sustained application without breath-in and breath-out, verbal formation ceases; body formation does not cease to those persons. To those persons of first *jhāna* absorption and sense sphere at the ceasing moment of breath-in and breath-out, verbal formation ceases and body formation also ceases

Body formation ceases to this person. Does mental formation cease to that person?

Yes.

Mental formation ceases to this person. Does body formation cease to that person?

To those persons at the ceasing moment of consciousness without breath-in and breath-out, mental formation ceases; body formation does not cease. To those persons at the ceasing moment of breath-in and breath-out, mental formation ceases and body formation also ceases.

80. Verbal formation ceases to this person. Does mental formation cease to that person?

Yes.

Mental formation ceases to this person. Does verbal formation cease to that person?

To those persons at the ceasing moment of consciousness without initial application and sustained application, mental formation ceases; verbal formation does not cease to those persons. To those persons at the ceasing moments of initial application and sustained application, mental formation ceases and verbal formation also ceases.

POSITIVE (ANULOMA) PLANE (OKĀSA)

81. Body formation ceases at this plane. Does verbal formation cease at that plane?pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

82. Body formation ceases to this person at this plane. Does verbal formation ceasepe....

(Person and Person and Plane are the same.)

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

83. Body formation does not cease to this person. Does verbal formation not cease to that person?

To those persons at the ceasing moment of initial application and sustained application without breath-in and breath-out, body formation does not cease; (it is) not that verbal formation does not cease to those persons. To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness with non-initial application and non-sustained application, persons of *Nirodha* absorption and non-percipient beings non-percipient beings, neither body formation nor verbal formation ceases.

Verbal formation does not cease to this person. Does body formation not cease to that person?

To those persons at the ceasing moment of breath-in and breath-out without initial application and sustained application, verbal formation does not cease; (it is) not that body formation does not cease to those persons. To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness with non-initial application and non-sustained application without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, neither verbal formation nor body formation ceases.

Body formation does not cease to this person. Does mental formation not cease to that person?

To those persons at the ceasing moment of consciousness without breath-in and breath-out, body formation does not cease; (it is) not that mental formation does not cease to those persons. To all those persons at the rising moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, neither body formation nor mental formation ceases.

Mental formation does not cease to this person.....pe.....

Yes.

84. Verbal formation does not cease to this person. Does mental formation not cease to that person?

To those persons at the ceasing moment of consciousness without initial application and sustained application, verbal formation does not cease; (it is) not that mental formation does not cease to those persons. To all those persons at the rising moment of consciousness, persons of *Nirodha* absorption and non-percipient beings, neither verbal formation nor mental formation ceases.

Mental formation does not ceasepe.....

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

85. Body formation does not cease at this plane.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

86. Body formation does not cease to this person at this plane. Does verbal formation not cease to that person at that plane?

To those persons at the ceasing moment of initial application and sustained application without breath-in and breath-out, body formation does not cease; (it is) not that verbal formation does not cease to those persons at those planes. To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness with non-initial application and non-sustained application without breath-in and breath-out and non-percipient beings, neither body formation nor verbal formation ceases.

Verbal formation does not cease to this person at this plane.....pe.....

(Person and Person and Plane are the same in expanding. At Person and Plane, *Nirodha* absorption should not be taking place.)

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

87. Body formation had ceased this person. Had verbal formation ceased to that person?

Yes.

Verbal formation hadpe.....

Yes.

(The question of Person, Person and Plane, Positive, Negative in the Past of Origination Chapter have been classified. This Cessation Chapter should be classified similarly. There is no difference.¹⁸)

3. CHAPTER ON THE FUTURE (*ANĀGATA VĀRA*)

POSITIVE (*ANULOMA*) PERSON (*PUGGALA*)

88. Body formation will cease to this person. Will verbal formation cease to that person?

Yes.

Verbal formation will cease to this person. Will body formation cease to that person?

To those persons at the rising moment of final consciousness of sense sphere, persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death-moment, verbal formation will cease; body formation will not cease to those persons. To other persons, verbal formation will cease and body formation will also cease.

Body formation will cease to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Will body formation cease to that person?

To those persons at the rising moment of final consciousness of sense sphere, persons whose consciousness' immediate afterward, final consciousness of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death-moment, mental formation will cease; body formation will not cease to those persons. To other persons, mental formation will cease and body formation will also cease.

89. Verbal formation will cease to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Will verbal formation cease to that person?

To those persons at the rising moment of final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, mental formation will cease; verbal formation will not cease. To other persons, mental formation will cease and verbal formation will also cease.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

90. Body formation will arise at this plane.....pe.....

POSITIVE (*ANULOMA*) PERSON AND PLANE (*PUGGALOKĀSA*)

91. Body formation will cease to this person at this plane. Will verbal formation cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation will cease; verbal formation will not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and sense sphere body formation will cease and verbal formation will also cease.

Verbal formation will cease to this person at this plane. Will body formation cease to that person at that plane?

¹⁸ (Other) various things are not done.

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, persons at the planes of fine-material sphere and immaterial sphere, verbal formation will cease; body formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and to other persons at the planes of sense sphere, verbal formation will cease and body formation will also cease.

Body formation will cease to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Will body formation cease to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, person of fourth *jhāna* absorption, person at the planes of fine-material sphere and immaterial sphere, mental formation will cease; body formation will not cease at those persons at those planes. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and to other persons at the planes of sense sphere, mental formation will cease and body formation will also cease.

92. Verbal formation will cease to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Will verbal formation cease to this person at this plane?

To those persons at the rising moment of final consciousness with non-initial application and non-sustained application, to those persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application, persons at the planes of second *jhāna* absorption, third *jhāna* absorption and fourth *jhāna* absorption, mental formation will cease; verbal formation will not cease to those persons at those planes. To those persons of first *jhāna* absorption, persons at the planes of sense sphere, other persons at the planes of fine-material sphere and immaterial sphere, mental formation will cease and verbal formation will also cease.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

93. Body formation will not cease to this person. Will verbal formation not cease to that person?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death moment, body formation will not cease; (it is) not that verbal formation will not cease to those persons. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness of non-initial application and non-sustained application will arise, neither body formation nor verbal formation will cease.

Verbal formation will not ceasepe.....

Yes.

94. Body formation will not cease to this person. Will mental formation not cease to that person?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at the planes of fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death moment, body formation will not cease; (it is) not that mental formation will not cease to those persons. To those persons at the ceasing moment of final consciousness, neither body formation nor mental formation will cease.

Mental formation will not ceasepe.....

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

95. Body formation will not ceasepe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

96. Body formation will not cease to this person at this plane. Will verbal formation not cease to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, persons at the planes of fine-material sphere and immaterial sphere, body formation will not cease; (it is) not that verbal formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of fourth *jhāna* absorption and non-percipient beings, neither body formation nor verbal formation will cease.

Verbal formation will not cease to this person at this plane. Will body formation not cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, verbal formation will not cease; (it is) not that body formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with the final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of fourth *jhāna* absorption and non-percipient beings, neither verbal formation nor body formation will cease.

Body formation will not cease to this person at this plane. Will mental formation not cease to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, persons at the planes of fourth *jhāna* absorption, persons at the planes of fine-material sphere and immaterial sphere, body formation will not cease; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, neither body formation nor mental formation will cease.

Mental formation will not cease to this person at this plane. Will body formation not cease to that person at that plane?

Yes.

97. Verbal formation will not cease to this person at this plane. Will mental formation not cease to that person at that plane?

To those persons at the rising moment of final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption, third *jhāna* absorption fourth *jhāna* absorption, verbal formation will not cease; (it is) not that mental formation will not cease to the persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, neither verbal formation nor mental formation will cease.

Mental formation will not cease to this persons at this plane. Will verbal formation not cease to that person at that plane?

Yes.

4. CHAPTER ON THE PRESENT AND THE PAST
(PACCUPPANNĀTĪA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

98. Body formation ceases to this person. Had verbal formation ceased to that person?

Yes.

Verbal formation had ceased to this person. Does body formation cease to that person?

To all those persons at the rising moment of consciousness, and at the ceasing moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, verbal formation had ceased; body formation does not cease to those persons. To those persons at the ceasing moment of breath-in and breath-out, verbal formation had ceased and body formation also ceases.

Body formation ceases to this person. Had mental formation ceased to that person?

Yes.

Mental formation had ceased to this person. Does body formation cease to that person?

To all those persons at the rising moment of consciousness, and at the ceasing moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, mental formation had ceased; body formation does not cease to those persons. To those persons at the ceasing moment of breath-in and breath-out, mental formation had ceased and body formation also ceases.

99. Verbal formation ceases to this person. Had mental formation ceased to that person?

Yes.

Mental formation had ceased to this person. Does verbal formation cease to that person?

To all those persons at the rising moment of consciousness, and at the ceasing moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, mental formation had ceased; verbal formation does not cease to those persons. To those persons at the ceasing moment of initial application and sustained application, mental formation had ceased and verbal formation also ceases.

POSITIVE (ANULOMA) PLANE (OKĀSA)

100. Body formation ceases to that plane....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

101. Body formation ceases to this person at this plane. Had verbal formation ceased to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, body formation ceases; verbal formation had not ceased to those persons at those planes. To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the ceasing moment of breath-in and breath-out, body formation ceases and verbal formation had also ceased.

Verbal formation had ceased to this person at this plane. Does body formation cease to that person at that plane?

To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, verbal formation had eased; body formation does not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere at the ceasing moment of breath-in and breath-out, verbal formation had ceased and body formation also ceases.

Body formation ceases to this person at this plane. Had mental formation ceased to that person at that plane?

Yes.

Mental formation had ceased to this person at this plane. Does body formation cease to that person at that plane?

To all those persons at the rising moment of consciousness and persons at the ceasing moment of consciousness without breath-in and breath-out, mental formation had ceased; body formation does not cease to those persons at those planes. To those persons at the ceasing moment of breath-in and breath-out, mental formation had ceased and body formation also ceases.

102. Verbal formation ceases to this person at this plane. Had mental formation ceased to that person at that plane?

Yes.

Mental formation had ceased to this person at this plane. Does verbal formation cease to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, mental formation had ceased; verbal formation does not cease to those persons at those planes. To those persons at the ceasing moment of initial application and sustained application, mental formation had ceased and verbal formation also ceases.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

103. Body formation does not cease to this person. Had verbal formation not ceased to that person? (It) had ceased.

Verbal formation had not ceased to this person. Does body formation not cease to that person? None.

Body formation does not cease to this person. Had mental formation not ceased to that person? (It) had ceased.

Mental formation had not ceased to this person. Does body formation not cease to that person? None.

104. Verbal formation does not cease to this person. Had mental formation not ceased to that person? (It) had ceased.

Mental formation had not ceased to this person. Does verbal formation not cease to that person? None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

105. Body formation does not ceasepe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

106. Body formation does not cease to this person at this plane. Had verbal formation not ceased to that person at that plane?

To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, body formation does not cease; (it is) not that verbal formation had not ceased to those persons at those planes. To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption, pure abode persons at the appearance of second consciousness and non-percipient beings, body formation does not cease and verbal formation also had not ceased.

Verbal formation had not ceased to this person at this plane. Does body formation not cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, verbal formation had not ceased; (it is) not that body formation does not cease to those persons at those planes. To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption, pure abode persons at the appearance of second consciousness and non-percipient beings, verbal formation had not ceased and body formation also does not cease.

Body formation does not cease to this person at this plane. Had mental formation not ceased to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without breath-in and breath-out, body formation does not cease; (it is) not that mental formation had not ceased to those persons at those planes. To those persons at the birth moment of pure abode and non-percipient beings, body formation does not cease and mental formation also had not ceased.

Mental formation had not ceased to this person at this plane. Does body formation not cease to that person at that plane?

Yes.

107. Verbal formation does not cease to this person at this plane. Had mental formation not ceased to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, verbal formation does not cease; (it is) not that mental formation had not ceased to those persons at those planes. To those pure abode persons at the appearance of second consciousness and non-percipient beings, verbal formation does not cease and mental formation also had not ceased.

Mental formation had not ceased to this person at this plane. Does verbal formation not cease to that person at that plane?

Yes.

5. CHAPTER ON THE PRESENT AND THE FUTURE (*PACCUPPANNĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

108. Body formation ceases to this person. Will verbal formation cease to that person?

Yes.

Verbal formation will cease to this person. Does body formation cease to that person?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, verbal formation will cease; body formation does not cease to those persons. To those persons at the ceasing moment of breath-in and breath-out, verbal formation will cease and body formation also ceases.

Body formation ceases to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Does body formation cease to that person?

To all those persons at the rising moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, mental formation will cease; body formation does not cease to those persons. To those persons at the ceasing moment of breath-in and breath-out, mental formation will cease and body formation also ceases.

109. Verbal formation ceases to this person. Will mental formation cease to that person?

To those persons at the ceasing moment of final consciousness with initial application and sustained application, verbal formation ceases; mental formation will not cease to those persons. To other persons at the ceasing moment of initial application and sustained application, verbal formation ceases and mental formation will also cease.

Mental formation will cease to this person. Does verbal formation cease to that person?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, mental formation will cease; verbal formation does not cease to those persons. To those persons at the ceasing moment of initial application and sustained application, mental formation will cease and verbal formation also ceases.

POSITIVE (ANULOMA) PLANE (OKĀSA)

110. Body formation ceases at this plane.....pe....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

111. Body formation ceases to this person at this plane. Will verbal formation cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, body formation ceases; verbal formation will not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the ceasing moment of breath-in and breath-out, body formation ceases and verbal formation will also cease.

Verbal formation will cease to this person at this plane. Does body formation cease to that person at that plane?

To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, verbal formation will cease; body formation does not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere at the ceasing moment of breath-in and breath-out, verbal formation will cease and body formation also ceases.

Body formation ceases to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Does body formation cease to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without breath-in and breath-out, mental formation will cease; body formation ceases to those persons at those planes. To those persons at the ceasing moment of breath-in and breath-out, mental formation will cease and body formation also ceases.

112. Verbal formation ceases to this person at this plane. Will mental formation cease to that person at that plane?

To those persons at the ceasing moment of final consciousness with initial application and sustained application, verbal formation ceases; mental formation will not cease to those persons at those planes. To other persons at the ceasing moment of initial application and sustained application, verbal formation ceases and mental formation will also cease.

Mental formation will cease to this person at this plane. Does verbal formation cease to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, mental formation will cease; verbal formation does not cease. To those persons at the ceasing moment of initial application and sustained application, mental formation will cease and verbal formation also ceases.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

113. Body formation does not cease to this person. Will verbal formation not cease to that person?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not cease;(it is) not that verbal formation will not cease to those persons. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application and persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, body formation does not cease and verbal formation also will not cease.

Verbal formation will not cease to this person. Does body formation not cease to that person?

Yes.

Body formation does not cease to this person. Will mental formation not cease to that person?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not cease;(it is) not that mental formation will not cease to those persons. To those persons at the ceasing moment of final consciousness, body formation does not cease and mental formation also will not cease.

Mental formation will notpe....

Yes.

114. Verbal formation does not cease to this person. Will mental formation not cease to that person?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, verbal formation does not cease;(it is) not that mental formation will not cease to those persons. To those persons at the ceasing moment of final consciousness with non-initial application and non-sustained application, verbal formation does not cease and mental formation also will not cease.

Mental formation will not cease to this person. Does verbal formation not cease to that person?

To those persons at the ceasing moment of final consciousness with initial application and sustained application, mental formation will not cease; (it is) not that verbal formation does not cease to those persons. To those persons at the ceasing moment of final consciousness with non-initial application and non-sustained application, mental formation will not cease and verbal formation also does not cease.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

115. Body formation does not cease.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

116. Body formation does not cease to this person at this plane. Will verbal formation not cease to that person at that plane?

To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, body formation does not cease; (it is) not that verbal formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the rising moment of breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and non-percipient beings, body formation does not cease and verbal formation also will not cease.

Verbal formation will not cease to this person at this plane. Does body formation not cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, verbal formation will not cease; (it is) not that body formation does not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and non-percipient beings, verbal formation will not cease and body formation also does not cease.

Body formation does not cease to this person at this plane. Will mental formation not cease to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without breath-in and breath-out, body formation does not cease; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, body formation does not cease and mental formation also will not cease.

Mental formation will not cease to this personpe.....
Yes.

117. Verbal formation does not cease to this person at this plane. Will mental formation not cease to that person at that plane?

To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, verbal consciousness does not cease; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with non-initial application and non-sustained application, verbal formation does not cease and mental formation also will not cease.

Mental formation will not cease to this person at this plane. Does verbal formation not cease to that person at that plane?

To those persons at the ceasing moment of final consciousness with initial application and sustained application, mental formation will not cease; (it is) not that verbal formation does not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with non-initial application and non-sustained application and non-percipient beings, mental formation will not cease and verbal formation also does not cease.

6. CHAPTER ON THE PAST AND THE FUTURE

(*ATĪĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

118. Body formation had ceased to this person. Will verbal formation cease to that person?

To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, body formation had cease; verbal formation will not cease. To other persons, body formation had ceased and verbal formation will also cease.

Verbal formation will ceasepe.....
Yes.

Body formation had ceased to this person. Will mental formation cease to that person?

To those persons at the ceasing moment of final consciousness, body formation had ceased; mental formation will not cease. To other persons, body formation had ceased and mental formation will also cease.

Mental formation will ceasepe.....
Yes.

119. Verbal formation had ceased to this person. Will mental formation cease to that person?

To those persons at the ceasing moment of final consciousness, verbal formation had ceased; mental formation will not cease. To other persons, verbal formation had ceased and mental formation will also cease.

Mental formation will ceasepe.....
Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

120. Body formation had ceased at this plane.....pe....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

121. Body formation had ceased to this person at this plane. Will verbal formation cease to that person at that plane?

To those persons at the ceasing moment of final consciousness at the planes of sense sphere, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation had ceased; verbal formation will

not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and other persons at the planes of sense sphere, body formation had ceased and verbal formation will also cease.

Verbal formation will cease to this person at this plane. Had body formation ceased to that person at that plane?

To those persons at the planes of fine-material sphere and immaterial sphere, verbal formation will cease; body formation had not ceased to those persons at those planes. Persons at the planes of first *jhāna* absorption and sense sphere, verbal formation will cease and body formation had also ceased.

Body formation had ceased to this person at this plane. Will mental formation cease to that person at that plane?

To those persons at the ceasing moment of final consciousness at the planes of sense sphere, body formation had ceased; mental formation will not cease to those persons at those planes. To those persons at the planes first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and other persons at the planes of sense sphere, body formation had ceased and mental formation will also cease.

Mental formation will cease to this person at this person. Had body formation ceased to that person at that plane?

To those persons at the planes of fourth *jhāna* absorption and persons at the planes of fine-material sphere and immaterial sphere, mental formation will cease; body formation had not ceased to those persons at those planes. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and persons at the planes of sense sphere, mental formation will cease and body had also ceased.

122. Verbal formation had ceased to this person at this plane. Will mental formation cease to that person at that plane?

To those persons at the ceasing moment of final consciousness at the planes of initial application and sustained application, verbal formation had ceased; mental formation will not cease to those persons at those planes. To other persons at the planes of initial application and sustained application, verbal formation had ceased and mental formation will also cease.

Mental formation will cease to this person at this plane. Had verbal formation ceased to that person at that plane?

To those persons at the planes of non-initial application and non-sustained application mental formation will cease; verbal formation had not ceased. Persons at the planes of initial application and sustained application, mental formation will cease and verbal formation had also ceased.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

123. Body formation had not ceased to this person. Will verbal formation not cease to that person?

None.

Verbal formation will not cease to this person. Had body formation not ceased to that person?
(It) had ceased.

Body formation had not ceased to this person. Will mental formation not cease to that person?

None.

Mental formation will not cease to this person. Had body formation not ceased to that person?
(It) had ceased.

124. Verbal formation had not ceased to this person. Will mental formation not cease to that person?

None.

Mental formation will not cease to this person. Had verbal formation not ceased to that person?
(It) had ceased.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

125. Body formation had not ceased at this plane.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

126. Body formation had not ceased to this person at this plane. Will verbal formation not cease to that person at that plane?

To those persons at the planes of fine-material sphere and immaterial sphere, body formation had not ceased; (it is) not that verbal formation will not cease to those persons at those planes. To those persons at the planes of fine-material sphere and immaterial sphere at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of fourth *jhāna* absorption and non-percipient beings, body formation had not ceased and verbal formation also will not cease.

Verbal formation will not cease to this person at this plane. Had body formation not ceased to that person at that plane?

To those persons at the ceasing moment of final consciousness at the planes of sense sphere, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, verbal formation will not cease; (it is) not that body formation had not ceased to those persons at those planes. To those persons at the planes of fine-material sphere and immaterial sphere at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application, persons at the planes of fourth *jhāna* absorption and non-percipient beings, verbal formation will not cease and body formation also had not ceased.

Body formation had not ceased to this person at this plane. Will mental formation not cease to that person at that plane?

To those persons at the planes of fourth *jhāna* absorption, persons at the planes of fine-material sphere and immaterial sphere, body formation had not ceased; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the planes of fine-material sphere and immaterial sphere at the ceasing moment of final consciousness and non-percipient beings, body formation had not ceased and mental formation also will not cease.

Mental formation will not cease to this person at this plane. Had body formation not ceased to that person at that plane?

To those persons at the planes of sense sphere at the ceasing moment of final consciousness, mental formation will not cease; (it is) not that body formation had not ceased to those persons at those planes. To those persons at the planes of fine-material sphere and immaterial sphere at the ceasing moment of final consciousness and non-percipient beings, mental formation will not cease and body formation also had not ceased.

127. Verbal formation had not ceased to this person at this plane. Will mental formation not cease to that person at that plane?

To those persons at the planes of non-initial application and non-sustained application, verbal formation had not ceased; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the planes of non-initial application and non-sustained application at the ceasing moment of final consciousness and non-percipient beings, verbal formation had not cease and mental formation also will not cease.

Mental formation will not cease to this person at this plane. Had verbal formation not ceased to that person at that plane?

To those persons at the planes of initial application and sustained application at the ceasing moment of final consciousness, mental formation will not cease; (it is) not that verbal formation had not ceased to those persons at those planes. To those persons at the planes of non-initial application and non-sustained application at the ceasing moment of final consciousness and non-percipient beings, mental formation will not cease and verbal formation also had not ceased.

END OF CHAPTER ON CESSATION.
(*NIRODHAVĀRO*)

2. PROCESS (*PAVATTI*)

3. CHAPTER ON ORIGATION AND CESSATION (UPPĀDANIRODHA VĀRA)

1. CHAPTER ON THE PRESENT (PACCUPPANNA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

128. Body formation arises to this person. Does verbal formation cease to that person?

No.

Verbal formation ceases to this person. Does body formation arise to that person?

No.

Body formation arises to this person. Does mental formation cease to that person?

No.

Mental formation ceases to this person. Does body formation arise to that person?

No.

129. Verbal formation arises to this person. Does mental formation cease to that person?

No.

Verbal formation ceases tope.....

No.

POSITIVE (ANULOMA) PLANE (OKĀSA)

130. Body formation arises to this plane. Does verbal formation cease to that plane?

At the planes of second *jhāna* absorption and third *jhāna* absorptionpe.....

(The others are the same as in the Plane.)

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

131. Body formation arises to this person at this plane.....pe.....

(Person and Person and Plane are the same.)

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

132. Body formation does not arise to this person. Does verbal formation not cease to that person?

To those persons at the ceasing moment of initial application and sustained application, body formation does not arise; (it is) not that verbal formation does not cease to those persons. To those persons at the rising moment of consciousness with breath-in and breath-out, persons at the ceasing moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, body formation does not arise and verbal formation also does not cease.

Verbal formation does not cease to this person. Does body formation not arise to that person?

To those persons at the rising moment of breath-in and breath-out, verbal formation does not cease; (it is) not that body formation does not arise to those persons. To those persons at the rising moment of consciousness without breath-in and breath-out, persons at the ceasing moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, verbal formation does not cease and body formation also does not arise.

Body formation does not arise to this person. Does mental formation not cease to that person?

To all those persons at the ceasing moment of consciousness, body formation does not arise; (it is) not that mental formation will not cease to those persons. To those persons at the rising moment of consciousness

without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not arise and mental formation also does not cease.

Mental formation does not cease to this person. Does body formation not cease to that person?

To those persons at the rising moment of breath-in and breath-out, mental formation does not cease; (it is) not that body formation does not arise to those persons. To those persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, mental formation does not cease and body formation also does not arise.

133. Verbal formation does not arise to this person. Does mental formation not cease to that person?

To all those persons at the ceasing moment of consciousness, verbal formation does not arise; (it is) not that mental formation does not cease to those persons. To those persons at the rising moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, verbal formation does not arise and mental formation also does not cease.

Mental formation does not cease to this person. Does verbal formation not arise to that person?

To those persons at the rising moment of initial application and sustained application, mental formation does not cease; (it is) not that verbal formation does not arise to those persons. To those persons at the rising moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, mental formation does not cease and verbal formation also does not arise.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

134. Body formation does not arise at this plane.....pe....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

135. Body formation does not arise to this person at this plane.....pe....

(Person and Person and Plane are the same. At Person and Plane, persons of *Nirodha* absorption should not be taking place.)

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

136. Body formation had arisen to this person. Had verbal formation ceased to that person?

Yes.

(The questions of Origination, Cessation, and Origination-Cessation in the past should be expanded in the same way.)

3. CHAPTER ON THE FUTURE (ANĀGATA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

137. Body formation will arise to this person. Will verbal formation cease to that person?

Yes.

Verbal formation will cease to this person. Will body formation arise to that person?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at the planes of fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death moment, verbal formation will cease; body formation will not arise to those persons. To other persons, verbal formation will cease and also body formation will arise.

Body formation will arise to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Will body formation arise to that person?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at the planes of fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death moment, mental formation will cease; body formation will not arise to those persons. To other persons, mental formation will cease and also body formation will cease.

138. Verbal formation will arise to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Will verbal formation arise to that person?

To those persons at the rising moment of final consciousness, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, mental formation will cease; verbal formation will not arise to those persons. To other persons, mental formation will cease and also verbal formation will arise.

POSITIVE (ANULOMA) PLANE (OKĀSA)

139. Body formation will arise to this plane.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

140. Body formation will arise to this person at this plane. Will verbal formation cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, body formation will arise; verbal formation will not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and sense sphere, body formation will arise and also verbal formation will cease.

Verbal formation will cease to this person at this plane. Will body formation arise to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere, persons at the planes of fine-material sphere and immaterial sphere, verbal formation will cease; body formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and other persons at the planes of sense sphere, verbal formation will cease and also body formation will arise.

Body formation will arise to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Will body formation arise to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, persons at the planes of fourth *jhāna* absorption, persons at the planes of fine-material sphere and immaterial sphere, mental formation will cease; body formation will not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption, second *jhāna* absorption, third *jhāna* absorption and other persons at the planes of sense sphere, mental formation will cease and also body formation will arise.

141. Verbal formation will arise to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Will verbal formation arise to that person at that plane?

To those persons at the rising moment of final consciousness, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption, third *jhāna* absorption and fourth *jhāna* absorption, mental formation will cease; verbal formation will not arise to those persons at those planes. To those persons at the planes of

first *jhāna* absorption, persons at the planes of sense sphere, other persons at the planes of fine-material sphere and immaterial sphere, mental formation will cease and also verbal formation will arise.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

142. Body formation will not arise to this person. Will verbal formation not cease to that person?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at the planes of fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death moment, body formation will not arise; (it is) not that verbal formation will not cease to those persons. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, body formation will not arise and also verbal formation will not cease.

Verbal formation will not ceasepe.....

Yes.

Body formation will not arise to this person. Will mental formation not cease to that person?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the planes of sense sphere will arise, final-existence persons of fine-material sphere and immaterial sphere who will be born and die at the planes of fine-material sphere and immaterial sphere (without being reborn, i.e. *Parinibbāna*), at the death moment, body formation will not arise; (it is) not that mental formation will not cease to those persons. To those persons at the ceasing moment of final consciousness, body formation will not arise and also mental formation will not cease.

Mental formation will not ceasepe.....

Yes.

143. Verbal formation will not arise to this person. Will mental formation not cease to that person?

To those persons at the rising moment of final consciousness, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, verbal formation will not arise; (it is) not that mental formation will not cease to those persons. To those persons at the ceasing moment of final consciousness, verbal formation will not arise and also mental formation will not cease.

Mental formation will not ceasepe.....

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

144. Body formation will not arise at this plane.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

145. Body formation will not arise to this person at this plane. Will verbal formation not cease to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness at the plans of sense sphere will arise, persons at the planes of fine-material sphere and immaterial sphere, body formation will not arise; (it is) not that verbal formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of fourth *jhāna* absorption and non-percipient beings, body formation will not arise and also verbal formation will not cease.

Verbal formation will not cease to this person at this plane. Will body formation not arise to that person at that plane?

To those persons at the planes of second *jhāna* absorption and third *jhāna* absorption, verbal formation will not cease; (it is) not that body formation will not arise to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with the final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of fourth *jhāna* absorption and non-percipient beings, verbal formation will not cease and also body formation will not arise.

Body formation will not arise to this person at this plane. Will mental formation not cease to that person at that plane?

To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness' immediate afterward, final consciousness with sense sphere will arise, persons at the planes of fourth *jhāna* absorption, persons at the planes of fine-material sphere and immaterial sphere, body formation will not arise; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, body formation will not arise and also mental formation will not cease.

Mental formation will not ceasepe.....

Yes.

146. Verbal formation will not arise to this person at this plane. Will mental formation not cease to that person at that plane?

To those persons at the rising moment of final consciousness, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption, third *jhāna* absorption and fourth *jhāna* absorption, verbal formation will not arise;(it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, verbal formation will not arise and also mental formation will not cease.

Mental formation will not ceasepe.....

Yes.

4. CHAPTER ON THE PRESENT AND THE PAST

(*PACCUPPANNĀTĪTA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

147. Body formation arises to this person. Had verbal formation ceased to that person?

Yes.

Verbal formation had ceased to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, verbal formation had ceased; body formation does not arise to those persons. To those persons at the rising moment of breath-in and breath-out, verbal formation had ceased and also body formation.

(The questions of Positive and Negative, in the Present-Past of Origination Chapter have been explained. The questions of Positive and Negative, in the Present-Past of Origination-Cessation Chapter should be explained similarly.)

5. CHAPTER ON THE PRESENT AND THE FUTURE

(*PACCUPPANNĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

148. Body formation arises to this person. Will verbal formation cease to that person?

Yes.

Verbal formation will cease to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, verbal formation will cease; body formation will not arise. To those persons at the rising moment of breath-in and breath-out, verbal formation will cease and also body formation will arise.

Body formation arises to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Does body formation arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, mental formation will cease; body formation will not arise. To those persons at the rising moment of breath-in and breath-out, mental formation will cease and also body formation arises.

149. Verbal formation arises to this person. Will mental formation cease to that person?

Yes.

Mental formation will cease to this person. Does verbal formation arise to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings, mental formation will cease; verbal formation will not arise. To those persons at the rising moment of initial application and sustained application, mental formation will cease and also verbal formation arises.

POSITIVE (ANULOMA) PLANE (OKĀSA)

150. Body formation arises at this plane....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

151. Body formation arises to this person at this plane. Will verbal formation cease to that person at that plane?

To those persons at the planes of second *jhāna* absorption, third *jhāna* absorption, at the rising moment of breath-in and breath-out, body formation arises; verbal formation will not cease to those persons at those planes. To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the rising moment of breath-in and breath-out, body formation arises and also verbal formation will cease.

Verbal formation will cease to this person at this plane. Does body formation arise to that person at that plane?

To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, verbal formation will cease; body formation does not arise to those persons at those planes. To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the rising moment, verbal formation will cease and also body formation arises.

Body formation arises to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Does body formation arise to that person at that plane?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, mental formation will cease and body formation does not arise. To those persons at the rising moment of breath-in and breath-out, mental formation will cease and also body formation arises.

152. Verbal formation arises to this person at this plane. Will mental formation cease to that person at that plane?

Yes.

Mental formation will cease to this person at this plane. Does verbal formation arise to that person at that plane?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, mental formation will cease; verbal formation does not arise to those persons at those planes. To those persons at the rising moment of initial application and sustained application, mental formation will cease and also verbal formation arises.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

153. Body formation does not arise to this person. Will verbal formation not cease to that person?

To those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not arise; (it is) not that verbal formation will not cease to those persons. To those persons at the ceasing moment of final consciousness with initial application and sustained application, and persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, body formation does not arise and also verbal formation will not cease.

Verbal formation will not cease to this person. Does body formation not arise to that person?

Yes.

Body formation does not arise to this person. Will mental formation not cease to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of *Nirodha* absorption and non-percipient beings, body formation does not arise; (it is) not that mental formation will not cease to those persons. To those persons at the ceasing moment of final consciousness, body formation does not arise and also mental formation will not cease.

Mental formation will not cease to this person. Does body formation not arise to that person?

Yes.

154. Verbal formation does not arise to this person. Will mental formation not cease to that person?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, persons of *Nirodha* absorption and non-percipient beings,, verbal formation does not arise; (it is) not that mental formation does not cease to those persons. To those person sat the ceasing moment of final consciousness, verbal formation does not arise and also mental formation will not cease.

Mental formation will not cease to this person. Does verbal formation not arise to that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

155. Body formation does not arise at this plane.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

156. Body formation does not arise to this person at this plane. Will verbal formation not cease to that person at that plane?

To those persons at the planes of first *jhāna* absorption and persons at the planes of sense sphere, at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, body formation does not arise; (it is) not that verbal formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and non-percipient beings,, body formation does not arise and also verbal formation will not cease.

Verbal formation will not cease to this person at this plane. Does body formation not arise to that person at that plane?

To those persons at the planes of second *jhāna* absorption and *jhāna* absorption, at the rising moment of breath-in and breath-out, verbal formation will not cease; body formation does not arise to those persons at those planes. To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, persons at the planes of second *jhāna* absorption and third *jhāna* absorption, at the ceasing moment of breath-in and breath-out, persons at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fourth *jhāna* absorption and non-percipient beings, verbal formation will not cease and also body formation does not arise.

Body formation does not arise to this person at this plane. Will mental formation not cease to that person at that plane?

To all those persons at the ceasing moment of consciousness and persons at the rising moment of consciousness without breath-in and breath-out, body formation does not arise; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, body formation does not arise and also mental formation will not cease.

Mental formation will not cease to this person at this plane. Does body formation not arise to that person at that plane?

Yes.

157. Verbal formation does not arise to this person at that plane. Will mental formation not cease to that person at that plane?

To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, verbal formation does not arise ; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, verbal formation does not arise and also mental formation will not cease.

Mental formation will not cease to this person at this plane. Does verbal formation not arise to that person at that plane?

Yes.

6. CHAPTER ON THE PAST AND THE FUTURE (*ATĪTĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

158. Body formation had arisen to this person. Will verbal formation cease to that person?

To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness' immediate afterward, final consciousness with non-initial application and non-sustained application will arise, body formation had arisen; verbal formation will not cease to those persons. To other persons, body formation had arisen and also verbal formation will cease to those persons.

Verbal formation will cease to this person. Had body formation arisen to that person?

Yes.

Body formation had arisen to this person. Will mental formation cease to that person?

To those persons at the ceasing moment of final consciousness, body formation had arisen; mental formation will not cease to those persons. To other persons, body formation had arisen and also mental formation will cease.

Mental formation will cease to this person. Had body formation arisen to that person?

Yes.

(As at Cessation Chapter in Past-Future questions of Positive and Negative, at Origination-Cessation Chapter in Past-Future questions of Positive and Negative are to be classified without confusion. It is same with Cessation Chapter. There is no difference.)

END OF CHAPTER ON ORIGINATION-CESSATION.
(*UPPĀDANIRODHAVĀRO*)

3. CHAPTER ON COMPREHENSION (*PARIÑÑĀ VĀRA*)

159. This person comprehends body formation. Does that person comprehend verbal formation?
Yes.
This person comprehends verbal formation. Does that person comprehend body formation?
Yes.

(As the Chapter on Comprehension at *Khandha Yamaka* is classified, so should this Chapter on Comprehension at *Saṅkhāra Yamaka* be classified.)

END OF CHAPTER ON COMPREHENSION.
(*PARIÑÑĀVĀRO*)

END OF THE PAIR ON FORMATIONS.
(*SAṅKHĀRA YAMAKA PĀLI NIṬṬHITĀ*)¹⁹

¹⁹ End of pairs on formations which are carried along by nobles.