

Sacca Yamaka (The Couple of Investigative Points on Truths)

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(Draft Copy)

Sacca Yamaka

[Pāli – English version]

Resources:

1. The Pāli Text is from { <http://www.tipitaka.org/> }.
2. The reference of English translation is from the Chaṭṭha Sangīti English Translation Edition by Aggamahā paṇḍita U Nārada (Mūlapaṭṭhāna Sayādaw).
3. Sacca Yamaka Talks at Sagaing Hill, Myanmar by Sayādaw Dr.Nandamālābhivaṃsa on November 2008.

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Symbols used in this textbook:

() - for elaboration, explanation, translation, definition.

{ } - for references.

[] - for additional words, or to make the translation readable.

<> - for phonetic alphabet.

Note: This copy of note has not been checked by Sayādaw Dr.Nandamālābhivaṃsa. It is prepared by the course students and solely for use in this class.

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Brief biography of Sayādaw:

Ashin Nandamāla is one of the founders of the Buddhist Teaching Centre, Mahā Subodhayon, in Sagaing, where about two hundred monks receive education in Buddhist philosophy and Buddhist literature.

Ashin Nandamāla serves as a religious worker to promote and propagate the Buddha's teaching, both in Myanmar and abroad. Since 2003 he yearly gives Abhidhamma-courses in Europe, Singapore and Malaysia.

In 1995, Ashin Nandamāla was conferred the title of the Senior Lecturer, "Aggamahā gantha vācaka paṇḍita" by the Government of Myanmar and in 2000 the title "Aggamahā paṇḍita". He wrote his ph. D.-thesis about Jainism in Buddhist literature.

He is Rector of the Sītagū International Buddhist Academy (SIBA) in Sagaing and, after being a Visiting Professor at the International Theravāda Buddhist Missionary University (ITBMU) in Yangon since its opening in 1998, in 2005 he was appointed the Rector also of this University.

In 2003 he founded "Dhammavijjālaya - Centre for Buddhist Studies (CBS)" in Sagaing, connected to Mahāsubodhayon monastery.



Sacca Yamaka (The Couple of Investigative Points on Truths)

Introduction to Sacca Yamaka:

Yamaka (The Couple of Investigative Points / The Book of Pairs) is the 6th Book of the Abhidhamma Piṭaka. There are all 10 Chapters of Yamaka.

Sacca Yamaka is the 5th Chapter of Yamaka. It is translated as "The Couple of Investigative Points on Truths" or "The Pairs on Truths".

The Pāli Canon – Tipiṭaka (Three collections)		
1. Vinaya Piṭaka	2. Sutta Piṭaka	3. Abhidhamma Piṭaka

3. Abhidhamma Piṭaka	1 st - Dhammasaṅgaṇi (the Classification of Dhamma)
	2 nd - Vibhaṅga (the Book of Analysis)
	3 rd - Dhātukathā (the Speech on the Elements)
	4 th - Puggalapaññatti (the Designation of Individuals)
	5 th - Kathāvatthu (the Points of Controversy)
	6th - Yamaka (The Book of Pairs)
	7 th - Paṭṭhāna (the Book of Conditions)

6th - Yamaka (The Couple of Investigative Points / The Book of Pairs)	1. Mūla (Roots)
	2. Khandha (Aggregates)
	3. Āyatana (Bases)
	4. Dhātu (Elements)
	5. Sacca (Truths)
	6. Saṅkhāra (Formations)
	7. Anusaya (Latencies)
	8. Citta (Consciousness)
	9. Dhamma (Dhamma / Phenomena)
	10. Indriya (Faculties)

{081107a01-introduction-to-yamaka.mp3}

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{081107a02-introduction-to-yamaka.mp3}

{081115b05-introduction-yamaka.mp3}

{081115b06-general-talks.mp3}

[Structure of Sacca Yamaka]

The Couple of Investigative Points on Truths (Sacca Yamaka)		
3 main sections:		
1. Section on Terms (Paṇṇattivāra)	2. Section on Process (Pavattivāra)	3. Section on Realization (Pariññāvāra)

{081107a05-couple-investigative-points.mp3}

[Introduction to Section on Terms (Paṇṇattivāra)]

1. Section on Terms (Paṇṇattivāra)	
1-1. Summary Section (Uddesavāra)	1-2. Exposition Section (Niddesavāra)

Each of the above sections is again divided into four parts:	
e.g. 1-1. Summary Section (Uddesavāra)	1-1-1. Section on Clarification of Words (Padasodhanavāra)
	1-1-2. Section on Combination, Based on Clarification of Words (Padasodhana mūlacakkavāra)
	1-1-3. Section on Pure Truth (Suddha-saccavāra)
	1-1-4. Section on Combination, Based on Pure Truth (Suddha-sacca-mūla-cakkavāra)

Sacca Yamaka (The Couple of Investigative Points on Truths)

Note: (Ka) and (Kha) denote sequence in Pāli. Just like '1' and '2' or 'a' and 'b' in English.

Pāli Text:	English Translation:
(Ka) dukkhaṃ dukkhasaccaṃ?	(a) [It is] suffering. [Is it] suffering-truth?
(Kha) dukkhasaccaṃ dukkhaṃ?	(b) [It is] suffering-truth. [Is it] suffering?

[Structure of statements in Sacca Yamaka]

Types of statement	Examples (Pāli)	Example (English)
Positive (Anuloma)	(Ka) dukkhaṃ dukkhasaccaṃ? (Kha) dukkhasaccaṃ dukkhaṃ?	(a) [It is] suffering. [Is it] suffering-truth? (b) [It is] suffering-truth. [Is it] suffering?
Negative (Paccanīka)	(Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na dukkhasaccaṃ na dukkhaṃ?	Not suffering. Not suffering-truth? Not suffering-truth. Not suffering?

e.g. "(Ka) dukkhaṃ dukkhasaccaṃ? (Kha) dukkhasaccaṃ dukkhaṃ?"	
Regular order style (Anuloma)	"(Ka) dukkhaṃ dukkhasaccaṃ?"
Reverse order style (Paṭiloma)	"(Kha) dukkhasaccaṃ dukkhaṃ?"

Certainty (Sanniṭṭhāna) and Uncertainty (Saṃsaya) e.g. "(Ka) dukkhaṃ dukkhasaccaṃ?"	
Preceding point: Certainty (Sanniṭṭhāna)	"dukkhaṃ" [It is] suffering.
Following point: Uncertainty (Saṃsaya)	"dukkhasaccaṃ?" [Is it] suffering-truth?

{081107a03-yamaka-special-terms.mp3}

Note: Anuloma has two meaning: 1. Positive statement, 2. Regular order style.

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Sacca Yamaka Pāḷi Text/Translation/Guide:

Abhidhammapiṭake

Yamakappakaraṇaṃ

Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to the Exalted One, The Arahāt, the fully Self-Enlightened One.

The 5th Chapter of Yamaka: The Couple of Investigative Points on Truths (Saccayamaṃ)

[Pāḷi-English Glossary] for Section on Terms (Paṇṇattivāra)	
Pāḷi	English
Dukkha	Suffering
Dukkhasacca	Suffering-truth
Samudaya	Origination
Samudayasacca	Origination-truth
Nirodha	Cessation
Nirodhasacca	Cessation-truth
Magga	Path
Maggasacca	Path-truth
Saccā	Truths
Kāyikaṃ dukkhaṃ	Physical pain / Bodily suffering
Cetasikaṃ dukkhaṃ	Mental pain / Mental suffering
Na	Not
Āmantā	Yes
... ceva ... ca	both ... and
na ceva na ca	neither nor
...ca ...ca	... and
...pe... (peyyāla)	... (omission of repetitions)
Ṭhapetvā	Leaving out / With the exception of
Avasesa	The remaining

1. Section on Terms (Paṇṇattivāra)

1-1. Summary Section on Terms (Paṇṇatti uddesavāra)

1. Cattāri saccāni – dukkhasaccaṃ, samudayasaccaṃ nirodhasaccaṃ, maggasaccaṃ.
[There are] four truths: suffering-truth, origination-truth, cessation-truth and path-truth.

1-1-1. Section on Clarification of Words (Padasodhanavāra)

Positive (Anuloma)

Pāḷi Text:	English Translation:
2. (Ka) dukkhaṃ dukkhasaccaṃ? (Kha) dukkhasaccaṃ dukkhaṃ?	2. [It is] suffering. [Is it] suffering-truth? [It is] suffering-truth. [Is it] truth?
(Ka) samudayo samudayasaccaṃ? (Kha) samudayasaccaṃ samudayo?	Origination. Origination-truth? Origination-truth. Origination?
(Ka) nirodho nirodhasaccaṃ? (Kha) nirodhasaccaṃ nirodho?	Cessation. Cessation-truth? Cessation-truth. Cessation?
(Ka) maggo maggasaccaṃ? (Kha) maggasaccaṃ maggo?	Path. Path-truth? Path-truth. Path?

{081107b01-dukkha-dukkhasacca.mp3}

{081107b02-dukkha-dukkhasacca.mp3}

{081107b03-clarification-of-terms.mp3}

Negative (Paccanīka)

Pāḷi Text:	English Translation:
3. (Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na dukkhasaccaṃ na dukkhaṃ?	3. [It is] not suffering. [Is it] not suffering-truth? [It is] not suffering-truth. [Is it] not suffering?
(Ka) na samudayo na samudayasaccaṃ?	Not origination. Not origination-truth?

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(Kha) na samudayasaccaṃ na samudayo?	Not origination-truth. Not origination?
(Ka) na nirodho na nirodhasaccaṃ? (Kha) na nirodhasaccaṃ na nirodho?	Not cessation. Not cessation-truth? Not cessation-truth. Not cessation?
(Ka) na maggo na maggasaccaṃ? (Kha) na maggasaccaṃ na maggo?	Not path. Not path-truth? Not path-truth. Not path?

**1-1-2. Section on Combination, Based on Clarification of Words
(Padasodhana mūlacakkavāra)**

Positive (Anuloma)

Pāli Text:	English Translation:
4. (Ka) dukkhaṃ dukkhasaccaṃ? (Kha) saccā samudayasaccaṃ?	4. [It is] suffering. [Is it] suffering-truth? [It is] truths. [Is it] origination-truth?
(Ka) dukkhaṃ dukkhasaccaṃ? (Kha) saccā nirodhasaccaṃ?	Suffering. Suffering-truth? Truths. Cessation-truth?
(Ka) dukkhaṃ dukkhasaccaṃ? (Kha) saccā maggasaccaṃ?	Suffering. Suffering-truth? Truths. Path-truth?
(Ka) samudayo samudayasaccaṃ? (Kha) saccā dukkhasaccaṃ?	Origination. Origination-truth? Truths. Suffering-truth?
(Ka) samudayo samudayasaccaṃ? (Kha) saccā nirodhasaccaṃ?	Origination. Origination-truth? Truths. Cessation-truth?
(Ka) samudayo samudayasaccaṃ? (Kha) saccā maggasaccaṃ?	Origination. Origination-truth? Truths. Path-truth?
(Ka) nirodho nirodhasaccaṃ? (Kha) saccā dukkhasaccaṃ?	Cessation. Cessation-truth? Truths. Suffering-truth?
(Ka) nirodho nirodhasaccaṃ? (Kha) saccā samudayasaccaṃ?	Cessation. Cessation-truth? Truths. Origination-truth?

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(Ka) nirodho nirodhasaccaṃ? (Kha) saccā maggasaccaṃ?	Cessation. Cessation-truth? Truths. Path-truth?
(Ka) maggo maggasaccaṃ ? (Kha) saccā dukkhasaccaṃ?	Path. Path-truth? Truths. Suffering-truth?
(Ka) maggo maggasaccaṃ? (Kha) saccā samudayasaccaṃ?	Path. Path-truth? Truths. Origination-truth?
(Ka) maggo maggasaccaṃ? (Kha) saccā nirodhasaccaṃ?	Path. Path-truth? Truths. Cessation-truth?

Negative (Paccanīka)

Pāli Text:	English Translation:
5. (Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na saccā na samudayasaccaṃ?	5. [It is] not suffering. [Is it] not suffering-truth? [It is] not truths. [Is it] not origination-truth?
(Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na saccā na nirodhasaccaṃ?	Not suffering. Not suffering-truth? Not truths. Not cessation-truth?
(Ka) na dukkhaṃ na dukkhasaccaṃ? (Kha) na saccā na maggasaccaṃ?	Not suffering. Not suffering-truth? Not truths. Not path-truth?
(Ka) na samudayo na samudayasaccaṃ? (Kha) na saccā na dukkhasaccaṃ?	Not origination. Not origination-truth? Not truths. Not suffering-truth?
(Ka) na samudayo na samudayasaccaṃ? (Kha) na saccā na nirodhasaccaṃ?	Not origination. Not origination-truth? Not truths. Not cessation-truth?
(Ka) na samudayo na samudayasaccaṃ? (Kha) na saccā na maggasaccaṃ?	Not origination. Not origination-truth? Not truths. Not path-truth?
(Ka) na nirodho na nirodhasaccaṃ? (Kha) na saccā na dukkhasaccaṃ?	Not cessation. Not cessation-truth? Not truths. Not suffering-truth?
(Ka) na nirodho na nirodhasaccaṃ?	Not cessation. Not cessation-truth?

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(Kha) na saccā na samudayasaccaṃ?	Not truths. Not origination-truth?
(Ka) na nirodho na nirodhasaccaṃ? (Kha) na saccā na maggasaccaṃ?	Not cessation. Not cessation-truth? Not truths. Not path-truth?
(Ka) na maggo na maggasaccaṃ? (Kha) na saccā na dukkhasaccaṃ?	Not path. Not path-truth? Not truths. Not suffering-truth?
(Ka) na maggo na maggasaccaṃ? (Kha) na saccā na samudayasaccaṃ?	Not path. Not path-truth? Not truths. Not origination-truth?
(Ka) na maggo na maggasaccaṃ? (Kha) na saccā na nirodhasaccaṃ?	Not path. Not path-truth? Not truths. Not cessation-truth?

1-1-3. Section on Pure Truth (Suddhasaccavāra)

Positive (Anuloma)

Pāli Text:	English Translation:
6. (Ka) dukkhaṃ saccam? (Kha) saccā dukkhaṃ?	6. [It is] suffering. [Is it] truth? [It is] truths. [Is it] suffering?
(Ka) samudayo saccam? (Kha) saccā samudayo?	Origination. Truth? Truths. Origination?
(Ka) nirodho saccam? (Kha) saccā nirodho?	Cessation. Truth? Truths. Cessation?
(Ka) maggo saccam? (Kha) saccā maggo?	Path. Truth? Truths. Path?

Negative (Paccanīka)

Pāli Text:	English Translation:
7. (Ka) na dukkhaṃ na saccam? (Kha) na saccā na dukkhaṃ?	7. [It is] not suffering. [Is it] not truth?

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	[It is] not truths. [Is it] not suffering?
(Ka) na samudayo na saccam? (Kha) na saccā na samudayo?	Not origination. Not truth? Not truths. Not origination?
(Ka) na nirodho na saccam? (Kha) na saccā na nirodho?	Not cessation. Not truth? Not truths. Not cessation?
(Ka) na maggo na saccam? (Kha) na saccā na maggo?	Not path. Not truth? Not truths. Not path?

**1-1-4. Section on Combination, Based on Pure Truth
(Suddhasaccamūlacakkavāra)**

Positive (Anuloma)

Pāḷi Text:	English Translation:
8. (Ka) dukkham saccam? (Kha) saccā samudayo?	8. [It is] suffering. [Is it] truth? [It is] truths. [Is it] origination?
(Ka) dukkham saccam? (Kha) saccā nirodho?	Suffering. Truth? Truths. Cessation?
(Ka) dukkham saccam? (Kha) saccā maggo?	Suffering. Truth? Truths. Path?
Samudayo saccam? Saccā dukkham?...pe... saccā maggo?	Origination. Truth? Truths. Suffering? Truths. Path?
Nirodho saccam? Saccā dukkham?...pe... saccā maggo?	Cessation. Truth? Truths. Suffering? Truths. Path?
(Ka) maggo saccam? (Kha) saccā dukkham?	Path. Truth? Truths. Suffering?

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(Ka) maggo saccam? (Kha) saccā samudayo?	Path. Truth? Truths. Origination?
(Ka) maggo saccam? (Kha) saccā nirodho?	Path. Truth? Truths. Cessation?

Negative (Paccanīka)

Pāli Text:	English Translation:
9. (Ka) na dukkham na saccam? (Kha) na saccā na samudayo?	9. [It is] not suffering. [Is it] not truth? [It is] not truths. [Is it] not origination?
(Ka) na dukkham na saccam? (Kha) na saccā na nirodho?	Not suffering. Not truth. Not truths. Not cessation?
(Ka) na dukkham na saccam? (Kha) na saccā na maggo?	Not suffering. Not truth? Not truths. Not path?
Na samudayo na saccam? Na saccā na dukkham?...pe... na saccā na maggo?	Not origination. Not truth? Not truths. Not suffering? Not truths. Not path?
Na nirodho na saccam? Na saccā na dukkham?...pe... na saccā na maggo?	Not Cessation. Not truth? Not truths. Not suffering? Not truths. Not path?
(Ka) na maggo na saccam? (Kha) na saccā na dukkham?	Not path? Not truth? Not truths. Not suffering?
(Ka) na maggo na saccam? (Kha) na saccā na samudayo?	Not path. Not truth? Not truths. Not origination?
(Ka) na maggo na saccam? (Kha) na saccā na nirodho?	Not path. Not truth? Not truths. Not cessation?
Paṇṇattiuddesavāro.	End of Summary Section on Terms.

1. Section on Terms (Paṇṇattivāra)

1-2. Exposition Section on Terms (Paṇṇatti niddesavāra)

1-2-1. Section on Clarification of Words (Padasodhanavāra)

Positive (Anuloma)

10. (Ka) dukkhaṃ dukkhasaccanti? Āmantā.

(Kha) dukkhasaccaṃ dukkhanti?

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ ṭhapetvā avasesaṃ dukkhasaccaṃ [avasesaṃ dukkhasaccaṃ dukkhasaccaṃ (syā.) evamuparipi], na dukkhaṃ.

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ dukkhañceva dukkhasaccañca.

10. (a) It is suffering. Is it called suffering-truth? Yes.

(b) It is suffering-truth. Is it called suffering?

Leaving out physical pain and mental pain, the remaining is suffering-truth, but not suffering.

Bodily pain and mental pain are both suffering and suffering-truth.

{081107b04-padasodhanavara-chant.mp3}

{081107b05-explain-padasodhanavara.mp3}

{081107b06-explain-paripunnapanha.mp3}

{081108a01-padasodhanavara-dukkha.mp3}

(Ka) samudayo samudayasaccanti?

Samudayasaccaṃ ṭhapetvā avaseso samudayo, na samudayasaccaṃ.

Samudayasaccaṃ samudayo ceva samudayasaccañca.

(Kha) samudayasaccaṃ samudayoti? Āmantā.

(a) It is Origination. Is it called origination-truth?

Leaving out origination-truth, the remaining is origination, but not origination-truth.

Origination-truth is both origination and origination-truth.

(b) It is origination-truth. Is it called origination? Yes.

{081108a02-brief-introduction-samudaya.mp3}

{081108a03-samudaya-samudayasacca.mp3}

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{081108a04-origination-origination-truth.mp3}

(Ka) nirodho nirodhasaccanti?

Nirodhasaccaṃ ṭhapetvā avaseso nirodho, na nirodhasaccaṃ.

Nirodhasaccaṃ nirodho ceva nirodhasaccañca.

(Kha) nirodhasaccaṃ nirodhoti? Āmantā.

(a) It is cessation. Is it called cessation-truth?

Leaving out cessation-truth, the remaining is cessation, but not cessation-truth.

Cessation-truth is both cessation and cessation-truth.

(b) It is cessation-truth. Is it called cessation? Yes.

{081108a05-nirodha-nirodhasacca.mp3}

{081108a06-padasodhanavara-summary.mp3}

(Ka) maggo maggasaccanti?

Maggasaccaṃ ṭhapetvā avaseso maggo, na maggasaccaṃ.

Maggasaccaṃ maggo ceva maggasaccañca.

(Kha) maggasaccaṃ maggoti? Āmantā.

(a) It is path. Is it called path-truth?

Leaving out path-truth, the remaining is path, but not path-truth.

Path-truth is both path and path-truth.

(b) It is path-truth. Is it called path? Yes.

{081108b01-magga-maggasacca-1.mp3}

{081108b02-magga-maggasacca-2.mp3}

{081108c01-summary-padasodhanavara.mp3}

{081108c02-recite-padasodhanavara.mp3}

Negative (Paccanīka)

11. (Ka) na dukkhaṃ na dukkhasaccanti?

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ ṭhapetvā avasesaṃ na dukkhaṃ [avasesaṃ dukkhasaccaṃ na dukkhaṃ (sī. syā. ka.) evaṃ avasesesu tīsu saccesu] dukkhasaccaṃ.

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Dukkhañca dukkhasaccañca ñhapetvā avasesaṃ na ceva dukkhaṃ na ca dukkhasaccaṃ.
(Kha) na dukkhasaccaṃ na dukkhanti? Āmantā.

11. (a) It is not suffering. Is it not called suffering-truth?

Leaving out physical pain and mental pain, the remaining is not suffering, but suffering-truth.

Leaving out suffering and suffering-truth, the remaining is neither suffering nor suffering-truth.

(b) It is not suffering-truth. Is it not called suffering? Yes.

{081108c03-four-points-dukkha-dukkhasacca.mp3} – refer to {[Four Point Diagram 1]}

(Ka) na samudayo na samudayasaccanti? Āmantā.

(Kha) na samudayasaccaṃ na samudayoti?

Samudayasaccaṃ ñhapetvā avaseso na samudayasaccaṃ, samudayo.

Samudayañca samudayasaccañca ñhapetvā avaseso na ceva samudayo na ca samudayasaccaṃ.

(a) It is not origination. Is it not called origination-truth? Yes.

(b) It is not origination-truth. Is it not called origination?

Leaving out origination-truth, the remaining is not origination-truth, but origination.

Leaving out origination and origination-truth, the remaining is neither origination nor origination-truth.

{081108c04-four-points-samudayasamudayasacca.mp3} – refer to {[Four Point Diagram 2]}

(Ka) na nirodho na nirodhasaccanti? Āmantā.

(Kha) na nirodhasaccaṃ na nirodhoti?

Nirodhasaccaṃ ñhapetvā avaseso na nirodhasaccaṃ, nirodho.

Nirodhañca nirodhasaccañca ñhapetvā avaseso na ceva nirodho na ca nirodhasaccaṃ.

(a) It is not cessation. Is it not called cessation-truth? Yes.

(b) It is not cessation-truth. Is it not called cessation?

Leaving out cessation-truth, the remaining is not cessation-truth, but cessation.

Leaving out cessation and cessation-truth, the remaining is neither cessation nor cessation-truth.

{081108c05-four-points-nirodhanirodhasacca.mp3} – refer to {[Four Point Diagram 3]}

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(Ka) na maggo na maggasaccanti? Āmantā.

(Kha) na maggasaccaṃ na maggoti?

Maggasaccaṃ ṭhapetvā avaseso na maggasaccaṃ, maggo.

Maggañca maggasaccañca ṭhapetvā avaseso na ceva maggo na ca maggasaccaṃ.

(a) It is not path. Is it not called path-truth? Yes.

(b) It is not path-truth. Is it not called path?

Leaving out path-truth, the remaining is not path-truth, but path.

Leaving out path and path-truth, the remaining is neither path nor path-truth.

{081108c06-four-points-maggamaggasacca.mp3} – refer to {[Four Point Diagram 4]}

{081108c07-padasodhanavara-paccanika.mp3}

[Structure of Padasodhanamūlacakkavāra]

Structure of Padasodhanamūlacakkavāra	
The Base	The Combination / Addition
1. Dukkhaṃ Dukkhasaccanti	2. Saccā Samudayasaccanti
	3. Saccā Nirodhasaccanti
	4. Saccā Maggasaccanti
2. Samudayo Samudayasaccanti	1. Saccā Dukkhasaccanti
	3. Saccā Nirodhasaccanti
	4. Saccā Maggasaccanti
3. Nirodho Nirodhasaccanti	1. Saccā Dukkhasaccanti
	2. Saccā Samudayasaccanti
	4. Saccā Maggasaccanti
4. Maggo Maggasaccanti	1. Saccā Dukkhasaccanti
	2. Saccā Samudayasaccanti
	3. Saccā Nirodhasaccanti

1-2-2. Section on Combination, Based on Clarification of Words (Padasodhana mūlacakkavāra)

Positive (Anuloma)

<p>12. (Ka) dukkhaṃ dukkhasaccanti? Āmantā. (Kha) saccā samudayasaccanti? Samudayasaccaṃ saccañceva samudayasaccañca. Avasesā saccā [avasesā saccā saccā (syā.)] na samudayasaccaṃ. Dukkhaṃ dukkhasaccanti? Āmantā. Saccā nirodhasaccanti?...pe... saccā maggasaccanti? Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.</p>
<p>12. (a) It is suffering. Is it called suffering-truth? Yes. (b) They are truths. Are they called origination-truth? Origination-truth is both truth and origination-truth. The remaining are truths, but not origination-</p>

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truth.

It is suffering. Is it called suffering-truth? Yes.

They are truths. Are they called cessation-truth?

They are truths. Are they called path-truth?

Path-truth is both truth and path-truth. The remaining are truths, but not path-truth.

Guide:

E.g. of "...pe..." (extracting the omission) in full Pāli text:

(Ka) dukkhaṃ dukkhasaccanti? Āmantā.

(Kha) saccā samudayasaccanti? Samudayasaccaṃ saccañceva samudayasaccañca. Avasesā saccā na samudayasaccaṃ.

(Ka) dukkhaṃ dukkhasaccanti? Āmantā.

(Kha) saccā nirodhasaccanti? Nirodhasaccaṃ saccañceva nirodhasaccañca. Avasesā saccā, na nirodhasaccaṃ.

(Ka) dukkhaṃ dukkhasaccanti? Āmantā.

(Kha) saccā maggasaccanti? Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā, na maggasaccaṃ.

13. Samudayo samudayasaccanti?

Samudayasaccaṃ ṭhapetvā avaseso samudayo, na samudayasaccaṃ.

Samudayasaccaṃ samudayo ceva samudayasaccañca.

Saccā dukkhasaccanti? ...pe...

saccā nirodhasaccanti?...pe...

saccā maggasaccanti?

Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.

13. It is origination. Is it called origination-truth?

Leaving out origination-truth, the remaining is origination, but not origination-truth.

Origination-truth is both origination and origination-truth.

They are truths. Are they called suffering-truth?

They are truths. Are they called cessation-truth?

They are truths. Are they called path-truth?

Path-truth is both truth and path-truth. The remaining are truths but not path-truth.

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14. Nirodho nirodhasaccanti?

Nirodhasaccaṃ ṭhapetvā avaseso nirodho, na nirodhasaccaṃ.

Nirodhasaccaṃ nirodho ceva nirodhasaccañca.

Saccā dukkhasaccanti?...pe...

saccā samudayasaccanti? ...pe...

saccā maggasaccanti?

Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.

14. It is cessation. Is it called cessation-truth?

Leaving out cessation-truth, the remaining is cessation, but not cessation-truth.

Cessation-truth is both cessation and cessation-truth.

They are truths. Are they called suffering-truth?

They are truths. Are they called origination-truth?

They are truths. Are they called path-truth?

Path-truth is both truth and path-truth. The remaining are truths, but not path-truth.

15. Maggo maggasaccanti?

Maggasaccaṃ ṭhapetvā avaseso maggo, na maggasaccaṃ.

Maggasaccaṃ maggo ceva maggasaccañca.

Saccā dukkhasaccanti?...pe...

saccā samudayasaccanti? ...pe...

saccā nirodhasaccanti?

Nirodhasaccaṃ saccañceva nirodhasaccañca. Avasesā saccā na nirodhasaccaṃ.

15. It is path. Is it called path-truth?

Leaving out path-truth, the remaining is path, but not path-truth.

Path-truth is both path and path-truth.

They are truths. Are they called suffering-truth?

They are truths. Are they called origination-truth?

They are truths. Are they called cessation-truth?

Cessation-truth is both truth and cessation-truth. The remaining are truths, but not cessation-truth.

{081108d02-mulacakkavara-anuloma.mp3}

Negative (Paccanīka)

16. (Ka) na dukkhaṃ na dukkhasaccanti?

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ ṭhapetvā avasesaṃ na dukkhaṃ, dukkhasaccaṃ.

Dukkhañca dukkhasaccañca ṭhapetvā avasesaṃ na ceva dukkhaṃ na ca dukkhasaccaṃ.

(Kha) na saccā na samudayasaccanti? Āmantā.

16. (a) It is not suffering. Is it not called suffering-truth?

Leaving out physical pain and mental pain, the remaining is not suffering, but suffering-truth.

Leaving out suffering and suffering-truth, the remaining is neither suffering nor suffering-truth.

(b) They are not truths. Are they not called origination-truth? Yes.

Na dukkhaṃ na dukkhasaccanti?

Kāyikaṃ dukkhaṃ cetasikaṃ dukkhaṃ ṭhapetvā avasesaṃ na dukkhaṃ, dukkhasaccaṃ.

Dukkhañca dukkhasaccañca ṭhapetvā avasesaṃ na ceva dukkhaṃ na ca dukkhasaccaṃ.

Na saccā na nirodhasaccanti?...pe...

na saccā na maggasaccanti? Āmantā.

It is not suffering. It is not suffering-truth?

Leaving out physical pain and mental pain, the remaining is not suffering, but suffering-truth.

Leaving out suffering and suffering-truth, the remaining is neither suffering nor suffering-truth.

They are not truths. Are they not called cessation-truth?

They are not truths. Are they not called path-truth? Yes.

17. (Ka) na samudayo na samudayasaccanti? Āmantā.

(Kha) na saccā na dukkhasaccanti? Āmantā.

Na samudayo na samudayasaccanti? Āmantā.

Na saccā na nirodhasaccanti?...pe...

na saccā na maggasaccanti? Āmantā.

17. (a) It is not origination. Is it not called origination-truth? Yes.

(b) They are not truths. Are they not called suffering-truth? Yes.

It is not origination. Is it not called origination-truth? Yes.

They are not truths. Are they not called cessation-truth?

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They are not truths. Are they not called path-truth? Yes.

18. Na nirodho na nirodhasaccanti? Āmantā.

Na saccā na dukkhasaccanti?...pe...

na saccā na samudayasaccanti?...pe...

na saccā na maggasaccanti? Āmantā.

18. It is not cessation . Is it not called cessation-truth? Yes.

They are not truths. Are they not called suffering-truth?

They are not truths. Are they not called origination-truth?

They are not truths. Are they not called path-truth? Yes.

19. (Ka) na maggo na maggasaccanti? Āmantā.

(Kha) na saccā na dukkhasaccanti? Āmantā.

Na maggo na maggasaccanti? Āmantā.

Na saccā na samudayasaccanti?...pe...

na saccā na nirodhasaccanti? Āmantā.

19. (a) It is not path. Is it not called path-truth? Yes.

(b) They are not truths. Are they not called suffering-truth? Yes.

It is not path. Is it not called path-truth? Yes.

They are not truths. Are they not called origination-truth?

They are not truths. Are they not called cessation-truth? Yes.

{081108d01-mulacakkavara-paccanika.mp3}

{081108d03-mulacakkavara-paccanika.mp3}

1-2-3. Section on Pure Truth (Suddhasaccavāra)

Positive (Anuloma)

20. (Ka) dukkhaṃ saccanti? Āmantā.

(Kha) saccā dukkhasaccanti?

Dukkhasaccaṃ saccañceva dukkhasaccañca. Avasesā saccā na dukkhasaccaṃ.

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Samudayo saccanti? Āmantā...pe...
Nirodho saccanti? Āmantā...pe....

20. (a) It is suffering. Is it called truth? Yes.
(b) They are truths. Are they called suffering-truth?
Suffering-truth is both truth and suffering-truth. The remaining are truths, but not suffering-truth.
It is origination. Is it called truth? Yes.
It is cessation. Is it called truth? Yes.

(Ka) maggo saccanti? Āmantā.
(Kha) saccā maggasaccanti?
Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.

(a) It is path. Is it called truth? Yes.
(b) They are truths. Are they called path-truth?
Path-truth is both truth and path-truth. The remaining are truths, but not path-truth.

Guide:

“(Ka) maggo saccanti? Āmantā.”

But these two magga are not sacca: 1. Jaṅgha magga (walking path); and 2. Sakata magga (bullock cart path).

Negative (Paccanīka)

21. (Ka) na dukkhaṃ na saccanti?
Dukkhaṃ ṭhapetvā avasesā saccā na dukkhaṃ, saccā.
Dukkhañca saccañca ṭhapetvā avasesaṃ na ceva dukkhaṃ na ca saccā.
(Kha) na saccā na dukkhasaccanti? Āmantā.
Na samudayo na saccanti?
Samudayaṃ ṭhapetvā...pe...
nirodhaṃ ṭhapetvā...pe....

21. (a) It is not suffering. Is it not called truth?
Leaving out suffering, the remaining truths are not suffering, but truths.
Leaving out suffering and truth, the remaining is neither suffering nor truths.

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(b) They are not truths. Are they not called suffering-truth? Yes.

It is not origination. Is it not called truths?

Leaving out origination

Leaving out cessation

(Ka) na maggo na saccanti?

Maggaṃ ṭhapetvā avasesā saccā na maggo, saccā.

Maggañca saccañca ṭhapetvā avasesā na ceva maggo na ca saccā.

(Kha) na saccā na maggasaccanti? Āmantā.

(a) It is not path. Is it not called truth?

Leaving out path, the remaining truths are not path, but truths.

Leaving out path and truth, the remaining are neither paths nor truths.

(b) They are not truths. Are they not called path-truth? Yes.

{081108d04-suddhasaccavara.mp3}

1-2-4. Section on Combination, Based on Pure Truth (Suddhasaccamūlacakkavāra)

Positive (Anuloma)

22. (Ka) dukkhaṃ saccanti? Āmantā.

(Kha) saccā samudayasaccanti?

Samudayasaccaṃ saccañceva samudayasaccañca. Avasesā saccā na samudayasaccaṃ.

22. (a) It is suffering. Is it called truth? Yes.

(b) They are truths. Are they called origination-truth?

Origination-truth is both truth and origination-truth. The remaining are truths but not origination-truth.

Dukkhaṃ saccanti? Āmantā.

Saccā nirodhasaccanti?...pe....

Saccā maggasaccanti?

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Maggasaccaṃ saccañceva maggasaccañca. Avasesā saccā na maggasaccaṃ.
Samudayo saccanti? Āmantā....pe....
Nirodho saccanti? Āmantā....pe....
Maggo saccanti? Āmantā.
Saccā dukkhasaccanti?...pe...
saccā samudayasaccanti? ...pe...
saccā nirodhasaccanti?
Nirodhasaccaṃ saccañceva nirodhasaccañca. Avasesā saccā na nirodhasaccaṃ.

It is suffering. Is it called truth? Yes.
They are truths. Are they called cessation-truth?
They are truths. Are they called path-truth?
Path-truth is both truth and path-truth. The remaining are truths, but not path-truth.
It is origination. Is it called truth?
It is cessation. Is it called truth? Yes.
It is path. Is it called truth? Yes.
They are truths. Are they called suffering-truth?
They are truths. Are they called origination-truth?
They are truths. Are they called cessation-truth?
Cessation-truth is both truth and cessation-truth. The remaining are truths but not cessation-truth.

Negative (Paccanīka)

23. (Ka) na dukkhaṃ na saccanti?
Dukkhaṃ ṭhapetvā avasesā saccā na dukkhaṃ, saccā.
Dukkhañca saccañca ṭhapetvā avasesā na ceva dukkhaṃ na ca saccā.
(Kha) na saccā na samudayasaccanti? Āmantā.

23. (a) It is not suffering. Is it not called truth?
Leaving out suffering, the remaining truths are not suffering, but truths.
Leaving out suffering and truth, the remaining are neither suffering nor truths.
(b) They are not truths. Are they not called origination-truth? Yes.

Na dukkhaṃ na saccanti?

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Dukkhaṃ ṭhapetvā avasesā saccā na dukkhaṃ, saccā.
Dukkhañca saccañca ṭhapetvā avasesā na ceva dukkhaṃ na ca saccā.
Na saccā na nirodhasaccanti?...pe...
na saccā na maggasaccanti? Āmantā.

It is not suffering. Is it not called truth?
Leaving out suffering, the remaining truths are not suffering, but truths.
Leaving out suffering and truth, the remaining are neither suffering nor truths.
They are not truths. Are they not called cessation-truth?
They are not truths. Are they not called path-truth? Yes.

24. Na samudayo na saccanti?
Samudayaṃ ṭhapetvā avasesā saccā na samudayo, saccā.
Samudayañca saccañca ṭhapetvā avasesā na ceva samudayo na ca saccā.
Na saccā na dukkhasaccanti?...pe....

24. It is not origination. Is it not called truth?
Leaving out origination, the remaining truths are not origination, but truths.
Leaving out origination and truth, the remaining are neither origination nor truths.
They are not truths. Are they not called suffering-truth?

25. Na nirodho na saccanti?
Nirodhaṃ ṭhapetvā...pe....

25. It is not cessation. Is it not called truth?
Leaving out cessation

26. (Ka) na maggo na saccanti?
Maggam ṭhapetvā avasesā saccā na maggo, saccā.
Maggañca saccañca ṭhapetvā avasesā na ceva maggo na ca saccā.
(Kha) na saccā na dukkhasaccanti? Āmantā.

26. (a) It is not path. Is it not called truth?
Leaving out path, the remaining truths are not path, but truths.

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Leaving out path and truth, the remaining are neither path nor truths.

(b) They are not truths. Are they not called suffering-truth? Yes.

Na maggo na saccanti?

Maggaṃ ṭhapetvā avasesā saccā na maggo, saccā.

Maggañca saccañca ṭhapetvā avasesā na ceva maggo na ca saccā.

Na saccā na samudayasaccanti? Āmantā....Pe....

Na saccā na nirodhasaccanti? Āmantā.

(Paṇṇattiniddesavāro.)

It is not path. Is it not called truth?

Leaving out path, the remaining truths are not path, but truths.

Leaving out path and truth, the remaining are neither path nor truths.

They are not truths. Are they not called origination-truth? Yes.

They are not truths. Are they not called cessation-truth? Yes.

(End of exposition Section on terms.)

{081108d05-suddhasaccamulacakkavara.mp3}

[Pāli-English Glossary] for Section on Process (Pavattivāra)	
Pāli	English
Yassa	To a being
Tassa	To that being
Tesam	To those beings
Yassa vā pana	Or, to a being
Yattha	At a plane
Tattha	At that plane
Ye	To those beings
Itaresam	To other beings
Natthi	None (totally reject the Sannitthāna)
No <no:>	No <nəu>
Uppajjati	Arising
Nuppajjati	Not arising
Uppajjittha	Had arisen
Nuppajjittha	Had not arisen
Uppajjissati	Will arise
Nuppajjissati	Will not arise
Nirujjhati	Ceasing
Na nirujjhati	Not ceasing
Nirujjhittha	Had ceased
Na nirujjhittha	Had not ceased
Nirujjhissati	Will cease
Na nirujjhissati	Will not cease
Uppādakkhaṇe	At the arising-moment
Pavatte	During-life / During the course of a lifetime
Bhaṅgakkhaṇe	At the ceasing-moment
Upapajjantānaṃ	At the birth-moment

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Cavantānaṃ	At the death-moment
Dutiye citte vattamāne	At the moment of second consciousness (i.e. the 1 st Bhavanga in a life)
Dutiye akusale citte vattamāne	At that moment of second unwholesome consciousness (in the javana phase)
Taṇhāvippayuttacitte vattamāne	At the moment of consciousness dissociated from craving
Taṇhāvippayuttacittassa	Consciousness dissociated from craving
Maggavippayuttacittassa	Consciousness dissociated from the Path
Taṇhāvippayuttamaggavippayuttacittassa	Consciousness dissociated from craving and the Path
Maggavippayuttataṇhāvippayuttacittassa	Consciousness dissociated from the Path and craving
Cittassa	of consciousness
Maggassa ca phalassa ca	of Path and Fruition consciousness
Upapatticittassa	of rebirth-consciousness / progressive birth- moment / rebirth-existence moments
Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti	Those endowed with [Anāgāmī] vodāna consciousness (i.e. gotrabhū/vodāna)
Aggamaggaṃ paṭilabhissanti	will attain Arahatta Path
Maggaṃ na paṭilabhissanti	will not attain the Path
Ye caññe maggaṃ paṭilabhissanti tesam	To those others who will attain the Path
Taṇhāya uppādakkaṇe tesam	To those at the arising-moment of craving
Asaññasatte	At the plane of non-percipient beings
Arūpe	At the immaterial plane
Catuvokāre	At the four-aggregate plane
Pañcavokāre	At the five-aggregate plane
Apāye	At the woeful plane
Āpāyikānaṃ	Those born at the woeful plane
Suddhāvāsānaṃ	Pure-abode beings
Sabbesaṃ	All beings

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Nirodhasamāpannānaṃ	At the attainment of mental-cessation
Anabhisametāvīnaṃ	Those who had never realized the Truth before
Abhisametāvīnaṃ	Those who had already realized the Truth
Aggamaggasamaṅgīnaṃ	Those endowed with 3 sub-moments of the highest path (i.e. Arahatta Path beings)
Pacchimacittasamaṅgīnaṃ	Those endowed with [Arahatta] death consciousness (i.e. the last citta, cuti citta, of an Arahant.)
Arahantānaṃ	Arahants
Ye ca puthujjanā	Those ordinary beings / common worldlings

Note: (Another symbol used in Section on Process.)

[**] - Additional Pāḷi text suggested by Sayādaw Dr.Nandamālābhivaṃsa. Examples as below:

(e.g. 1) yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [taṃ citta samaṅgīnaṃ]

(e.g. 2) yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [tassa cittassa uppādakkhaṇe]

(e.g. 3) yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [tassa cittassa bhaṅgakkhaṇe]

[Structure of Section on Process (Pavattivāra)]

Section on Process is again divided into three sub-sections:	
2. Section on Process (Pavattivāra)	2-1. Section on Arising (Uppādavāra)
	2-2. Section on Ceasing (Nirodhavāra)
	2-3. Section on Arising–Ceasing (Uppādanirodhavāra)

Each sub-section of the Section on Process (Pavattivāra) is again six-fold.	
e.g. 2-1. Section on Arising (Uppādavāra)	2-1-1. Section on the Present (Paccuppannavāra)
	2-1-2. Section on the Past (Atītavāra)
	2-1-3. Section on the Future (Anāgatavāra)
	2-1-4. Section on the Present and the Past (Paccuppannātītavāra)
	2-1-5. Section on the Present and the Future (Paccuppannānāgatavāra)
	2-1-6. Section on the Past and the Future (Atitānāgatavāra)

Each minor-section is again six-fold.	
e.g. 2-1-1. Section on the Present (Paccuppannavāra)	1. Positive (Anuloma) Being (Puggala)
	2. Positive (Anuloma) Plane (Okāsa)
	3. Positive (Anuloma) Being-Plane (Puggalokāsa)
	4. Negative (Paccanīka) Being (Puggala)
	5. Negative (Paccanīka) Plane (Okāsa)
	6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

{081108d06-intro-pavattivara.mp3}

{081109b01-introduction-pavatti.mp3}

{081109b02-definition-sacca.mp3}

{081114a04-points-in-pavatti.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-1. Section on the Present (Paccuppannavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

27. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ uppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhāṇe tesāṃ dukkhasaccaṃ uppajjati, no ca tesāṃ samudayasaccaṃ uppajjati.

Taṇhāya uppādakkhāṇe tesāṃ dukkhasaccaṃ uppajjati samudayasaccaṃ uppajjati.

(Kha) yassa vā pana samudayasaccaṃ uppajjati tassa dukkhasaccaṃ uppajjatīti? Āmantā.

27. (a) Suffering-truth is arising to a being. Is origination-truth arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from craving during-life, suffering-truth is arising; but [it is] not that origination-truth is arising to those beings.

To those at the arising-moment of craving, suffering-truth is arising and origination-truth also is arising.

(b) Or, origination-truth is arising to a being. Is suffering-truth arising to that being? Yes.

{081109a01-pavatti-uppadavara.mp3}

{081109b03-pavatti-uppadavara.mp3}

{081109b04-pavatti-uppadavara.mp3}

{081109c01-pavatti-uppadavara.mp3}

{081109c02-pavatti-uppadavara.mp3}

{081109c03-pavatti-uppadavara.mp3}

{081109c04-pavatti-uppadavara.mp3}

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[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ uppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte maggavippayuttacittassa uppādakkhaṇe tesāṃ dukkhasaccaṃ uppajjati, no ca tesāṃ maggasaccaṃ uppajjati.

Pañcavokāre maggassa uppādakkhaṇe tesāṃ dukkhasaccaṃ uppajjati maggasaccaṃ uppajjati.

(a) Suffering-truth is arising to a being. Is path-truth arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from the Path during-life, suffering-truth is arising; but [it is] not that path-truth is arising to those beings.

To those at the arising-moment of Path consciousness at the five-aggregate plane, suffering-truth is arising and path-truth also is arising.

{081109a02-pavatti-uppadavara.mp3}

{081109b05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjati tassa dukkhasaccaṃ uppajjatīti?

Arūpe maggassa uppādakkhaṇe tesāṃ maggasaccaṃ uppajjati, no ca tesāṃ dukkhasaccaṃ uppajjati.

Pañcavokāre maggassa uppādakkhaṇe tesāṃ maggasaccaṃ uppajjati dukkhasaccaṃ uppajjati.

(b) Or, path-truth is arising to a being. Is suffering-truth arising to that being?

To those at the arising-moment of Path consciousness at the immaterial plane, path-truth is arising, but [it is] not that suffering-truth is arising to those beings.

To those at the arising-moment of Path consciousness at the five-aggregate plane, path-truth is arising and suffering-truth also is arising.

{081109a03-pavatti-uppadavara.mp3}

{081109b06-pavatti-uppadavara.mp3}

[Set C]

28. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ uppajjatīti? No.

(Kha) yassa vā pana maggasaccaṃ uppajjati tassa samudayasaccaṃ uppajjatīti? No.

28. (a) Origination-truth is arising to a being. Is path-truth arising to that being? No.

(b) Or, path-truth is arising to a being. Is origination-truth arising to that being? No.

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{081109a05-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

[Set A]

29. (Ka) yattha dukkhasaccaṃ uppajjati tattha samudayasaccaṃ uppajjatīti?
Asaññasatte tattha dukkhasaccaṃ uppajjati, no ca tattha samudayasaccaṃ uppajjati.
Catuvokāre pañcavokāre tattha dukkhasaccañca uppajjati samudayasaccañca uppajjati.
(Kha) yattha vā pana...pe...? Āmantā.

29. (a) Suffering-truth is arising at a plane. Is origination-truth arising at that plane?
At the plane of non-percipient beings, suffering-truth is arising; but [it is] not that origination-truth is arising at that plane.
At the four-aggregate plane, and at the five-aggregate plane, suffering-truth is arising and origination-truth also is arising.
(b) Or, [origination-truth is arising] at a plane. [Is suffering-truth arising at that plane]? Yes.

[Set B]

(Ka) yattha dukkhasaccaṃ uppajjati tattha maggasaccaṃ uppajjatīti?
Apāye asaññasatte tattha dukkhasaccaṃ uppajjati, no ca tattha maggasaccaṃ uppajjati.
Avasese catuvokāre pañcavokāre tattha dukkhasaccañca uppajjati maggasaccañca uppajjati.
(Kha) yattha vā pana maggasaccaṃ uppajjati tattha dukkhasaccaṃ uppajjatīti? Āmantā.

(a) Suffering-truth is arising at a plane. Is path-truth arising at that plane?
At the woeful plane, and at the plane of non-percipient beings, suffering-truth is arising; but [it is] not that path-truth is arising at that plane.
At the remaining four-aggregate and five-aggregate plane, suffering-truth is arising and path-truth also is arising.
(b) Or, path-truth is arising at a plane. Is suffering-truth arising at that plane? Yes.

[Set C]

30. (Ka) yattha samudayasaccaṃ uppajjati tattha maggasaccaṃ uppajjatīti?
Apāye tattha samudayasaccaṃ uppajjati, no ca tattha maggasaccaṃ uppajjati.
Avasese catuvokāre pañcavokāre tattha samudayasaccañca uppajjati maggasaccañca uppajjati.
(Kha) yattha vā pana...pe...? Āmantā.

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30. (a) Origination-truth is arising at a plane. Is path-truth arising at that plane?

At the woeful plane, origination-truth is arising; but [it is] not that path-truth is arising at that plane.
At the remaining four-aggregate and five-aggregate plane, origination-truth is arising and path-truth also is arising.

(b) Or, [path-truth is arising] at a plane. [Is origination-truth arising at that plane]? Yes.

Positive (Anuloma) Being-Plane (Puggalokāsa)

31. Yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ uppajjatīti?...pe....
(Yassakampi yassayatthakampi sadisaṃ vitthāretabbaṃ).

31. Suffering-truth is arising to a being at a plane. Is origination-truth arising to that being at that plane?

(Expand Section on Being and Section on Being-Plane similarly).

Guide:

E.g. of "...pe..." (extracting the omission) in full Pāli text:

(Below is an example of expansion from Verse 27)

31. (Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ uppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhaṇe tesāṃ tattha dukkhasaccaṃ uppajjati, no ca tesāṃ tattha samudayasaccaṃ uppajjati.

Taṇhāya uppādakkhaṇe tesāṃ tattha dukkhasaccaṃ uppajjati samudayasaccaṃ uppajjati.

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjati tassa tattha dukkhasaccaṃ uppajjatīti?
Āmantā.

Negative (Paccanīka) Being (Puggala)

[Set A]

32. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ nuppajjatīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ nuppajjati tassa dukkhasaccaṃ nuppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhaṇe tesāṃ samudayasaccaṃ nuppajjati, no ca tesāṃ dukkhasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesāṃ samudayasaccaṃ nuppajjati dukkhasaccaṃ nuppajjati.

32. (a) Suffering truth is not arising to a being. Is origination-truth not arising to that being? Yes.

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(b) Or, origination-truth is not arising to a being. Is suffering-truth not arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from craving during-life, origination-truth is not arising; but [it is] not that suffering-truth is not arising to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth is not arising and suffering-truth also is not arising.

{081110a09-pavatti-uppadavara.mp3}

{081110b01-pavatti-uppadavara.mp3}

{081110b02-pavatti-uppadavara.mp3}

{081110b03-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjatīti?

Arūpe maggassa uppādakkaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjati.

Sabbesam cavantānam pavatte cittassa bhaṅgakkhaṇe arūpe phalassa uppādakkaṇe tesam dukkhasaccaṇca nuppajjati maggasaccaṇca nuppajjati.

(a) Suffering-truth is not arising to a being. Is path-truth not arising to that being?

To those at the arising-moment of Path consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that path-truth is not arising to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of fruition-consciousness at the immaterial plane, suffering-truth is not arising and path-truth also is not arising.

{081110b04-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjati tassa dukkhasaccaṃ nuppajjatīti?

Sabbesam upapajjantānam pavatte maggavippayuttacittassa uppādakkaṇe tesam maggasaccaṃ nuppajjati, no ca tesam dukkhasaccaṃ nuppajjati.

Sabbesam cavantānam pavatte cittassa bhaṅgakkhaṇe arūpe phalassa uppādakkaṇe tesam maggasaccaṇca nuppajjati dukkhasaccaṇca nuppajjati.

(b) Or, path-truth is not arising to a being. Is suffering-truth not arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from the Path during-life, path-truth is not arising; but [it is] not that suffering-truth is not arising to

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those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of fruition-consciousness at the immaterial plane, path-truth is not arising and suffering-truth also is not arising.

[Set C]

33. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjati?

Maggassa uppādakkaṇe tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjati.

Sabbesam cittassa bhaṅgakkhaṇe taṇhāvippayuttamaggavippayuttacittassa uppādakkaṇe nirodhasamāpannānaṃ asaṅṅasattānaṃ tesam samudayasaccaṃ nuppajjati maggasaccaṃ nuppajjati.

33. (a) Origination-truth is not arising to a being. Is path-truth not arising to that being?

To those at the arising-moment of Path consciousness, origination-truth is not arising; but [it is] not that path-truth is not arising to those beings.

To all those at the ceasing-moment of consciousness, to those at the arising-moment of consciousness dissociated from craving and the Path, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not arising and path-truth also is not arising.

{081110b05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjati tassa samudayasaccaṃ nuppajjati?

Taṇhāya uppādakkaṇe tesam maggasaccaṃ nuppajjati, no ca tesam samudayasaccaṃ nuppajjati.

Sabbesam cittassa bhaṅgakkhaṇe maggavippayuttataṇhāvippayuttacittassa [taṇhāvippayuttamaggavippayuttacittassa (sī.) evaṃ puggalokāsepi nirodhavārepi] uppādakkaṇe nirodhasamāpannānaṃ asaṅṅasattānaṃ tesam maggasaccaṃ nuppajjati samudayasaccaṃ nuppajjati.

(b) Or, path-truth is not arising to a being. Is origination-truth not arising to that being?

To those at the arising-moment of craving, path-truth is not arising; but [it is] not that origination-truth is not arising to those beings.

To all those at the ceasing-moment of consciousness, to those at the arising-moment of consciousness dissociated from the Path and craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth is not arising and origination-truth also is not arising.

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Negative (Paccanīka) Plane (Okāsa)

[Set A]

34. (Ka) yattha dukkhasaccaṃ nuppajjati tattha samudayasaccaṃ nuppajjatīti? Natthi.
(Kha) yattha vā pana samudayasaccaṃ nuppajjati tattha dukkhasaccaṃ nuppajjatīti? Uppajjati.

34. (a) Suffering-truth is not arising at a plane. Is origination-truth not arising at that plane? None.
(b) Or, origination-truth is not arising at a plane. Is suffering-truth not arising at that plane. [It] is arising.

[Set B]

(Ka) yattha dukkhasaccaṃ nuppajjati tattha maggasaccaṃ nuppajjatīti? Natthi.
(Kha) yattha vā pana maggasaccaṃ nuppajjati tattha dukkhasaccaṃ nuppajjatīti? Uppajjati.

(a) Suffering-truth is not arising at a plane. Is path-truth not arising at that plane? None.
(b) Or, path-truth is not arising at a plane. Is suffering-truth not arising at that plane? [It] is arising.

{081110c01-pavatti-uppadavara.mp3}

[Set C]

35. (Ka) yattha samudayasaccaṃ nuppajjati tattha maggasaccaṃ nuppajjatīti? Āmantā.
(Kha) yattha vā pana maggasaccaṃ nuppajjati tattha samudayasaccaṃ nuppajjatīti?
Apāye tattha maggasaccaṃ nuppajjati, no ca tattha samudayasaccaṃ nuppajjati.
Asaññasatte tattha maggasaccañca nuppajjati samudayasaccañca nuppajjati.

35. (a) Origination-truth is not arising at a plane. Is path-truth not arising at that plane? Yes.
(b) Or, path-truth is not arising at a plane. Is origination-truth not arising at that plane?
At the woeful plane, path-truth is not arising; but [it is] not that origination-truth is not arising at that plane.
At the plane of non-percipient beings, path-truth is not arising and origination-truth also is not arising.

{081110c02-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

36. (Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha samudayasaccaṃ nuppajjatīti?
Āmantā.

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(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjati tassa tattha dukkhasaccaṃ nuppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte taṇhāvippayuttacittassa uppādakkhaṇe tesam tattha samudayasaccaṃ nuppajjati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha samudayasaccaṃ nuppajjati dukkhasaccaṃ nuppajjati.

36. (a) Suffering-truth is not arising to a being at a plane. Is origination-truth not arising to that being at that plane? Yes.

(b) Or, origination-truth is not arising to a being at a plane. Is suffering-truth not arising to that being at that plane?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from craving during-life, origination-truth is not arising at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth is not arising and suffering-truth also is not arising at that plane.

{081110c03-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjatīti?

Arūpe maggassa uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe phalassa uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjati.

(a) Suffering-truth is not arising to a being at a plane. Is path-truth not arising to that being at that plane?

To those at the arising-moment of Path consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that path-truth is not arising to those beings at that plane.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of fruition-consciousness at the immaterial plane, suffering-truth is not arising and path-truth also is not arising at that plane.

{081110c04-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjati tassa tattha dukkhasaccaṃ nuppajjatīti?

Sabbesaṃ upapajjantānaṃ pavatte maggavippayuttacittassa uppādakkhaṇe tesam tattha

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maggasaccaṃ nuppajjati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe phalassa uppādakkaṇe tesam tattha maggasaccaṅca nuppajjati dukkhasaccaṅca nuppajjati.

(b) Or, path-truth is not arising to a being at a plane. Is suffering-truth not arising to that being at that plane?

To all those at the birth-moment, and to those at the arising-moment of consciousness dissociated from the Path during-life, path-truth is not arising at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of fruition-consciousness at the immaterial plane, path-truth is not arising and suffering-truth also is not arising at that plane.

{081110c05-pavatti-uppadavara.mp3}

[Set C]

37. (Ka) yassa yattha samudayasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjatīti?

Maggassa uppādakkaṇe tesam tattha samudayasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjati.

Sabbesaṃ cittassa bhaṅgakkhaṇe taṇhāvippayuttamaggavippayuttacittassa uppādakkaṇe asaṅghasattānaṃ tesam tattha samudayasaccaṅca nuppajjati maggasaccaṅca nuppajjati.

(a) 37. Origination-truth is not arising to a being at a plane. Is path-truth not arising to that being at that plane?

To those at the arising-moment of Path consciousness, origination-truth is not arising at that plane; but [it is] not that path-truth is not arising to those beings at that plane.

To all those at the ceasing-moment of consciousness, to those at the arising-moment of consciousness dissociated from craving and the Path, and to those non-percipient beings, origination-truth is not arising and path-truth also is not arising at that plane.

{081110c06-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjati tassa tattha samudayasaccaṃ nuppajjatīti?

Taṇhāya uppādakkaṇe tesam tattha maggasaccaṃ nuppajjati, no ca tesam tattha samudayasaccaṃ nuppajjati.

Sabbesaṃ cittassa bhaṅgakkhaṇe maggavippayuttataṇhāvippayuttacittassa uppādakkaṇe asaṅghasattānaṃ tesam tattha maggasaccaṅca nuppajjati samudayasaccaṅca nuppajjati.

(b) Or, path-truth is not arising to a being at a plane. Is origination-truth not arising to that being at

that plane?

To those at the arising-moment of craving, path-truth is not arising at that plane; but [it is] not that origination-truth is not arising to those beings at that plane.

To all those at the ceasing-moment of consciousness, to those at the arising-moment of consciousness dissociated from the Path and craving, and to those non-percipient beings, path-truth is not arising and origination-truth also is not arising at that plane.

{081110c07-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-2. Section on the Past (Atītavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

38. (Ka) yassa dukkhasaccaṃ uppajjittha tassa samudayasaccaṃ uppajjitthāti? Āmantā.
(Kha) yassa vā pana samudayasaccaṃ uppajjittha tassa dukkhasaccaṃ uppajjitthāti? Āmantā.

38. (a) Suffering-truth had arisen to a being. Had origination-truth arisen to that being? Yes.
(b) Or, origination-truth had arisen to a being. Had suffering-truth arisen to that being? Yes.

{081110c08-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjittha tassa maggasaccaṃ uppajjitthāti?
Anabhisametāvīnaṃ tesam dukkhasaccaṃ uppajjittha, no ca tesam maggasaccaṃ uppajjittha.
Abhisametāvīnaṃ tesam dukkhasaccañca uppajjittha maggasaccañca uppajjittha.
(Kha) yassa vā pana...pe... uppajjitthāti? Āmantā.

(a) Suffering-truth had arisen to a being. Had path-truth arisen to that being?
To those who had never realized the Truth before, suffering-truth had arisen; but [it is] not that path-truth had arisen to those beings.
To those who had already realized the Truth, suffering-truth had arisen and path-truth also had arisen.
(b) Or, [path-truth had arisen] to a being. Had [suffering-truth] arisen [to that being]? Yes.

{081110c09-pavatti-uppadavara.mp3}

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[Set C]

39. (Ka) yassa samudayasaccaṃ uppajjittha tassa maggasaccaṃ uppajjitthāti?
Anabhisametāvīnaṃ tesam samudayasaccaṃ uppajjittha, no ca tesam maggasaccaṃ uppajjittha.
Abhisametāvīnaṃ tesam samudayasaccañca uppajjittha maggasaccañca uppajjittha.
(Kha) yassa vā pana...pe... uppajjitthāti? Āmantā.

39. (a) Origination-truth had arisen to a being. Had path-truth arisen to that being?
To those who had never realized the Truth before, origination-truth had arisen; but [it is] not that path-truth had arisen to those beings.
To those who had already realized the Truth, origination-truth had arisen and path-truth also had arisen.
(b) Or, [path-truth had arisen] to a being. Had [origination-truth] arisen [to that being]? Yes.

{081110c10-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

40. Yattha dukkhasaccaṃ uppajjittha...pe...
(Yatthakampi sabbattha sadisaṃ. Tantinānākaraṇaṃ heṭṭhā yatthakasadisaṃ).

40. Suffering-truth had arisen at this plane
(Every Section on Plane is the same. Only lineage difference is the same as Section on Plane below).

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

41. (Ka) yassa yattha dukkhasaccaṃ uppajjittha tassa tattha samudayasaccaṃ uppajjitthāti?
Suddhāvāsānaṃ dutiye citte vattamāne asaññasattānaṃ tesam tattha dukkhasaccaṃ uppajjittha,
no ca tesam tattha samudayasaccaṃ uppajjittha.
Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesam tattha dukkhasaccañca uppajjittha
samudayasaccañca uppajjittha.
(Kha) yassa vā pana yattha...pe... uppajjitthāti? Āmantā.

41. (a) Suffering-truth had arisen to a being at a plane. Had origination-truth arisen to that being at that plane?
To those pure-abode beings at the moment of second consciousness, and to those non-percipient beings, suffering-truth had arisen at that plane; but [it is] not that origination-truth had arisen to those

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beings at that plane.

To other beings, to those four-aggregate beings, and to those five-aggregate beings, suffering-truth had arisen and origination-truth also had arisen at that plane.

(b) Or, [origination-truth had arisen] to a being at a plane. Had [suffering-truth] arisen [to that being at that plane]? Yes.

{081110d01-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjittha tassa tattha maggasaccaṃ uppajjitthāti?

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ asaññasattānaṃ tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ tesam tattha dukkhasaccañca uppajjittha maggasaccañca uppajjittha.

(Kha) yassa vā pana yattha...pe... uppajjitthāti? Āmantā.

(a) Suffering-truth had arisen to a being at a plane. Had path-truth arisen to that being at that plane?

To those pure-abode beings at the moment of second consciousness, to those who had never realized the Truth before, and to those non-percipient beings, suffering-truth had arisen at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

To those who had already realized the Truth, suffering-truth had arisen and path-truth also had arisen at that plane.

(b) Or, [path-truth had arisen] to a being at a plane. Had [suffering-truth] arisen [to that being at that plane]? Yes.

{081110d02-pavatti-uppadavara.mp3}

[Set C]

42. (Ka) yassa yattha samudayasaccaṃ uppajjittha tassa tattha maggasaccaṃ uppajjitthāti?

Suddhāvāsānaṃ dutiye akusale citte vattamāne anabhisametāvīnaṃ tesam tattha samudayasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ tesam tattha samudayasaccañca uppajjittha maggasaccañca uppajjittha.

(Kha) yassa vā pana yattha...pe... uppajjitthāti? Āmantā.

42. (a) Origination-truth had arisen to a being at a plane. Had path-truth arisen to that being at that plane?

To those pure-abode beings at that moment of second unwholesome consciousness, and to those who had never realized the Truth before, origination-truth had arisen at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

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To those who had already realized the Truth, origination-truth had arisen and path-truth also had arisen at that plane.

(b) Or, [path-truth had arisen] to a being at a plane. Had [origination-truth] arisen to that being at that plane]? Yes.

{081110d03-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

43. (Ka) yassa dukkhasaccaṃ nuppajjittha tassa samudayasaccaṃ nuppajjitthāti? Natthi.

(Kha) yassa vā pana...pe... nuppajjitthāti? Natthi.

43. (a) Suffering-truth had not arisen to a being. Had origination-truth not arisen to that being? None.

(b) Or, [origination-truth had not arisen] to a being. Had [suffering-truth] not arisen [to that being]? None.

{081110d04-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjittha tassa maggasaccaṃ nuppajjitthāti? Natthi.

(Kha) yassa vā pana maggasaccaṃ nuppajjittha tassa dukkhasaccaṃ nuppajjitthāti? Uppajjittha.

(a) Suffering-truth had not arisen to a being. Had path-truth not arisen to that being? None.

(b) Or, path-truth had not arisen to a being. Had suffering-truth not arisen to that being? [It] had arisen.

{081110d05-pavatti-uppadavara.mp3}

[Set C]

44. (Ka) yassa samudayasaccaṃ nuppajjittha tassa maggasaccaṃ nuppajjitthāti? Natthi.

(Kha) yassa vā pana...pe... nuppajjitthāti? Uppajjittha.

44. (a) Origination-truth had not arisen to a being. Had path-truth not arisen to that being? None.

(b) Or, [path-truth had not arisen] to a being. Had [origination-truth] not arisen to that being]? [It] had arisen.

{081110d06-pavatti-uppadavara.mp3}

Negative (Paccanīka) Plane (Okāsa)

45. Yattha dukkhasaccaṃ nuppajjittha...pe....

45. Suffering-truth had arisen at a plane

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

46. (Ka) yassa yattha dukkhasaccaṃ nuppajjittha tassa tattha samudayasaccaṃ nuppajjitthāti? Āmantā.

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjittha tassa tattha dukkhasaccaṃ nuppajjitthāti?

Suddhāvāsānaṃ dutiye citte vattamāne asaññasattānaṃ tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjittha.

Suddhāvāsaṃ upapajjantānaṃ tesam tattha samudayasaccañca nuppajjittha dukkhasaccañca nuppajjittha.

46. (a) Suffering-truth had not arisen to a being at a plane. Had origination-truth not arisen to that being at that plane? Yes.

(b) Or, origination-truth had not arisen to a being at a plane. Had suffering-truth not arisen to that being at that plane?

To those pure-abode beings at the moment of second consciousness, and to those non-percipient beings, origination-truth had not arisen at that plane; but [it is] not that suffering-truth had not arisen to those beings at that plane.

To those at the birth-moment of pure-abode beings, origination-truth had not arisen and suffering-truth also had not arisen at that plane.

{081110d07-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjittha tassa tattha maggasaccaṃ nuppajjitthāti? Āmantā.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjittha tassa tattha dukkhasaccaṃ nuppajjitthāti?

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ asaññasattānaṃ tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjittha.

Suddhāvāsaṃ upapajjantānaṃ tesam tattha maggasaccañca nuppajjittha dukkhasaccañca

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nuppajjittha.

(a) Suffering-truth had not arisen to a being at a plane. Had path-truth not arisen to that being at that plane? Yes.

(b) Or, path-truth had not arisen to a being at a plane. Had suffering-truth not arisen to that being at that plane?

To those pure-abode beings at the moment of second consciousness, to those who had never realized the Truth before, and to those non-percipient beings, path-truth had not arisen at that plane; but [it is] not that suffering-truth had not arisen to those beings at that plane.

To those at the birth-moment of pure-abode beings, path-truth had not arisen and suffering-truth also had not arisen at that plane.

{081110d08-pavatti-uppadavara.mp3}

[Set C]

47. (Ka) yassa yattha samudayasaccaṃ nuppajjittha tassa tattha maggasaccaṃ nuppajjitthāti? Āmantā.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjittha tassa tattha samudayasaccaṃ nuppajjitthāti?

Suddhāvāsānaṃ dutiye akusale citte vattamāne anabhisametāvīnaṃ tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha samudayasaccaṃ nuppajjittha.

Suddhāvāsānaṃ dutiye citte vattamāne asaññasattānaṃ tesam tattha maggasaccañca nuppajjittha samudayasaccañca nuppajjittha.

47. (a) Origination-truth had not arisen to a being at a plane. Had path-truth not arisen to that being at that plane? Yes.

(b) Or, path-truth had not arisen to a being at a plane. Had origination-truth not arisen to that being at that plane?

To those pure-abode beings at the moment of second unwholesome consciousness, and to those who had never realized the Truth before, path-truth had not arisen at that plane; but [it is] not that origination-truth had not arisen to those beings at that plane.

To those pure-abode beings at the moment of second consciousness, and to those non-percipient beings, path-truth had not arisen and origination-truth also had not arisen at that plane.

{081110d09-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-3. Section on the Future (Anāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

48. (Ka) yassa dukkhasaccaṃ uppajjissati tassa samudayasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam dukkhasaccaṃ uppajjissati, no ca tesam samudayasaccaṃ uppajjissati.

Itaresam tesam dukkhasaccañca uppajjissati samudayasaccañca uppajjissati.

(Kha) yassa vā pana...pe...? Āmantā.

48. (a) Suffering-truth will arise to a being. Will origination-truth arise to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, suffering-truth will arise; but [it is] not that origination-truth will arise to those beings.

To other beings, suffering-truth will arise and origination-truth also will arise.

(b) Or, origination-truth will arise.? Yes.

{081111a01-pavatti-uppadavara.mp3}

{081111a02-pavatti-uppadavara.mp3}

{081111a03-pavatti-uppadavara.mp3}

{081111a04-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjissati tassa maggasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam dukkhasaccaṃ uppajjissati, no ca tesam maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam dukkhasaccañca uppajjissati maggasaccañca uppajjissati.

(Kha) yassa vā pana...pe... uppajjissatīti? Āmantā.

(a) Suffering-truth will arise to a being. Will path-truth arise to that being?

To those Arahatta Path beings, to Arahants, and to those ordinary beings who will not attain the Path, suffering-truth will arise; but [it is] not that path-truth will arise to those beings.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth will arise and path-truth also will arise.

(b) Or, [path-truth will arise] to a being. Will [suffering-truth] arise [to that being]? Yes.

{081111b01-pavatti-uppadavara.mp3}

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[Set C]

49. (Ka) yassa samudayasaccaṃ uppajjissati tassa maggasaccaṃ uppajjissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam samudayasaccaṃ uppajjissati, no ca tesam maggasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam samudayasaccañca uppajjissati maggasaccañca uppajjissati.

49. (a) Origination-truth will arise to a being. Will path-truth arise to that being?

To those ordinary beings who will not attain the Path, origination-truth will arise; but [it is] not that path-truth will arise to those beings.

To those who will attain the Path, origination-truth will arise and path-truth also will arise.

{081111b02-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjissati tassa samudayasaccaṃ uppajjissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam maggasaccaṃ uppajjissati, no ca tesam samudayasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam maggasaccañca uppajjissati samudayasaccañca uppajjissati.

(b) Or, path-truth will arise to a being. Will origination-truth arise to that being?

To those endowed with [Anāgāmī] vodāna consciousness, path-truth will arise; but [it is] not that origination-truth will arise to those beings.

To those who will attain the Path, path-truth will arise and origination-truth also will arise.

{081111b03-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

50. Yattha dukkhasaccaṃ uppajjissati...pe....

50. Suffering-truth will arise at this plane

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

51. (Ka) yassa yattha dukkhasaccaṃ uppajjissati tassa tattha samudayasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅghasattānaṃ tesam tattha dukkhasaccaṃ uppajjissati, no ca tesam tattha samudayasaccaṃ

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uppajjissati.

Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesāṃ tattha dukkhasaccaṅca uppajjissati samudayasaccaṅca uppajjissati.

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjissati...pe... uppajjissatīti? Āmantā.

51. (a) Suffering-truth will arise to a being at a plane. Will origination-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, suffering-truth will arise at that plane; but [it is] not that origination-truth will arise to those beings at that plane.

To other beings, to those four-aggregate beings, and to those five-aggregate beings, suffering-truth will arise and origination-truth also will arise at that plane.

(b) Or, origination-truth will arise to a being at a plane. Will [suffering-truth] arise [to that being at that plane]? Yes.

{081111b04-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjissati tassa tattha maggasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaṅghasattānaṃ tesāṃ tattha dukkhasaccaṃ uppajjissati, no ca tesāṃ tattha maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesāṃ tattha dukkhasaccaṅca uppajjissati maggasaccaṅca uppajjissati.

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjissatīti? Āmantā.

(a) Suffering-truth will arise to a being at a plane. Will path-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, to those born at the woeful plane, and to those non-percipient beings, suffering-truth will arise at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth will arise and path-truth also will arise at that plane.

(b) Or, path-truth will arise to a being at a plane. Will suffering-truth arise to that being at that plane? Yes.

{081111b05-pavatti-uppadavara.mp3}

[Set C]

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52. (Ka) yassa yattha samudayasaccaṃ uppajjissati tassa tattha maggasaccaṃ uppajjissatīti?
Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam tattha samudayasaccaṃ uppajjissati, no ca tesam tattha maggasaccaṃ uppajjissati.
Ye maggaṃ paṭilabhissanti tesam tattha samudayasaccaṅca uppajjissati maggasaccaṅca uppajjissati.

52. (a) Origination-truth will arise to a being at a plane. Will path-truth arise to that being at that plane?

To those born at the woeful plane, and to those ordinary beings who will not attain the Path, origination-truth will arise at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those who will attain the Path, origination-truth will arise and path-truth also will arise at that plane.

{081111b06-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha samudayasaccaṃ uppajjissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam tattha maggasaccaṃ uppajjissati, no ca tesam tattha samudayasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam tattha maggasaccaṅca uppajjissati samudayasaccaṅca uppajjissati.

(b) Or, path-truth will arise to a being at a plane. Will origination-truth arise to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness, path-truth will arise at that plane; but [it is] not that origination-truth will arise to those beings at that plane.

To those who will attain the Path, path-truth will arise and origination-truth also will arise at that plane.

{081111b07-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

53. (Ka) yassa dukkhasaccaṃ nuppajjissati tassa samudayasaccaṃ nuppajjissatīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ nuppajjissati, no ca tesam dukkhasaccaṃ nuppajjissati.

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Pacchimacittasamaṅgīnaṃ tesam samudayasaccañca nuppajjissati dukkhasaccañca nuppajjissati.

53. (a) Suffering-truth will not arise to a being. Will origination-truth not arise to that being? Yes.

(b) Or, origination-truth will not arise to a being. Will suffering-truth not arise to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not arise; but [it is] not that suffering-truth will not arise to those beings.

To those endowed with [Arahatta] death consciousness, origination-truth will not arise and suffering-truth also will not arise.

{081111b08-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjissati tassa maggasaccaṃ nuppajjissatīti? Āmantā.

(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ nuppajjissati, no ca tesam dukkhasaccaṃ nuppajjissati.

Pacchimacittasamaṅgīnaṃ tesam maggasaccañca nuppajjissati dukkhasaccañca nuppajjissati.

(a) Suffering-truth will not arise to a being. Will path-truth not arise to that being? Yes.

(b) Or, path-truth will not arise to a being. Will suffering-truth not arise to that being?

To those Arahatta Path beings, to Arahants, and to those ordinary beings who will not attain the Path, path-truth will not arise; but [it is] not that suffering-truth will not arise to those beings.

To those endowed with [Arahatta] death consciousness, path-truth will not arise and suffering-truth also will not arise.

[Set C]

54. (Ka) yassa samudayasaccaṃ nuppajjissati tassa maggasaccaṃ nuppajjissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ nuppajjissati, no ca tesam maggasaccaṃ nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ tesam samudayasaccañca nuppajjissati maggasaccañca nuppajjissati.

54. (a) Origination-truth will not arise to a being. Will path-truth not arise to that being?

To those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not arise; but [it is] not that path-truth will not arise to those beings.

To those Arahatta Path beings, and to Arahants, origination-truth will not arise and path-truth also will not arise.

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(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa samudayasaccaṃ nuppajjissatīti?
Ye puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ nuppajjissati, no ca tesam samudayasaccaṃ nuppajjissati.
Aggamaggasamaṅgīnaṃ arahantānaṃ tesam maggasaccañca nuppajjissati samudayasaccañca nuppajjissati.

(b) Or, path-truth will not arise to a being. Will origination-truth not arise to that being?
To those ordinary beings who will not attain the Path, path-truth will not arise; but [it is] not that origination-truth will not arise to those beings.
To those Arahatta Path beings, and to Arahants, path-truth will not arise and origination-truth also will not arise.

{081111b09-pavatti-uppadavara.mp3}

Negative (Paccanīka) Plane (Okāsa)

55. Yattha dukkhasaccaṃ nuppajjissati...pe....

55. Suffering-truth will not arise at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

56. (Ka) yassa yattha dukkhasaccaṃ nuppajjissati tassa tattha samudayasaccaṃ nuppajjissatīti? Āmantā.

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅghasattānaṃ tesam tattha samudayasaccaṃ nuppajjissati, no ca tesam tattha dukkhasaccaṃ nuppajjissati.

Pacchimacittasamaṅgīnaṃ tesam tattha samudayasaccañca nuppajjissati dukkhasaccañca nuppajjissati.

56. (a) Suffering-truth will not arise to a being at a plane. Will origination-truth not arise to that being at that plane? Yes.

(b) Or, origination-truth will not arise to a being at a plane. Will suffering-truth not arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness,

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and to those non-percipient beings, origination-truth will not arise at that plane; but [it is] not that suffering-truth will not arise to those beings at that plane.

To those endowed with [Arahatta] death consciousness, origination-truth will not arise and suffering-truth also will not arise at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjissati tassa tattha maggasaccaṃ nuppajjissatīti? Āmantā.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaññasattānaṃ tesam tattha maggasaccaṃ nuppajjissati, no ca tesam tattha dukkhasaccaṃ nuppajjissati.

Pacchimakittasamaṅgīnaṃ tesam tattha maggasaccañca nuppajjissati dukkhasaccañca nuppajjissati.

(a) Suffering-truth will not arise to a being at a plane. Will path-truth not arise to that being at that plane? Yes.

(b) Or, path-truth will not arise to a being at a plane. Will suffering-truth not arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, to those born at the woeful plane, and to those non-percipient beings, path-truth will not arise at that plane; but [it is] not that suffering-truth will not arise to those beings at that plane.

To those endowed with [Arahatta] death consciousness, path-truth will not arise and suffering-truth also will not arise at that plane.

[Set C]

57. (Ka) yassa yattha samudayasaccaṃ nuppajjissati tassa tattha maggasaccaṃ nuppajjissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam tattha samudayasaccaṃ nuppajjissati, no ca tesam tattha maggasaccaṃ nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ asaññasattānaṃ tesam tattha samudayasaccañca nuppajjissati maggasaccañca nuppajjissati.

57. (a) Origination-truth will not arise to a being at a plane. Will path-truth not arise to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not arise at that plane; but [it is] not that path-truth will not arise to those beings at that plane.

To those Arahatta Path beings, to Arahants, and to those non-percipient beings, origination-truth will not arise and path-truth also will not arise at that plane.

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{081111c01-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha samudayasaccaṃ nuppajjissatīti?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam tattha maggasaccaṃ nuppajjissati, no ca tesam tattha samudayasaccaṃ nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ asaññasattānaṃ tesam tattha maggasaccañca nuppajjissati samudayasaccañca nuppajjissati.

(b) Or, path-truth will not arise to a being at a plane. Will origination-truth not arise to that being at that plane?

To those born at the woeful plane, and to those ordinary beings who will not attain the Path, path-truth will not arise at that plane; but [it is] not that origination-truth will not arise to those beings at that plane.

To those Arahatta Path beings, to Arahants, and to those non-percipient beings, path-truth will not arise and origination-truth also will not arise at that plane.

{081111c02-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-4. Section on the Present and the Past (Paccuppannātivāra)

Positive (Anuloma) Being (Puggala)

[Set A]

58. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ uppajjitthātīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ uppajjittha tassa dukkhasaccaṃ uppajjatīti?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhāṇe tesam samudayasaccaṃ uppajjittha, no ca tesam dukkhasaccaṃ uppajjati.

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhāṇe tesam samudayasaccañca uppajjittha dukkhasaccañca uppajjati.

58. (a) Suffering-truth is arising to a being. Had origination-truth arisen to that being? Yes.

(b) Or, origination-truth had arisen to a being. Is suffering-truth arising to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth had arisen; but [it is] not that suffering-truth is arising to those beings.

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To all those at the birth-moment, and to those at the arising-moment of consciousness during-life, origination-truth had arisen and suffering-truth also is arising.

{081111c03-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ uppajjitthāti?

Anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam dukkhasaccaṃ uppajjati, no ca tesam maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam dukkhasaccañca uppajjati maggasaccañca uppajjittha.

(a) Suffering-truth is arising to a being. Had path-truth arisen to that being?

At the birth-moment of those who had never realized the Truth before, and to those at the arising-moment of consciousness during-life, suffering-truth is arising; but [it is] not that path-truth had arisen to those beings.

At the birth-moment of those who had already realized the Truth, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth had also arisen.

{081111c04-pavatti-uppadavara.mp3}

{081111c05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjittha tassa dukkhasaccaṃ uppajjatīti?

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkaṇe tesam maggasaccaṃ uppajjittha, no ca tesam dukkhasaccaṃ uppajjati.

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam maggasaccañca uppajjittha dukkhasaccañca uppajjati.

(b) Or, path-truth had arisen to a being. Is suffering-truth arising to that being?

At the death-moment of those who had already realized the Truth, to those at the ceasing-moment of consciousness, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth had arisen; but [it is] not that suffering-truth is arising to those beings.

At the birth-moment of those who had already realized the Truth, and to those at the arising-moment of consciousness during-life, path-truth had arisen and suffering-truth also is arising.

{081111c06-pavatti-uppadavara.mp3}

{081111d01-pavatti-uppadavara.mp3}

[Set C]

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59. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ uppajjitthāti?

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam samudayasaccaṃ uppajjati, no ca tesam maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam samudayasaccañca uppajjati maggasaccañca uppajjittha.

59. (a) Origination-truth is arising to a being. Had path-truth arisen to that being?

At the arising-moment of craving of those who had never realized the Truth before, origination-truth is arising; but [it is] not that path-truth had arisen to those beings.

At the arising-moment of craving of those who had already realized the Truth, origination-truth is arising and path-truth also had arisen.

{081111d02-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjittha tassa samudayasaccaṃ uppajjatīti?

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ tesam maggasaccaṃ uppajjittha, no ca tesam samudayasaccaṃ uppajjati.

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam maggasaccañca uppajjittha samudayasaccañca uppajjati.

(b) Or, path-truth had arisen to a being. Is origination-truth arising to that being?

At the ceasing-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, and to those at the attainment of mental-cessation, path-truth had arisen; but [it is] not that origination-truth is arising to those beings.

At the arising-moment of craving of those who had already realized the Truth, path-truth had arisen and origination-truth also is arising.

Positive (Anuloma) Plane (Okāsa)

60. Yattha dukkhasaccaṃ uppajjati...pe... (yatthakā sadisā sabbe).

60. Suffering-truth is arising at a plane (All Section on Plane are the same).

{081111d03-pavatti-uppadavara.mp3}

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

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61. (Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ uppajjitthāti? Suddhāvāsānaṃ upapatticittassa [uppatticittassa (syā.)] uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha samudayasaccaṃ uppajjittha.

Itaesaṃ catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccañca uppajjati samudayasaccañca uppajjittha.

61. (a) Suffering-truth is arising to a being at a plane. Had origination-truth arisen to that being at that plane?

At the arising-moment of upapatti-citta of pure-abode beings, and to those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that origination-truth had arisen to those beings at that plane.

To other beings, to those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and origination-truth also had arisen at that plane.

{081111d04-pavatti-uppadavara.mp3}

{081111d05-pavatti-uppadavara.mp3}

{081112a01-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjittha tassa tattha dukkhasaccaṃ uppajjatīti? Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjittha, no ca tesam tattha dukkhasaccaṃ uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha samudayasaccañca uppajjittha dukkhasaccañca uppajjati.

(b) Or, origination-truth had arisen to a being at a plane. Is suffering-truth arising to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth had arisen at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, origination-truth had arisen and suffering-truth also is arising at that plane.

{081112a02-pavatti-uppadavara.mp3}

[Set B]

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(Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha maggasaccaṃ uppajjitthāti?

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccaṃ uppajjati maggasaccaṃ uppajjittha.

(a) Suffering-truth is arising to a being at a plane. Had path-truth arisen to that being at that plane?

At the arising-moment of upapatti-citta of pure-abode beings, at the birth-moment of those who had never realized the Truth before, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

At the birth-moment of those who had already realized the Truth, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth also had arisen at that plane.

{081112a03-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjittha tassa tattha dukkhasaccaṃ uppajjatīti?

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha maggasaccaṃ uppajjittha, no ca tesam tattha dukkhasaccaṃ uppajjati.

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha maggasaccaṃ uppajjittha dukkhasaccaṃ uppajjati.

(b) Or, path-truth had arisen to a being at a plane. Is suffering-truth arising to that being at that plane?

At the death-moment of those who had already realized the Truth, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth had arisen at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

At the birth-moment of those who had already realized the Truth, and to those at the arising-moment of consciousness during-life, path-truth had arisen and suffering-truth also is arising at that plane.

{081112a04-pavatti-uppadavara.mp3}

[Set C]

62. (Ka) yassa yattha samudayasaccaṃ uppajjati tassa tattha maggasaccaṃ uppajjitthāti?

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjittha.

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjati

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maggasaccañca uppajjittha.

62. (a) Origination-truth is arising to a being at a plane. Had path-truth arisen to that being at that plane?

At the arising-moment of craving of those who had never realized the Truth before, origination-truth is arising at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

At the arising-moment of craving of those who had already realized the Truth, origination-truth is arising and path-truth also had arisen at that plane.

{081112a05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjittha tassa tattha samudayasaccaṃ uppajjatīti?

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha maggasaccaṃ uppajjittha, no ca tesam tattha samudayasaccaṃ uppajjati.

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam tattha maggasaccañca uppajjittha samudayasaccañca uppajjati.

(b) Or, path-truth had arisen to a being at a plane. Is origination-truth arising to that being at that plane?

At the ceasing-moment of craving of those who had already realized the Truth, and to those at the moment of consciousness dissociated from craving, path-truth had arisen at that plane, origination-truth is not arising to those beings at that plane.

At the arising-moment of craving of those who had already realized the Truth, path-truth had arisen and origination-truth also is arising at that plane.

{081112a06-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

63. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ nuppajjitthāti? Uppajjittha.

(Kha) yassa vā pana samudayasaccaṃ nuppajjittha tassa dukkhasaccaṃ nuppajjatīti? Natthi.

63. (a) Suffering-truth is not arising to a being. Had origination-truth not arisen to that being? Had arisen.

(b) Or, Origination-truth had not arisen to a being. Is suffering-truth not arising to that being? None.

{081112a07-pavatti-uppadavara.mp3}

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[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjitthāti?

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjittha.

Anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjittha.

(a) Suffering-truth is not arising to a being. Had path-truth not arisen to that being?

At the death-moment of those who had already realized the Truth, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that path-truth had not arisen to those beings.

At the death-moment of those who had never realized the Truth before, and to those at the ceasing-moment of consciousness during-life, suffering-truth is not arising and path-truth also had not arisen.

{081112a08-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjittha tassa dukkhasaccaṃ nuppajjatīti ?

Anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam maggasaccaṃ nuppajjittha, no ca tesam dukkhasaccaṃ nuppajjati.

Anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccaṃ nuppajjittha dukkhasaccaṃ nuppajjati.

(b) Or, path-truth had not arisen to a being. Is suffering-truth not arising to that being?

At the birth-moment of those who had never realized the Truth before, and to those at the arising-moment of consciousness during-life, path-truth had not arisen; but [it is] not that suffering-truth is not arising to those beings.

At the death-moment of those who had never realized the Truth before, and to those at the ceasing-moment of consciousness during-life, path-truth had not arisen and suffering-truth also is not arising.

[Set C]

64. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjitthāti?

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjittha.

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaṅghasattānaṃ tesam samudayasaccaṃ nuppajjati maggasaccaṃ nuppajjittha.

64. (a) Origination-truth is not arising to a being. Had path-truth not arisen to that being?

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At the ceasing-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, and to those at the attainment of mental-cessation, origination-truth is not arising; but [it is] not that path-truth had not arisen to those beings.

At the ceasing-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not arising and path-truth also had not arisen.

(Kha) yassa vā pana maggasaccaṃ nuppajjittha tassa samudayasaccaṃ nuppajjatīti?

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam maggasaccaṃ nuppajjittha, no ca tesam samudayasaccaṃ nuppajjati.

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam maggasaccañca nuppajjittha samudayasaccañca nuppajjati.

(b) Or, path-truth had not arisen to a being. Is origination-truth not arising to that being?

At the arising-moment of craving of those who had never realized the Truth before, path-truth had not arisen; but [it is] not that origination-truth is not arising to those beings.

At the ceasing-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth had not arisen and origination-truth also is not arising.

{081112a09-pavatti-uppadavara.mp3}

Negative (Paccanīka) Plane (Okāsa)

65. Yattha dukkhasaccaṃ nuppajjati...pe....

65. Suffering-truth is not arising at a plane

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

66. (Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha samudayasaccaṃ nuppajjitthāti?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha samudayasaccaṃ nuppajjittha.

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccañca nuppajjati samudayasaccañca nuppajjittha.

66. (a) Suffering-truth is not arising to a being at a plane. Had origination-truth not arisen to that

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being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that origination-truth had not arisen to those beings at that plane.

At the ceasing-moment of upapatti-citta of pure-abode beings, and to those at the death-moment of non-percipient beings, suffering-truth is not arising and origination-truth also had not arisen at that plane.

{081112a10-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjittha tassa tattha dukkhasaccaṃ nuppajjati?

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha samudayasaccaṃ nuppajjittha dukkhasaccaṃ nuppajjati.

(b) Or, origination-truth had not arisen to a being at a plane. Is suffering-truth not arising to that being at that plane?

At the arising-moment of upapatti-citta of pure-abode beings, and to those at the birth-moment of non-percipient beings, origination-truth had not arisen at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

At the ceasing-moment of upapatti-citta of pure-abode beings, and to those at the death-moment of non-percipient beings, origination-truth had not arisen and suffering-truth also is not arising at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjitthāti?

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjittha.

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjittha.

(a) Suffering-truth is not arising to a being at a plane. Had path-truth not arisen to that being at that plane?

At the death-moment of those who had already realized the Truth, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at

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the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that path-truth had not arisen to those beings at that plane.

At the ceasing-moment of upapatti-citta of pure-abode beings, at the death-moment of those who had never realized the Truth before, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, suffering-truth is not arising and path-truth also had not arisen at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjittha tassa tattha dukkhasaccaṃ nuppajjati?
Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe anabhisametāvīnaṃ upapajantānaṃ pavatte
cittassa uppādakkhaṇe asaññasattaṃ upapajantānaṃ tesam tattha maggasaccaṃ nuppajjittha,
no ca tesam tattha dukkhasaccaṃ nuppajjati.

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe anabhisametāvīnaṃ cavantānaṃ pavatte
cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha maggasaccañca nuppajjittha
dukkhasaccañca nuppajjati.

(b) Or, path-truth had not arisen to a being at a plane. Is suffering-truth not arising to that being at that plane?

At the arising-moment of upapatti-citta of pure-abode beings, at the birth-moment of those who had never realized the Truth before, to those at the arising-moment of consciousness, and to those at the birth-moment of non-percipient beings, path-truth had not arisen at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

At the ceasing-moment of upapatti-citta of pure-abode beings, at the death-moment of those who had never realized the Truth before, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, path-truth had not arisen and suffering-truth also is not arising at that plane.

[Set C]

67. (Ka) yassa yattha samudayasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjitthāti?

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha
samudayasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjittha.

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe
taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha samudayasaccañca nuppajjati
maggasaccañca nuppajjittha.

67. (a) Origination-truth is not arising to a being at a plane. Had path-truth not arisen to that being at that plane?

At the ceasing-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, origination-truth is not arising at that plane; but [it is] not path-truth had not arisen to those beings at that plane.

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To those pure-abode beings at the moment of second consciousness, at the ceasing-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not arising and path-truth also had not arisen at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjittha tassa tattha samudayasaccaṃ nuppajjatīti?

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha samudayasaccaṃ nuppajjati.

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha maggasaccañca nuppajjittha samudayasaccañca nuppajjati.

(b) Or, path-truth had not arisen to a being at a plane. Is origination-truth not arising to that being at that plane?

At the arising-moment of craving of those who had never realized the Truth before, path-truth had not arisen at that plane; but [it is] not that origination-truth is not arising to those beings at that plane.

To those pure-abode beings at the moment of second consciousness, at the ceasing-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth had not arisen and origination-truth also is not arising at that plane.

{081112a11-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-5. Section on the Present and the Future (Paccuppannānāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

68. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ uppajjissatīti?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe tesam dukkhasaccaṃ uppajjati, no ca tesam samudayasaccaṃ uppajjissati.

Itaresam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam dukkhasaccañca uppajjati samudayasaccañca uppajjissati.

68. (a) Suffering-truth is arising to a being. Will origination-truth arise to that being?

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To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, and to those at the arising-moment of [Anāgāmī] vodāna consciousness, suffering-truth is arising; but [it is] not that origination-truth will arise to those beings.

To other beings, to those at the birth-moment, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and origination-truth also will arise.

{081112b01-pavatti-uppadavara.mp3}

(Kha) yassa vā pana samudayasaccaṃ uppajjissati tassa dukkhasaccaṃ uppajjatīti?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesāṃ samudayasaccaṃ uppajjissati, no ca tesāṃ dukkhasaccaṃ uppajjati.

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesāṃ samudayasaccañca uppajjissati dukkhasaccañca uppajjati.

(b) Or, origination-truth will arise to a being. Is suffering-truth arising to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will arise; but [it is] not that suffering-truth is arising to those beings.

To all those at the birth-moment, and those at the arising-moment of consciousness during-life, origination-truth will arise and suffering-truth also is arising.

{081112b02-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ uppajjissatīti?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesāṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesāṃ dukkhasaccaṃ uppajjati, no ca tesāṃ maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesāṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesāṃ dukkhasaccañca uppajjati maggasaccañca uppajjissati.

(a) Suffering-truth is arising to a being. Will path-truth arise to that being?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising; but [it is] not that path-truth will arise to those beings.

To those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life,

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suffering-truth is arising and path-truth also will arise.

{081112b06-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ uppajjissati tassa dukkhasaccaṃ uppajjati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam maggasaccaṃ uppajjissati, no ca tesam dukkhasaccaṃ uppajjati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam maggasaccañca uppajjissati dukkhasaccañca uppajjati.

(b) Or, path-truth will arise to a being. Is suffering-truth arising to that being?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth will arise; but [it is] not that suffering-truth is arising to those beings.

To those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will arise and suffering-truth also is arising.

{081112b07-pavatti-uppadavara.mp3}

[Set C]

69. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ uppajjissati?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam samudayasaccaṃ uppajjati, no ca tesam maggasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam samudayasaccañca uppajjati maggasaccañca uppajjissati.

69. (a) Origination-truth is arising to a being. Will path-truth arise to that being?

At the arising-moment of craving of those ordinary beings who will not attain the Path, origination-truth is arising; but [it is] not that path-truth will arise to those beings.

At the arising-moment of craving of those who will attain the Path, origination-truth is arising and path-truth also will arise.

{081112c01-pavatti-uppadavara.mp3}

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(Kha) yassa vā pana maggasaccaṃ uppajjissati tassa samudayasaccaṃ uppajjati?

Yassa cittassa anantarā aggamaggam paṭilabhissanti ye [paṭilabhissanti tassa cittassa uppādakkaṇe ye (sī. syā.) puggalokāsavārepi] caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam maggasaccaṃ uppajjissati, no ca tesam samudayasaccaṃ uppajjati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkaṇe tesam maggasaccañca uppajjissati samudayasaccañca uppajjati.

(b) Or, path-truth will arise to a being. Is origination-truth arising to that being?

To those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth will arise; but [it is] not that origination-truth is arising to those beings.

At the arising-moment of craving of those who will attain the Path, path-truth will arise and origination-truth also is arising.

{081112c02-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

70. Yattha dukkhasaccaṃ uppajjati...pe...

(yatthakampi yassayatthakasadisaṃ kātabbaṃ).

70. Suffering-truth is arising at a plane.

(Section on Plane also should be done similar to Section on Being-Plane).

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

71. (Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ uppajjissati ?

Aggamaggassa uppādakkaṇe arahantānaṃ cittassa uppādakkaṇe yassa cittassa anantarā aggamaggam paṭilabhissanti tassa cittassa uppādakkaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha samudayasaccaṃ uppajjissati.

Itaresam catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam tattha dukkhasaccañca uppajjati samudayasaccañca uppajjissati.

71. (a) Suffering-truth is arising to a being at a plane. Will origination-truth arise to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to

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those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that origination-truth will arise to those beings at that plane.

To other beings, to those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and origination-truth also will arise at that plane.

{081112c04-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjati?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjissati, no ca tesam tattha dukkhasaccaṃ uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjissati dukkhasaccaṃ uppajjati.

(b) Or, origination-truth will arise to a being at a plane. Is suffering-truth arising to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will arise at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, origination-truth will arise and suffering-truth also is arising at that plane.

{081112c05-pavatti-uppadavara.mp3}

{081112c06-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha maggasaccaṃ uppajjissati?

Aggamaggaṃ uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaṅghasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caṅṅhe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccaṃ uppajjati maggasaccaṃ uppajjissati.

(a) Suffering-truth is arising to a being at a plane. Will path-truth arise to that being at that plane?

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To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, to those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth also will arise at that plane.

{081112c08-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjatīti? Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha maggasaccaṃ uppajjissati, no ca tesam tattha dukkhasaccaṃ uppajjati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha maggasaccañca uppajjissati dukkhasaccañca uppajjati.

(b) Or, path-truth will arise to a being at a plane. Is suffering-truth arising at that plane?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth will arise at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will arise and suffering-truth also is arising at that plane.

{081112c09-pavatti-uppadavara.mp3}

[Set C]

72. (Ka) yassa yattha samudayasaccaṃ uppajjati tassa tattha maggasaccaṃ uppajjissatīti? Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjissati. Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha samudayasaccañca uppajjati maggasaccañca uppajjissati.

72. (a) Origination-truth is arising to a being at a plane. Will path-truth arise to that being at that plane?

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To those born at the woeful plane, and at the arising-moment of craving of those ordinary beings who will not attain the Path, origination-truth is arising at that plane; but [it is] not that path-truth will arise to those beings at that plane.

At the arising-moment of craving of those who will attain the Path, origination-truth is arising and path-truth also will arise at that plane.

{081112c11-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha samudayasaccaṃ uppajjati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha maggasaccaṃ uppajjissati, no ca tesam tattha samudayasaccaṃ uppajjati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha maggasaccañca uppajjissati samudayasaccañca uppajjati.

(b) Or, path-truth will arise to a being at a plane. Is origination-truth arising to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from cravings, path-truth will arise at that plane; but [it is] not that origination-truth is arising to those beings at that plane.

At the arising-moment of craving of those who will attain the Path, path-truth will arise and origination-truth also is arising at that plane.

{081112c12-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

73. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ nuppajjissati?

Sabbesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam samudayasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccañca nuppajjati samudayasaccañca nuppajjissati.

73. (a) Suffering-truth is not arising to a being. Will origination-truth not arise to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-

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truth is not arising; but [it is] not that origination-truth will not arise to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and origination-truth also will not arise.

{081112b03-pavatti-uppadavara.mp3}

{081112b04-general-talks.mp3}

{081112b05-pavatti-uppadavara.mp3}

(Kha) yassa vā pana samudayasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjati?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe tesam samudayasaccaṃ nuppajjissati, no ca tesam dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe tesam samudayasaccaṃ nuppajjissati dukkhasaccaṃ nuppajjati.

(b) Or, origination-truth will not arise to a being. Is suffering-truth not arising to that being?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, and to those at the arising-moment of [Anāgāmī] vodāna consciousness, origination-truth will not arise; but [it is] not that suffering-truth is not arising to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, origination-truth will not arise and suffering-truth also is not arising.

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjissati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjissati.

(a) Suffering-truth is not arising to a being. Will path-truth not arise to that being?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to

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those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that path-truth will not arise to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and path-truth also will not arise.

{081112b08-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjati?

Aggamaggassa uppādakkaṇe arahantānaṃ cittassa uppādakkaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkaṇe tesam maggasaccaṃ nuppajjissati, no ca tesam dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkaṇe tesam maggasaccaṃ nuppajjissati dukkhasaccaṃ nuppajjati.

(b) Or, path-truth will not arise to a being. Is suffering-truth not arising to that being?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will not arise; but [it is] not that suffering-truth is not arising to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, path-truth will not arise and suffering-truth also is not arising.

[Set C]

74. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ nuppajjissati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaṅghasattānaṃ tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam samudayasaccaṃ nuppajjati maggasaccaṃ nuppajjissati.

74. (a) Origination-truth is not arising to a being. Will path-truth not arise to that being?

To those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those

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others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not arising; but [it is] not that path-truth will not arise to those beings.

To those Arahatta Path beings, to Arahants, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not arising and path-truth also will not arise.

{081112c03-pavatti-uppadavara.mp3}

(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa samudayasaccaṃ nuppajjatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam maggasaccaṃ nuppajjissati, no ca tesam samudayasaccaṃ nuppajjati.

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam maggasaccañca nuppajjissati samudayasaccañca nuppajjati.

(b) Or, path-truth will not arise to a being. Is origination-truth not arising to that being?

At the arising-moment of craving of those ordinary beings who will not attain the Path, path-truth will not arise; but [it is] not that origination-truth is not arising to those beings.

To those Arahatta Path beings, to Arahants, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, path-truth will not arise and origination-truth also is not arising.

Negative (Paccanīka) Plane (Okāsa)

75. Yattha dukkhasaccaṃ nuppajjati...pe....

75. Suffering-truth is not arising at a plane....

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

76. (Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha samudayasaccaṃ nuppajjissatīti?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha samudayasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe asaṅṅasattā cavantānaṃ arūpe aggamaggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccañca nuppajjati

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samudayasaccañca nuppajjissati.

76. (a) Suffering-truth is not arising to a being at a plane. Will origination-truth not arise to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that origination-truth will not arise to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, to those at the death-moment of non-percipient beings, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and origination-truth will not arise at the plane.

{081112c07-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjati?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha samudayasaccaṃ nuppajjissati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaññasattā cavantānaṃ tesam tattha samudayasaccañca nuppajjissati dukkhasaccañca nuppajjati.

(b) Or, origination-truth will not arise to a being at a plane. Is suffering-truth not arising to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the birth-moment of non-percipient beings, origination-truth will not arise at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To those at the ceasing-moment of Arahatta path, to those Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, origination-truth will not arise and suffering-truth also is not arising at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha maggasaccaṃ nuppajjissati?

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Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccañca nuppajjati maggasaccañca nuppajjissati.

(a) Suffering-truth is not arising to a being at a plane. Will path-truth not arise to that being at that plane?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that path-truth will not arise to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, to those at the death-moment of non-percipient beings, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and path-truth also will not arise at that plane.

{081112c10-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjatīti?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha maggasaccaṃ nuppajjissati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaññasattā cavantānaṃ tesam tattha maggasaccañca nuppajjissati dukkhasaccañca nuppajjati.

(b) Or, path-truth will not arise to a being at a plane. Is suffering-truth not arising to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those Arahants at the arising-moment of consciousness, to those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, path-truth will not arise at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

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To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, to those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, path-truth will not arise and suffering-truth also is not arising at that plane.

[Set C]

77. (Ka) yassa yattha samudayasaccam nuppajjati tassa tattha maggasaccam nuppajjissatī?
Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha samudayasaccam nuppajjati, no ca tesam tattha maggasaccam nuppajjissati.

Aggamaggasamaṅgīnaṃ arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha samudayasaccañca nuppajjati maggasaccañca nuppajjissati.

77. (a) Origination-truth is not arising to a being at a plane. Will path-truth not arise to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not arising at that plane; but [it is] not that path-truth will not arise to those beings at that plane.

To those Arahatta Path beings, to Arahants, to those born at the woeful plane, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not arising and path-truth also will not arise at that plane.

{081112c13-pavatti-uppadavara.mp3}

(Kha) yassa vā pana yattha maggasaccam nuppajjissati tassa tattha samudayasaccam nuppajjatī?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha maggasaccam nuppajjissati, no ca tesam tattha samudayasaccam nuppajjati.

Aggamaggasamaṅgīnaṃ arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha maggasaccañca nuppajjissati samudayasaccañca nuppajjati.

(b) Or, path-truth will not arise to a being at a plane. Is origination-truth not arising to that being at that plane?

To those born at the woeful plane, and at the arising-moment of craving of those ordinary beings who will not attain the Path, path-truth will not arise at that plane; but [it is] not that origination-truth is

not arising to those beings at that plane.

To those Arahatta Path beings, to Arahants, to those born at the woeful plane, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth will not arise and origination-truth also is not arising at that plane.

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-6. Section on the Past and the Future (Atitānāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

78. (Ka) yassa dukkhasaccaṃ uppajjittha tassa samudayasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam dukkhasaccaṃ uppajjittha, no ca tesam samudayasaccaṃ uppajjissati.

Itaresam tesam dukkhasaccañca uppajjittha samudayasaccañca uppajjissati.

(Kha) yassa vā pana samudayasaccaṃ uppajjissati tassa dukkhasaccaṃ uppajjitthāti? Āmantā.

78. (a) Suffering-truth had arisen to a being. Will origination-truth arise to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, suffering-truth had arisen; but [it is] not that origination-truth will arise to those beings.

To other beings, suffering-truth had arisen and origination-truth also will arise.

(b) Or, origination-truth will arise to a being. Had suffering-truth arisen to that being? Yes.

** [taṃ citta samaṅgīnaṃ]

{081113a01-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjittha tassa maggasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam dukkhasaccaṃ uppajjittha, no ca tesam maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam dukkhasaccañca uppajjittha maggasaccañca uppajjissati.

(Kha) yassa vā pana...pe...? Āmantā.

(a) Suffering-truth had arisen to a being. Will path-truth arise to that being?

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To those Arahatta Path beings, to Arahants, and to those ordinary beings who will not attain the Path, suffering-truth had arisen; but [it is] not that path-truth will arise to those beings.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth had arisen and path-truth also will arise.

(b) Or, [path-truth will arise] to a being. [Had suffering-truth arisen to that being]? Yes.

** [taṃ citta samaṅgīnaṃ]

{081113a03-pavatti-uppadavara.mp3}

[Set C]

79. (Ka) yassa samudayasaccaṃ uppajjittha tassa maggasaccaṃ uppajjissatīti ?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam samudayasaccaṃ uppajjittha, no ca tesam maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam samudayasaccañca uppajjittha maggasaccañca uppajjissati.

(Kha) yassa vā pana...pe...? Āmantā.

79. (a) Origination-truth had arisen to a being. Will path-truth arise to that being?

To those Arahatta Path beings, to Arahants, and to those ordinary beings who will not attain the Path, origination-truth had arisen; but [it is] not that path-truth will arise to those beings.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, origination-truth had arisen and path-truth also will arise.

(b) Or, [path-truth will arise] to a being. [Had origination-truth arisen to that being]? Yes.

** [taṃ citta samaṅgīnaṃ]

{081113a05-pavatti-uppadavara.mp3}

Positive (Anuloma) Plane (Okāsa)

80. Yattha dukkhasaccaṃ uppajjittha...pe....

80. Suffering-truth had arisen at a plane

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

81. (Ka) yassa yattha dukkhasaccaṃ uppajjittha tassa tattha samudayasaccaṃ uppajjissatīti?

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Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅṅasattānaṃ tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha samudayasaccaṃ uppajjissati.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha dukkhasaccaṅca uppajjittha samudayasaccaṅca uppajjissati.

81. (a) Suffering-truth had arisen to a being at a plane. Will origination-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, suffering-truth had arisen at that plane; but [it is] not that origination-truth will arise to those beings at that plane.

To other beings, to those four-aggregate and five-aggregate beings, suffering-truth had arisen and origination-truth also will arise at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjitthāti?

Suddhāvāsaṃ upapajjantānaṃ tesam tattha samudayasaccaṃ uppajjissati, no ca tesam tattha dukkhasaccaṃ uppajjittha.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha samudayasaccaṅca uppajjissati dukkhasaccaṅca uppajjittha.

(b) Or, origination-truth will arise to a being at a plane. Had suffering-truth arisen to that being at that plane?

To those at the birth-moment of pure-abode beings, origination-truth will arise at that plane; but [it is] not that suffering-truth had arisen to those beings at that plane.

To other beings, to those four-aggregate and five-aggregate beings, origination-truth will arise and suffering-truth also had arisen at that plane.

{081113a07-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjittha tassa tattha maggasaccaṃ uppajjissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaṅṅasattānaṃ tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha dukkhasaccaṅca uppajjittha maggasaccaṅca uppajjissati.

(a) Suffering-truth had arisen to a being at a plane. Will path-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, to

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those born at the woeful plane, and to those non-percipient beings, suffering-truth had arisen at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth had arisen and path-truth also will arise at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha dukkhasaccaṃ uppajjitthāti?
Suddhāvāsaṃ upapajjantānaṃ tesam tattha maggasaccaṃ uppajjissati, no ca tesam tattha dukkhasaccaṃ uppajjittha.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha maggasaccañca uppajjissati dukkhasaccañca uppajjittha.

(b) Or, path-truth will arise to a being at a plane. Had suffering-truth arisen to that being at that plane?

To those at the birth-moment of pure-abode beings, path-truth will arise at that plane; but [it is] not that suffering-truth had arisen to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, path-truth will arise and suffering-truth also had arisen at that plane.

{081113a09-pavatti-uppadavara.mp3}

[Set C]

82. (Ka) yassa yattha samudayasaccaṃ uppajjittha tassa tattha maggasaccaṃ uppajjissatī?
Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ tesam tattha samudayasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjissati.
Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha samudayasaccañca uppajjittha maggasaccañca uppajjissati.

82. (a) Origination-truth had arisen to a being at a plane. Will path-truth arise to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, and to those born at the woeful plane, origination-truth had arisen at that plane; but [it is] not that path-truth will arise to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, origination-truth had arisen and path-truth also will arise at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ uppajjissati tassa tattha samudayasaccaṃ uppajjitthāti?

Suddhāvāsānaṃ dutiye citte vattamāne tesam tattha maggasaccaṃ uppajjissati, no ca tesam

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tattha samudayasaccaṃ uppajjittha.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha maggasaccañca uppajjissati samudayasaccañca uppajjittha.

(b) Or, path-truth will arise to a being at a plane. Had origination-truth arisen to that being at that plane?

To those pure-abode beings at the moment of second consciousness, path-truth will arise at that plane; but [it is] not that origination-truth had arisen to those beings at that plane.

To those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, path-truth will arise and origination-truth also had arisen at that plane.

{081113a11-pavatti-uppadavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

83. (Ka) yassa dukkhasaccaṃ nuppajjittha tassa samudayasaccaṃ nuppajjissatīti? Natthi.
(Kha) yassa vā pana samudayasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjitthāti? Uppajjittha.

83. (a) Suffering-truth had not arisen to a being. Will origination-truth not arise to that being? None.
(b) Or, origination-truth will not arise to a being. Had suffering-truth not arisen to that being? Had arisen.

{081113a02-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjittha tassa maggasaccaṃ nuppajjissatīti? Natthi.
(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa dukkhasaccaṃ nuppajjitthāti? Uppajjittha.

(a) Suffering-truth had not arisen to a being. Will path-truth not arise to that being? None.
(b) Or, path-truth will not arise to a being. Had suffering-truth not arisen to that being? Had arisen.

{081113a04-pavatti-uppadavara.mp3}

[Set C]

84. (Ka) yassa samudayasaccaṃ nuppajjittha tassa maggasaccaṃ nuppajjissatīti? Natthi.

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(Kha) yassa vā pana maggasaccaṃ nuppajjissati tassa samudayasaccaṃ nuppajjitthāti? Uppajjittha.

84. (a) Origination-truth had not arisen to a being. Will path-truth not arise to that being? None.

(b) Or, path-truth will not arise to a being. Had origination-truth not arisen to that being? Had arisen.

{081113a06-pavatti-uppadavara.mp3}

Negative (Paccanīka) Plane (Okāsa)

85. Yattha dukkhasaccaṃ nuppajjittha...pe....

85. Suffering-truth had not arisen at a plane

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

86. (Ka) yassa yattha dukkhasaccaṃ nuppajjittha tassa tattha samudayasaccaṃ nuppajjissatīti? Uppajjissati.

(Kha) yassa vā pana yattha samudayasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjitthāti? Uppajjittha.

86. (a) Suffering-truth had not arisen to a being at a plane. Will origination-truth not arise to that being at that plane? Will arise.

(b) Or, origination-truth will not arise to a being at a plane. Had suffering-truth not arisen to that being at that plane? Had arisen.

{081113a08-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjittha tassa tattha maggasaccaṃ nuppajjissatīti? Uppajjissati.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha dukkhasaccaṃ nuppajjitthāti? Uppajjittha.

(a) Suffering-truth had not arisen to a being at a plane. Will path-truth not arise to that being at that plane? Will arise.

(b) Or, path-truth will not arise to a being at a plane. Had suffering-truth not arisen to that being at that plane? Had arisen.

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{081113a10-pavatti-uppadavara.mp3}

[Set C]

87. (Ka) yassa yattha samudayasaccaṃ nuppajjittha tassa tattha maggasaccaṃ nuppajjissatīti? Suddhāvāsānaṃ dutiye citte vattamāne tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha maggasaccaṃ nuppajjissati.
Asaññasattānaṃ tesam tattha samudayasaccañca nuppajjittha maggasaccañca nuppajjissati.

87. (a) Origination-truth had not arisen to a being at a plane. Will path-truth not arise to that being at that plane?

To those pure-abode beings at the moment of second consciousness, origination-truth had not arisen at that plane; but [it is] not that path-truth will not arise to those beings at that plane.

To those non-percipient beings, origination-truth had not arisen and path-truth also will not arise at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nuppajjissati tassa tattha samudayasaccaṃ nuppajjithāti?

Aggamaggasamaṅgīnaṃ arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ tesam tattha maggasaccaṃ nuppajjissati, no ca tesam tattha samudayasaccaṃ nuppajjittha.

Asaññasattānaṃ tesam tattha maggasaccañca nuppajjissati samudayasaccañca nuppajjittha.

(Uppādavāro.)

(b) Or, path-truth will not arise to a being at a plane. Had suffering-truth not arisen to that being at that plane?

To those Arahatta Path beings, to Arahants, to those ordinary beings who will not attain the Path, and to those born at the woeful plane, path-truth will not arise at that plane; but [it is] not that origination-truth had not arisen to those beings at that plane.

To those non-percipient beings, path-truth will not arise and origination-truth also had not arisen at that plane.

(End of Section on Arising.)

{081113a12-pavatti-uppadavara.mp3}

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-1. Section on the Present (Paccuppannavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

88. (Ka) yassa dukkhasaccaṃ nirujjhati tassa samudayasaccaṃ nirujjhatīti?

Sabbesaṃ cavantānaṃ pavatte taṇhāvippayuttacittassa bhaṅgakkhaṇe tesāṃ dukkhasaccaṃ nirujjhati, no ca tesāṃ samudayasaccaṃ nirujjhati.

Taṇhāya bhaṅgakkhaṇe tesāṃ dukkhasaccañca nirujjhati samudayasaccañca nirujjhati.

(Kha) yassa vā pana samudayasaccaṃ nirujjhati tassa dukkhasaccaṃ nirujjhatīti? Āmantā.

88. (a) Suffering-truth is ceasing to a being. Is origination-truth ceasing to that being?

To all those at the death-moment, and to those at ceasing-moment of consciousness dissociated from craving during-life, suffering-truth is ceasing; but [it is] not that origination-truth is not ceasing to those beings.

To those at the ceasing-moment of craving, suffering-truth is ceasing and origination-truth also is ceasing.

(b) Or, origination-truth is ceasing to a being. Is suffering-truth ceasing to that being? Yes.

{081113a13-pavatti-uppadavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhatīti?

Sabbesaṃ cavantānaṃ pavatte maggavippayuttacittassa bhaṅgakkhaṇe tesāṃ dukkhasaccaṃ nirujjhati, no ca tesāṃ maggasaccaṃ nirujjhati.

Pañcavokāre maggassa bhaṅgakkhaṇe tesāṃ dukkhasaccañca nirujjhati maggasaccañca nirujjhati .

(a) Suffering-truth is ceasing to a being. Is path-truth ceasing to that being?

To all those at the death-moment, and to those at the ceasing-moment of consciousness dissociated from the Path during-life, suffering-truth is ceasing; but [it is] not that path-truth is ceasing to those beings.

To those at the ceasing-moment of path at the five-aggregate plane, suffering-truth is ceasing and path-truth also is ceasing.

{081113a14-pavatti-uppadavara.mp3}

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(Kha) yassa vā pana maggasaccaṃ nirujjhati tassa dukkhasaccaṃ nirujjhatīti?

Arūpe maggassa bhaṅgakkhaṇe tesam maggasaccaṃ nirujjhati, no ca tesam dukkhasaccaṃ nirujjhati.

Pañcavokāre maggassa bhaṅgakkhaṇe tesam maggasaccañca nirujjhati dukkhasaccañca nirujjhati.

(b) Or, path-truth is ceasing to a being. Is suffering-truth ceasing to that being?

To those at the ceasing-moment of Path consciousness at the immaterial plane, path-truth is ceasing; but [it is] not that suffering-truth is ceasing to those beings.

To those at the ceasing-moment of Path consciousness at the five-aggregate plane, path-truth is ceasing and suffering-truth also is ceasing.

[Set C]

89. (Ka) yassa samudayasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhatīti? No.

(Kha) yassa vā pana maggasaccaṃ nirujjhati tassa samudayasaccaṃ nirujjhatīti? No.

89. (a) Origination-truth is ceasing to a being. Is path-truth ceasing to that being? No.

(b) Or, path-truth is ceasing to a being. Is origination-truth ceasing to that being? No.

Positive (Anuloma) Plane (Okāsa)

90. Yattha dukkhasaccaṃ nirujjhati tattha samudayasaccaṃ nirujjhatīti?

Asaññasatte tattha dukkhasaccaṃ nirujjhati...pe....

(Yatthakaṃ uppādepi nirodhepi uppādanirodhepi sadisaṃ, natthi nānākaraṇaṃ).

90. Suffering-truth is ceasing at a plane. Is origination-truth ceasing at that plane?

At the plane of non-percipient beings, suffering-truth is ceasing.

(Section on Plane is the same as in the Section on Arising, Section on Ceasing, and also Section on Arising-Ceasing. There is no difference.)

Positive (Anuloma) Being-Plane (Puggalokāsa)

91. Yassa yattha dukkhasaccaṃ nirujjhati...pe....

(Yassayatthakampi sadisaṃ vitthāretabbaṃ).

91. Suffering-truth is ceasing to a being at a plane.

(Section on Being-Plane should be expanded similarly).

Negative (Paccanīka) Being (Puggala)

[Set A]

92. (Ka) yassa dukkhasaccaṃ na nirujjhati tassa samudayasaccaṃ na nirujjhatīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhati tassa dukkhasaccaṃ na nirujjhatīti?

Sabbesaṃ cavantānaṃ pavatte taṅhāvippayuttacittassa bhaṅgakkhaṇe tesāṃ samudayasaccaṃ na nirujjhati, no ca tesāṃ dukkhasaccaṃ na nirujjhati.

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesāṃ samudayasaccañca na nirujjhati dukkhasaccañca na nirujjhati.

92. (a) Suffering-truth is not ceasing to a being. Is origination-truth not ceasing to that being? Yes.

(b) Or, origination-truth is not ceasing to a being. Is suffering-truth not ceasing to that being?

To all those at the death-moment, and to those at the ceasing-moment of consciousness dissociated from craving during-life, origination-truth is not ceasing; but [it is] not that suffering-truth is not ceasing to those beings.

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth is not ceasing and suffering-truth also is not ceasing.

[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhatīti?

Arūpe maggassa bhaṅgakkhaṇe tesāṃ dukkhasaccaṃ na nirujjhati, no ca tesāṃ maggasaccaṃ na nirujjhati.

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe phalassa bhaṅgakkhaṇe tesāṃ dukkhasaccañca na nirujjhati maggasaccañca na nirujjhati.

(a) Suffering-truth is not ceasing to a being. Is path-truth not ceasing to that being?

To those at the ceasing-moment of Path consciousness at the immaterial plane, suffering-truth is not ceasing; but [it is] not that path-truth is not ceasing to those beings.

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of fruition-consciousness at the immaterial plane, suffering-truth is not ceasing and path-truth also is not arising.

(Kha) yassa vā pana maggasaccaṃ na nirujjhati tassa dukkhasaccaṃ na nirujjhatīti?

Sabbesaṃ cavantānaṃ pavatte maggavippayuttacittassa bhaṅgakkhaṇe tesāṃ maggasaccaṃ na nirujjhati, no ca tesāṃ dukkhasaccaṃ na nirujjhati.

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Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkaṇe arūpe phalassa bhaṅgakkhaṇe tesāṃ maggasaccaṇca na nirujjhati dukkhasaccaṇca na nirujjhati.

(b) Or, path-truth is not ceasing to a being. Is suffering-truth not ceasing to that being?

To all those at the death-moment, and to those at the ceasing-moment of consciousness dissociated from the Path during-life, path-truth is not ceasing; but [it is] not that suffering-truth is not ceasing to those beings.

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of fruition-consciousness at the immaterial plane, path-truth is not ceasing and suffering-truth also is not arising.

[Set C]

93. (Ka) yassa samudayasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhatīti?

Maggassa bhaṅgakkhaṇe tesāṃ samudayasaccaṃ na nirujjhati, no ca tesāṃ maggasaccaṃ na nirujjhati.

Sabbesaṃ cittassa uppādakkaṇe taṇhāvippayuttamaggavippayuttacittassa bhaṅgakkhaṇe nirodhasamāpannānaṃ asaṅghasattānaṃ tesāṃ samudayasaccaṇca na nirujjhati maggasaccaṇca na nirujjhati.

93. (a) Origination-truth is not ceasing to a being. Is path-truth not ceasing to that being?

To those at the ceasing-moment of Path consciousness, origination-truth is not ceasing; but [it is] not that path-truth is not ceasing to those beings.

To all those at the arising-moment of consciousness, to those at the ceasing-moment of consciousness dissociated from craving and the Path, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not ceasing and path-truth also is not ceasing.

(Kha) yassa vā pana maggasaccaṃ na nirujjhati tassa samudayasaccaṃ na nirujjhatīti?

Taṇhāya bhaṅgakkhaṇe tesāṃ maggasaccaṃ na nirujjhati, no ca tesāṃ samudayasaccaṃ na nirujjhati.

Sabbesaṃ cittassa uppādakkaṇe maggavippayuttataṇhāvippayuttacittassa bhaṅgakkhaṇe nirodhasamāpannānaṃ asaṅghasattānaṃ tesāṃ maggasaccaṇca na nirujjhati samudayasaccaṇca na nirujjhati.

(b) Or, path-truth is not ceasing to a being. Is origination-truth not ceasing to that being?

To those at the ceasing-moment of craving, path-truth is not ceasing; but [it is] not that origination-truth is not ceasing to those beings.

To all those at the arising-moment of consciousness, to those at the ceasing-moment of consciousness, dissociated from the Path and craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth is not ceasing and origination-truth also is not ceasing.

Negative (Paccanīka) Plane (Okāsa)

94. Yattha dukkhasaccaṃ na nirujjhati...pe....

94. Suffering-truth is not ceasing at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

95. Yassa yattha dukkhasaccaṃ na nirujjhati...pe....

(Yassakampi [yassakampi yatthakampi (sī. syā.)] yassayatthakampi sadisaṃ, yassayatthakepi nirodhasamāpannānanti cetaṃ na kātabbaṃ).

95. Suffering-truth is not ceasing to a being at a plane.

(Section on Being and Section on Being-Plane are the same. However in the Section on Being-Plane the phrase “attainment of mental-cessation” should be omitted.)

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-2. Section on the Past (Atītavāra)

Positive (Anuloma) Being (Puggala)

96. Yassa dukkhasaccaṃ nirujjhittha tassa samudayasaccaṃ nirujjhitthāti? Āmantā.

(Yathā uppādavāre atītā pucchā anulomampi paccanīkampi vibhattā evaṃ nirodhepi vibhajitabbā, natthi nānākaraṇaṃ).

96. Suffering-truth had ceased to a being. Had origination-truth ceased to that being? Yes.

(As in the Section on Arising, the questions of this Section on the Past, Positive and also Negative are classified. The Section on Ceasing should also be classified likewise. There is no difference.)

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-3. Section on the Future (Anāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

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97. (Ka) yassa dukkhasaccaṃ nirujjhissati tassa samudayasaccaṃ nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**]
[paṭilabhissanti tassa cittassa uppādakkhaṇe (sī. syā.) uppādavāre pana pāṭhantaraṃ natthi]
tesaṃ dukkhasaccaṃ nirujjhissati, no ca tesaṃ samudayasaccaṃ nirujjhissati.

Itaresaṃ tesaṃ dukkhasaccaṃca nirujjhissati samudayasaccaṃca nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

97. (a) Suffering-truth will cease to a being. Will origination-truth cease to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna
consciousness, suffering-truth will cease; but [it is] not that origination-truth will cease to those
beings.

To other beings, suffering-truth will cease and origination-truth also will cease.

(b) Or, [origination-truth will cease] to a being. [Will suffering-truth cease to that being]? Yes.

{081113c01-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhissati tassa maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ
dukkhasaccaṃ nirujjhissati, no ca tesaṃ maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye
caññe maggaṃ paṭilabhissanti tesaṃ dukkhasaccaṃca nirujjhissati maggasaccaṃca nirujjhissati.

(Kha) yassa vā pana...pe... ? Āmantā.

(a) Suffering-truth will cease to a being. Will path-truth cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary
beings who will not attain the Path, suffering-truth will cease; but [it is] not that path-truth will cease
to those beings.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī]
vodāna consciousness, and to those others who will attain the Path, suffering-truth will cease and
path-truth also will cease.

(b) Or, [path-truth will cease] to a being. [Will suffering-truth cease to that being]? Yes.

{081113c03-pavatti-nirodhavara.mp3}

[Set C]

98. (Ka) yassa samudayasaccaṃ nirujjhissati tassa maggasaccaṃ nirujjhissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesaṃ samudayasaccaṃ nirujjhissati, no ca tesaṃ

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maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam samudayasaccañca nirujjhissati maggasaccañca nirujjhissati.

98. (a) Origination-truth will cease to a being. Will path-truth cease to that being?

To those ordinary beings who will not attain the Path, origination-truth will cease; but [it is] not that path-truth will cease to those beings.

To those who will attain the Path, origination-truth will cease and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa samudayasaccaṃ nirujjhissatīti?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam maggasaccaṃ nirujjhissati, no ca tesam samudayasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam maggasaccañca nirujjhissati samudayasaccañca nirujjhissati.

(b) Or, path-truth will cease to a being. Will origination-truth cease to that being?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, path-truth will cease; but [it is] not that origination-truth will cease to those beings.

To those who will attain the Path, path-truth will cease and origination-truth also will cease.

{081113c04-pavatti-nirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

99. Yattha dukkhasaccaṃ nirujjhissati...pe....

99. Suffering-truth will cease at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

100. Yassa yattha dukkhasaccaṃ nirujjhissati tassa tattha samudayasaccaṃ nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaññasattānaṃ tesam tattha dukkhasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ nirujjhissati.

Itaesaṃ catuvokārānaṃ pañcavokārānaṃ tesam tattha dukkhasaccañca nirujjhissati samudayasaccañca nirujjhissati...pe....

(Yassakampi yassayatthakampi sadisaṃ).

100. Suffering-truth will cease to a being at a plane. Will origination-truth cease to that being at that

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plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, suffering-truth will cease at that plane; but [it is] not that origination-truth will cease to those beings at that plane.

To those four-aggregate beings, suffering-truth will cease and origination-truth also will cease at that plane. ...

(Section on Being and Section on Being-Plane are the same.)

{081113c05-pavatti-nirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

101. (Ka) yassa dukkhasaccaṃ na nirujjhissati tassa samudayasaccaṃ na nirujjhissatīti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ na nirujjhissati.

Pacchimakittassa bhaṅgakkhaṇe tesam samudayasaccañca na nirujjhissati dukkhasaccañca na nirujjhissati.

101. (a) Suffering-truth will not cease to a being. Will origination-truth not cease to that being? Yes.

(b) Or, origination-truth will not cease to a being. Will suffering-truth not cease to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that suffering-truth will not cease to those beings.

To those at the ceasing-moment of [Arahatta] death consciousness, origination-truth will not cease and suffering-truth also will not cease.

{081113c02-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhissati tassa maggasaccaṃ na nirujjhissatīti? Āmantā.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ na nirujjhissati.

Pacchimakittassa bhaṅgakkhaṇe tesam maggasaccañca na nirujjhissati dukkhasaccañca na nirujjhissati.

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(a) Suffering-truth will not cease to a being. Will path-truth not cease to that being? Yes.

(b) Or, path-truth will not cease to a being. Will suffering-truth not cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that suffering-truth will not cease to those beings.

To those at the ceasing-moment of [Arahatta] death consciousness, path-truth will not cease and suffering-truth also will not cease.

[Set C]

102. (Ka) yassa samudayasaccaṃ na nirujjhissati tassa maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ na nirujjhissati, no ca tesam maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ tesam samudayasaccaṃ na nirujjhissati maggasaccaṃ na nirujjhissati.

102. (a) Origination-truth will not cease to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, and to Arahants, origination-truth will not cease and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ na nirujjhissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ na nirujjhissati, no ca tesam samudayasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ tesam maggasaccaṃ na nirujjhissati samudayasaccaṃ na nirujjhissati.

(b) Or, path-truth will not cease to a being. Will origination-truth not cease to that being?

To those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that origination-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, and to Arahants, path-truth will not cease and origination-truth also will not cease.

Negative (Paccanīka) Plane (Okāsa)

103. Yattha dukkhasaccaṃ na nirujjhissati...pe....

103. Suffering-truth will not cease at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

104. (Ka) yassa yattha dukkhasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ na nirujjhissatīti? Āmantā.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaññasattānaṃ tesam tattha samudayasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ na nirujjhissati.

Pacchimacittassa bhaṅgakkhaṇe tesam tattha samudayasaccañca na nirujjhissati dukkhasaccañca na nirujjhissati.

104. (a) Suffering-truth will not cease to a being at a plane. Will origination-truth not cease to that being at that plane? Yes.

(b) Or, origination-truth will not cease to a being at a plane. Will suffering-truth not cease to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, origination-truth will not cease at that plane; but [it is] not that suffering-truth will not cease to those beings at that plane.

To those at the ceasing-moment of [Arahatta] death consciousness, origination-truth will not cease and suffering-truth also will not cease at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ na nirujjhissati tassa tattha maggasaccaṃ na nirujjhissatīti? Āmantā.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaññasattānaṃ tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ na nirujjhissati.

Pacchimacittassa bhaṅgakkhaṇe tesam tattha maggasaccañca na nirujjhissati dukkhasaccañca na nirujjhissati.

(a) Suffering-truth will not cease to a being at a plane. Will path-truth not cease to that being at that plane? Yes.

(b) Or, path-truth will not cease to a being at a plane. Will suffering-truth not cease to that being at that plane?

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To those at the ceasing-moment of Arahatta Path consciousness, to those ordinary beings who will not attain the Path, to those born at the woeful plane, and to those non-percipient beings, path-truth will not cease at that plane; but [it is] not that suffering-truth will not cease to those beings at that plane.

To those at the ceasing-moment of [Arahatta] death consciousness, neither path-truth nor suffering-truth will cease at that plane.

[Set C]

105. (Ka) yassa yattha samudayasaccaṃ na nirujjhissati tassa tattha maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam tattha samudayasaccaṃ na nirujjhissati, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ asaññasattānaṃ tesam tattha samudayasaccaṃ na nirujjhissati maggasaccaṃ na nirujjhissati.

105. (a) Origination-truth will not cease to a being at a plane. Will path-truth not cease to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not cease at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those non-percipient beings, origination-truth will not cease and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ na nirujjhissatīti?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha samudayasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ asaññasattānaṃ tesam tattha maggasaccaṃ na nirujjhissati samudayasaccaṃ na nirujjhissati.

(b) Or, path-truth will not cease to a being at a plane. Will origination-truth not cease to that being at that plane?

To those born at the woeful plane, and to those ordinary beings who will not attain the Path, path-truth will not cease at that plane; but [it is] not that origination-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahants, and to those non-percipient beings, path-truth will not cease and origination-truth also will not cease at that plane.

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2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-4. Section on the Present and the Past (Paccuppannāṭitavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

106. (Ka) yassa dukkhasaccaṃ nirujjhāti tassa samudayasaccaṃ nirujjhithhāti? Āmantā.

(Kha) yassa vā pana samudayasaccaṃ nirujjhitha tassa dukkhasaccaṃ nirujjhātīti?

Sabbesaṃ upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesāṃ samudayasaccaṃ nirujjhitha, no ca tesāṃ dukkhasaccaṃ nirujjhāti.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesāṃ samudayasaccaṃ nirujjhitha dukkhasaccaṃ nirujjhāti.

106. (a) Suffering-truth is ceasing to a being. Had origination-truth ceased to that being? Yes.

(b) Or, origination-truth had ceased to a being. Is suffering-truth ceasing to that being?

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth had ceased; but [it is] not that suffering-truth is ceasing to those beings.

To all those at the death-moment, and to those at the ceasing-moment of consciousness during-life, origination-truth had ceased and suffering-truth also is ceasing.

{081113c07-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhāti tassa maggasaccaṃ nirujjhithhāti?

Anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesāṃ dukkhasaccaṃ nirujjhāti, no ca tesāṃ maggasaccaṃ nirujjhitha.

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesāṃ dukkhasaccaṃ nirujjhāti maggasaccaṃ nirujjhitha.

(a) Suffering-truth is ceasing to a being. Had path-truth ceased to that being?

At the death-moment of those who had never realized the Truth before, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing; but [it is] not that path-truth had ceased to those beings.

At the death-moment of those who had already realized the Truth, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and path-truth also had ceased.

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(Kha) yassa vā pana maggasaccaṃ nirujjhitta tassa dukkhasaccaṃ nirujjhatīti?

Abhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam maggasaccaṃ nirujjhitta, no ca tesam dukkhasaccaṃ nirujjhati.

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccañca nirujjhitta dukkhasaccañca nirujjhati.

(b) Or, path-truth had ceased to a being. Is suffering-truth ceasing to that being?

At the birth-moment of those who had already realized the Truth, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, path-truth had ceased; but [it is] not that suffering-truth is ceasing to those beings.

At the death-moment of those who had already realized the Truth, and to those at the ceasing-moment of consciousness during-life, path-truth had ceased and suffering-truth also is ceasing.

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[Set C]

107. (Ka) yassa samudayasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhithāti?

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam samudayasaccaṃ nirujjhati, no ca tesam maggasaccaṃ nirujjhitta.

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam samudayasaccañca nirujjhati maggasaccañca nirujjhitta.

107. (a) Origination-truth is ceasing to a being. Had path-truth ceased to that being?

At the ceasing-moment of craving of those who had never realized the Truth before, origination-truth is ceasing; but [it is] not that path-truth had ceased to those beings.

At the ceasing-moment of craving of those who had already realized the Truth, origination-truth is ceasing and path-truth also had ceased.

(Kha) yassa vā pana maggasaccaṃ nirujjhitta tassa samudayasaccaṃ nirujjhatīti?

Abhisametāvīnaṃ taṇhāya uppādakkaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ tesam maggasaccaṃ nirujjhitta, no ca tesam samudayasaccaṃ nirujjhati.

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam maggasaccañca nirujjhitta samudayasaccañca nirujjhati.

(b) Or, path-truth had ceased to a being. Is origination-truth ceasing to that being?

At the arising-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, and to those at the attainment of mental-cessation, path-

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truth had ceased; but [it is] not that origination-truth is ceasing to those beings.

At the ceasing-moment of craving of those who had already realized the Truth, path-truth had ceased and origination-truth also is ceasing.

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Positive (Anuloma) Plane (Okāsa)

108. Yattha dukkhasaccaṃ nirujjhati...pe....

108. Suffering-truth is ceasing at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

109. (Ka) yassa yattha dukkhasaccaṃ nirujjhati tassa tattha samudayasaccaṃ nirujjhitthāti?

Suddhāvāsānaṃ upapatticcittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha samudayasaccaṃ nirujjhittha.

Itaresam catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha dukkhasaccañca nirujjhati samudayasaccañca nirujjhittha.

109. (a) Suffering-truth is ceasing to a being at a plane. Had origination-truth ceased to that being at that plane?

At the ceasing-moment of upapatti-citta of pure-abode beings, to those at the death-moment of non-percipient beings, suffering-truth is ceasing at that plane; but [it is] not that origination-truth had ceased to those beings at that plane.

To other beings, to those at the death-moment of four-aggregate and five-aggregate beings, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and origination-truth also had ceased at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ nirujjhittha tassa tattha dukkhasaccaṃ nirujjhatīti?

Catuvokāraṃ pañcavokāraṃ upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha samudayasaccaṃ nirujjhittha, no ca tesam tattha dukkhasaccaṃ nirujjhati.

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha samudayasaccañca nirujjhittha dukkhasaccañca nirujjhati.

(b) Or, origination-truth had ceased to a being at a plane. Is suffering-truth ceasing to that being at

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that plane?

To those at the birth-moment of four-aggregate and five-aggregate beings, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth had ceased at that plane; but [it is] not that suffering-truth is ceasing to those beings at that plane.

To those at the death-moment of four-aggregate and five-aggregate beings, and to those at the ceasing-moment of consciousness during-life, origination-truth had ceased and suffering-truth also is ceasing at that plane.

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[Set B]

(Ka) yassa yattha dukkhasaccaṃ nirujjhati tassa tattha maggasaccaṃ nirujjhitthāti?

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhittha.

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha dukkhasaccañca nirujjhati maggasaccañca nirujjhittha.

(a) Suffering-truth is ceasing to a being at a plane. Had path-truth ceased to that being at that plane?

At the ceasing-moment of upapatti-citta of pure-abode beings, at the death-moment of those who had never realized the Truth before, to those at the ceasing-moment of consciousness during-life, to those at the death-moment of non-percipient beings, suffering-truth is ceasing to those beings at that plane; but [it is] not that path-truth had ceased to those beings at that plane.

At the death-moment of those who had already realized the Truth, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and path-truth also had ceased at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhittha tassa tattha dukkhasaccaṃ nirujjhatīti?

Abhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha maggasaccaṃ nirujjhittha, no ca tesam tattha dukkhasaccaṃ nirujjhati.

Abhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha maggasaccañca nirujjhittha dukkhasaccañca nirujjhati.

(b) Or, path-truth had ceased to a being at a plane. Is suffering-truth ceasing to that being at that plane?

At the birth-moment of those who had already realized the Truth, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, path-truth had ceased at that plane; but [it is] not that suffering-truth is ceasing

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to those beings at that plane.

At the death-moment of those who had already realized the Truth, and to those at the ceasing-moment of consciousness during-life, path-truth had ceased and suffering-truth also is ceasing at that plane.

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[Set C]

110. (Ka) yassa yattha samudayasaccaṃ nirujjhati tassa tattha maggasaccaṃ nirujjhitthāti?

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam tattha samudayasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhittha.

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam tattha samudayasaccañca nirujjhati maggasaccañca nirujjhittha.

110. (a) Origination-truth is ceasing to a being at a plane. Had path-truth ceased to that being at that plane?

At the ceasing-moment of craving of those who had never realized the Truth before, origination-truth is ceasing at that plane; but [it is] not that path-truth had ceased to those beings at that plane.

At the ceasing-moment of craving of those who had already realized the Truth, origination-truth is ceasing and path-truth also had ceased at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhittha tassa tattha samudayasaccaṃ nirujjhatīti?

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha maggasaccaṃ nirujjhittha, no ca tesam tattha samudayasaccaṃ nirujjhati.

Abhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam tattha maggasaccañca nirujjhittha samudayasaccañca nirujjhati.

(b) Or, path-truth had ceased to a being at a plane. Is origination-truth ceasing to that being at that plane?

At the arising-moment of craving of those who had already realized the Truth, and to those at the moment of consciousness dissociated from craving, path-truth had ceased at that plane; but [it is] not that origination-truth is ceasing to those beings at that plane.

At the ceasing-moment of craving of those who had already realized the Truth, path-truth had ceased and origination-truth also is ceasing at that plane.

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Negative (Paccanīka) Being (Puggala)

[Set A]

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111. (Ka) yassa dukkhasaccaṃ na nirujjhati tassa samudayasaccaṃ na nirujjhitthāti?
Nirujjhittha.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhittha tassa dukkhasaccaṃ na nirujjhatīti?
Natthi.

111. (a) Suffering-truth is not ceasing to a being. Had origination-truth not ceased to that being? Had ceased.

(b) Or, origination-truth had not ceased to a being. Is suffering-truth not ceasing to that being? None.

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[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhitthāti?

Abhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkaṇe arūpe maggassa ca phalassa
ca bhaṅgakkhaṇe tesam dukkhasaccaṃ na nirujjhati, no ca tesam maggasaccaṃ na nirujjhittha.

Anabhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkaṇe tesam dukkhasaccaṃ na
nirujjhati maggasaccaṃ na nirujjhittha.

(a) Suffering-truth is not ceasing to a being. Had path-truth not ceased to that being?

At the birth-moment of those who had already realized the Truth, to those at the arising-moment of
consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at
the immaterial plane, suffering-truth is not ceasing; but [it is] not that path-truth had not ceased to
those beings.

At the birth-moment of those who had never realized the Truth before, and to those at the arising-
moment of consciousness during-life, suffering-truth is not ceasing and path-truth also had not
ceased.

(Kha) yassa vā pana maggasaccaṃ na nirujjhittha tassa dukkhasaccaṃ na nirujjhatīti?

Anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccaṃ na
nirujjhittha, no ca tesam dukkhasaccaṃ na nirujjhati.

Anabhisametāvīnaṃ upapajantānaṃ pavatte cittassa uppādakkaṇe tesam maggasaccaṃ na
nirujjhittha dukkhasaccaṃ na nirujjhati.

(b) Or, path-truth had not ceased to a being. Is suffering-truth not ceasing to that being?

At the death-moment of those who had never realized the Truth before, and to those at the ceasing-
moment of consciousness during-life, path-truth had not ceased; but [it is] not that suffering-truth is
not ceasing to those beings.

At the birth-moment of those who had never realized the Truth before, and to those at the arising-
moment of consciousness during-life, path-truth had not ceased and suffering-truth also is not

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ceasing.

[Set C]

112. (Ka) yassa samudayasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhitthāti?

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ tesam samudayasaccaṃ na nirujjhati, no ca tesam maggasaccaṃ na nirujjhittha.

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam samudayasaccaṃ na nirujjhati maggasaccaṃ na nirujjhittha.

112. (a) Origination-truth is not ceasing to a being. Had path-truth not ceased to that being?

At the arising-moment of craving of those who had already realized the Truth, and to those at the moment of consciousness dissociated from craving, and to those at the attainment of mental-cessation, origination-truth is not ceasing; but [it is] not that path-truth had not ceased to those beings.

At the arising-moment of craving of those who had already realized the Truth, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not ceasing and path-truth also had not ceased.

(Kha) yassa vā pana maggasaccaṃ na nirujjhittha tassa samudayasaccaṃ na nirujjhatīti?

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam maggasaccaṃ na nirujjhittha, no ca tesam samudayasaccaṃ na nirujjhati.

Anabhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam maggasaccaṃ na nirujjhittha samudayasaccaṃ na nirujjhati.

(b) Or, path-truth had not ceased to a being. Is origination-truth not ceasing to that being?

At the ceasing-moment of craving of those who had never realized the Truth before, path-truth had not ceased; but [it is] not that origination-truth is not ceasing to those beings.

At the arising-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth had not ceased and origination-truth also is not ceasing.

Negative (Paccanīka) Plane (Okāsa)

113. Yattha dukkhasaccaṃ na nirujjhati...pe....

113. Suffering-truth is not ceasing at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

114. (Ka) yassa yattha dukkhasaccaṃ na nirujjhati tassa tattha samudayasaccaṃ na nirujjhitthāti?

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati, no ca tesam tattha samudayasaccaṃ na nirujjhittha.

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccañca na nirujjhati samudayasaccañca na nirujjhittha.

114. (a) Suffering-truth is not ceasing to a being at a plane. Had origination-truth not ceased to that being at that plane?

To those at the birth-moment of four-aggregate and five-aggregate beings, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing at that plane; but [it is] not that origination-truth had not ceased to those beings at that plane.

At the arising-moment of upapatti-citta of pure-abode beings, and to those at the birth-moment of non-percipient beings, suffering-truth is not ceasing and origination-truth also had not ceased at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhittha tassa tattha dukkhasaccaṃ na nirujjhatīti?

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha samudayasaccaṃ na nirujjhittha, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha samudayasaccañca na nirujjhittha dukkhasaccañca na nirujjhati.

(b) Or, origination-truth had not ceased to a being at a plane. Is suffering-truth not ceasing to that being at that plane?

At the ceasing-moment of upapatti-citta of pure-abode beings, and to those at the death-moment of non-percipient beings, origination-truth had not ceased at that plane; but [it is] not that suffering-truth is not ceasing to those beings at that plane.

At the arising-moment of upapatti-citta of pure-abode beings, and to those at the birth-moment of non-percipient beings, origination-truth had not ceased and suffering-truth also is not ceasing at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ na nirujjhati tassa tattha maggasaccaṃ na nirujjhitthāti?

Abhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati, no ca tesam tattha maggasaccaṃ na

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nirujjhitta.

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tatha dukkhasaccaṃ na nirujjhata maggasaccaṃ na nirujjhitta.

(a) Suffering-truth is not ceasing to a being at a plane. Had path-truth not ceased to that being at that plane?

At the birth-moment of those who had already realized the Truth, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing at that plane; but [it is] not that path-truth had not ceased to those beings at that plane.

At the arising-moment of upapatti-citta of pure-abode beings, at the birth-moment of those who had never realized the Truth before, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, origination-truth is not ceasing and path-truth also had not ceased at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhitta tassa tatha dukkhasaccaṃ na nirujjhata?

Suddhāvāsānaṃ upapatticittassa bhaṅgakkhaṇe anabhisametāvīnaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tatha maggasaccaṃ na nirujjhata, no ca tesam tatha dukkhasaccaṃ na nirujjhata.

Suddhāvāsānaṃ upapatticittassa uppādakkhaṇe anabhisametāvīnaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tatha maggasaccaṃ na nirujjhata dukkhasaccaṃ na nirujjhata.

(b) Or, path-truth had not ceased to a being at a plane. Is suffering-truth not ceasing to that being at that plane?

At the ceasing-moment of upapatti-citta of pure-abode beings, at the death-moment of those who had never realized the Truth before, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, path-truth had not ceased at that plane; but [it is] not that suffering-truth is not ceasing to those beings at that plane.

At the arising-moment of upapatti-citta of pure-abode beings, at the birth-moment of those who had never realized the Truth before, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, path-truth had not ceased and suffering-truth also is not ceasing at that plane.

[Set C]

115. (Ka) yassa yattha samudayasaccaṃ na nirujjhata tassa tatha maggasaccaṃ na nirujjhata?

Abhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne tesam tatha samudayasaccaṃ na nirujjhata, no ca tesam tatha maggasaccaṃ na nirujjhata.

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha samudayasaccaṇca na nirujjhati maggasaccaṇca na nirujjhittha.

115. (a) Origination-truth is not ceasing to a being at a plane. Had path-truth not ceased to that being at that plane?

At the arising-moment of craving of those who had already realized the Truth, and to those at the moment of consciousness, origination-truth is not ceasing at that plane; but [it is] not that path-truth had not ceased to those beings at that plane.

To those pure-abode beings at the moment of second consciousness, at the arising-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not ceasing and path-truth also had not ceased at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhittha tassa tattha samudayasaccaṃ na nirujjhatīti?

Anabhisametāvīnaṃ taṇhāya bhaṅgakkhaṇe tesam tattha maggasaccaṃ na nirujjhittha, no ca tesam tattha samudayasaccaṃ na nirujjhati.

Suddhāvāsānaṃ dutiye citte vattamāne anabhisametāvīnaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaññasattānaṃ tesam tattha maggasaccaṇca na nirujjhittha samudayasaccaṇca na nirujjhati.

(b) Or, path-truth had not ceased to a being at a plane. Is origination-truth not ceasing to that being at that plane?

At the ceasing-moment of craving of those who had never realized the Truth before, path-truth had not ceased at that plane; but [it is] not that origination-truth is not ceasing to those beings at that plane.

To those pure-abode beings at the moment of second consciousness, at the arising-moment of craving of those who had never realized the Truth before, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth had not ceased and origination-truth also is not ceasing at that plane.

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-5. Section on the Present and the Future (Paccuppannānāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

116. (Ka) yassa dukkhasaccaṃ nirujjhati tassa samudayasaccaṃ nirujjhissatīti?

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Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati, no ca tesam samudayasaccaṃ nirujjhissati.

Itaresam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati samudayasaccaṃ nirujjhissati.

116. (a) Suffering-truth is ceasing to a being. Will origination-truth cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, and to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, suffering-truth is ceasing; but [it is] not that origination-truth will cease to those beings.

To other beings, to those at the death-moment, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and origination-truth also will cease.

(Kha) yassa vā pana samudayasaccaṃ nirujjhissati tassa dukkhasaccaṃ nirujjhātī?

Sabbesaṃ upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam samudayasaccaṃ nirujjhissati, no ca tesam dukkhasaccaṃ nirujjhati.

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam samudayasaccaṃ nirujjhissati dukkhasaccaṃ nirujjhati.

(b) Or, origination-truth will cease to a being. Is suffering-truth ceasing to that being?

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will cease; but [it is] not that suffering-truth is ceasing to those beings.

To all those at the death-moment, and to those at the ceasing-moment of consciousness during-life, origination-truth will cease and suffering-truth also is ceasing.

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[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhissatī?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati, no ca tesam maggasaccaṃ nirujjhissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nirujjhati maggasaccaṃ nirujjhissati.

(a) Suffering-truth is ceasing to a being. Will path-truth cease to that being?

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To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing; but [it is] not that path-truth will cease to those beings.

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa dukkhasaccaṃ nirujjhātīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam maggasaccaṃ nirujjhissati, no ca tesam dukkhasaccaṃ nirujjhati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccañca nirujjhissati dukkhasaccañca nirujjhati.

(b) Or, path-truth will cease to a being. Is suffering-truth ceasing to that being?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness at the arising-moment for that consciousness, at the birth-moment of those others who will attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, path-truth will cease; but [it is] not that suffering-truth is ceasing to those beings.

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, and to those at the ceasing-moment of consciousness during-life, path-truth will cease and suffering-truth also is ceasing.

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[Set C]

117. (Ka) yassa samudayasaccaṃ nirujjhati tassa maggasaccaṃ nirujjhissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam samudayasaccaṃ nirujjhati, no ca tesam maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam samudayasaccañca nirujjhati maggasaccañca nirujjhissati.

117. (a) Origination-truth is ceasing to a being. Will path-truth cease to that being?

At the ceasing-moment of craving of those ordinary beings who will not attain the Path, origination-truth is ceasing; but [it is] not that path-truth will cease to those beings.

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At the ceasing-moment of craving of those who will attain the Path, origination-truth is ceasing and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa samudayasaccaṃ nirujjhatīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam maggasaccaṃ nirujjhissati, no ca tesam samudayasaccaṃ nirujjhati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam maggasaccaṃca nirujjhissati samudayasaccaṃca nirujjhati.

(b) Or, path-truth will cease to a being. Is origination-truth ceasing to that being?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the arising-moment of craving of those others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth will cease; but [it is] not that origination-truth is ceasing to those beings.

At the ceasing-moment of craving of those who will attain the Path, path-truth will cease and origination-truth also is ceasing.

{081114a03-pavatti-nirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

118. Yattha dukkhasaccaṃ nirujjhati...pe....

118. Suffering-truth is ceasing at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

119. (Ka) yassa yattha dukkhasaccaṃ nirujjhati tassa tattha samudayasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha samudayasaccaṃ nirujjhissati.

Itaesaṃ catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha dukkhasaccaṃca nirujjhati samudayasaccaṃca nirujjhissati.

119. (a) Suffering-truth is ceasing to a being at a plane. Will origination-truth cease to that being at

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that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and at the death-moment of non-percipient beings, suffering-truth is ceasing at that plane; but [it is] not that origination-truth will cease to those beings at that plane.

To other beings, to those at the death-moment of four-aggregate and five-aggregate beings, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and origination-truth also will cease at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ nirujjhatīti?

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha samudayasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ nirujjhati.

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha samudayasaccañca nirujjhissati dukkhasaccañca nirujjhati.

(b) Or, origination-truth will cease to a being at a plane. Is suffering-truth ceasing to that being at that plane?

To those at the birth-moment of four-aggregate and five-aggregate beings, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will cease at that plane; but [it is] not that suffering-truth is ceasing to those beings at that plane.

To those at the death-moment of four-aggregate and five-aggregate beings, and to those at the ceasing-moment of consciousness during-life, origination-truth will cease and suffering-truth also is ceasing at that plane.

{081114a05-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nirujjhati tassa tattha maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaññasattā cavantānaṃ tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhissati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha dukkhasaccañca nirujjhati maggasaccañca nirujjhissati.

(a) Suffering-truth is ceasing to a being at a plane. Will path-truth cease to that being at that plane?

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To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, suffering-truth is ceasing at that plane; but [it is] not that path-truth will cease to those beings at that plane.

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, and to those at the ceasing-moment of consciousness during-life, suffering-truth is ceasing and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ nirujjhatīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ nirujjhati.

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam tattha maggasaccañca nirujjhissati dukkhasaccañca nirujjhati.

(b) Or, path-truth will cease to a being at a plane. Is suffering-truth ceasing to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, path-truth will cease at that plane; but [it is] not that suffering-truth is ceasing to those beings at that plane.

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, and to those at the ceasing-moment of consciousness during-life, path-truth will cease and suffering-truth also is ceasing at that plane.

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[Set C]

120. (Ka) yassa yattha samudayasaccaṃ nirujjhati tassa tattha maggasaccaṃ nirujjhissatīti?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam tattha samudayasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam tattha samudayasaccañca nirujjhati maggasaccañca nirujjhissati.

120. (a) Origination-truth is ceasing to a being at a plane. Will path-truth cease to that being at that plane?

To those born at the woeful plane, and at the ceasing-moment of craving of those ordinary beings

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who will not attain the Path, origination-truth is ceasing at that plane; but [it is] not that path-truth will cease to those beings at that plane.

At the ceasing-moment of craving of those who will attain the Path, origination-truth is ceasing and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha samudayasaccaṃ nirujjhātī?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya uppādakkaṇe taṇhāvippayuttacitte vattamāne tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ nirujjhati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam tattha maggasaccaṃca nirujjhissati samudayasaccaṃca nirujjhati.

(b) Or, path-truth will cease to a being at a plane. Is origination-truth ceasing to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the arising-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, path-truth will cease at that plane; but [it is] not that origination-truth is ceasing to those beings at that plane.

At the ceasing-moment of craving of those who will attain the Path, path-truth will cease and origination-truth also is ceasing at that plane.

{081114b02-pavatti-nirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

121. (Ka) yassa dukkhasaccaṃ na nirujjhati tassa samudayasaccaṃ na nirujjhissatī?

Sabbesam upapajantānaṃ pavatte cittassa uppādakkaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam dukkhasaccaṃ na nirujjhati, no ca tesam samudayasaccaṃ na nirujjhissati.

Aggamaggassa uppādakkaṇe arahantānaṃ cittassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam dukkhasaccaṃca na nirujjhati samudayasaccaṃca na nirujjhissati.

121. (a) Suffering-truth is not ceasing to a being. Will origination-truth not cease to that being?

To all those at the birth-moment, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing; but [it is] not that origination-truth will not cease to those beings.

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of

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consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing and origination-truth also will not cease.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhātī?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe tesam samudayasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ na nirujjhati.

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam samudayasaccañca na nirujjhissati dukkhasaccañca na nirujjhati.

(b) Or, origination-truth will not cease to a being. Is suffering-truth not ceasing to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, and to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that suffering-truth is not ceasing to those beings.

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, origination-truth will not cease and suffering-truth also will not cease.

[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhissatī?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam dukkhasaccaṃ na nirujjhati, no ca tesam maggasaccaṃ na nirujjhissati.

Arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam dukkhasaccañca na nirujjhati maggasaccañca na nirujjhissati.

(a) Suffering-truth is not ceasing to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing; but [it is] not that path-truth will not cease to those beings.

To those Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing and path-truth also will not cease.

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(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe tesam maggasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ na nirujjhati.

Arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam maggasaccañca na nirujjhissati dukkhasaccañca na nirujjhati.

(b) Or, path-truth will not cease to a being. Is suffering-truth not ceasing to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to those Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, and to those at the ceasing-moment of consciousness during-life, path-truth will not cease; but [it is] not that suffering-truth is not ceasing to those beings.

To those Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, path-truth will not cease and suffering-truth also is not ceasing.

[Set C]

122. (Ka) yassa samudayasaccaṃ na nirujjhati tassa maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam samudayasaccaṃ na nirujjhati, no ca tesam maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne tesam samudayasaccañca na nirujjhati maggasaccañca na nirujjhissati.

122. (a) Origination-truth is not ceasing to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the arising-moment of craving of those others who will attain the Path, to those at the moment of the consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not ceasing; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and at the arising-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not ceasing and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ na nirujjhatīti?

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Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe tesam maggasaccaṃ na nirujjhissati, no ca tesam samudayasaccaṃ na nirujjhati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne [vattamāne, nirodhasamāpannānaṃ asaṅṅasattānaṃ (sī. syā.)] tesam maggasaccaṃ na nirujjhissati samudayasaccaṃ na nirujjhati.

(b) Or, path-truth will not cease to a being. Is origination-truth not ceasing to that being?

At the ceasing-moment of craving of those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that origination-truth is not ceasing to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, at the arising-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, path-truth will not cease and origination-truth also is not ceasing to those beings.

Negative (Paccanīka) Plane (Okāsa)

123. Yattha dukkhasaccaṃ na nirujjhati...pe....

123. Suffering-truth is not ceasing at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

124. (Ka) yassa yattha dukkhasaccaṃ na nirujjhati tassa tattha samudayasaccaṃ na nirujjhissatī?

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati, no ca tesam tattha samudayasaccaṃ na nirujjhissati.

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe asaṅṅasattaṃ upapajjantānaṃ arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati samudayasaccaṃ na nirujjhissati.

124. (a) Suffering-truth is not ceasing to a being at a plane. Will origination-truth not cease to that being at that plane?

To those at the birth-moment of four-aggregate and five-aggregate beings, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing at that plane; but [it is] not that

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origination-truth will not cease to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, to those at the birth-moment of non-percipient beings, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing and origination-truth also will not cease at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe asaṅhasattā cavantānaṃ tesam tattha samudayasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe asaṅhasattaṃ upapajjantānaṃ tesam tattha samudayasaccaṃ na nirujjhissati dukkhasaccaṃ na nirujjhati.

(b) Or, origination-truth will not cease to a being at a plane. Is suffering-truth not ceasing to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the death-moment of non-percipient beings, origination-truth will not cease at that plane; but [it is] not that suffering-truth is not ceasing to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the birth-moment of non-percipient beings, origination-truth will not cease and suffering-truth also is not ceasing at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ na nirujjhati tassa tattha maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe arūpe maggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaṅhasattaṃ upapajjantānaṃ arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe tesam tattha dukkhasaccaṃ na nirujjhati maggasaccaṃ na nirujjhissati.

(a) Suffering-truth is not ceasing to a being at a plane. Will path-truth cease to that being at that

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plane?

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, to those at the arising-moment of consciousness during-life, and to those at the ceasing-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To Arahants at the arising-moment of consciousness, [at the birth-moment of] those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, to those at the birth-moment of non-percipient beings, and to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not ceasing and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhātī?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe asaṅghasattā cavantānaṃ tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe arūpe aggamaggassa ca phalassa ca bhaṅgakkhaṇe asaṅghasattaṃ upapajantānaṃ tesam tattha maggasaccaṃ na nirujjhissati dukkhasaccaṃ na nirujjhati.

(b) Or, path-truth will not cease to a being at a plane. Is suffering-truth not ceasing to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, [at the death-moment of] those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the death-moment of non-percipient beings, path-truth will not cease at that plane; but [it is] not that suffering-truth is not ceasing to those beings at that plane.

To Arahants at the arising-moment of consciousness, [at the birth-moment of] those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, to those at the ceasing-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the birth-moment of non-percipient beings, path-truth will not cease and suffering-truth also is not ceasing at that plane.

[Set C]

125. (Ka) yassa yattha samudayasaccaṃ na nirujjhati tassa tattha maggasaccaṃ na nirujjhissatī?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne

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tesaṃ tattha samudayasaccaṃ na nirujjhati, no ca tesaṃ tattha maggasaccaṃ na nirujjhissati.
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaṅṅasattānaṃ tesaṃ tattha samudayasaccaṃ na nirujjhati maggasaccaṃ na nirujjhissati.

125. (a) Origination-truth is not ceasing to a being at a plane. Will path-truth not cease to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the arising-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not ceasing at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, [at the arising-moment of craving of] those born at the woeful plane, at the arising-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not ceasing and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ na nirujjhatīti?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ taṇhāya bhaṅgakkhaṇe tesaṃ tattha maggasaccaṃ na nirujjhissati, no ca tesaṃ tattha samudayasaccaṃ na nirujjhati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ taṇhāya uppādakkhaṇe taṇhāvippayuttacitte vattamāne asaṅṅasattānaṃ tesaṃ tattha maggasaccaṃ na nirujjhissati samudayasaccaṃ na nirujjhiti.

(b) Or, path-truth will not cease to a being at a plane. Is origination-truth not ceasing to that being at that plane?

[At the ceasing-moment of craving of] those born at the woeful plane, and at the ceasing-moment of craving of those ordinary beings who will not attain the Path, path-truth will not cease at that plane; but [it is] not that origination-truth is not ceasing to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, [at the arising-moment of craving of] those born at the woeful plane, at the arising-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth will not cease and origination-truth also is not ceasing at that plane.

2. Section on Process (Pavattivāra) 2-2. Section on Ceasing (Nirodhavāra)

2-2-6. Section on the Past and the Future (Atitānāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

126. (Ka) yassa dukkhasaccaṃ nirujjhitta tassa samudayasaccaṃ nirujjhissatīti?
Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**]
tesaṃ dukkhasaccaṃ nirujjhitta, no ca tesaṃ samudayasaccaṃ nirujjhissati.
Itaresaṃ tesaṃ dukkhasaccañca nirujjhitta samudayasaccañca nirujjhissati.
(Kha) yassa vā pana...pe...? Āmantā.

126. (a) Suffering-truth had ceased to a being. Will origination-truth cease to that being?
To those Arahatta Path beings, to Arahants and to those endowed with [Anāgāmī] vodāna
consciousness, suffering-truth had ceased; but [it is] not that origination-truth will cease to those
beings.
To other beings, suffering-truth had ceased and origination-truth also will cease.
(b) Or, [origination-truth will cease] to a being. [Had suffering-truth ceased to that being]? Yes.

**[taṃ citta samaṅgīnaṃ]

{081114c01-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nirujjhitta tassa maggasaccaṃ nirujjhissatīti?
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesaṃ
dukkhasaccaṃ nirujjhitta, no ca tesaṃ maggasaccaṃ nirujjhissati.
Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye
caññe maggaṃ paṭilabhissanti tesaṃ dukkhasaccañca nirujjhitta maggasaccañca nirujjhissati.
(Kha) yassa vā pana...pe...? Āmantā.

(a) Suffering-truth had ceased to a being. Will path-truth cease to that being?
To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary
beings who will not attain path, suffering-truth had ceased; but [it is] not that path-truth will cease to
those beings.
To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī]
vodāna consciousness, and to those others who will attain the Path, suffering-truth had ceased and
path-truth also will cease.
(b) Or, [path-truth will cease] to a being. [Had suffering-truth ceased to that being]? Yes.

{081114c02-pavatti-nirodhavara.mp3}

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[Set C]

127. (Ka) yassa samudayasaccaṃ nirujjhitta tassa maggasaccaṃ nirujjhissatī?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam samudayasaccaṃ nirujjhitta, no ca tesam maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhane yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam samudayasaccañca nirujjhitta maggasaccañca nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

127. (a) Origination-truth had ceased to a being. Will path-truth cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary beings who will not attain the Path, origination-truth had ceased; but [it is] not that path-truth will cease to those beings.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, origination-truth had ceased and path-truth also will cease.

(b) Or, [path-truth will cease] to a being. [Had origination-truth ceased to that being]? Yes.

{081114c03-pavatti-nirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

128. Yattha dukkhasaccaṃ nirujjhitta...pe....

128. Suffering-truth had ceased at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

129. (Ka) yassa yattha dukkhasaccaṃ nirujjhitta tassa tattha samudayasaccaṃ nirujjhissatī?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaṅghasattānaṃ tesam tattha dukkhasaccaṃ nirujjhitta, no ca tesam tattha samudayasaccaṃ nirujjhissati.

Itaesaṃ catuvokārānaṃ pañcavokārānaṃ tesam tattha dukkhasaccañca nirujjhitta samudayasaccañca nirujjhissati.

129. (a) Suffering-truth had ceased to a being at a plane. Will origination-truth cease to that being at that plane?

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To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, suffering-truth had ceased at that plane; but [it is] not that origination-truth will cease to those beings at that plane.

To other beings, to those four-aggregate and five-aggregate beings, suffering-truth had ceased and origination-truth also will cease at that plane.

**[taṃ citta samaṅgīnaṃ]

(Kha) yassa vā pana yattha samudayasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ nirujjhithāti ?

Suddhāvāsaṃ upapajjantānaṃ tesam tattha samudayasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ nirujjhitha.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha samudayasaccañca nirujjhissati dukkhasaccañca nirujjhitha.

(b) Or, origination-truth will cease to a being at a plane. Had suffering-truth ceased to that being at that plane?

To those at the birth-moment of pure-abode beings, origination-truth will cease at that plane; but [it is] not that suffering-truth had ceased to those beings at that plane.

To other beings, to those four-aggregate and five-aggregate beings, origination-truth will cease and suffering-truth also had ceased at that plane.

{081114c04-pavatti-nirodhavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nirujjhitha tassa tattha maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ asaṅgāsattānaṃ tesam tattha dukkhasaccaṃ nirujjhitha, no ca tesam tattha maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha dukkhasaccañca nirujjhitha maggasaccañca nirujjhissati.

(a) Suffering-truth had ceased to a being at a plane. Will path-truth cease to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, to those ordinary beings who will not attain the Path, to those born at the woeful plane, and to those non-percipient beings, suffering-truth had ceased at that plane; but [it is] not that path-truth will cease to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī]

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vodāna consciousness, and to those others who will attain the Path, suffering-truth had ceased and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ nirujjhithhāti?
Suddhāvāsaṃ upapajantānaṃ tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ nirujjhiththa.

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha maggasaccañca nirujjhissati dukkhasaccañca nirujjhiththa.

(b) Or, path-truth will cease to a being at a plane. Had suffering-truth ceased to that being at that plane?

To those at the birth-moment of pure-abode beings, path-truth will cease at that plane; but [it is] not that suffering-truth had ceased to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, to those who will attain the Path, path-truth will cease and suffering-truth also had ceased at that plane.

{081114c05-pavatti-nirodhavara.mp3}

[Set C]

130. (Ka) yassa yattha samudayasaccaṃ nirujjhiththa tassa tattha maggasaccaṃ nirujjhissatīti?
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ tesam tattha samudayasaccaṃ nirujjhiththa, no ca tesam tattha maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha samudayasaccañca nirujjhiththa maggasaccañca nirujjhissati.

130. (a) Origination-truth had ceased to a being at a plane. Will path-truth cease to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, to those ordinary beings who will not attain the Path, and to those born at the woeful plane, origination-truth had ceased at that plane; but [it is] not that path-truth will cease to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, origination-truth had ceased and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha samudayasaccaṃ

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nirujjhitthāti.

Suddhāvāsānaṃ dutiye citte vattamāne tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ nirujjhittha.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam tattha maggasaccañca nirujjhissati samudayasaccañca nirujjhittha.

(b) Or, path-truth will cease to a being at a plane. Had origination-truth ceased to that being at that plane?

To those pure-abode beings at the moment of second consciousness, path-truth will cease at that plane; but [it is] not that origination-truth had ceased to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, path-truth will cease and origination-truth also had ceased at that plane.

{081114c06-pavatti-nirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

131. (Ka) yassa dukkhasaccaṃ na nirujjhittha tassa samudayasaccaṃ na nirujjhissatīti? Natthi.
(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhitthāti? Nirujjhittha.

131. (a) Suffering-truth had not ceased to a being. Will origination-truth not cease to that being? None.

(b) Or, origination-truth will not cease to a being. Had suffering-truth not ceased to that being? Had ceased.

[Set B]

(Ka) yassa dukkhasaccaṃ na nirujjhittha tassa maggasaccaṃ na nirujjhissatīti? Natthi.
(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ na nirujjhitthāti? Nirujjhittha.

(a) Suffering-truth had not ceased to a being. Will path-truth not cease to that being? None.

(b) Or, path-truth will not cease to a being. Had suffering-truth not ceased to that being? Had ceased.

[Set C]

132. (Ka) yassa samudayasaccaṃ na nirujjhittha tassa maggasaccaṃ na nirujjhissatīti? Natthi.

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(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ na nirujjhithāti? Nirujjhitha.

132. (a) Origination-truth had not ceased to a being. Will path- truth not cease to that being? None.
(b) Or, path-truth will not cease to a being. Had origination-truth not ceased to that being? Had ceased.

Negative (Paccanīka) Plane (Okāsa)

133. Yattha dukkhasaccaṃ na nirujjhitha...pe....

133. Suffering-truth had not ceased at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

134. (Ka) yassa yattha dukkhasaccaṃ na nirujjhitha tassa tattha samudayasaccaṃ na nirujjhissatīti? Nirujjhissati.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhithāti? Nirujjhitha.

134. (a) Suffering-truth had not ceased to a being at a plane. Will origination-truth not cease to that being at that plane? Will cease.

(b) Or, origination-truth will not cease to a being at a plane. Had suffering-truth not ceased to that being at that plane? Had ceased.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ na nirujjhitha tassa tattha maggasaccaṃ na nirujjhissatīti? Nirujjhissati.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ na nirujjhithāti? Nirujjhitha.

(a) Suffering-truth had not ceased to a being at a plane. Will path-truth not cease to that being at that plane? Will cease.

(b) Or, path-truth will not cease to a being at a plane. Had suffering-truth not ceased to that being at that plane? Had ceased.

[Set C]

135. (Ka) yassa yattha samudayasaccaṃ na nirujjhitha tassa tattha maggasaccaṃ na

nirujjhissatīti?

Suddhāvāsānaṃ dutiye citte vattamāne tesam tattha samudayasaccaṃ na nirujjhitta, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Asaññasattānaṃ tesam tattha samudayasaccañca na nirujjhitta maggasaccañca na nirujjhissati.

135. (a) Origination-truth had not ceased to a being at a plane. Will path-truth not cease to that being at that plane?

To those pure-abode beings at the moment of second consciousness, origination-truth had not ceased at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those non-percipient beings, origination-truth had not ceased and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ na nirujjhittāti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti āpāyikānaṃ tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha samudayasaccaṃ na nirujjhitta.

Asaññasattānaṃ tesam tattha maggasaccañca na nirujjhissati samudayasaccañca na nirujjhitta.

(Nirodhavāro.)

(b) Or, path-truth will not cease to a being at a plane. Had origination-truth not ceased to that being at that plane?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, to those ordinary beings who will not attain the Path, and to those born at the woeful plane, path-truth will not cease at that plane; but [it is] not that origination-truth had not ceased to those beings at that plane.

To those non-percipient beings, path-truth will not cease and origination-truth also had not ceased at that plane.

(End of Section on Ceasing.)

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-1. Section on the Present (Paccuppannavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

136. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ nirujjhatīti? No.

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(Kha) yassa vā pana samudayasaccaṃ nirujjhati tassa dukkhasaccaṃ uppajjati? No.

136. (a) Suffering-truth is arising to a being. Is origination-truth ceasing to that being? No.

(b) Or, origination-truth is ceasing to a being. Is suffering-truth arising to that being? No.

{081114c07-pavatti-uppadanirodhavara.mp3}

{081114c09-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ nirujjhati? No.

(Kha) yassa vā pana maggasaccaṃ nirujjhati tassa dukkhasaccaṃ uppajjati? No.

(a) Suffering-truth is arising to a being. Is path-truth ceasing to that being? No.

(b) Or, path-truth is ceasing to a being. Is suffering-truth arising to that being? No.

{081114c10-pavatti-uppadanirodhavara.mp3}

[Set C]

137. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ nirujjhati? No.

(Kha) yassa vā pana maggasaccaṃ nirujjhati tassa samudayasaccaṃ uppajjati? No.

137. (a) Origination-truth is arising to a being. Is path-truth ceasing to that being? No.

(b) Or, path-truth is ceasing to a being. Is origination-truth arising to that being? No.

{081114c11-pavatti-uppadanirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

138. Yattha dukkhasaccaṃ uppajjati tattha samudayasaccaṃ nirujjhati?

Asaññasatte tattha dukkhasaccaṃ uppajjati, no ca tattha samudayasaccaṃ nirujjhati...pe....

(Yatthakaṃ uppādavārepi nirodhavārepi uppādanirodhavārepi sadisaṃ natthi nānākaraṇaṃ).

138. Suffering-truth is arising at a plane. Is origination-truth ceasing at that plane?

At the plane of non-percipient beings, suffering-truth is arising; but [it is] not that origination-truth is ceasing at that plane.

(Section on Plane is the same as in the Section on Arising, Section on Ceasing and also Section on Arising-Ceasing. There is no difference.)

Positive (Anuloma) Being-Plane (Puggalokāsa)

139. Yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ nirujjhatīti? No.
(Yassakampi yassayatthakampi sadisaṃ).

139. Suffering-truth is arising to a being at a plane. Is origination-truth ceasing to that being at that plane? No.

(Section on Being and Section on Being-Plane are the same.)

Negative (Paccanīka) Being (Puggala)

[Set A]

140. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ na nirujjhatīti?

Tañhāya bhaṅgakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam samudayasaccaṃ na nirujjhati.

Sabbesaṃ cavantānaṃ pavatte tañhāvippayuttacittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccañca nuppajjati samudayasaccañca na nirujjhati.

140. (a) Suffering-truth, is not arising to a being. Is origination-truth not ceasing to that being?

To those at the ceasing-moment of craving, suffering-truth is not arising; but [it is] not that origination-truth is not ceasing to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness dissociated from craving during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and origination-truth also is not ceasing.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhati tassa dukkhasaccaṃ nuppajjati?

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam samudayasaccaṃ na nirujjhati, no ca tesam dukkhasaccaṃ nuppajjati.

Sabbesaṃ cavantānaṃ pavatte tañhāvippayuttacittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam samudayasaccañca na nirujjhati dukkhasaccañca nuppajjati.

(b) Or, origination-truth is not ceasing to a being. Is suffering-truth not arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness during-life, origination-truth is not ceasing; but [it is] not that suffering-truth is not arising to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness dissociated from craving during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth is not ceasing and suffering-truth also is not arising.

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{081114c08-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ na nirujjhatīti?

Maggassa bhaṅgakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ na nirujjhati.

Sabbesam cavantānam pavatte maggavippayuttacittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccañca nuppajjati maggasaccañca na nirujjhati.

(a) Suffering-truth is not arising to a being. Is path-truth not ceasing to that being?

To those at the ceasing-moment of Path consciousness, suffering-truth is not arising; but [it is] not that path-truth is not ceasing to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness dissociated from the Path during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and path-truth also is not ceasing.

(Kha) yassa vā pana maggasaccaṃ na nirujjhati tassa dukkhasaccaṃ nuppajjatīti?

Sabbesam upapajjantānam pavatte cittassa uppādakkhaṇe tesam maggasaccaṃ na nirujjhati, no ca tesam dukkhasaccaṃ nuppajjati.

Sabbesam cavantānam pavatte maggavippayuttacittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam maggasaccañca na nirujjhati dukkhasaccañca nuppajjati.

(b) Or, path-truth is not ceasing to a being. Is suffering-truth not arising to that being?

To all those at the birth-moment, and to those at the arising-moment of consciousness during-life, path-truth is not ceasing; but [it is] not that suffering-truth is not arising to those beings.

To all those at the death-moment, to those at the ceasing-moment of consciousness dissociated from the Path, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth is not ceasing and suffering-truth also is not arising.

[Set C]

141. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ na nirujjhatīti?

Maggassa bhaṅgakkhaṇe tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ na nirujjhati.

Taṅhāvippayuttacittassa uppādakkhaṇe maggavippayuttacittassa bhaṅgakkhaṇe nirodhasamāpannānam asaṅṅasattānam tesam samudayasaccañca nuppajjati maggasaccañca na nirujjhati.

141. (a) Origination-truth is not arising to a being. Is path-truth not ceasing to that being?

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To those at the ceasing-moment of Path consciousness, origination-truth is not arising; but [it is] not that path-truth is not ceasing to those beings.

To those at the arising-moment of consciousness dissociated from craving, to those at the ceasing-moment of consciousness dissociated from the Path, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not arising and path-truth also is not ceasing.

(Kha) yassa vā pana maggasaccaṃ na nirujjhati tassa samudayasaccaṃ nuppajjati?

Tañhāya uppādakkhaṇe tesam maggasaccaṃ na nirujjhati, no ca tesam samudayasaccaṃ nuppajjati.

Maggavippayuttacittassa bhaṅgakkhaṇe tañhāvippayuttacittassa uppādakkhaṇe nirodhasamāpannānaṃ asaññasattānaṃ tesam maggasaccaṃ na nirujjhati samudayasaccaṃ nuppajjati.

(b) Or, path-truth is not ceasing to a being. Is origination-truth not arising to that being?

To those at the arising-moment of craving, path-truth is not ceasing; but [it is] not that origination-truth is not arising to those beings.

To those at the ceasing-moment of consciousness dissociated from the Path, to those at the arising-moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth is not ceasing and origination-truth also is not arising.

Negative (Paccanīka) Plane (Okāsa)

142. Yattha dukkhasaccaṃ nuppajjati...pe....

142. Suffering-truth is not arising at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

143. Yassa yattha dukkhasaccaṃ nuppajjati...pe....

(Yassakampi yassayatthakampi sadisaṃ, yassayatthakepi nirodhasamāpannānanti na kātabbaṃ).

143 Suffering-truth is not arising to a being at a plane.

(Section on Being and Section on Being-Plane are the same. However in the Section on Being-Plane, the phrase “attainment of mental-cessation” should be omitted).

{081114c12-pavatti-uppadanirodhavara.mp3}

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-2. Section on the Past (Atītavāra)

Positive (Anuloma) Being (Puggala)

144. (Ka) yassa dukkhasaccaṃ uppajjittha tassa samudayasaccaṃ nirujjhithhāti? Āmantā.

(Kha) yassa vā pana...pe...? Āmantā.

(Atītā pucchā yathā uppādavāre vibhattā evaṃ uppādanirodhavārepi anulomampi paccaṇīkampi vibhajitabbam).

144. (a) Suffering-truth had arisen to a being. Had origination-truth ceased to that being? Yes.

(b) Or, [origination-truth had ceased] to a being. [Had suffering-truth arisen to that being]? Yes.

(The questions in this Section on the Past are classified as in the Section on Being of Section on Arising. In the same way, the Positive and Negative questions should be classified.)

{081115a01-pavatti-uppadanirodhavara.mp3}

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-3. Section on the Future (Anāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

145. (Ka) yassa dukkhasaccaṃ uppajjissati tassa samudayasaccaṃ nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam dukkhasaccaṃ uppajjissati, no ca tesam samudayasaccaṃ nirujjhissati.

Itaresam tesam dukkhasaccañca uppajjissati samudayasaccañca nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

145. (a) Suffering-truth will arise to a being. Will origination-truth cease to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, suffering-truth will arise; but [it is] not that origination-truth will cease to those beings.

To other beings, suffering-truth will arise and origination-truth also will cease.

(b) Or, [origination-truth will cease] to a being. [Will suffering-truth arise to that being]? Yes.

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**[taṃ citta samaṅgīnaṃ]

{081115a02-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjissati tassa maggasaccaṃ nirujjhissatīti?

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam dukkhasaccaṃ uppajjissati, no ca tesam maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhāṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam dukkhasaccaṃ uppajjissati maggasaccaṃ nirujjhissati.

(Kha) yassa vā pana...pe...? Āmantā.

(a) Suffering-truth will arise to a being. Will path-truth cease to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary beings who will not attain the Path, suffering-truth will arise; but [it is] not that path-truth will cease to those beings.

Those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, and to those others who will attain the Path, suffering-truth will arise and path-truth also will cease.

(b) Or, [path-truth will cease] to a being. [Will suffering-truth arise to that being]? Yes.

{081115a03-pavatti-uppadanirodhavara.mp3}

[Set C]

146. (Ka) yassa samudayasaccaṃ uppajjissati tassa maggasaccaṃ nirujjhissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam samudayasaccaṃ uppajjissati, no ca tesam maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam samudayasaccaṃ uppajjissati maggasaccaṃ nirujjhissati.

146. (a) Origination-truth will arise to a being. Will path-truth cease to that being?

To those ordinary beings who will not attain the Path, origination-truth will arise; but [it is] not that path-truth will cease to those beings.

To those who will attain the Path, origination-truth will arise and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa samudayasaccaṃ uppajjissatīti?

Aggamaggassa uppādakkhāṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam maggasaccaṃ nirujjhissati, no ca tesam samudayasaccaṃ uppajjissati.

Ye maggaṃ paṭilabhissanti tesam maggasaccaṃ nirujjhissati samudayasaccaṃ uppajjissati.

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(b) Or, path-truth will cease to a being. Will origination-truth arise to that being?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, path-truth will cease; but [it is] not that origination-truth will arise to those beings.

To those who will attain the Path, path-truth will cease and origination-truth also will arise.

{081115a04-pavatti-uppadanirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

147. Yattha dukkhasaccaṃ uppajjissati...pe....

147. Suffering-truth will arise at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

148. Yassa yattha dukkhasaccaṃ uppajjissati tassa tattha samudayasaccaṃ nirujjhissatīti?

Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] asaññasattānaṃ tesam tattha ...pe...

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha...pe....

(Yassakampi yassayatthakampi sadisaṃ).

148. Suffering-truth will arise to a being at a plane. Will origination-truth cease to that being at that plane?

To those Arahatta Path beings, to Arahants, to those endowed with [Anāgāmī] vodāna consciousness, and to those non-percipient beings, [suffering-truth will arise] at that plane; [but it is not that origination-truth will cease to those beings at that plane].

To other beings, to those four-aggregate and five-aggregate beings, [suffering-truth will arise and origination-truth also will cease] at that plane.

(Section on Being and Section on Being-Plane are the same.)

**[taṃ citta samaṅgīnaṃ]

{081115a05-pavatti-uppadanirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

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149. (Ka) yassa dukkhasaccaṃ nuppajjissati tassa samudayasaccaṃ na nirujjhissatīti? Āmantā.
(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ nuppajjissatīti?
Aggamaggasamaṅgīnaṃ arahantānaṃ yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ nuppajjissati.
Pacchimakittasamaṅgīnaṃ tesam samudayasaccañca na nirujjhissati dukkhasaccañca nuppajjissati.

149. (a) Suffering-truth will not arise to that being. Will origination-truth not cease to that being? Yes.

(b) Or, origination-truth will not cease to a being. Will suffering-truth not arise to that being?

To those Arahatta Path beings, to Arahants, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that suffering-truth will not arise to those beings.

To those endowed with [Arahatta] death consciousness, origination-truth will not cease and suffering-truth also will not arise.

**[taṃ citta samaṅgīnaṃ]

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjissati tassa maggasaccaṃ na nirujjhissatīti? Āmantā.
(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ nuppajjissatīti?
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ nuppajjissati.
Pacchimakittasamaṅgīnaṃ tesam maggasaccañca na nirujjhissati dukkhasaccañca nuppajjissati.

(a) Suffering-truth will not arise to a being. Will path-truth not cease to that being? Yes.

(b) Or, path-truth will not cease to a being. Will suffering-truth not arise to that being?

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, and to those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that suffering-truth will not arise to those beings.

To those endowed with [Arahatta] death consciousness, path-truth will not cease and suffering-truth also will not arise.

[Set C]

150. (Ka) yassa samudayasaccaṃ nuppajjissati tassa maggasaccaṃ na nirujjhissatīti?
Aggamaggassa uppādakkhāṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] tesam samudayasaccaṃ nuppajjissati, no ca tesam maggasaccaṃ na nirujjhissati.
Aggamaggassa bhaṅgakkhaṇe arahantānaṃ tesam samudayasaccañca nuppajjissati

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maggasaccañca na nirujjhissati.

150. (a) Origination-truth will not arise to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, and to those endowed with [Anāgāmī] vodāna consciousness, origination-truth will not arise; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, and to Arahants, origination-truth will not arise and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ nuppajjissatīti?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam maggasaccaṃ na nirujjhissati, no ca tesam samudayasaccaṃ nuppajjissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ tesam maggasaccañca na nirujjhissati samudayasaccañca nuppajjissati.

(b) Or, path-truth will not cease to a being. Will origination-truth not arise to that being?

To those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that origination-truth will not arise to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, and to Arahants, path-truth will not cease and origination-truth also will not arise.

Negative (Paccanīka) Plane (Okāsa)

151. Yattha dukkhasaccaṃ nuppajjissati...pe....

151. Suffering-truth will not arise at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

152. Yassa yattha dukkhasaccaṃ nuppajjissati...pe....

(Yassakampi yassayatthakampi sadisaṃ, samudayasaccaṃ maggasaccaṃ nānākaraṇaṃ, aggamaggassa bhaṅgakkhaṇe, arahantānaṃ asaññasattānaṃ tesam tattha maggasaccañca na nirujjhissati samudayasaccañca nuppajjissati).

152. Suffering-truth will not arise to a being at a plane.

(Section on Being and Section on Being-Plane are the same. [The point on] “origination-truth and path-truth” is difference, [e.g. :])

to those at the ceasing-moment of Arahatta Path consciousness, to Arahants, *and to those non-percipient beings*, path-truth will not cease and origination-truth also will not arise at that plane.)

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-4. Section on the Present and the Past (Paccuppannāṭitavāra)

Positive (Anuloma) Being (Puggala)

153. Yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ nirujjhithhāti? Āmantā.

Yassa vā pana...pe....

(Paccuppannaatītā [paccuppannenātītā (syā.)] pucchā uppādavārepi uppādanirodhavārepi yassakampi yatthakampi yassayatthakampi anulomampi paccaṇikampi sadisaṃ, asammohantena vibhajitabbā).

153. Suffering-truth is arising to a being. Had origination-truth ceased to that being? Yes.

Or, [origination-truth had ceased] to a being.

(The questions of this Section on the Present and the Past are the same as in the Section on Arising and also in the Section on Arising-Ceasing. For the Positive and Negative in the Section on Being, Section on Plane, and Section on Being-Plane, are also the same. They should be classified without confusion.)

{081115a06-pavatti-uppadanirodhavara.mp3}

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-5. Section on the Present and the Future (Paccuppannānāgatavāra)

Positive (Anuloma) Being (Puggala)

[Set A]

154. (Ka) yassa dukkhasaccaṃ uppajjati tassa samudayasaccaṃ nirujjhissatīti?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe tesam dukkhasaccaṃ uppajjati, no ca tesam samudayasaccaṃ nirujjhissati.

Itaesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam dukkhasaccaṇca uppajjati samudayasaccaṇca nirujjhissati.

154. (a) Suffering-truth is arising to a being. Will origination-truth cease to that being?

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To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, and to those at the arising-moment of [Anāgāmi] vodāna consciousness, suffering-truth is arising; but [it is] not that origination-truth will cease to those beings.

To other beings, to those at the birth-moment, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and origination-truth also will cease.

(Kha) yassa vā pana samudayasaccaṃ nirujjhissati tassa dukkhasaccaṃ uppajjati?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesāṃ samudayasaccaṃ nirujjhissati, no ca tesāṃ dukkhasaccaṃ uppajjati.

Sabbesaṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesāṃ samudayasaccañca nirujjhissati dukkhasaccañca uppajjati.

(b) Or, origination-truth will cease to a being. Is suffering-truth arising to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will cease; but [it is] not that suffering-truth is arising to those beings.

To all those at the birth-moment, and to those at the arising-moment of consciousness during-life, origination-truth will cease and suffering-truth also is arising.

{081115a07-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa dukkhasaccaṃ uppajjati tassa maggasaccaṃ nirujjhissati?

Arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesāṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesāṃ dukkhasaccaṃ uppajjati, no ca tesāṃ maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesāṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesāṃ dukkhasaccañca uppajjati maggasaccañca nirujjhissati.

(a) Suffering-truth is arising to a being. Will path-truth cease to that being?

To Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings who will not attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising; but [it is] not that path-truth will cease to those beings.

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmi] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth also will cease.

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(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa dukkhasaccaṃ uppajjati?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam maggasaccaṃ nirujjhissati, no ca tesam dukkhasaccaṃ uppajjati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe tesam maggasaccañca nirujjhissati dukkhasaccañca uppajjati.

(b) Or, path-truth will cease to a being. Is suffering-truth arising to that being?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth will cease; but [it is] not that suffering-truth is arising to those beings.

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will cease and suffering-truth also is arising.

{081115a08-pavatti-uppadanirodhavara.mp3}

[Set C]

155. (Ka) yassa samudayasaccaṃ uppajjati tassa maggasaccaṃ nirujjhissati?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam samudayasaccaṃ uppajjati, no ca tesam maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam samudayasaccañca uppajjati maggasaccañca nirujjhissati.

155. (a) Origination-truth is arising to a being. Will path-truth cease to that being?

At the arising-moment of craving of those ordinary beings who will not attain the Path, origination-truth is arising; but [it is] not that path-truth will cease to those beings.

At the arising-moment of craving of those who will attain the Path, origination-truth is arising and path-truth also will cease.

(Kha) yassa vā pana maggasaccaṃ nirujjhissati tassa samudayasaccaṃ uppajjati?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam maggasaccaṃ nirujjhissati, no ca tesam samudayasaccaṃ uppajjati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam maggasaccañca nirujjhissati

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samudayasaccañca uppajjati.

(b) Or, path-truth will cease to a being. Is origination-truth arising to that being?

To those at the arising-moment of Arahatta, to those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, path-truth will cease; but [it is] not that origination-truth is arising to those beings.

To those who will attain at the arising-moment of craving, path-truth will cease and origination-truth also is arising.

{081115a09-pavatti-uppadanirodhavara.mp3}

Positive (Anuloma) Plane (Okāsa)

156. Yattha dukkhasaccaṃ uppajjati...pe....

156. Suffering-truth is arising at a plane.

Positive (Anuloma) Being-Plane (Puggalokāsa)

[Set A]

157. (Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha samudayasaccaṃ nirujjhissatīti?

Aggamagassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe asaññasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ...pe...

Itaresaṃ catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccaṃ...pe....

157. (a) Suffering-truth is arising to a being at a plane. Will origination-truth cease to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the birth-moment of non-percipient beings, suffering-truth [is arising] at that plane; [but it is not that origination-truth will cease to those beings at that plane].

To other beings, to those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, suffering-truth [is arising and origination-truth also will cease] at that plane.

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(Kha) yassa vā pana yattha samudayasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ uppajjati?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha samudayasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha samudayasaccaṃ nirujjhissati dukkhasaccaṃ uppajjati.

(b) Or, origination-truth will cease to a being at a plane. Is suffering-truth arising to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, origination-truth will cease at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the birth-moment of four-aggregate and five-aggregate beings, and to those at the arising-moment of consciousness during-life, origination-truth will cease and suffering-truth also is arising at that plane.

{081115b01-pavatti-uppadanirodhavara.mp3}

[Set B]

(Ka) yassa yattha dukkhasaccaṃ uppajjati tassa tattha maggasaccaṃ nirujjhissati?

Arahantānaṃ cittassa uppādakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe asaṅghasattaṃ upapajjantānaṃ tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ nirujjhissati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha dukkhasaccaṃ uppajjati maggasaccaṃ nirujjhissati.

(a) Suffering-truth is arising to a being at a plane. Will path-truth cease to that being at that plane?

To Arahants at the arising-moment of consciousness, [at the birth-moment of] those born at the woeful plane, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, suffering-truth is arising at that plane; but [it is] not that path-truth will cease to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmi] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, suffering-truth is arising and path-truth also will cease at that plane.

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(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha dukkhasaccaṃ uppajjatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha dukkhasaccaṃ uppajjati.

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam upapajantānaṃ pavatte cittassa uppādakkhaṇe tesam tattha maggasaccañca nirujjhissati dukkhasaccañca uppajjati.

(b) Or, path-truth will cease to a being at a plane. Is suffering-truth arising to that being at that plane?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, path-truth will cease at that plane; but [it is] not that suffering-truth is arising to those beings at that plane.

To those at the arising-moment of Arahatta Path consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, at the birth-moment of those others who will attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will cease and suffering-truth also is arising at that plane.

{081115b02-pavatti-uppadanirodhavara.mp3}

[Set C]

158. (Ka) yassa yattha samudayasaccaṃ uppajjati tassa tattha maggasaccaṃ nirujjhissatīti?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha samudayasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ nirujjhissati.

Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkhaṇe tesam tattha samudayasaccañca uppajjati maggasaccañca nirujjhissati.

158. (a) Origination-truth is arising to a being at a plane. Will path-truth cease to that being at that plane?

[At the arising-moment of craving of] those born at the woeful plane, and at the arising-moment of craving of those ordinary beings who will not attain the Path, origination-truth is arising at that plane; but [it is] not that path-truth will cease to those beings at that plane.

At the arising-moment of craving of those who will attain the Path, origination-truth is arising and path-truth also will cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ nirujjhissati tassa tattha samudayasaccaṃ uppajjatīti?

Aggamaggassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti [**] ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha maggasaccaṃ nirujjhissati, no ca tesam tattha samudayasaccaṃ uppajjati.

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Ye maggaṃ paṭilabhissanti tesam taṇhāya uppādakkaṇe tesam tattha maggasaccaṇca nirujjhissati samudayasaccaṇca uppajjati.

(b) Or, path-truth will cease to a being at a plane. Is origination-truth arising to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, path-truth will cease at that plane; but [it is] not that origination-truth is arising to those beings at that plane.

At the arising-moment of craving of those who will attain the Path, path-truth will cease and origination-truth also is arising at that plane.

{081115b03-pavatti-uppadanirodhavara.mp3}

Negative (Paccanīka) Being (Puggala)

[Set A]

159. (Ka) yassa dukkhasaccaṃ nuppajjati tassa samudayasaccaṃ na nirujjhissatīti?

Sabbesaṃ cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam samudayasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkaṇe tesam dukkhasaccaṇca nuppajjati samudayasaccaṇca na nirujjhissati.

159. (a) Suffering-truth is not arising to a being. Will origination-truth not cease to that being?

To all those at the death-moment, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that origination-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising and origination-truth also will not cease.

(Kha) yassa vā pana samudayasaccaṃ na nirujjhissati tassa dukkhasaccaṃ nuppajjati?

Aggamaggassa uppādakkaṇe arahantānaṃ cittassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkaṇe tesam samudayasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkaṇe tesam samudayasaccaṇca na nirujjhissati dukkhasaccaṇca nuppajjati.

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(b) Or, origination-truth will not cease to a being. Is suffering-truth not arising to that being?

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, and to those at the arising-moment of [Anāgāmī] vodāna consciousness, origination-truth will not cease; but [it is] not that suffering-truth is not arising to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, and to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, origination-truth will not cease and suffering-truth also is not arising.

[Set B]

(Ka) yassa dukkhasaccaṃ nuppajjati tassa maggasaccaṃ na nirujjhissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam dukkhasaccaṃ nuppajjati, no ca tesam maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggaphalassa uppādakkhaṇe tesam dukkhasaccañca nuppajjati maggasaccañca na nirujjhissati.

(a) Suffering-truth is not arising to a being. Will path-truth not cease to that being?

To those at the ceasing-moment of [Anāgāmī] vodāna consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Arahatta fruition-consciousness at the immaterial plane, suffering-truth is not arising and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa dukkhasaccaṃ nuppajjatīti?

Arahantānaṃ cittassa uppādakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkhaṇe tesam maggasaccaṃ na nirujjhissati, no ca tesam dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggaphalassa uppādakkhaṇe tesam maggasaccañca na nirujjhissati dukkhasaccañca nuppajjati.

(b) Or, path-truth will not cease to a being. Is suffering-truth not arising to that being?

To Arahants at the arising-moment of consciousness, at the birth-moment of those ordinary beings

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who will not attain the Path, and to those at the arising-moment of consciousness during-life, path-truth will not cease; but [it is] not that suffering-truth is not arising to those beings.

To those at the ceasing-moment of Arahants at the ceasing-moment of consciousness, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Arahatta fruition-consciousness, at the immaterial plane, path-truth will not cease and suffering-truth also is not arising.

[Set C]

160. (Ka) yassa samudayasaccaṃ nuppajjati tassa maggasaccaṃ na nirujjhissatīti?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti ye caññe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne nirodhasamāpannānaṃ asaññasattānaṃ tesam samudayasaccaṃ nuppajjati, no ca tesam maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam samudayasaccaṃ nuppajjati maggasaccaṃ na nirujjhissati.

160. (a) Origination-truth is not arising to a being. Will path-truth not cease to that being?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, to those at the moment of consciousness dissociated from craving, to those at the attainment of mental-cessation, and to those non-percipient beings, origination-truth is not arising; but [it is] not that path-truth will not cease to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not arising and path-truth also will not cease.

(Kha) yassa vā pana maggasaccaṃ na nirujjhissati tassa samudayasaccaṃ nuppajjati?

Ye puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkaṇe tesam maggasaccaṃ na nirujjhissati, no ca tesam samudayasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam maggasaccaṃ na nirujjhissati samudayasaccaṃ nuppajjati.

(b) Or, path-truth will not cease to a being. Is origination-truth arising to that being?

At the arising-moment of craving of those ordinary beings who will not attain the Path, path-truth will not cease; but [it is] not that origination-truth is not arising to those beings.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, and to those at the moment of

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consciousness dissociated from craving, path-truth will not cease and origination-truth also is not arising.

Negative (Paccanīka) Plane (Okāsa)

161. Yattha dukkhasaccaṃ nuppajjati...pe....

161. Suffering-truth is not arising at a plane.

Negative (Paccanīka) Being-Plane (Puggalokāsa)

[Set A]

162. (Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha samudayasaccaṃ na nirujjhissatī?

Catuvokārā pañcavokārā cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha samudayasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaṅhasattā cavantānaṃ tesam tattha dukkhasaccaṃ nuppajjati samudayasaccaṃ na nirujjhissati.

162. (a) Suffering-truth is not arising to a being at a plane. Will origination-truth not cease to that being at that plane?

To those at the death-moment of four-aggregate and five-aggregate beings, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that origination-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, suffering-truth is not arising and origination-truth also will not cease at that plane.

(Kha) yassa vā pana yattha samudayasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ nuppajjatī?

Aggamaggassa uppādakkhaṇe arahantānaṃ cittassa uppādakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa uppādakkhaṇe asaṅhasattam upapajjantānaṃ tesam tattha samudayasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

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Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe arūpe aggamaggassa ca phalassa ca uppādakkhaṇe asaṅṅasattā cavantānaṃ tesam tattha samudayasaccaṅca na nirujjhissati dukkhasaccaṅca nuppajjati.

(b) Or, origination-truth will not cease to a being at a plane. Is suffering-truth not arising to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to Arahants at the arising-moment of consciousness, to those at the arising-moment of [Anāgāmī] vodāna consciousness, and to those at the birth-moment of non-percipient beings, origination-truth will not cease at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To those at the ceasing-moment of Arahatta path, to Arahants at the ceasing-moment of consciousness, to those at the ceasing-moment of [Anāgāmī] vodāna consciousness, to those at the arising-moment of Arahatta Path and Fruition consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, origination-truth will not cease and suffering-truth also is not arising at that plane.

[Set B]

(Ka) yassa yattha dukkhasaccaṃ nuppajjati tassa tattha maggasaccaṃ na nirujjhissatīti?

Yassa cittassa anantarā aggamaggaṃ paṭilabhissanti tassa cittassa bhaṅgakkhaṇe ye caññe maggaṃ paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe maggassa ca phalassa ca uppādakkhaṇe tesam tattha dukkhasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe agga-phalassa uppādakkhaṇe asaṅṅasattā [apāyā asaṅṅasattā (syā.)] cavantānaṃ tesam tattha dukkhasaccaṅca nuppajjati maggasaccaṅca na nirujjhissati.

(a) Suffering-truth is not arising to a being at a plane. Will path-truth not cease to that being at that plane?

To those endowed with [Anāgāmī] vodāna consciousness at the ceasing-moment of that consciousness, at the death-moment of those others who will attain the Path, to those at the ceasing-moment of consciousness during-life, and to those at the arising-moment of Path and Fruition consciousness at the immaterial plane, suffering-truth is not arising at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, [at the death-moment of] those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path, to those at the ceasing-moment of consciousness during-life, to those at the arising-moment of Arahatta Path consciousness, and to those at the death-moment of non-percipient beings, suffering-truth is not arising and path-truth also will not cease at that plane.

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(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha dukkhasaccaṃ nuppajjati?

Arahantānaṃ cittassa uppādakkaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam upapajjantānaṃ pavatte cittassa uppādakkaṇe asaṅṅasattaṃ [apāyaṃ asaṅṅasattaṃ (syā.)] upapajjantānaṃ tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha dukkhasaccaṃ nuppajjati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ cittassa bhaṅgakkhaṇe āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam cavantānaṃ pavatte cittassa bhaṅgakkhaṇe arūpe aggaphalassa uppādakkaṇe asaṅṅasattā cavantānaṃ tesam tattha maggasaccaṃ na nirujjhissati dukkhasaccaṃ nuppajjati.

(b) Or, path-truth will not cease to a being at a plane. Is suffering-truth not arising to that being at that plane?

To Arahants at the arising-moment of consciousness, to those born at the woeful plane at the birth-moment, at the birth-moment of those ordinary beings who will not attain the Path, to those at the arising-moment of consciousness during-life, and to those at the birth-moment of non-percipient beings, path-truth will not cease at that plane; but [it is] not that suffering-truth is not arising to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants at the ceasing-moment of consciousness, [at the death-moment of] those born at the woeful plane, at the death-moment of those ordinary beings who will not attain the Path to those at the ceasing-moment of consciousness during-life, to those at the ceasing-moment of Arahatta Path consciousness at the immaterial plane, and to those at the death-moment of non-percipient beings, path-truth will not cease and suffering-truth also is not arising at that plane.

[Set C]

163. (Ka) yassa yattha samudayasaccaṃ nuppajjati tassa tattha maggasaccaṃ na nirujjhissati?

Aggamaggassa uppādakkaṇe yassa cittassa anantarā aggamaggaṃ paṭilabhissanti ye caṅṅe maggaṃ paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne tesam tattha samudayasaccaṃ nuppajjati, no ca tesam tattha maggasaccaṃ na nirujjhissati.

Aggamaggassa bhaṅgakkhaṇe arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaṅṅasattānaṃ tesam tattha samudayasaccaṃ nuppajjati maggasaccaṃ na nirujjhissati.

163. (a) Origination-truth is not arising to a being at a plane. Will path-truth not cease to that being at that plane?

To those at the arising-moment of Arahatta Path consciousness, to those endowed with [Anāgāmī] vodāna consciousness, at the ceasing-moment of craving of those others who will attain the Path, and to those at the moment of consciousness dissociated from craving, origination-truth is not arising at that plane; but [it is] not that path-truth will not cease to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, [at the ceasing-moment of craving of] those born at the woeful plane, at the ceasing-moment of craving of those ordinary

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beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, origination-truth is not arising and path-truth also will not cease at that plane.

(Kha) yassa vā pana yattha maggasaccaṃ na nirujjhissati tassa tattha samudayasaccaṃ nuppajjati?

Āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya uppādakkaṇe tesam tattha maggasaccaṃ na nirujjhissati, no ca tesam tattha samudayasaccaṃ nuppajjati.

Aggamagassa bhaṅgakkhaṇe arahantānaṃ āpāyikānaṃ ye ca puthujjanā maggaṃ na paṭilabhissanti tesam taṇhāya bhaṅgakkhaṇe taṇhāvippayuttacitte vattamāne asaṅghasattānaṃ tesam tattha maggasaccaṃ na nirujjhissati samudayasaccaṃ nuppajjati.

(b) Or, path-truth will not cease to a being at a plane. Is origination-truth not arising to that being at that plane?

To those born at the woeful plane at the arising-moment of craving, and at the arising-moment of craving of those ordinary beings who will not attain the Path, path-truth will not cease at that plane; but [it is] not that origination-truth is not arising to those beings at that plane.

To those at the ceasing-moment of Arahatta Path consciousness, to Arahants, [at the ceasing-moment of craving of] those born at the woeful plane, at the ceasing-moment of craving of those ordinary beings who will not attain the Path, to those at the moment of consciousness dissociated from craving, and to those non-percipient beings, path-truth will not cease and origination-truth also is not arising at that plane.

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-6. Section on the Past and the Future (Atitānāgatavāra)

Positive (Anuloma) Being (Puggala)

164. Yassa dukkhasaccaṃ uppajjittha tassa samudayasaccaṃ nirujjhissatī?

(Yathā nirodhavāre atitānāgatā [atītenānāgatā (syā.)] pucchā anulomampi paccaṇīkampi vibhattā evaṃ uppādanirodhavārepi asammohantena vibhajitabbaṃ).

(Uppādanirodhavāro.)

(Pavattivāro niṭṭhito.)

164. Suffering-truth had arisen to a being. Will origination-truth cease to that being?

(The questions in this Section on the Past and the Future are classified as in the Section on Ceasing, the Positive and Negative are also the same. This Section on Arising-Ceasing also should be classified without confusion likewise.)

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(End of Section on Arising-Ceasing.)

(End of Section on Process.)

{081115b04-pavatti-uppadanirodhavara.mp3}

[Pāḷi-English Glossary] for Section on Realization (Pariññāvāra)	
Pāḷi	English
Yo	A being / One
So	That being
parijānāti	Is realizing
na parijānāti	Is not realizing
parijānittha	Had realized
na parijānittha	Had not realized
parijānissati	Will realize
na parijānissati	Will not realize
pajahatīti	Is eradicating
nappajahatīti	Is not eradicating
pajahitthāti	Had eradicated
nappajahitthāti	Had not eradicated
pajahissatīti	Will eradicate
nappajahissatīti	Will not eradicate
Arahā	Arahant
Aggamaggasamaṅgī	Arahatta Path beings
Puthujjanā	Ordinary beings / Common worldlings
Puggalā	Beings
ṭhapetvā	Leaving out / With the exception of
avasesā	The remaining
maggam paṭilabhissanti	Will attain the Path
maggam na paṭilabhissanti	Will not attain the Path

{081113b01-parinnavara.mp3}

3. Section on Realization (Pariññāvāra)

3-1. Section on the Present (Paccuppannavāra)

165. (Ka) yo dukkhasaccaṃ parijānāti so samudayasaccaṃ pajahatīti? Āmantā.
(Kha) yo vā pana samudayasaccaṃ pajahati so dukkhasaccaṃ parijānātīti? Āmantā.

165. (a) A being is realizing suffering-truth. Is that being eradicating origination-truth? Yes.
(b) Or, a being is eradicating origination-truth. Is that being realizing suffering-truth? Yes.

{081113b02-parinnavara.mp3}

(Ka) yo dukkhasaccaṃ na parijānāti so samudayasaccaṃ nappajahatīti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

(a) A being is not realizing suffering-truth. Is that being not eradicating origination-truth? Yes.
(b) Or, a being.? Yes.

{081113b03-parinnavara.mp3}

3-2. Section on the Past (Atītavāra)

166. (Ka) yo dukkhasaccaṃ parijānittha so samudayasaccaṃ pajahitthāti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

166. (a) A being had realized suffering-truth. Had that being eradicated origination-truth? Yes.
(b) Or, a being.? Yes.

(Ka) yo dukkhasaccaṃ na parijānittha so samudayasaccaṃ nappajahitthāti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

(a) A being had not realized suffering-truth. Had that being not eradicated origination-truth? Yes.
(b) Or, a being.? Yes.

{081113b04-parinnavara.mp3}

3-3. Section on the Future (Anāgatavāra)

167. (Ka) yo dukkhasaccaṃ parijānissati so samudayasaccaṃ pajahissatīti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

167. (a) A being will realize suffering-truth. Will that being eradicate origination-truth? Yes.
(b) Or, a being.? Yes.

(Ka) yo dukkhasaccaṃ na parijānissati so samudayasaccaṃ nappajahissatīti? Āmantā.
(Kha) yo vā pana...pe...? Āmantā.

(a) A being will not realize suffering-truth. Will that being not eradicate origination-truth? Yes.
(b) Or, a being. Yes.

{081113b05-parinnavara.mp3}

3-4. Section on the Present and the Past (Paccuppannātītavāra)

168. (Ka) yo dukkhasaccaṃ parijānāti so samudayasaccaṃ pajahitthāti? No.
(Kha) yo vā pana samudayasaccaṃ pajahittha so dukkhasaccaṃ parijānātīti? No.

168. (a) A being is realizing suffering-truth. Had that being eradicated origination-truth? No.
(b) Or, a being had eradicated origination-truth. Is that being realizing suffering-truth? No.

{081113b06-parinnavara.mp3}

(Ka) yo dukkhasaccaṃ na parijānāti so samudayasaccaṃ nappajahitthāti?
Arahā dukkhasaccaṃ na parijānāti, no ca samudayasaccaṃ nappajahittha.
Aggamaggasamaṅgiṇca arahantaṅca ṭhapetvā avasesā puggalā dukkhasaccaṅca na parijānanti
samudayasaccaṅca nappajahittha.

(a) A being is not realizing suffering-truth. Had that being not eradicated origination-truth?
Arahants are not realizing suffering-truth; but [it is] not that they had not eradicated origination-truth.
Leaving out Arahatta Path beings and Arahants, the remaining beings are not realizing suffering-truth
and also had not eradicated origination-truth.

(Kha) yo vā pana samudayasaccaṃ nappajahittha so dukkhasaccaṃ na parijānātīti?

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Aggamaggasamaṅgī samudayasaccaṃ nappajahittha, no ca dukkhasaccaṃ na parijānāti.

Aggamaggasamaṅgiṅca arahantaṅca ṭhapetvā avasesā puggalā samudayasaccaṅca nappajahittha dukkhasaccaṅca na parijānanti.

(b) Or, a being had not eradicated origination-truth. Is that being not realizing suffering-truth?

Arahatta Path beings had not eradicated origination-truth; but [it is] not that they are not realizing suffering-truth.

Leaving out Arahatta Path beings and Arahants, the remaining beings had not eradicated origination-truth and also are not realizing suffering-truth.

{081113b07-parinnavara.mp3}

3-5. Section on the Present and the Future (Paccuppannānāgatavāra)

169. (Ka) yo dukkhasaccaṃ parijānāti so samudayasaccaṃ pajahissatīti? No.

(Kha) yo vā pana samudayasaccaṃ pajahissati so dukkhasaccaṃ parijānātīti? No.

169. (a) A being is realizing suffering-truth. Will that being eradicate origination-truth? No.

(b) Or, a being will eradicate origination-truth. Is that being realizing suffering-truth? No.

{081113b08-parinnavara.mp3}

(Ka) yo dukkhasaccaṃ na parijānāti so samudayasaccaṃ nappajahissatīti?

Ye maggaṃ paṭilabhissanti te dukkhasaccaṃ na parijānanti, no ca samudayasaccaṃ nappajahissanti.

Arahā ye ca puthujjanā maggaṃ na paṭilabhissanti te dukkhasaccaṅca na parijānanti samudayasaccaṅca nappajahissanti.

(b) A being is not realizing suffering-truth. Will that being not eradicate origination-truth?

These beings who will attain the Path, are not realizing suffering-truth; but [it is] not that they will not eradicate origination-truth.

Arahants, and ordinary beings who will not attain the Path, are not realizing suffering-truth and also will not eradicate origination-truth.

{081113b09-parinnavara.mp3}

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(Kha) yo vā pana samudayasaccaṃ nappajahissati so dukkhasaccaṃ na pariṇāṭīti?
Aggamaggasamaṅgī samudayasaccaṃ nappajahissati, no ca dukkhasaccaṃ na pariṇāṭīti.
Arahā ye ca puthujjanā maggaṃ na paṭilabhissanti te samudayasaccañca nappajahissanti
dukkhasaccañca na pariṇāṇanti.

(b) Or, a being will not eradicate origination-truth. Is that being not realizing suffering-truth?
Arahatta Path beings will not eradicate origination-truth; but [it is] not that they are not realizing
suffering-truth.
Arahants, and ordinary beings who will not attain the Path, will not eradicate origination-truth and
also are not realizing suffering-truth.

{081113b10-parinnavara.mp3}

3-6. Section on the Past and the Future (Atitānāgatavāra)

170. (Ka) yo dukkhasaccaṃ pariṇāṇittha so samudayasaccaṃ pajahissatīti? No.
(Kha) yo vā pana samudayasaccaṃ pajahissati so dukkhasaccaṃ pariṇāṇitthāti? No.

170. (a) A being had realized suffering-truth. Will that being eradicate origination-truth? No.
(b) Or, a being will eradicate origination-truth. Had that being realized suffering-truth? No.

{081113b11-parinnavara.mp3}

(Ka) yo dukkhasaccaṃ na pariṇāṇittha so samudayasaccaṃ nappajahissatīti?
Ye maggaṃ paṭilabhissanti te dukkhasaccaṃ na pariṇāṇittha, no ca te samudayasaccaṃ
nappajahissanti.
Aggamaggasamaṅgī ye ca puthujjanā maggaṃ na paṭilabhissanti te dukkhasaccañca na
pariṇāṇittha samudayasaccañca nappajahissanti.

(a) A being had not realized suffering-truth. Will that being not eradicate origination-truth?
These beings who will attain the Path, had not realized suffering-truth; but [it is] not that they will not
eradicate origination-truth.
Arahatta Path beings, and ordinary beings who will not attain the Path, had not realized suffering-
truth and also will not eradicate origination-truth.

{081113b12-parinnavara.mp3}

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(Kha) yo vā pana samudayasaccaṃ nappajahissati so dukkhasaccaṃ na pari jānitthāti?

Arahā samudayasaccaṃ nappajahissati, no ca dukkhasaccaṃ na pari jānittha.

Aggamaggasamaṅgī ye ca puthujjanā maggaṃ na paṭilabhissanti te samudayasaccañca nappajahissanti dukkhasaccañca na pari jānittha.

(Pariññāvāro.)

(Saccayamakaṃ niṭṭhitaṃ.)

(b) Or, a being will not eradicate origination-truth. Had that being not realized suffering-truth?

Arahants will not eradicate origination-truth; but [it is] not that he had not realized suffering-truth.

Arahatta Path beings, and ordinary beings who will not attain the Path, will not eradicate origination-truth and also had not realized suffering-truth.

(End of Section on Realization.)

(End of the Couple of Investigative Points on Truths.)

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[Appendix I] The Four Noble Truths (Cattāri Ariyasaccā)

Pāli Text:

Cattāri ariyasaccāni – dukkhaṃ ariyasaccaṃ, dukkhasamudayo ariyasaccaṃ, dukkhanirodho ariyasaccaṃ, dukkhanirodhagāminī paṭipadā ariyasaccaṃ.

English Translation:

The Four Noble Truths are: (1) the noble truth of suffering, (2) the noble truth of the origin of suffering, (3) the noble truth of the cessation of suffering, and (4) the noble truth of the path leading to the cessation of suffering.

Guide in {Fundamental Abhidhamma – Part II, Sayādaw Dr.Nandamālābhivamsa, Chapter 9, pp.133}:

Ariyasacca means "Noble Truth". It is divided into 4:

- (1) Dukkha Ariyasacca – The Noble Truth of suffering,
- (2) Dukkhasamudaya Ariyasacca – The Noble Truth of the cause of suffering,
- (3) Dukkhanirodha Ariyasacca – The Noble Truth of the cessation of suffering,
- (4) Dukkhanirodhagāminī Paṭipadā Ariyasacca - The Noble Truth of the way to the cessation of suffering.

Herein, the First Noble Truth is composed of all types of mundane states namely, 81 mundane citta, 51 associated cetasikas (except lobha), and 28 matters.

The Second Noble Truth is composed of only lobha [cetasika], as the major cause.

The Third Noble Truth is composed of only Nibbāna, but the Fourth Noble Truth is composed of 8 Factors of the Path. They are 8 mental states namely, paññā, vitakka, 3 virati, vīriya, sati and ekaggatā all of which associate with Magga citta.

Special Note:

The 4 Magga citta and its [remaining] 28 associated mental states (except the 8 factors of the Path), the 4 Phala citta and its 36 associated mental states are not included in the Four Noble Truths. They are free from sacca (Truth-free / Sacca-vimutta).

Guide in {A Comprehensive Manual of Abhidhamma, Bhikkhu Bodhi, Chapter VII, pp.289}:

The Four Noble Truths are the fundamental teaching of the Buddha, discovered by him on the night of his Enlightenment and expounded by him repeatedly during his long ministry. These four truths are called noble (ariya) because they are penetrated by the noble ones; because they are the truths taught by the supreme Noble One, the Buddha; because their discovery leads to the state of a noble one; and because they are the real, unalterable, undeceptive truths about existence.

The noble truth of suffering is expounded as twelvefold: the suffering of birth, aging, death, sorrow, lamentation, pain, grief, despair, association with the unpleasant, separation from the pleasant, not to get what one wants, and the five aggregates of clinging. Concisely, the noble

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truth of suffering comprises all phenomena of the three mundane planes of existence except craving.

The noble truth of the origin of suffering is a single factor, namely, craving (taṇhā), which is identical with the cetasika of greed (lobha). Craving, however, has three aspects: craving for sense pleasures (kāmatāṇhā), craving for continued existence (bhavataṇhā), and craving for annihilation (vibhavataṇhā).

The Abhidhamma texts explain craving for continued existence as lust accompanied by the view of existence (bhavadiṭṭhi), i.e. by the eternalist view; craving for annihilation as lust accompanied by the view of non-existence (vibhavadiṭṭhi), i.e. by the annihilationist view.
{See Vibh Chap 916}

The noble truth of the cessation of suffering is also singlefold: it is Nibbāna, which is to be realized by the eradication of craving.

The noble truth of the way to the cessation of suffering is the Noble Eightfold Path. In the teaching of the four truths, this is the collection of eight cetasikas corresponding to the eight path factors arisen in the citta of the four supramundane paths. It should be noted that while in the section on the requisites of enlightenment, the eight path factors may be either mundane or supramundane, in the teaching of the Four Noble Truths they are exclusively supramundane.
{The Four Noble Truths are explained in detail in Vism. XVI}

Summary:(here shown partially only)

Dukkhaṃ tebhūmakam vaṭṭam, taṇhā samudayo bhava.
Nirodho nāma nibbānam, maggo lokuttaro mato.
Maggayuttā phalā ceva, catusaccavinissaṭṭā.
Iti pañcappahedena, pavutto sabbasaṅgaho.

The round of existence in the three planes is suffering. Craving is its origin. Cessation is Nibbāna. The path is regarded as supramundane. Mental states associated with the paths and the fruits are excluded from the four truths.

Guide of the summary:

Mental states associated with the paths: Apart from the eight cetasikas corresponding to the eight path factors, the other constituents of the supramundane path consciousness – the citta itself and the associated cetasikas – are not strictly speaking part of the eightfold path, and thus are not comprehended by the Four Noble Truths. The four fruits as well are excluded from the framework of the Four Noble Truths.

[Appendix II] Four Types of Question and Five Types of Answer

Four Types of Question	Five Types of Answer
1. purepañhā	1. pāḷigati
2. pacchāpañhā	2. paṭivacana (āmantā)
3. paripuṇṇapañhā	3. sarūpadassana
4. moghapañhā	4. paṭisedha (no)
	5. paṭikkhepa (natthi)

1. **Purepañhā** (question dealing with only preceding point, that is Sanniṭṭhāna) Such a question applies to only Paccaṇīka (negative) and in this question the point of Saṃsaya has no meaning, but the Sanniṭṭhāna is possible. To that question the answer is to be called Pāḷigati (an answer that follows the term of question without negative. (eg. na uppajjhithāti? Uppajjhitha.)

2. **Pacchāpañhā** (question dealing with only following point, that is Saṃsaya) Such a question applies to both, Anuloma and Paccaṇīka. In this question the two points, Sanniṭṭhāna and Saṃsaya, are totally the same in dhamma, or Sanniṭṭhāna is less and Saṃsaya is more though some dhammas are the same. To that question the answer is to be called Paṭivacana (answer in admission) that replies Āmantā (yes).

3. **Paripuṇṇapañhā** (question dealing with the complete points, the preceding and the following). Such a question applies to where the Sanniṭṭhāna is more in dhamma than the Saṃsaya though some are similar. To that question the answer is to be called Sarūpadassana (answer with classification).

4. **Moghapañhā** (question in vain). Such a question deals with both, Anuloma (positive) and Paccaṇīka (negative). When it deals with Anuloma, however, it applies to where there is no point of Saṃsaya. To that question the answer is to be called Paṭisedha (negative) denying Saṃsaya (e.g. Yo rūpakkhandhaṃ parijanittha so vedanākkhandhaṃ parijanissatīti? No). If it deals with Paccaṇīka, it applies to where there is no point of Sanniṭṭhāna. To that question the answer is to be called Paṭikkhepa (rejection) rejecting Sanniṭṭhāna. (e.g. Yassa rūpakkhandho na nirujjhitha tassa vedanākkhandho na nirujjhissatīti? Natthi).

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[Table 1] Mental-moment and Life-existence

Table of mind-moment and life-existence		
Cittakkhaṇa (mental-moment)	Citta-vīthi (mental-process)	Bhava (three periods of life-existence)
Uppāda-khaṇa (arising-moment)	Paṭisandhi citta (rebirth consciousness)	Upapajjantānaṃ (birth-moment)
Ṭhiti-khaṇa (stopping-moment)		
Bhaṅga-khaṇa (ceasing-moment)		
Uppāda-khaṇa (arising-moment)	Bhavaṅga or Vīthiccitta	Pavatte (during life)
Ṭhiti-khaṇa (stopping-moment)		
Bhaṅga-khaṇa (ceasing-moment)		
Uppāda-khaṇa (arising-moment)	Cuti citta (death consciousness)	
Ṭhiti-khaṇa (stopping-moment)		
Bhaṅga-khaṇa (ceasing-moment)		Cavantānaṃ (death-moment)

Cittakkhaṇa means mental moment. A mental moment comprises three sub-moments: arising-moment (uppāda-khaṇa), stopping-moment (ṭhiti-khaṇa), and ceasing-moment (bhaṅga-khaṇa). The three sub-moments form a life-span of one mind.

Life-existence starts with rebirth consciousness. It remains for only 3 very short moments – arising, stopping, and ceasing. Then the same type of consciousness appears with the object of rebirth consciousness. It is named bhavaṅga due to being the condition of life. In the end, the same type of consciousness arises with the same object and it is named cuti due to the cessation of life.

Then immediately after cuti, it continues as another paṭisandhi. Then bhavaṅga and vīthiccitta follow depending on conditions throughout the whole life. Finally, cuti arises as the end of life-existence. This process continues non-stop, revolving like a wheel, until one attains parinibbāna.

[Table 2] Suddhāvāsānaṃ upapatticcittassa

(e.g.) Verse 61. [Set A], Suddhāvāsānaṃ upapatticcittassa uppādakkhaṇe, tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha samudayasaccaṃ uppajjittha.		
<i>(Translation)</i> At the arising-moment of upapatti-citta of pure-abode beings, suffering-truth is arising at that plane; but [it is] not that origination-truth had arisen to those beings at that plane.		
When	At the period of Suddhāvāsānaṃ upapatticcittassa uppādakkhaṇe	samudaya-sacca
dukkha-sacca is arising	Paṭisandhi citta	taṇhā has not arisen
dukkha-sacca is arising	16 Bhavaṅga	taṇhā has not arisen
dukkha-sacca is arising	Manodvārāvajjana citta	taṇhā has not arisen
1 st J: dukkha-sacca is arising	7 Bhavanikkhanti Paṭhama Javana	1 st Javana: taṇhā is arising
2 nd J: dukkha-sacca is arising		2 nd Javana: taṇhā has arisen
3 rd J:		3 rd Javana:
4 th J:		4 th Javana:
5 th J:		5 th Javana:
6 th J:		6 th Javana:
7 th J:		7 th Javana:
Bhavaṅga (the bhavaṅga again arises and ceases, and continues thus whenever there is no intervention of a cognitive process.)		
<i>(Guide)</i> Taṇhā has not arisen to Suddhāvāsānaṃ before, until the 1 st Javana. In this 1 st Javana taṇhā has not arisen, because taṇhā is only arising at that moment. Starting from the 2 nd Javana, taṇhā has arisen to those beings at that plane.		

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The couple of investigative points on suddhāvāsānaṃ upapatticcittassa uppādakkhaṇe:

- Verse 61. [Set A], tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha samudayasaccaṃ uppajjittha.
- Verse 61. [Set B], tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjittha.
- Verse 66. [Set A], tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjati.
- Verse 66. [Set B], tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjati.
- Verse 114. [Set A],tesam tattha dukkhasaccaṃ na nirujjhati samudayasaccaṃ na nirujjhittha.
- Verse 114. [Set A],tesam tattha samudayasaccaṃ na nirujjhittha dukkhasaccaṃ na nirujjhati.
- Verse 114. [Set B],tesam tattha dukkhasaccaṃ na nirujjhati maggasaccaṃ na nirujjhittha.
- Verse 114. [Set B],tesam tattha maggasaccaṃ na nirujjhittha dukkhasaccaṃ na nirujjhati.

Verse 61. [Set B], Suddhāvāsānaṃ upapatticcittassa uppādakkhaṇe, tesam tattha dukkhasaccaṃ uppajjati, no ca tesam tattha maggasaccaṃ uppajjittha.

At the arising-moment of upapatti-citta of pure-abode beings, suffering-truth is arising at that plane; but [it is] not that path-truth had arisen to those beings at that plane.

Magga-sacca has not arisen to Suddhāvāsānaṃ upapatticcittassa before. Magga-sacca will only arise at the 1st magga-citta javana of pure-abode beings at that plane. At that moment, magga-sacca is arising. Thereafter at the 2nd magga-citta javana arises, at that moment magga-sacca is arising and also has arisen.

The couple of investigative points on suddhāvāsānaṃ upapatticcittassa bhaṅgakkhaṇe:

- Verse 66. [Set A], tesam tattha dukkhasaccaṃ nuppajjati samudayasaccaṃ nuppajjittha.
- Verse 66. [Set A], tesam tattha samudayasaccaṃ nuppajjittha dukkhasaccaṃ nuppajjati.
- Verse 66. [Set B], tesam tattha dukkhasaccaṃ nuppajjati maggasaccaṃ nuppajjittha.
- Verse 66. [Set B], tesam tattha maggasaccaṃ nuppajjittha dukkhasaccaṃ nuppajjati.
- Verse 109. [Set A],tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha samudayasaccaṃ nirujjhittha.
- Verse 109. [Set B],tesam tattha dukkhasaccaṃ nirujjhati, no ca tesam tattha maggasaccaṃ nirujjhittha.
- Verse 114. [Set A],tesam tattha samudayasaccaṃ na nirujjhittha, no ca tesam tattha

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dukkhasaccaṃ na nirujjhati.

- Verse 114. [Set B], tesam tattha maggasaccaṃ na nirujjhittha, no ca tesam tattha dukkhasaccaṃ na nirujjhati.

Other reference on bhavanikanti-javana at {A Comprehensive Manual of Abhidhamma, Bhikkhu Bodhi, Chapter V, pp.228}

[Table 3] Suddhāvāsānaṃ dutiye citte vattamāne

Paṭisandhi citta	1 st Bhavaṅga
Life of a being starts from rebirth consciousness. Dukkha-sacca is arising at this moment.	This is the 2 nd citta in a new life. Start from this citta, the dukkha-sacca [of rebirth consciousness] has arisen.
(e.g.) Verse 41. [Set A], Suddhāvāsānaṃ dutiye citte vattamāne, tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha samudayasaccaṃ uppajjittha.	
<i>(Translation)</i> To those pure-abode beings at the moment of second consciousness, suffering-truth had arisen at that plane; but [it is] not that origination-truth had arisen to those beings at that plane.	
<i>(Guide)</i> Referring to the period from the 1 st Bhavaṅga until the 1 st Bhavanikkhanti Paṭhama Javana, just before the 2 nd Bhavanikkhanti Paṭhama Javana. It is said that suffering-truth had arisen and origination-truth had not arisen to pure-abode beings at their plane.	

The couple of investigative points on Suddhāvāsānaṃ dutiye citte vattamāne:

- Verse 41. [Set A], tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha samudayasaccaṃ uppajjittha.
- Verse 41. [Set B], tesam tattha dukkhasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjittha.
- Verse 46. [Set A], tesam tattha samudayasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjittha.
- Verse 46. [Set B], tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha dukkhasaccaṃ nuppajjittha.
- Verse 47. [Set C], tesam tattha maggasaccaṅca nuppajjittha samudayasaccaṅca nuppajjittha.
- Verse 67. [Set C], tesam tattha samudayasaccaṅca nuppajjati maggasaccaṅca nuppajjittha.
- Verse 67. [Set C], tesam tattha maggasaccaṅca nuppajjittha samudayasaccaṅca nuppajjati.

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- Verse 82. [Set C], tesam tattha maggasaccam uppajjissati, no ca tesam tattha samudayasaccam uppajjittha.
- Verse 87. [Set C], tesam tattha samudayasaccam nuppajjittha, no ca tesam tattha maggasaccam nuppajjissati.
- Verse 115. [Set C],tesam tattha samudayasaccañca na nirujjhati maggasaccañca na nirujhittha.
- Verse 115. [Set C],tesam tattha maggasaccañca na nirujhittha samudayasaccañca na nirujjhati.
- Verse 130. [Set C],tesam tattha maggasaccam nirujjhissati, no ca tesam tattha samudayasaccam nirujhittha.
- Verse 135. [Set C],tesam tattha samudayasaccam na nirujhittha, no ca tesam tattha maggasaccam na nirujjhissati.

[Table 4] Suddhāvāsānaṃ dutiye akusale citte vattamāne

<p>(e.g.) Suddhāvāsānaṃ dutiye akusale citte vattamāne, Verse 42. [Set C], tesam tattha samudayasaccaṃ uppajjittha, no ca tesam tattha maggasaccaṃ uppajjittha. Verse 47. [Set C], tesam tattha maggasaccaṃ nuppajjittha, no ca tesam tattha samudayasaccaṃ nuppajjittha.</p>		
<p>(Translation) To those pure-abode beings at that moment of second unwholesome consciousness, Verse 42. [Set C], origination-truth had arisen at that plane; but [it is] not that path-truth had arisen to those beings at that plane. Verse 47. [Set C], path-truth had not arisen at that plane; but [it is] not that origination-truth had not arisen to those beings at that plane.</p>		
samudaya-sacca	upapatticcittassa	magga-sacca
	Paṭisandhi citta	
	16 Bhavaṅga	
	Manodvārāvajjana citta	
samudaya-sacca is arising	1 st Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	2 nd Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	3 rd Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	4 th Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	5 th Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	6 th Bhavanikkhanti Javana	magga-sacca has not arisen
samudaya-sacca has arisen	7 th Bhavanikkhanti Javana	magga-sacca has not arisen
<p>(Guide) Start from the 2nd Bhavanikkhanti Javana, until the magga citta arises. In this whole period, samudaya-sacca has arisen, magga-sacca has not arisen yet.</p>		

[Diagram 1] Four Point System of dukkha dukkhasacca:

Four Point System of dukkha dukkhasacca	
Four Points	Reality
1. dukkha na dukkhasacca (only dukkha, not dukkhasacca)	There is no dhamma which is only dukkha, but not dukkhasacca.
2. dukkhasacca na dukkha (only dukkhasacca, not dukkha)	81 lokiya-citta, and its associated 51 cetasika [excluding lobha cetasika], and Indriyabaddharūpa 28.
3. dukkha ceva dukkhasaccañca (both dukkha and dukkhasacca)	2 unpleasant feeling (Domanassa) of Hatred-rooted Consciousness (Dosamūlacitta), and 1 bodily painful feeling (Dukkha) of Rootless Unwholesome Resultant Consciousness (Akusala vipāka citta).
4. na ceva dukkha na ca dukkhasacca (neither dukkha nor dukkhasacca)	The other three sacca (i.e. samudayasacca, nirodhasacca, maggasacca), and Truth-free (i.e. magga-citta and its remaining 28 associated cetasika [excluding the 8 path factors of magga citta]; phala-citta and its 36 associated cetasika; 2 groups of heat-born matters of inanimate things (Anindriyabaddha utujarūpakalāpa) [i.e. pure-octad and sound-nonad]; and paññatti).

{081108c03-four-points-dukkha-dukkhasacca.mp3}

[Diagram 2] Four Point System of samudaya samudayasacca:

Four Point System of samudaya samudayasacca	
Four Points	Reality
1. samudaya na samudayasacca (only samudaya, not samudayasacca)	They are Samudaya Samañña (except taṇhā). i.e. the 9 mental defilements (Kilesā), and its associated 12 akusala cittuppāda, and also its object (i.e. lokiya kusala cittuppāda).
2. samudayasacca na samudaya (only samudayasacca, not samudaya)	There is no dhamma which is only samudayasacca, but not samudaya.
3. samudaya ceva samudayasaccañca (both samudaya and samudayasacca)	Only craving (taṇhā).
4. na ceva samudaya na ca samudayasacca (neither samudaya nor samudayasacca)	The other three sacca (i.e. dukkhasacca, nirodhasacca, maggasacca), and Truth-free (i.e. magga citta and its remaining 28 associated cetasika [excluding the 8 path factors of magga citta]; phala citta and its 36 associated cetasika; 2 groups of heat-born matters of inanimate things (Anindriyabaddha utujarūpakalāpa) [i.e. pure-octad and sound-nonad]; and paññatti).

{081108c04-four-points-samudayasamudayasacca.mp3}

[Diagram 3] Four Point System of nirodha nirodhasacca:

Four Point System of nirodha nirodhasacca	
Four Points	Reality
1. nirodha na nirodhasacca (only nirodha, not nirodhasacca)	They are Nirodha Samañña (except Nibbāna): 1. Khaṇa bhaṅga nirodha (cessation of momentary dissolution of phenomena. Natural nature of phenomena.) 2. Tadaṅga nirodha (Vipassana) 3. Vikkhambhana nirodha (Jhana) 4. Samuccheda nirodha (Magga) 5. Paṭipassaddhi nirodha (Phala)
2. nirodhasacca na nirodha (only nirodhasacca, not nirodha)	There is no dhamma which is only nirodhasacca, but not nirodha.
3. nirodha ceva nirodhasaccañca (both nirodha and nirodhasacca)	Only Nibbāna, the final cessation.
4. na ceva nirodha na ca nirodhasacca (neither nirodha nor nirodhasacca)	The other three sacca (i.e. dukkhasacca, samudayasacca, maggasacca), and Truth-free (i.e. magga citta and its remaining 28 associated cetasika [excluding the 8 path factors of magga citta]; phala citta and its 36 associated cetasika; 2 groups of heat-born matters of inanimate things (Anindriyabaddha utujarūpakalāpa) [i.e. pure-octad and sound-nonad]; and paññatti).

{081108c05-four-points-nirodhanirodhasacca.mp3}

[Diagram 4] Four Point System of magga maggasacca:

Four Point System of magga maggasacca	
Four Points	Reality
1. magga na maggasacca (only magga, not maggasacca)	They are Magga Samañña (except maggasacca): 1. Jaṅgha magga (walking path) 2. Sakata magga (path of bullock cart path) 3. Micchā magga (wrong path) 4. Pañcaṅgika magga (5 path factors, which are associated with the sahetuka kāmāvacara vipāka, kiriyā, and mahaggata citta) 5. Atthaṅgika magga (8 path factors, which are associated with the mahākusala citta, mahāvipāka citta, mahākiriya citta, mahaggata citta, and also phala citta)
2. maggasacca na magga (only maggasacca, not magga)	There is no dhamma which is only maggasacca, but not magga.
3. magga ceva maggasaccañca (both magga and maggasacca)	8 path factors, which are associated with the magga citta.
4. na ceva magga na ca maggasacca (neither magga nor maggasacca)	The other three sacca (i.e. dukkhasacca, samudayasacca, nirodhasacca), and Truth-free (i.e. magga citta and its remaining 28 associated cetasika [excluding the 8 path factors of magga citta]; phala citta and its remaining 28 associated cetasika [excluding the 8 path factors of phala citta]; 2 groups of heat-born matters of inanimate things (Anindriyabaddha utujarūpakalāpa) [i.e. pure-octad and sound-nonad]; and paññatti).

{081108c06-four-points-maggamaggasacca.mp3}

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Sadhu! Sadhu! Sadhu!

PREFACE

THIS TRANSLATION IS ESPECIALLY DEDICATED
TO MY LATE PRECEPTOR,

THE MOST VENERABLE

BADDANTA KUMĀRĀBHIVAMSA

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

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

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

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

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

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

Nandamedhā

FOREWORD

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

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

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

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

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

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

The will of mine (the translator's):

1. The copyright of this writing is FREE, as *Dhamma* was freely given by the *Dhamma* Master, the Lord Buddha.
2. No one, no organization, no group, no what-so-ever can claim the copyright ownership of this writing.
3. Each and every personnel, group or what-so-ever can print or copy; or both to the whole, or any part(s) of this writing and mentioning this origin is not a necessity.
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6. Any distribution which is the copy part of this writing must be FREE (or non-profit action).

Nandamedhā
28.2.2011

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

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

GENERAL

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

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

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

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

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

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

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

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

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

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

By *Yamaka*, may all be *Yamako*⁴.

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

¹ Too much following and flowing in sensation at this plane

² Too much delighted at this plane

³ Too much gratified, attractive, indulged at this plane

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

ACKNOWLEDGEMENT

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

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

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

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

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

Nandamedhā

ABHIDHAMMA PIṬAKA¹

PAIRS ON FORMATIONS (*SAÑKHĀRA YAMAKA PĀḶI*²)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

POSITIVE (*ANULOMA*)

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

NEGATIVE (*PACCANĪKA*)

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

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

POSITIVE (*ANULOMA*)

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

NEGATIVE (*PACCANĪKA*)

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

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

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

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

POSITIVE (ANULOMA)

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

NEGATIVE (PACCANĪKA)

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

END OF CHAPTER ON TERM.
(PAÑÑATI UDDESA 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 Pāli, and most of all, for the same/stable translation, “plane” is used. “State” might be one of the best translations for “*Okāsa*.” But to be 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 Pāli ; *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

(*ATĪĀNĀGATA VĀRA*)

POSITIVE (ANULOMA) PERSON (PUGGALA)

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

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

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

Yes.

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

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

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

Yes.

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

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

3. CHAPTER ON COMPREHENSION (*PARIÑÑĀ VĀRA*)

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

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

END OF CHAPTER ON COMPREHENSION.
(*PARIÑÑĀVĀRO*)

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

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

PREFACE

THIS TRANSLATION IS ESPECIALLY DEDICATED
TO MY LATE PRECEPTOR,

THE MOST VENERABLE

BADDANTA KUMĀRĀBHIVAMSA

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

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

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

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

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

This *Anusaya Yamaka* translation is started on 12.4.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLĀNKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar. It is finished on 15.5.2011 at the hermitage near the construction of THITSAR NYAN YAUNG SHWE ZE GONE STUPA, YADANAR MAN AUNG MONASTRY, Moe Nan Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar.

Nandamedhā

FOREWORD

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

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

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

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

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

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

The will of mine (the translator's):

1. The copyright of this writing is FREE, as *Dhamma* was freely given by the *Dhamma* Master, the Lord Buddha.
2. No one, no organization, no group, no what-so-ever can claim the copyright ownership of this writing.
3. Each and every personnel, group or what-so-ever can print or copy; or both to the whole, or any part(s) of this writing and mentioning this origin is not a necessity.
4. Those who copy or print the part(s) or the whole writing must not claim the ownership of those copied or printed parts. And must note that those parts can be freely copied or printed; if necessary.
5. For *Muditā*, may nandamedha@gmail.com receive the information when there's or there'll be a copying or printing process on the part(s) or the whole of this writing.
6. Any distribution which is the copy part of this writing must be FREE (or non-profit action).

Nandamedhā
28.2.2011

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

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

GENERAL

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

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

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

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

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

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

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

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

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

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

By *Yamaka*, may all be *Yamako*⁴.

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

¹ Too much following and flowing in sensation at this plane

² Too much delighted at this plane

³ Too much gratified, attractive, indulged at this plane

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

ACKNOWLEDGEMENT

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

- (a) The un-comparable *Sammāsambuddha*
- (b) The sublime *Dhamma*
- (c) The great *Sarīghā*
- (d) The most Venerable *Sayadaws*
- (e) The *Dhamma* Scholars
- (f) The lay supporters
- (g) The every kind of supports of far and near
- (h) In the very rural area, where very low capacity in using electricity (3 hours maximum per day), making this translation a possibility is truly a great challenge especially when the time-table for 4 *Yamaka* translations (i.e., *Sarīkhāra Yamaka*, *Anusaya Yamaka*, *Citta Yamaka* and *Dhamma Yamaka*) is less than 9 weeks. When it is decided to make the translation, my brother lends his lap-top which was then at Mandalay. About 100 miles is carried out by train. And 30 miles at least by motor bike by my father just to give it to me. As of my current situations, I am not able to do the translation at one sitting. As I have a kind of Mobile-*Sasana* activity these days, I am to move from a place to another in every 5/6 days. And when all journeys are generally done just by walking in the rainy season at rainy places where the destinations are ranged from 7 – 40 miles, this work is more than just a work. Carrying not just a robe and some personal belongings in an alms-bowl, but also a lap-top and 5 books (3 *Pāḷi Yamaka* books, 1 *Ayakauk* and 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 LATENT STATES (*ANUSAYA YAMAKA PĀḶI*²)

Veneration to that Exalted, the Purified, the Fully Self-Enlightened.

(*NAMO TASSA BHAGAVATO ARAHATO SAMĀSAMBUDHA*)

1. There are seven latent states: latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts, latent state of attachment to existence, and latent state of ignorance.

1. CHAPTER ON THE ARISING STATES (*UPPATTIṬṬHĀNA VĀRA*)

2. Where does latent state of attachment to sensual pleasures lay latent?³ In the two feelings⁴ of sensual element, latent state of attachment to sensual pleasures lays latent.

Where does latent state of hatred lay latent?⁵ In un-pleasant feeling, latent state of hatred lays latent.

Where does latent state of pride lay latent?⁶ In the two feelings of sensual element, in the fine-material element and immaterial element, latent state of pride lays latent.

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

² *ANUSAYA YAMKA PĀḶI* ; *ANUSAYA* + *YAMAKA* + *PA* + *ĀḶI* ; *ANUSAYA* = *Latent states* ; *YAMAKA* = Pairs ; *PA* = the nobles ; *ĀḶI* = the (taking) process; "THE PAIRS ON LATENT STATES" WHICH IS CARRIED ALONG THE NOBLES

³ *Lobha cetasika* which attaches to 11 *kāma* planes is known as latent state of attachment to sensual pleasures, and it is

- as of person : lays latent at *Puthujjana*, *Sotāpanna* and *Sakadāgāmi*, and not at *Anāgāmi* and *Arahant*
- as of eradication : happens at *Sotāpatti Maggaṭṭhāna* and *Sakadāgāmi Maggaṭṭhāna*, and does not happen at *Anāgāmi Maggaṭṭhāna* and *Arahatta Maggaṭṭhāna*
- as of plane : happens at the time when sensing *kāma dhātu* (or) 11 *kāma* planes
- as of feeling : arises at 19 *kāma sukha vedanā* and 32 *kāma upekkhā vedanā*
- as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

⁴ *Sukha vedanā* (pleasant feeling) and *Adukkhamasukha vedanā* (neither pleasant nor un-pleasant, i.e. indifferent feeling)

⁵ *Dosa cetasika* which is known as latent state of hatred, and it is

- as of person : lays latent at *Puthujjana*, *Sotāpanna* and *Sakadāgāmi*, and not at *Anāgāmi* and *Arahant*
- as of feeling : arises at 2 *domanassavedanā* and (as only when sensing) 1 *dukkha vedanā*
- as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

⁶ *Māna cetasika* which associates with 4 *dīṭṭhigata vippayutta* (of *lobha-hetu*) is latent state of pride, and it is

- as of person : lays latent at *Puthujjana*, *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi*, and not at *Arahant*
- as of eradication : happens at *Sotāpatti Maggaṭṭhāna*, *Sakadāgāmi Maggaṭṭhāna* and *Anāgāmi Maggaṭṭhāna*, and does not happen at *Arahatta Maggaṭṭhāna*
- as of plane : happens at the time when sensing 11 *kāma* planes (or) *kāma dhātu*, 16 *rūpa* (fine-material) *dhātu* and 4 *arūpa* (immaterial) *dhātu*
- as of feeling : arises at 19 *kāma sukha vedanā* and 32 *kāma upekkhā vedanā*

Where does latent state of wrong-views lay latent?⁷ In the states of all that include body⁸, latent state of wrong-views lays latent.

Where does latent state of doubts lay latent?⁹ In the states of all that include body, latent state of doubts lays latent.

Where does latent state of attachment to existence lay latent?¹⁰ In the fine-material element and immaterial element, latent state of attachment to existence lays latent.

Where does latent state of ignorance lay latent?¹¹ In the states of all that include body, latent state of ignorance lays latent.

END OF CHAPTER ON THE ARISING STATES.
(UPPATTIṬṬHĀNAVĀRO)

2. GREAT CHAPTER (MAHĀ VĀRA) 1. CHAPTER ON LATENCY (ANUSAYA VĀRA)

REGULAR (ANULOMA) PERSON (PUGGALA)

3. Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of hatred lay latent to that person?

Yes.

(e) as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

⁷ *Diṭṭhi cetasika* which associates with 4 *diṭṭhigata sampayutta* (of *lobha-hetu*) is latent state of wrong-views, and it is

(a) as of person : lays latent at *Puthujjana*, and not at *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahant*

(b) as of planes : happens at the time when sensing (all) 3 *Dhātu*

(c) as of feeling : arises at *sukha vedanā*, *dukkha vedanā* and *upekkhā vedanā*

(d) as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

⁸ The *lokī dhamma* which are parts of all *sakāya* (the existing body)

⁹ *Vicikiccā cetasika* which associates with 4 *diṭṭhigata sampayutta* (of *lobha-hetu*) is latent state of doubts, and it is

(a) as of person : lays latent at *Puthujjana*, and not at *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahant*

(b) as of planes : happens at the time when sensing (all) 3 *Dhātu*

(c) as of feeling : arises at *sukha vedanā*, *dukkha vedanā* and *upekkhā vedanā*

(d) as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

¹⁰ *Lobha cetasika* which associates with 4 *diṭṭhigata vippayutta* (of *lobha-hetu*) that attaches to *rūpa* planes and *arūpa* planes is the latent state of attachment to existence, and it is

(a) as of person : lays latent at *Puthujjana*, *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi*

(b) as of eradication : happens at *Sotāpatti Maggaṭṭhāna*, *Sakadāgāmi Maggaṭṭhāna* and *Anāgāmi Maggaṭṭhāna*, and not at *Arahatta Maggaṭṭhāna*

(c) as of plane : happens at the time when sensing *rūpa* planes and *arūpa* planes

(d) as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

¹¹ *Moha cetasika* which associates with (all) 12 *akusala* is latent state of ignorance, and it is

(a) as of person : lays latent at *Puthujjana*, *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi*, and not at *Arahant*

(b) as of planes : happens at the time when sensing (all) 3 *Dhātu*

(c) as of feeling : arises at *sukha vedanā*, *dukkha vedanā* and *upekkhā vedanā* (of 12 *akusala*)

(d) as of lays latent : Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment , or ceasing-moment in present; as long as it is not eradicated by *Magga*, then it is called (*anuseti* - lays latent) whether it was, or it is , or it will be.

(Or else,)¹² latent state of hatred lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
Yes.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of pride lay latent to that person?
Yes.

Latent state of pride lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
In *Anāgāmi*¹³, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent to that person. In three persons¹⁴, latent state of pride lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of wrong-views lay latent to that person?
In two persons¹⁵, latent state of attachment to sensual pleasures lays latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of attachment to sensual pleasures lays latent and latent state of wrong-views also lays latent.
Latent state of wrong-views lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
Yes.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of doubts lay latent to that person?
In two persons, latent state of attachment to sensual pleasures lays latent; latent state of doubts does not lay latent to those persons. In *Puthujjana*, latent state of attachment to sensual pleasures lays latent and latent state of doubts also lays latent.
Latent state of doubts lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
Yes.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of attachment to existence lay latent to that person?
Yes.
Latent state of attachment to existence lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
In *Anāgāmi*, latent state of attachment to existence lays latent; latent state of attachment to sensual pleasures does not lay latent to that person. In three persons, latent state of attachment to existence lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of ignorance lay latent to that person?
Yes.
Latent state of ignorance lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
In *Anāgāmi*, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

4. Latent state of hatred lays latent to this person. Does latent state of pride lay latent to that person?

¹² (Or else,) - The words in the brackets should be repeated in all the following sentences accordingly.

¹³ The person who will never return to *Kāma* (sensual pleasures) plane

¹⁴ *Puthujjana* (person of common world-ling), *Sotāpanna* (person who has entered the noble path to *Nibbāna*) and *Sakadāgāmi* (person who may return to *Kāma* plane once)

¹⁵ *Sotāpanna* and *Sakadāgāmi*

Yes.

Latent state of pride lays latent to this person. Does latent state of hatred lay latent to that person?

In *Anāgāmi*, latent state of pride lays latent; latent state of hatred does not lay latent to that person. In three persons, latent state of pride lays latent and latent state of hatred also lays latent.

Latent state of hatred lays latent to this person. Does latent state of wrong-views lay latent to that person?.....pe.....¹⁶ Does latent state of doubts lay latent to that person?

In two persons, latent state of hatred lays latent; latent state of doubts does not lay latent to those persons.

In *Puthujjana*, latent state of hatred lays latent and latent state of doubts also lays latent.

Latent state of doubts lays latent to this person. Does latent state of hatred lay latent to that person?

Yes.

Latent state of hatred lays latent to this person. Does latent state of attachment to existence lay latent to that person?.....pe..... Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Does latent state of hatred lay latent to that person?

In *Anāgāmi*, latent state of ignorance lays latent; latent state of hatred does not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of hatred also lays latent.

5. Latent state of pride lays latent to this person. Does latent state of wrong-views lay latent to that person?pe.....Does latent state of doubts lay latent to that person?

In three persons, latent state of pride lays latent; latent state of doubts does not lay latent to those persons.

In *Puthujjana*, latent state of pride lays latent and latent state of doubts also lays latent.

Latent state of doubts lays latent to this person. Does latent state of pride lay latent to that person?

Yes.

Latent state of pride lays latent to this person. Does latent state of attachment to existence lay latent to that person?pe..... Does latent state of ignorance lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Does latent state of pride lay latent to that person? Yes.

6. Latent state of wrong-views lays latent to this person. Does latent state of doubts lay latent to that person?

Yes.

Latent state of doubts lays latent to this person. Does latent state of wrong-views lay latent to that person?

Yes.

Latent state of wrong-views lays latent to this person. Does latent state of attachment to existence lay latent to that person?pe..... Does latent state of ignorance lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Does latent state of wrong-views lay latent to that person? In three persons, latent state of ignorance lays latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent and latent state of wrong-views also lays latent.

7. Latent state of doubts lays latent to this person. Does latent state of attachment to existence lay latent to that person?pe.....Does latent state of ignorance lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Does latent state of wrong-views lay latent to that person?

In three persons, latent state of ignorance lays latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent and latent state of wrong-views also lays latent.

¹⁶pe..... (short term of Pāli ; *peyyāla*) = omitted/hidden words/phrases (as easy to find from the past/nearby)

8. Latent state of attachment to existence lays latent to this person. Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Does latent state of attachment to existence lay latent to that person?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

9. Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person. Does latent state of pride lay latent to that person?

Yes.

Latent state of pride lays latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person?

In *Anāgāmi*, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to that person. In three persons, latent state of pride lays latent and latent state of attachment to sensual pleasures and latent state of hatred also lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person. Does latent state of wrong-views lay latent to that person?pe.....Does latent state of doubts lay latent to that person?

In two persons, latent state of attachment to sensual pleasures and latent state of hatred lay latent; latent state of doubts do not lay latent to that person. In *Puthujjana*, latent state of attachment to sensual pleasures and latent state of hatred lay latent, and latent state of doubts also lays latent to that person.

Latent state of doubts lays latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person. Does latent state of attachment to existence lays latent to that person?pe..... Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person?

In *Anāgāmi*, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of attachment to sensual pleasures and latent state of hatred also lay latent.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

10. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person. Does latent state of wrong-views lay latent to that person?pe.....Does latent state of doubts lay latent to that person?

In two persons, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent, and latent state of wrong-views also lays latent to that person.

Latent state of doubts lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of hatred lay latent to this person. Does latent state of attachment to existence lay latent to that person?pe.....Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person?

In *Anāgāmi*, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of attachment to sensual pleasures, latent state of hatred and latent state of hatred and latent state of pride also lay latent.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

11. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person. Does latent state of doubts lay latent to that person?

Yes.

Latent state of doubts lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person. Does latent state of attachment to existence lay latent to that person?

.....pe.....Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person?

In *Anāgāmi*, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to that person. In two persons, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent; latent state of wrong-views does not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also lay latent to that person.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

12. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to this person. Does latent state of attachment to existence lay latent to that person?pe..... Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to that person?

In *Anāgāmi*, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to that person. In two persons, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent; latent state of wrong-views and latent state of doubts do not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also lay latent to that person.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

13. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to this person. Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person?

In *Anāgāmi*, latent state of ignorance, latent state of pride and latent state of attachment to existence lay latent to this person; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to that person. In two persons, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence lay latent; latent state of wrong-views and latent state of doubts do not lay latent to those persons. In *Puthujjana*, latent state of ignorance lays latent and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAṆ*)

REGULAR (ANULOMA) PLANE (OKĀSA¹⁷)

14. Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of hatred lay latent at that plane?

No.

Latent state of hatred lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

No.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of pride lay latent at that plane?

Yes.

Latent state of pride lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

In the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent at those planes. In the two feelings of sensual element, latent state of pride lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of wrong-views lay latent at that plane?pe..... Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of attachment to sensual pleasures does not lay latent at those planes. In the two feelings of sensual element, latent state of doubts lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

No.

Latent state of attachment to existence lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

No.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent at those planes. In the two

¹⁷ *Okāsa* = (at feeling / element/ state) plane/place/stage/situation

feelings of sensual element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

15. Latent state of hatred lays latent at this plane. Does latent state of pride lay latent at that plane?

No.

Latent state of pride lays latent at this plane. Does latent state of hatred lay latent at that plane?

No.

Latent state of hatred lays latent at this plane. Does latent state of wrong-views lay latent at that plane?

.....pe..... Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of hatred lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of hatred does not lay latent at that plane. In un-pleasant feeling, latent state of doubts lays latent and latent state of hatred also lays latent.

Latent state of hatred lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

No.

Latent state of attachment to existence lays latent at this plane. Does latent state of hatred lay latent at that plane?

No.

Latent state of hatred lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of hatred lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of hatred does not lay latent at that plane. In un-pleasant feeling, latent state of ignorance lays latent and latent state of hatred also lays latent.

16. Latent state of pride lays latent at this plane. Does latent state of wrong-views lay latent at that plane?pe..... Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of pride lay latent at that plane?

In un-pleasant feeling, latent state of doubts lays latent; latent state of pride does not lay latent at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent and latent state of pride also lays latent.

Latent state of pride lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

In the two feelings of sensual element, latent state of pride lays latent; latent state of attachment to existence does not lay latent at that plane. In the fine-material element and immaterial element, latent state of pride lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent at this plane. Does latent state of pride lay latent at that plane?

Yes.

Latent state of pride lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of pride lay latent at that plane?

In un-pleasant feeling, latent state of ignorance lays latent; latent state of pride does not lay latent at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of pride also lays latent.

17. Latent state of wrong-views lays latent at this plane. Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of wrong-views lay latent at that plane?

Yes.

Latent state of wrong-views lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

In the three feelings of sensual element, latent state of wrong-views lays latent; latent state of attachment to existence does not lay latent at those planes. In the fine-material element and immaterial element, latent state of wrong-views lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent at this plane. Does latent state of wrong-views lay latent at that plane?

Yes.

Latent state of wrong-views lays latent at this plane. Does latent state of ignorance lay latent at the plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of wrong-views lay latent at that plane?

Yes.

18. Latent state of doubts lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

In the three feelings of sensual element, latent state of doubts lays latent; latent state of attachment to existence does not lay latent at those planes. In the fine-material element and immaterial element, latent state of doubts lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent at this plane. Does latent state of doubts lay latent at that plane?

Yes.

Latent state of doubts lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of doubts lay latent at that plane?

Yes.

19. Latent state of attachment to existence lays latent at this plane. Does latent state of ignorance lay latent at that plane?

Yes.

Latent state of ignorance lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?

In the three feelings of sensual element, latent state of ignorance lays latent; latent state of attachment to existence does not lay latent at that plane. In the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of attachment to existence also lays latent.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

20. Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of pride lay latent at that plane?

None.¹⁸

Latent state of pride lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

In the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent at those planes.

¹⁸ (in Pāli) *Naṭṭhi* = There is no such plane/state (as the certain statement itself is impossible)

Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of wrong-views lay latent at that plane?pe..... Does latent state of doubts lay latent at that plane?
None.

Latent state of doubts lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

In the fine-material element and immaterial element, latent state of doubts lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?

None.

Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

No.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent at those planes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

21. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at this plane. Does latent state of wrong-views lay latent at that plane?pe.....Does latent state of doubts lay latent at that plane?

None.

Latent state of doubts lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at that plane?

In the fine-material element and immaterial element, latent state of doubts and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?

None.

Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

22. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at this plane. Does latent state of doubts lay latent at that plane?

None.

Latent state of doubts lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at that plane?

In the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at that plane. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?

None.

Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

23. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?

None.

Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

24. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent at this plane. Does latent state of ignorance lay latent at that plane?

None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures,pe..... latent state of attachment to existence lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred and latent state of attachment to existence do not lay latent at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence do not lay latent at those planes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

25. Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

No.

Latent state of hatred lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

No.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

Yes.

Latent state of pride lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

In *Anāgāmi* with the two feelings of sensual element¹⁹, and in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of pride lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts lays latent to that person at that plane?

In two persons, in the two feelings of sensual element, latent state of attachment to sensual pleasures lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana* with the two feelings of sensual element, latent state of attachment to sensual pleasures lays latent and latent state of doubts also lays latent to those persons at those planes.

Latent state of doubts lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

In *Puthujjana* with un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

No.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent at that person at that plane?

No.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

In *Anāgāmi* with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. In three persons with un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

26. Latent state of hatred lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

No.

Latent state of pride lays latent to this person at this plane. Does latent state of hatred to that person at that plane?

No.

Latent state of hatred lays latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts lay latent to that person at that plane?

¹⁹ Instead of (lit.) *at the two feelings of sensual element*, "with the two feelings of sensual element" is used for the smooth usage. And such style will be used in this translation.

In two persons with un-pleasant feeling, latent state of hatred lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana* with un-pleasant feeling, latent state of hatred does not lay latent; latent state of doubts does not lay latent to those persons at those planes.

Latent state of doubts lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

In *Puthujjana* with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts lays latent and latent state of hatred also lays latent.

Latent state of hatred lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

No.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

No.

Latent state of hatred lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

In *Anāgāmi* with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of hatred does not lay latent to those persons at those planes. In three persons with the two feelings of sensual element, in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance lays latent and latent state of hatred also lays latent.

27. Latent state of pride lays latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts lay latent to that person at that plane?

In three persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of pride lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana* with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of pride lays latent and latent state of doubts also lays latent.

Latent state of doubts lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

In *Puthujjana* with un-pleasant feeling, latent state of doubts lays latent; latent state of pride does not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent and latent state of pride also lays latent.

Latent state of pride lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

In four persons²⁰ with the two feelings of sensual element, latent state of pride lays latent; latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of pride lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

Yes.

Latent state of pride lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

²⁰ *Puthujjana, Sotāpanna, Sakadāgāmi and Anāgāmi*

In four persons with un-pleasant feeling, latent state of ignorance lays latent; latent state of pride does not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of pride also lays latent.

28. Latent state of wrong-views lays latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?

Yes.

Latent state of doubts lays latent to this person at this plane. Does latent state of wrong-views lay latent to that person at that plane?

Yes.

Latent state of wrong-viewspe..... latent state of doubts lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

In *Puthujjana* with the three feelings of sensual element, latent state of doubts lays latent; latent state of attachment to existence does not lay latent to those persons at those planes. To those persons in the fine-material element and immaterial element, latent state of doubts lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to existence lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of attachment to existence lays latent and latent state of doubts also lays latent.

29. Latent state of doubts lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?

In three persons with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana* with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of doubts also lays latent.

30. Latent state of attachment to existence lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

In four persons with the three feelings of sensual element, latent state of ignorance lays latent; latent state of attachment to existence does not lay latent to those persons at those planes. In those persons, in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of attachment to existence also lays latent.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAṆ*)

31. Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

None.

Latent state of pride lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?

In *Anāgāmi* with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent

state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts lay latent to that person at that plane?

None.

Latent state of doubts lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?

In *Puthujjana*, in the fine-material element and immaterial element, latent state of doubts; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?

No.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?

In *Anāgāmi* with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

32. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts lay latent to that person at that plane?

None.

Latent state of doubts lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person at that plane?

In *Puthujjana*, in the fine-material element and immaterial element, latent state of doubts and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?
None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person at that plane?

In four persons, in the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

33. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?

None.

Latent state of doubts lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person at that plane?

In *Puthujjana*, in the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-

material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. In two persons, in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

END OF CHAPTER WITH FOUR-BASE.
(CATUKKAMŪLAKAṂ)

34. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. In two persons, in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

END OF CHAPTER WITH FIVE-BASE.
(PAÑCAKAMŪLAKAM)

35. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?
None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to that person at those planes. To those persons with the two feelings of sensual element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent

state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred and latent state of attachment to existence do not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence do not lay latent to those persons at those planes.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON LATENCY IN REGULAR.
(*ANUSAYAVĀRE ANULOMAM*)

1. CHAPTER ON LATENCY (*ANUSAYAVĀRA*)

REVERSE (*PAṬLOMA*) PERSON (*PUGGALA*)

36. Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of hatred not lay latent to that person?

Yes.

Latent state of hatred does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of pride not lay latent to that person?

In *Anāgāmi*, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. In *Arahant*²¹, latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?

In two persons²², latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons. In two persons²³, latent state of doubts does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

In *Anāgāmi*, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons. In *Arahant*, latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?

Yes.

37. Latent state of hatred does not latent to this person. Does latent state of pride not lay latent to that person?

²¹ The person who has totally eradicated all (seven) latent states, and living this life as the last (i.e. will never reborn again)

²² *Sotāpanna* and *Sakadāgāmi*

²³ *Anāgāmi* and *Arahant*

In *Anāgāmi*, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of hatred does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Does latent state of hatred not lay latent to that person?

Yes.

Latent state of hatred does not lay latent to this person. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Does latent state of hatred not lay latent to that person?

In two persons, latent state of doubts does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons. In two persons, latent state of doubts does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

In *Anāgāmi*, latent state of hatred does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons. In *Arahant*, latent state of hatred does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person. Does latent state of hatred not lay latent to that person?

Yes.

38. Latent state of pride does not lay latent to this person. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Does latent state of pride not lay latent to that person?

In three persons, latent state of doubts does not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of doubts does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Does latent state of pride not lay latent to that person?

Yes.

39. Latent state of wrong-views does not lay latent to this person. Does latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Does latent state of wrong-views not lay latent to that person?

Yes.

Latent state of wrong-viewspe..... Latent state of doubts does not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

In three persons, latent state of doubts does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons. In *Arahant*, latent state of doubts does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person. Does latent state of doubts not lay latent to that person?

Yes.

40. Latent state of attachment to existence does not lay latent to this person. Does latent state of ignorance not latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Does latent state of attachment to existence not latent to that person?

Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

41. Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person. Does latent state of pride not lay latent to that person?

In *Anāgāmi*, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person?

In two persons, latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons. In two persons, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

In *Anāgāmi*, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

42. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person?

In two persons, latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to those persons. In *Anāgāmi*, latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person?

Yes.

END OF CHAPTER WITH THREE-BASE.
(TIKAMŪLAKAṂ)

43. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent to this person. Does latent state of doubts not lay latent to that person?

Yes.

Latent state of doubts does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not lay latent to that person?

In two persons, latent state of doubts and latent state of wrong-views do not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to those persons. In *Anāgāmi*, latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also do not lay latent.....pe.....

END OF CHAPTER WITH FOUR-BASE.
(CATUKKAMŪLAKAṂ)

44. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to this person. Does latent state of attachment to existencepe..... latent state of ignorance not lay latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not lay latent to that person?

Yes.

END OF CHAPTER WITH FIVE-BASE.
(PAÑCAKAMŪLAKAṂ)

45. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to this person. Does latent state of ignorance not lay latent to that person?

Yes.

Latent state of ignorance does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not lay latent to that person?

Yes.

END OF CHAPTER WITH SIX-BASE.
(CHAKKAMŪLAKAṂ)

REVERSE (PAṬILOMA) PLANE (OKĀSA)

46. Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of hatred does not lay latent to those planes. In the fine-material element and immaterial element, and in *Apariyāpanna*²⁴ (i.e. nine *supramundane*²⁵), latent state of attachment to sensual pleasures does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?

²⁴ Belonging to none (i.e., *Lokuttarā*)

²⁵ Four noble paths, four noble fruitions and the *Nibbāna*

In the two feelings of sensual element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those planes. In the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those planes. In un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?

Yes.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of doubts does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent to that plane?

Yes.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those planes. In un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent, and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?

In the two feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent at those planes. In un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?

Yes.

47. Latent state of hatred does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent at this plane. Does latent state of hatred not latent at that plane?

In un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of doubts does not lay latent to those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?

Yes.

Latent state of hatred does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

In the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to existence does not lay latent at those planes. In the two feelings of sensual element, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to existence does not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In the two feelings of sensual element, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of hatred does not lay latent and latent state of ignorance also does not lay latent. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?

Yes.

48. Latent state of pride does not lay latent at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent at that plane?

In un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of doubts does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

Yes.

Latent state of pride does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

Latent state of attachment to existence does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

In the two feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of pride does not lay latent at those planes. In un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of pride not lay latent at that plane?

Yes.

49. Latent state of wrong-views does not lay latent at this plane. Does latent state of doubts not lay latent at that plane?

Yes.

Latent state of doubts does not lay latent at this plane. Does latent state of wrong-views not lay latent at that plane?

Yes.

Latent state of wrong-viewspe..... Latent state of doubts does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

Latent state of attachment to existence does not lay latent at this plane. Does latent state of doubts not lay latent at that plane?

In the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of doubts does not lay latent to those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

Yes.

Latent state of ignorance does not lay latent at this plane. Does latent state of doubts not lay latent at that plane?

Yes.

50. Latent state of attachment to existence does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.
(*EKAMŪLAKAM*)

51. Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of pride not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent.

Latent state of pride does not lay latent at this plane. Does latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?

In un-pleasant feeling, latent state of pride and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of doubts does not lay latent to those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?

Yes.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to existence does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to existence and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?

Yes.

END OF CHAPTER WITH TWO-BASE.
(*DUKAMŪLAKAM*)

52. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent at that plane?

Yes.

Latent state of doubts does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent at that plane?

Yes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

Latent state of attachment to existence does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of

pride do not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

Yes.

Latent state of ignorance does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent at that plane?

Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

53. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent at this plane. Does latent state of doubts not lay latent at that plane?

Yes.

Latent state of doubts does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not lay latent at that plane?

Yes.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

54. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?

Yes.

Latent state of attachment to existence does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not lay latent at that plane?

In un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent at those planes. In the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent at those planes. In *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

Yes.

Latent state of ignorance does notpe.....

Yes.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

55. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

Yes.

Latent state of ignorance does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not lay latent at that plane?

Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

56. Latent state of attachment to sensual pleasures to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of hatred also does not lay latent. In two persons, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to sensual pleasures also does not lay latent. In two persons, in all planes, latent state of hatred does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

Yes.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in un-pleasant feeling, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of doubts also does not lay latent²⁶. In two persons, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

In two persons, in the two feelings of sensual element, latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of attachment to sensual

²⁶ Why is *Lokuttarā* taking place as the *Okāsa* of *Puthujjana*? The consciousness just before the *Sotāpatti Magga*, or the *Gotrabū*, is sensing *Nibbāna* as the object. At that time, the person is (still) a *Puthujjana*. So, for that moment, *Lokuttarā* (*Nibbāna*) is *Okāsa* as the object.

pleasures also does not lay latent. In two persons, in all planes, latent state of doubts does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent. In *Anāgāmi*, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of attachment to sensual pleasures also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent. In *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

Yes.

57. Latent state of hatred does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of pride also does not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of hatred does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine

supramundane), latent state of pride does not lay latent and latent state of hatred also does not lay latent. In *Arahant*, in all planes, latent state of pride does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of doubts also does not lay latent. In two persons, in all planes, latent state of hatred does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In two persons, in un-pleasant feeling, latent state of doubts does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of hatred also does not lay latent. In two persons, in all planes, latent state of doubts does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent. In *Anāgāmi*, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes, latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to existence does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of hatred also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent to this person at that plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of ignorance also does not lay latent. In *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all states, latent state of hatred does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

Yes.

58. Latent state of pride does not lay latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of doubts also does not lay latent. In *Arahant*, in all planes, latent state of pride does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

Latent state of attachment to existence does not lay latent to this person at this person. Does latent state of pride not lay latent to that person at that plane?

In four persons, in the two feelings of sensual element, latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In four persons, in un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of pride does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

Yes.

59. Latent state of wrong-views does not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

Yes.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of wrong-views not lay latent to that person at that plane?

Yes.

Latent state of wrong-viewspe..... Latent state of doubts does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of doubts does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes, latent state of doubts does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay

latent and latent state of doubts also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in the three feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of doubts does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

Yes.

60. Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In four persons, in the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

61. Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of pride and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent. In *Arahant*, in all planes, latent state of pride does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person at this plane. Does latent state of wrong-viewspe..... latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state

of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of doubts also does not lay latent. In two persons, in all planes,pe.....

Latent state of doubts does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

In two persons, in un-pleasant feeling, latent state of doubts and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of doubts and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent. In two persons, in all planes,pe.....

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person at that plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of attachment to existence also does not lay latent. In *Anāgāmi*, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes,pe.....

Latent state of attachment to existence does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to existence and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, neither latent state of attachment to existence nor latent state of hatred lays latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and also neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent. In *Arahant*, in all planes,pe.....

Neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent, and latent state of ignorance also does not lay latent. In *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent, and latent state of ignorance also does not lay latent. In *Arahant*, in all planes,pe.....

Latent state of ignorance does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH TWO-BASE.
(*DUKAMŪLAKAM*)

62. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride does not lay latent to this person at that plane. Does latent state of wrong-viewspe.... latent state of doubts not lay latent to that person at that plane?

Yes.

Latent state of doubts does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person at that plane?

In two persons, in un-pleasant feeling, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of doubts and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent. In *Arahant*, in all planes,pe.....

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

Latent state of attachment to existence does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent. In *Anāgāmi*, in the two feelings of sensual element, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent. In *Arahant*, in all planes,pe.....

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent, and latent state of ignorance also does not lay latent. In *Arahant*, in all planes,pe.....

Latent state of ignorance does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

63. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

Yes.

Latent state of doubts does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not lay latent to that person at that plane?

In two persons, in un-pleasant feeling, latent state of doubts, latent state of attachment to sensual pleasures latent state of pride and latent state of wrong-views do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of doubts and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also do not lay latent. In *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also do not lay latent. In *Arahant*, in all planes, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also does not lay latent.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

64. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

Latent state of attachment to existence does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence do not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent. In two persons, in un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of attachment to existence, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent. In *Anāgāmi*, in the two feelings of sensual element, latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent; (it is) not that latent state of pride does not lay

latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent. In *Arahant*, in all planes,pe.....

END OF CHAPTER WITH FIVE-BASE.

(*PAÑCAKAMŪLAKAṂ*)

65. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to this person at this plane? Does latent state of ignorance not lay latent to that person at that plane?

In *Anāgāmi*, in un-pleasant feeling, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent, and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent, and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAṂ*)

END OF CHAPTER ON LATENCY IN REVERSE.

(*ANUSAYAVĀRE PAṬILOMAṂ*)

END OF CHAPTER ON LATENCY.

(*ANUSAYAVĀRO*)

2. THE CHAPTER WITH LATENCY (*SĀNUSAYAVĀRA*²⁷)

REGULAR (*ANULOMA*) PERSON (*PUGGALA*)

66. This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of hatred?

Yes.

This person is latent with latent state of hatred. Is that person latent with latent state of attachment to sensual pleasures?

Yes.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of pride?

Yes.

This person is latent with latent state of pride. Is that person latent with latent state of attachment to sensual pleasures?

²⁷ In regular, *Puthujjana* and the low three *phala* persons are mentioned; and in reverse, *Puthujjana* and the four *phala* persons are mentioned. *Maggatthāna* persons are not mentioned in this Chapter with Latency for it takes only just a *citta*-moment in renouncing the latent states accordingly.

Anāgāmi is latent with latent state of pride and not latent with latent state of attachment to sensual pleasures. Three persons are latent with latent state of pride and also latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of wrong-viewspe..... latent state of doubts?

Two persons are latent with latent state of attachment to sensual pleasures and not latent with latent state of doubts. *Puthujjana* is latent with latent state of attachment to sensual pleasures and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures?

Yes.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures?

Anāgāmi is latent with latent state of ignorance and not latent with latent state of attachment to sensual pleasures. Three persons are latent with latent state of ignorance and also latent with latent state of attachment to sensual pleasures.

67. This person is latent with latent state of hatred. Is that person latent with latent state of pride?

Yes.

This person is latent with latent state of pride. Is that person latent with latent state of hatred?

Anāgāmi is latent with latent state of pride and not latent with latent state of hatred. Three persons are latent with latent state of pride and also latent with latent state of hatred.

This person is latent with latent state of hatred. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Two persons are latent with latent state of hatred and not latent with latent state of doubts. *Puthujjana* is latent with latent state of hatred and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of hatred?

Yes.

This person is latent with latent state of hatred. Is that person latent with latent state of attachment to existencepe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of hatred?

Anāgāmi is latent with latent state of ignorance and not latent with latent state of hatred. Three persons are latent with latent state of ignorance and also latent with latent state of hatred.

68. This person is latent with latent state of pride. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Three persons are latent with latent state of pride and not latent with latent state of doubts. *Puthujjana* is latent with latent state of pride and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of pride?

Yes.

This person is latent with latent state of pride. Is that person latent with latent state of attachment to existencepe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of pride?

Yes.

69. This person is latent with latent state of wrong-views. Is that person latent with latent state of doubts?

Yes.

This person is latent with latent state of doubts. Is that person latent with latent state of wrong-views?

Yes.....pe.....

70. This person is latent with latent state of doubts. Is that person latent with latent state of attachment to existencepe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of doubts?

Three persons are latent with latent state of ignorance and not latent with latent state of doubts. *Puthujjana* is latent with latent state of ignorance and also latent with latent state of doubts.

71. This person is latent with latent state of attachment to existence. Is that person latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

72. This person is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that person latent with latent state of pride?

Yes.

This person is latent with latent state of pride. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi is latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons are latent with latent state of pride, and latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Two persons are latent with latent state of attachment to sensual pleasures and latent state of hatred and not latent with latent state of doubts. *Puthujjana* is latent with latent state of attachment to sensual pleasures and latent state of hatred, and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that person latent with latent state of attachment to existencepe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi is latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

73. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Two persons are latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and not latent with latent state of ignorance. *Puthujjana* is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also latent with latent state of ignorance.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person latent with latent state of attachment to existencepe.... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Anāgāmi is latent with latent state of ignorance and latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

74. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of doubts. Is that person latent with latent state of doubts?

Yes.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of doubts?

Yes.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

75. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person latent with latent state of attachment to existencepe..... latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Anāgāmi is latent with latent state of ignorance and latent state of pride, and not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and not latent with latent state of wrong-views and latent state of doubts. *Puthujjana* is latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

76. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that person latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Anāgāmi is latent with latent state of ignorance, latent state of pride and latent state of attachment to existence, and not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent

state of wrong-views and latent state of doubts. Two persons are latent with latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence, and not latent with latent state of wrong-views and latent state of doubts. *Puthujjana* is latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PLANE (OKĀSA)

77. This plane²⁸ is latent with latent state of attachment to sensual pleasures. Is that plane²⁹ latent with latent state of hatred?

No.

This plane is latent with latent state of hatred. Is that plane latent with latent state of attachment to sensual pleasures?

No.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of pride?

Yes.

This plane is latent with latent state of pride. Is that plane latent with latent state of attachment to sensual pleasures?

Fine-material element and immaterial element are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures. Two feelings of sensual pleasures³⁰ are latent with latent state of pride and also latent with latent state of attachment to sensual pleasures.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Yes.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures?

Un-pleasant feeling, and fine-material element and immaterial element are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures. Two feelings of sensual pleasures are latent with latent state of doubts and also latent with latent state of attachment to sensual pleasures.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of attachment to existence?

No.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures?

No.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of ignorance?

Yes.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures?

²⁸ (In lit.) At this period/state (but, to be familiar with the original *Pāḷi* word, *Okāsa*, the word "plane" is used in translation; and this chapter with latency (*SĀNUSAYAVĀRA*) should be understood by this way)

²⁹ (In lit.) Is that period/state

³⁰ (In lit.) In two feelings of sensual element (at that period/state)

Un-pleasant feeling, and fine-material element and immaterial element are latent state of ignorance, and not latent with latent state of attachment to sensual pleasures. Two feelings of sensual pleasures are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures.

78. This plane is latent with latent state of hatred. Is that plane latent with latent state of pride?

No.

This plane is latent with latent state of pride. Is that plane latent with latent state of hatred?

No.

This plane is latent with latent state of hatred. Is that planes latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Yes.

This plane is latent with latent state of doubts. Is that plane latent with latent state of hatred?

Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of doubts, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of doubts, and also latent with latent state of hatred.

This plane is latent with latent state of hatred. Is that plane latent with latent state of attachment to existence?

No.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of hatred?

No.

This plane is latent with latent state of hatred. Is that plane latent with latent state of ignorance?

Yes.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of hatred?

Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance, and also latent with latent state of hatred.

79. This plane is latent with latent state of pride. Is that plane latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Yes.

This plane is latent with latent state of doubts. Is that plane latent with latent state of pride?

Un-pleasant feeling is latent with latent state of doubts, and not latent with latent state of pride. Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of doubts, and also latent with latent state of pride.

This plane is latent with latent state of pride. Is that plane latent with latent state of attachment to existence?

Two feelings of sensual pleasures are latent with latent state of pride, and not latent with latent state of attachment to existence. Fine-material element and immaterial element are latent with latent state of pride, and also latent with latent state of attachment to existence.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of pride?

Yes.

This plane is latent with latent state of pride. Is that plane latent with latent state of ignorance?

Yes.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of pride?

Un-pleasant feeling is latent with latent state of ignorance, and not latent with latent state of pride. Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of ignorance, and also latent with latent state of pride.

80. This plane is latent with latent state of wrong-views. Is that plane latent with latent state of doubts?

Yes.

This plane is latent with latent state of doubts. Is that plane latent with latent state of wrong-views?

Yes.....pe.....

81. This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to existence?

Three feelings of sensual pleasures are latent with latent state of doubts, and not latent with latent state of attachment to existence. Fine-material element and immaterial element are latent with latent state of doubts, and also latent with latent state of attachment to existence.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of doubts?

Yes.

82. This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of ignorance?

Yes.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to existence?

Three feelings of sensual pleasures are latent with latent state of ignorance, and not latent with latent state of attachment to existence. Fine-material element and immaterial element are latent with latent state of ignorance, and also latent with latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

83. This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of pride?

None.

This plane is latent with latent state of pride. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?

Fine-material element and immaterial element are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of pride and latent state of attachment to sensual pleasures, and not latent with latent state of hatred.

This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of wrong-viewspe..... latent with latent state of doubts?

None.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?

Fine-material element and immaterial element are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of doubts and latent state of attachment to sensual pleasures, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of doubts and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of attachment to existence?

None.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?

No.

This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?

Fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

84. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane latent with latent state of wrong-viewspe..... latent with latent state of doubts?

None.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Fine-material element and immaterial element are latent with latent state of doubts and latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Un-pleasant feeling latent with latent state of doubts and latent state of hatred, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane latent with latent state of attachment to existence?

None.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(That plane is) latent with latent state of pride.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Fine-material element and immaterial element are latent with latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAṂ*)

85. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane latent with latent state of doubts?

None.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Fine-material element and immaterial element are latent with latent state of doubts, latent state of pride and latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of doubts, latent state of hatred and

latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane latent with latent state of attachment to existence?

None.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views? (That plane is) both latent with latent state of pride and latent state of wrong-views.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Fine-material element and immaterial element are latent with latent state of ignorance, latent state of pride and latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance, latent state of hatred, and latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

86. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane latent with latent state of attachment to existence?

None.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(That plane is) latent with latent state of pride, latent state of wrong-views and latent state of doubts.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Fine-material element and immaterial element are latent with latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

87. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that plane latent with latent state of ignorance?

None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Fine-material element and immaterial element are latent with latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and not latent with latent state of hatred and latent state of attachment to existence. Un-pleasant feeling is latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and not latent with latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

88. This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of hatred at that plane?

No.

This person is latent with latent state of hatred at this plane. Is that person latent with latent state of attachment to sensual pleasures at that plane?

No.

This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of pride at that plane?

Yes.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of attachment to sensual pleasures?

Anāgāmi with two feelings of sensual pleasures, and in fine-material element and immaterial element are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures. Three persons, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures. To those persons with two feelings of sensual pleasures, are latent with latent state of pride, and also latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of wrong-views pe..... latent with latent state of doubts at that plane?

Two persons with two feelings of sensual pleasures are latent with latent state of attachment to sensual pleasures, and not latent with latent state of doubts. *Puthujjana* with two feelings of sensual pleasures are latent with latent state of attachment to sensual pleasures, and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures?

Puthujjana with un-pleasant feeling, in fine-material element and immaterial element, are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures. Also those persons with two feelings of sensual pleasures are latent with latent state of doubts, and also latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of attachment to existence at that plane?

No.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures at that plane?

No.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of ignorance?

Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures?

Anāgāmi with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures. Three persons with un-pleasant feeling, in fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures. Also those persons, with two feelings of sensual pleasures are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures.

89. This person is latent with latent state of hatred at this plane. Is that person latent with latent state of pride at that plane?

No.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of hatred at that plane?

No.

This person is latent with latent state of hatred at this plane. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts?

Two persons with un-pleasant feeling are latent with latent state of hatred, and not latent with latent state of doubts. *Puthujjana* with un-pleasant feeling is latent with latent state of hatred, and also latent with latent state of doubts.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of hatred at that plane?

Puthujjana with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of doubts, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of doubts, and also latent with latent state of hatred.

This person is latent with latent state of hatred at this plane. Is that person latent with latent state of attachment to existence at that plane?

No.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of hatred at that plane?

No.

This person is latent with latent state of hatred at this plane. Is that person latent with latent state of ignorance at that plane?

Yes.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of hatred at that plane?

Anāgāmi with three feelings of sensual pleasures, in fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of hatred. Three persons with two feelings of sensual pleasures, in fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of ignorance, and also latent with latent state of hatred.

90. This person is latent with latent state of pride at this plane. Is that person latent state of wrong-viewspe..... latent with latent state of doubts at that plane?

Three persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of doubts. *Puthujjana* with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of pride, and also latent with latent state of doubts.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of pride at that plane?

Puthujjana with un-pleasant feeling is latent with latent state of doubts, and not latent with latent state of pride. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of doubts, and also latent with latent state of pride.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of attachment to existence at that plane?

Four persons with two feelings of sensual pleasures are latent with latent state of pride, and not latent with latent state of attachment to existence. Also those persons, in fine-material element and immaterial element are latent with latent state of pride, and also latent with latent state of attachment to existence.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of pride at that plane?

Yes.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of ignorance at that plane?

Yes.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of pride at that plane?

Four persons with un-pleasant feeling are latent with latent state of ignorance, and not latent with latent state of pride. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and also latent with latent state of pride.

91. This person is latent with latent state of wrong-views at this plane. Is that person latent with latent state of doubts at that plane?

Yes.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of wrong-views at that plane?

Yes.....pe.....

92. This person is latent with latent state of doubts at this plane. Is that person latent with latent state of attachment to existence at that plane?

Puthujjana with three feelings of sensual pleasures are latent with latent state of doubts, and not latent with latent state of attachment to existence. Also those persons, in fine-material element and immaterial element, are latent with latent state of doubts, and also latent with latent state of attachment to existence.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of doubts at that plane?

Three persons, in fine-material element and immaterial element, are latent with latent state of attachment to existence, and not latent with latent state of doubts. *Puthujjana*, in fine-material element and immaterial element, is latent with latent state of attachment to existence, and also latent with latent state of doubts.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of ignorance at that plane?

Yes.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of doubts at that plane?

Three persons with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of doubts. *Puthujjana* with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and also latent with latent state of doubts.

93. This person is latent with latent state of attachment to existence at that plane. Is that person latent with latent state of ignorance at that plane?

Yes.

This person is latent with latent state of ignorance at that plane. Is that person latent with latent state of attachment to existence at that plane?

Four persons with three feelings of sensual pleasures are latent with latent state of ignorance, and not latent with latent state of attachment to existence. Also those persons, in fine-material element and immaterial element, are latent with latent state of ignorance, and also latent with latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

94. This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of pride at that plane?

None.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with both latent state of pride and latent state of attachment to sensual pleasures, and not latent with latent state of hatred.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts at that plane?

None.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Puthujjana, in fine-material element and immaterial element, are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with both latent state of doubts and latent state of attachment to sensual pleasures, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with both latent state of doubts and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of attachment to existence at that plane?

None.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of ignorance at that plane?

None.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with both latent state of ignorance and latent state of attachment to sensual pleasures, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

95. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane. Is that person latent with latent state of wrong-viewspe..... latent with latent state of doubts at that plane?

None.

This person is latent with latent state of doubts at this plane. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Puthujjana in fine-material element and immaterial element, are latent with both latent state of doubts and latent state of pride, and neither latent with latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Also those persons with un-pleasant feeling is latent with both latent state of doubts and latent state of hatred, and latent with neither latent state of attachment to sensual pleasures nor latent state of pride.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person latent with latent state of attachment to existence at that plane?

None.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

(That person at that plane is) latent with latent state of pride.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person latent with latent state of ignorance at that plane?

None.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi with un-pleasant feeling is latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are both latent with latent state of ignorance and latent state of pride, and latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Three persons, in fine-material element and immaterial element, are latent with both latent state of ignorance and latent state of pride, and latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred, and latent with neither latent state of attachment to sensual pleasures nor latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

96. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person latent with latent state of doubts at that plane?

None.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Puthujjana in fine-material element and immaterial element, are latent with latent state of doubts, latent state of pride and latent state of wrong-views, and latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of doubts, latent state of hatred and latent state of wrong-views, and latent with neither latent state of attachment to sensual pleasures nor latent state of pride.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

97. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person latent with latent state of attachment to existence at that plane?

None.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Three persons, in fine-material element and immaterial element, are latent with both latent state of attachment to existence and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. *Puthujjana* in fine-material element and immaterial element, are latent with latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those plane are not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person latent with latent state of ignorance at that plane?

None.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Anāgāmi with un-pleasant feeling is latent with latent state of ignorance; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with both latent state of ignorance and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons in fine-material element and immaterial element, are latent with both latent state of ignorance and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and those persons at those planes are not latent with latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred; and those persons at those planes are latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Puthujjana* in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those planes are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those planes are not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and those persons at those planes are latent with neither latent state of attachment to sensual pleasures nor latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

98. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Is that person latent with latent state of ignorance at that plane?

None.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Anāgāmi with un-pleasant feeling is latent with latent state of ignorance; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons with two feelings of sensual pleasures are latent with both latent state of ignorance and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride and latent state of attachment to existence; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride and latent state of attachment to existence; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and those persons at those planes are not latent with latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. *Puthujjana*, in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and those persons at those planes are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those planes are latent with neither latent state of hatred nor latent state of attachment to existence. Also those persons with un-pleasant feeling are latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAṂ*)

END OF CHAPTER WITH LATENCY IN REGULAR.
(*SĀNUSAYAVĀRE ANULOMAṂ*)

2. THE CHAPTER WITH LATENCY (*SĀNUSAYAVĀRA*)

REVERSE (*PAṬLOMA*) PERSON (*PUGGALA*)

99. This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of hatred?

Yes.

This person is not latent with latent state of hatred. Is that person not latent with latent state of attachment to sensual pleasures?

Yes.

This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of pride?

Anāgāmi is not latent with latent state of attachment to sensual pleasures, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of attachment to sensual pleasures, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person not latent with latent state of attachment to sensual pleasures?

Yes.

This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of wrong-viewspe..... not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to sensual pleasures?

Two persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures. Two persons are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of attachment to existencepe..... not latent with latent state of ignorance?

Anāgāmi is not latent with latent state of attachment to sensual pleasures, and it is not that (this person is) not latent with latent state of ignorance. *Arahant* is not latent with latent state of hatred, and also not latent with latent state of pride.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures?

Yes.

100. This person is not latent with latent state of hatred. Is that person not latent with latent state of pride?

Anāgāmi is not latent with latent state of hatred, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of hatred, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person not latent with latent state of hatred?

Yes.

This person is not latent with latent state of hatred. Is that person not latent with latent state of wrong-viewspe.....not latent with latent state of doubts?

Two persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of hatred. Two persons are not latent with latent state of doubts, and also not latent with latent state of hatred.

This person is not latent with latent state of hatred. Is that person not latent with latent state of attachment to existencepe.... not latent with latent state of ignorance?

Anāgāmi is not latent with latent state of hatred, and it is not that (this person is) not latent with latent state of ignorance. *Arahant* is not latent with latent state of hatred, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of hatred?

Yes.

101. This person is not latent with latent state of pride. Is that person not latent with latent state of wrong-viewspe..... not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of pride?

Three persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of doubts, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person not latent with latent state of attachment to existencepe.....not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of pride?

Yes.

102. This person is not latent with latent state of wrong-views. Is that person not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of wrong-views?

Yes....pe.....

103. This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to existencepe.....not latent with latent state of ignorance?

Three persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of ignorance. *Arahant* is not latent with latent state of doubts, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of doubts?

Yes.

104. This person is not latent with latent state of attachment to existence. Is that person not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

105. This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Is that person not latent with latent state of pride?

Anāgāmi is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and it is not that (this person is) not latent with latent state of pride. *Arahant* is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person latent with neither latent state of attachment to sensual pleasures nor latent state of hatred?

Yes.

This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Is that person not latent with latent state of wrong-viewspe..... not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person latent with neither latent state of attachment to sensual pleasures nor latent state of hatred?

Two persons are not latent with latent state of doubts, and it is not that (this person is) latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Two persons are not latent with latent state of doubts, and also latent with neither latent state of attachment to sensual pleasures nor latent state of hatred.

This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Is that person not latent with latent state of attachment to existencepe..... not latent with latent state of ignorance?

Anāgāmi is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and it is not that (this person is) not latent with latent state of ignorance. *Arahant* is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance. Is that person latent with neither latent state of attachment to sensual pleasures nor latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.
(DUKAMŪLAKAṂ)

106. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not latent with latent state of wrong-viewspe..... not latent with latent state of doubts.

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Two persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi* is not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not latent with latent state of attachment to existencepe..... not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.
(TIKAMŪLAKAṂ)

107. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views. Is that person not latent with latent state of doubts?

Yes.

This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views?

Two persons are latent with neither latent state of wrong-views nor latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi* is not latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views, and it is not that (this person is) not latent with latent state of pride. *Arahant* is not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

108. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person not latent with latent state of attachment to existencepe.....not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Yes.

END OF CHAPTER WITH FIVE-BASE.
(PAÑCAKAMŪLAKAṂ)

109. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and state of attachment to existence. Is that person not latent with latent state of ignorance?

Yes.

This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

REVERSE (PAṬILOMA) PLANE (OKĀSA³¹)

110. This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of hatred?

Un-pleasant feeling is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of attachment to sensual pleasures?

The two feelings of sensual element are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of attachment to sensual pleasures.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of pride?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of pride. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of pride.

This plane is not latent with latent state of pride. Is that plane not latent with latent state of attachment to sensual pleasures?

Yes.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of wrong-viewspe..... latent state of doubts?

Un-pleasant feeling, and the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures?

Yes.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of attachment to existence?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of attachment to existence. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures?

The two feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures. Un-pleasant feeling, and

³¹ (In lit.) At this period/situation (but, to be familiar with the original *Pāli* word, *Okāsa*, the word "plane" is used in translation; and this chapter with latency (*SĀNUSAYAVĀRA*) should be understood by this way)

Apariyāpanna (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of ignorance?

Un-pleasant feeling, and the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of ignorance.

Apariyāpanna (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures?

Yes.

111. This plane is not latent with latent state of hatred. Is that plane not latent with latent state of pride?

The two feelings of sensual element, and the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of pride.

Apariyāpanna (i.e. nine *supramundane*) is not latent with latent state of hatred and latent state of pride.

This plane is not latent with latent state of pride. Is that plane not latent with latent state of hatred?

Un-pleasant feeling is not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of pride and latent state of hatred.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of wrong-viewspe..... latent state of doubts?

The two feelings of sensual element, and the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts.

Apariyāpanna (i.e. nine *supramundane*) is not latent with latent state of hatred and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of hatred?

Yes.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of attachment to existence?

The fine-material element and immaterial element are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence. The two feelings of sensual element, and *Apariyāpanna* (i.e. nine *supramundane*) are not latent with latent state of hatred and latent state of attachment to existence.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of hatred?

Un-pleasant feeling is not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of hatred. The two feelings of sensual element, and in *Apariyāpanna* (i.e. nine *supramundane*) are not latent with latent state of attachment to existence and latent state of hatred.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of ignorance?

The two feelings of sensual element, and the fine-material element and immaterial element, are not latent with latent state of hatred and latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of hatred and latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of hatred?

Yes.

112. This plane is not latent with latent state of pride. Is that plane not latent with latent state of wrong-viewspe..... latent state of doubts?

Un-pleasant feeling is not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of pride and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of pride?

Yes.

This plane is not latent with latent state of pride. Is that plane not latent with latent state of attachment to existence?

Yes.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of pride?

The two feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of pride. Un-pleasant feeling and *Apariyāpanna* (i.e. nine *supramundane*) are not latent with latent state of attachment to existence and latent state of pride.

This plane is not latent with latent state of pride does not lay latent at this plane. Is that plane not latent with latent state of ignorance?

Un-pleasant feeling is not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of pride and latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of pride?

Yes.

113. This plane is not latent with latent state of wrong-views. Is that plane not latent with latent state of doubts?

Yes.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of wrong-views?

Yes.....pe.....

114. This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to existence?

Yes.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of doubts?

The three feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of ignorance?

Yes.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of doubts?

Yes.

115. This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of ignorance?

The three feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence and latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

116. This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of pride?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of pride.

This plane is not latent with latent state of pride. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not latent with latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of pride, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of wrong-viewspe..... latent state of doubts?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of attachment to existence?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred. The two feelings of sensual element are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of ignorance?

The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.
(*DUKAMŪLAKAM*)

117. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not latent with latent state of wrong-viewspe..... latent state of doubts?

Yes.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not latent with latent state of attachment to existence?

Yes.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Un-pleasant feeling is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred does. The two feelings of sensual element are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views. Is that plane not latent with latent state of ignorance?

Yes.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.
(*TIKAMŪLAKAM*)

118. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane not latent with latent state of doubts?

Yes.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes...pe....

END OF CHAPTER WITH FOUR-BASE.
(*CATUKKAMŪLAKAM*)

119. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane not latent with latent state of attachment to existence?

Yes.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Un-pleasant feeling is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this plane is) not latent with latent state of hatred, latent state of wrong-views and latent state of doubts. The two feelings of sensual element are not latent with latent state of attachment to existence and latent state of hatred ; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts....pe....

END OF CHAPTER WITH FIVE-BASE.
(*PAÑCAKAMŪLAKAM*)

120. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that plane not latent with latent state of ignorance?

Yes.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

121. This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two persons, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Three persons, in the two feelings of sensual element are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of attachment to sensual pleasures. Two persons, in all planes, are not latent with latent state of hatred does not lay latent and latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of pride. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of pride. *Arahant*, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Yes.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of wrong-viewspe..... latent state of doubts at that plane?

Puthujjana, in un-pleasant feeling, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of doubts. Two persons, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Two persons, in the two feelings of sensual element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts and latent state of attachment to sensual pleasures. Two persons, in all planes, are not latent with latent state of doubts and latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence. *Anāgāmi*, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence. *Arahant*, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Three persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures. *Arahant*, in all planes, are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of ignorance at that plane?

Three persons, in un-pleasant feeling, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of ignorance. *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of ignorance persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of attachment to sensual pleasures and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Yes.

122. This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of pride. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of pride. *Arahant*, in all planes, is not latent with latent state of hatred and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of hatred persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of pride and latent state of hatred. *Arahant*, in all planes, is not latent with latent state of pride and latent state of hatred.

This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of wrong-viewspe..... latent state of doubts at that plane?

Puthujjana, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts to

those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of doubts. Two persons, in all planes, are not latent with latent state of hatred and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of hatred at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts and latent state of hatred. Two persons, in all planes, are not latent with latent state of doubts and latent state of hatred.

This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of attachment to existence. *Anāgāmi*, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of attachment to existence. *Arahant*, in all planes, is not latent with latent state of hatred and latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of hatred. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of hatred.

This person is not latent with latent state of hatred at that plane. Is that person not latent with latent state of ignorance at that plane?

Three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of ignorance. *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of hatred and latent state of ignorance. *Arahant*, in all states, is not latent with latent state of hatred and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of hatred at that plane?

Yes.

123. This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of wrong-viewspe..... latent state of doubts at that plane?

Puthujjana, in un-pleasant feeling, latent state of pride; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of pride and latent state of doubts. *Arahant*, in all planes, is not latent with latent state of pride and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine

supramundane), are not latent with latent state of doubts and latent state of pride. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

This person is not latent with latent state of attachment to existence at this person. Is that person not latent with latent state of pride at that plane?

Four persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence and latent state of pride. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of pride. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of ignorance at that plane?

Four persons, in un-pleasant feeling, are not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of pride and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of pride and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of pride at that plane?

Yes.

124. This person is not latent with latent state of wrong-views at this plane. Is that person not latent with latent state of doubts at that plane?

Yes.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of wrong-views at that plane?

Yes...pe....

125. This person is not latent with latent state of doubts at this plane. Is latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts and latent state of attachment to existence. *Arahant*, in all planes, is not latent with latent state of doubts and latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of doubts at that plane?

Puthujjana, in the three feelings of sensual element, is not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of doubts. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is latent state of ignorance at that plane?

Three persons, in the three feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of doubts and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of doubts at that plane?

Yes.

126. This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of ignorance at that plane?

Four persons, in the three feelings of sensual element, are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of attachment to existence and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.
(*EKAMŪLAKAM*)

127. This person is not latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of pride. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and latent state of pride. *Arahant*, in all planes, is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of pride, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred. In *Arahant*, in all planes, is not latent with latent state of pride, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is not latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not latent with latent state of wrong-viewspe..... latent state of doubts at that plane?

Puthujjana, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts. In two persons, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of doubts and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and latent state of attachment to sensual pleasures and latent state of hatred. Two persons, in all planes, are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane. Is that person not latent with latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence. *Anāgāmi*, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence. *Arahant*, in all planes, is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

In three persons, in un-pleasant feeling, are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are latent with neither latent state of attachment to existence nor latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. *Arahant*, in all planes, is not latent with latent state of attachment to existence, and also latent with neither latent state of attachment to sensual pleasures nor latent state of hatred.

This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred at this plane. Is that person not latent with latent state of ignorance at that plane?

Three persons, in the fine-material element and immaterial element, are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of ignorance. *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent, and also not latent with latent state of ignorance. *Arahant*, in all planes, is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Yes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

128. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane. Is that person not latent with latent state of wrong-viewspe.... latent state of doubts at that plane?

Yes.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of doubts and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. To other

persons, in the fine-material element and immaterial element, are not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahant*, in all planes, is not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi*, in the two feelings of sensual element, is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahant*, in all planes, is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not latent with latent state of ignorance at that plane?

Anāgāmi, in un-pleasant feeling, is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Yes.

END OF CHAPTER WITH THREE-BASE.
(TIKAMŪLAKAM)

129. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person not latent with latent state of doubts at that plane?

Yes.

This person is not latent with latent state of doubts at this plane. Is latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts, latent state of attachment to sensual pleasures latent state of pride and latent state of wrong-views; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of doubts and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. Those persons, in the fine-material element and immaterial element, are not latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. *Anāgāmi*, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of doubts, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. *Arahant*, in all planes, is not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-viewspe.....

END OF CHAPTER WITH FOUR-BASE.
(CATUKKAMŪLAKAM)

130. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Puthujjana, in un-pleasant feeling, is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred, latent state of wrong-views and latent state of doubts to those persons at those planes. To those persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. In two persons, in un-pleasant feeling, are not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence, latent state of hatred, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmi*, in the two feelings of sensual element, is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Arahant*, in all planes, is not latent with latent state of attachment to existence, and also not latent with

latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not latent with latent state of ignorance at that plane?

Anāgāmi, in un-pleasant feeling, is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of ignorance. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also not latent with latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane?

Yes.

END OF CHAPTER WITH FIVE-BASE.
(PAÑCAKAMŪLAKAM)

131. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane? Is that person not latent with latent state of ignorance at that plane?

Anāgāmi, in un-pleasant feeling, is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of ignorance does not lay latent to those persons at those planes. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent are not latent with state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also not latent with latent state of ignorance. *Arahant*, in all planes, is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH SIX-BASE.
(CHAKKAMŪLAKAM)

END OF CHAPTER WITH LATENCY IN REVERSE.

(SĀNUSAYAVĀRA PAṬIOMAM)

END OF CHAPTER WITH LATENCY. (SĀNUSAYAVĀRO)

3.CHAPTER ON RENOUING (PAZAHANA VĀRA)³²

³² *Sotāpatti Maggaṭṭhāna* person totally renounces latent state of wrong-views and latent state of doubts. To other *kilesā* (moral defilements), *Sotāpatti Maggaṭṭhāna* person only renounces the power of *apāyagamaniya* (which leads to woeful planes < *apāya*

REGULAR (ANULOMA) PERSON (PUGGALA³³)

132. This person is renouncing³⁴ latent state of attachment to sensual pleasures. Is that person renouncing latent state of hatred?

Yes.

This person is renouncing latent state of hatred. Is that person renouncing latent state of attachment to sensual pleasures?

Yes.

This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of pride?

(This person) is renouncing a part³⁵ (of it).

This person is renouncing latent state of pride. Is that person renouncing latent state of attachment to sensual pleasures?

No.

This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of wrong-views³⁶pe..... latent state of doubts?

No.

This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures?

(This person) is renouncing a part (of it).

This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of attachment to existence³⁷pe..... latent state of ignorance³⁸?

planes>). So it can be said that *Sotāpatti Maggaṭṭhāna* person renounces a part of those un-renounced *kilesā*. *Sakadāgāmi Maggaṭṭhāna* person weakens latent state of attachment to sensual pleasures and latent state of hatred, (and totally renounces none). *Anāgāmi Maggaṭṭhāna* person totally renounces latent state of attachment to sensual pleasures and latent state of hatred, and weakens the (left) un-renounced *kilesā*. *Arahatta Maggaṭṭhāna* person totally renounces latent state of pride, latent state of attachment to existence and latent state of ignorance, and also totally eradicates (all) other *kilesā*.

³³ Only four *Maggaṭṭhāna* persons are explained here

³⁴ The original word *pazahati* means (it) "renounces". But this verb which is in present tense is changed into present participle in order to get/hold the deep and precise meaning (i.e., "is renouncing" - by the rule of "*vattamānā paccuppanne*"). This whole *Pazahana Vāra* should be understood accordingly.

³⁵ *Tadekatṭham* (Pāli) : a part of it at the same (*ṭhāna*) station/situation/state {i.e., *Anāgāmi Maggaṭṭhāna* person when renouncing latent state of attachment to sensual pleasures which can be said as (*diṭṭhigata vipayutta lobha citta*) consciousness with greed without wrong-views that craves to sensual planes; that person renounces a part of latent state of pride which accompanied at that (*diṭṭhigata vipayutta lobha citta*) consciousness with greed without wrong-views that craves to sensual planes. That person does not totally renounce it (i.e., the latent state of pride). "Which part(s) of pride is left behind?" if asked: A part of latent state of pride that associated with greed which accompanied at (*diṭṭhigata vipayutta lobha citta*) consciousness without wrong-views that craves to *Rūpa* and *Arūpa* (fine-material and immaterial) planes which can be also said as *Rūpa-rāga* and *Arūpa-rāga* or lust of fine-material and lust of immaterial; such pride is left behind <i.e., un-renounced> which can only be renounced by *Arahatta Maggaṭṭhāna*.}

³⁶ (for the answer of reverse question) *Sotāpanna* person renounces *lobha* (latent state of attachment to sensual pleasures) which is associated with *diṭṭhigata sampayutta lobha citta* when renouncing latent state of wrong-views; and to a part of *lobha* (latent state of attachment to sensual pleasures) which is associated with *diṭṭhigata vipayutta lobha citta* when renouncing *diṭṭhigata vipayutta lobha citta* that is not *apāyagamaniya* (which leads to woeful planes <*apāya* planes>). And *Sotāpatti Maggaṭṭhāna* person does not renounce totally. Which is left un-renounced? The latent state of attachment to sensual pleasures which is associated with *diṭṭhigata vipayutta lobha citta* that is not *apāyagamaniya* (which lead to woeful planes <*apāya* planes>) is left un-renounced. That type of latent state of attachment to sensual pleasures is (only) renounced by *Anāgāmi Maggaṭṭhāna*.

³⁷ *Anāgāmi Maggaṭṭhāna* person totally renounced (*lobha*, or) latent state of attachment to sensual pleasures which is associated with *diṭṭhigata vipayutta lobha citta*. When renouncing it, it weakens the latent state of attachment to existence which is associated with *diṭṭhigata vipayutta lobha citta* that is of different *citta*-moment. And *Anāgāmi Maggaṭṭhāna* person does not totally renounce it. It is (only) renounced by *Arahatta Maggaṭṭhāna*.

³⁸ *Anāgāmi Maggaṭṭhāna* person when renouncing *diṭṭhigata vipayutta lobha citta* (or latent state of attachment to sensual pleasures): renounce *moha* (latent state of ignorance) which is associated with *diṭṭhigata vipayutta lobha citta* and *moha* (latent state of ignorance) which is associated with *dosa-mūla* that is not *apāyagamaniya* (which leads to woeful planes <*apāya* planes>). And *Anāgāmi Maggaṭṭhāna* person does not renounce totally. Which (latent state of ignorance) is left un-renounced? *Moha* which is associated with *uddhccasahagata citta* and *moha* of *diṭṭhigata vipayutta lobha citta* which is associated with *rūpa raga* and *arūpa raga* are left un-renounced. These (*moha* types) are renounced (only) by *Arahatta Maggaṭṭhāna*.

(This person) is renouncing a part (of it).

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures?

No.

133. This person is renouncing latent state of hatred. Is that person renouncing latent state of pride?

(This person) is renouncing a part (of it).³⁹

This person is renouncing latent state of pride. Is that person renouncing latent state of hatred?

No.

This person is renouncing latent state of hatred. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts?

No.

This person is renouncing latent state of doubts. Is that person renouncing latent state of hatred?

(This person) is renouncing a part (of it).

This person is renouncing latent state of hatred. Is that person renouncing latent state of attachment to existencepe..... latent state of ignorance?

(This person) is renouncing a part (of it).

This person is renouncing latent state of ignorance. Is that person renouncing latent state of hatred?

No.

134. This person is renouncing latent state of pride. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts?

No.

This person is renouncing latent state of doubts. Is that person renouncing latent state of pride?

(This person) is renouncing a part (of it).

This person is renouncing latent state of pride. Is that person renouncing latent state of attachment to existencepe..... latent state of ignorance?

Yes.

(This person) is renouncing latent state of ignorance. Is that person renouncing latent state of pride?

Yes.

135. This person is renouncing latent state of wrong-views. Is that person renouncing latent state of doubts?

Yes.

This person is renouncing latent state of doubts. Is that person renouncing latent state of wrong-views?

Yes.....pe.....

136. This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to existencepe..... latent state of ignorance?

(This person) is renouncing a part (of it).

This person is renouncing latent state of ignorance. Is that person renouncing latent state of doubts?

No.

137. This person is renouncing latent state of attachment to existence. Is that person renouncing latent state of ignorance?

Yes.

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to existence?

³⁹ *Anāgami Maggaṭṭhāna* person, when renouncing latent state of hatred: also renounces latent state of pride which is associated with latent state of attachment to sensual pleasures that is *pahānekattā* (not same station in renouncing) with latent state of hatred. But not all in total (as latent states of pride which are associated with other consciousness are still un-renounced). Those which are not renounced are renounced by *Arahatta Maggaṭṭhāna*?

Yes.

END OF CHAPTER WITH ONE-BASE.
(EKAMŪLAKAM)

138. This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person renouncing latent state of pride?

(This person) is renouncing a part (of it).

This person is renouncing latent state of pride. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred?

No.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts?

No.

This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred?

(This person) is renouncing a part (of it).

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person renouncing latent state of attachment to existencepe..... latent state of ignorance?

(This person) is renouncing a part (of it).

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred?

No.

END OF CHAPTER WITH TWO-BASE.
(DUKAMŪLAKAM)

139. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts?

None.

This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This person) is renouncing a part (of it).

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person renouncing latent state of attachment to existencepe..... latent state of ignorance?

None.

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This person) is renouncing the latent state of pride.

END OF CHAPTER WITH THREE-BASE.
(TIKAMŪLAKAM)

140. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that person renouncing latent state of doubts?

None.

This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

(This person) is renouncing some parts of latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.....pe.....

END OF CHAPTER WITH FOUR-BASE.
(CATUKKAMŪLAKAM)

141. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person renouncing latent state of attachment to existencepe..... latent state of ignorance?

None.

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(This person) is renouncing latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

142. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that person renouncing latent state of ignorance?

None.

This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

(This person) is renouncing latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PLANE (OKĀSA)

143. This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of hatred?

No.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of attachment to sensual pleasures?

No.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of pride?

Yes.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of attachment to sensual pleasures?

The fine-material element and immaterial element are renouncing latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures. The two feelings of sensual pleasures are renouncing latent state of pride, and are also renouncing latent state of attachment to sensual pleasures.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of wrong-views.....pe..... latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures?

The un-pleasant feeling and, the fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures.

The two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing latent state of attachment to sensual pleasures.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of attachment to existence?

No.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures?

No.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures?

The un-pleasant feeling and, the fine-material element and immaterial element are renouncing latent state of ignorance, and they are not renouncing latent state of attachment to sensual pleasures. The two feelings of sensual pleasures latent state of ignorance, and are also renouncing latent state of attachment to sensual pleasures.

144. This plane is renouncing latent state of hatred. Is that plane renouncing latent state of pride?

No.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of hatred?

No.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of wrong-views.....pe..... latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of hatred?

The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of hatred. The un-pleasant feeling latent state of doubts, and are also renouncing latent state of hatred.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of attachment to existence?

No.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of hatred?

No.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of hatred?

The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of ignorance, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of ignorance, and they are not renouncing latent state of hatred.

145. This plane is renouncing latent state of pride. Is that plane renouncing latent state of wrong-views.....pe..... latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of pride?

The un-pleasant feeling is renouncing latent state of doubts, and they are not renouncing latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of pride.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of attachment to existence?

The two feelings of sensual pleasures are renouncing latent state of pride, and they are not renouncing latent state of attachment to existence. The fine-material element and immaterial element are renouncing latent state of pride, and they are not renouncing latent state of attachment to existence.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of pride?

Yes.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of pride?

The un-pleasant feeling is renouncing latent state of ignorance, and they are not renouncing latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of ignorance, and are also renouncing latent state of pride.

146. This plane is renouncing latent state of wrong-views. Is that plane renouncing latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of wrong-views?

Yes.....pe.....

147. This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to existence?

The three feelings of sensual pleasures are renouncing latent state of doubts, and they are not renouncing latent state of attachment to existence. The fine-material element and immaterial element are renouncing latent state of doubts, and are also renouncing latent state of attachment to existence.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of doubts?

Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of doubts?

Yes.

148. This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of ignorance?

Yes.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to existence?

The three feelings of sensual pleasures are renouncing latent state of ignorance, and they are not renouncing latent state of attachment to existence. The fine-material element and immaterial element are renouncing latent state of ignorance, and are also renouncing latent state of attachment to existence latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

149. This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of pride?

None.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element are renouncing latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of pride and latent state of attachment to sensual pleasures, and they are not renouncing latent state of hatred.

This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of wrong-viewspe..... latent state of doubts?

None.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of doubts and latent state of attachment to sensual pleasures, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of doubts and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures.

This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of attachment to existence?

None.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?

No.

This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of ignorance?

None.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element are renouncing latent state of ignorance, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance and latent state of attachment to sensual pleasures, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of ignorance and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

150. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane renouncing latent state of wrong-viewspe..... latent state of doubts?

None.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

The fine-material element and immaterial element are renouncing latent state of doubts and latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of doubts and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride.

This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane renouncing latent state of attachment to existence?

None.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This plane) is renouncing latent state of pride.

This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane renouncing latent state of ignorance?

None.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

The fine-material element and immaterial element are renouncing latent state of ignorance and latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and they are not renouncing latent state of hatred.

The un-pleasant feeling is renouncing latent state of ignorance and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

151. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane renouncing latent state of doubts?

None.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. The fine-material element and immaterial element are renouncing latent state of doubts, latent state of pride and latent state of wrong-views, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of doubts, latent state of hatred and latent state of wrong-views, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pridepe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

152. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane renouncing latent state of attachment to existence?

None.

This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(This plane) is renouncing latent state of pride, latent state of wrong-views and latent state of doubts.

This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane renouncing latent state of ignorance?

None.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

The fine-material element and immaterial element are renouncing latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑČAKAMŪLAKAM)

153. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts and latent state of attachment to existence. Is that plane renouncing latent state of ignorance?

None.

This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

The fine-material element and immaterial element are renouncing latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and they

are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of hatred and latent state of attachment to existence. The un-pleasant feeling is renouncing latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

154. This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of hatred at that plane?

No.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of pride at that plane?

(This person) is renouncing a part (of it at this plane).

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts?

No.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

Sotāpatti Maggaṭṭhāna person in the un-pleasant feeling, and the fine-material element and immaterial element, is renouncing latent state of doubts; and that person is not renouncing latent state of attachment to sensual pleasures at those planes. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to sensual pleasures.

This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of attachment to existence at that plane?

No.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of ignorance at that plane?

(This person) is renouncing a part (of it at this plane).

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane?

No.

155. This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of pride at that plane?

No.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of hatred at that plane?

No.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of wrong-viewspe.... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person in the two feelings of sensual pleasures, and the fine-material element and immaterial element, is renouncing latent state of doubts; and that person is not renouncing latent state of hatred at those planes. Those persons in the un-pleasant feeling are renouncing latent state of doubts, and are also renouncing (a part of) latent state of hatred.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of attachment to existence at that plane?

No.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of hatred at that plane?

No.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of ignorance at that plane?

(This person) is renouncing a part (of it at this plane).

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of hatred at that plane?

No.

156. This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

No.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of pride at that plane?

Sotāpatti Maggaṭṭhāna person in the un-pleasant feeling is renouncing latent state of doubts; and that person is not renouncing latent state of pride at that plane. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of doubts, and are also renouncing (a part of) latent state of pride.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person⁴⁰ in the two feelings of sensual pleasures is renouncing latent state of pride; and that person is not renouncing latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of pride, and are also renouncing latent state of attachment to existence.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of pride at that plane?

Yes.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of ignorance at that plane?

Yes.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of pride at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of ignorance, and are also renouncing latent state of pride.

⁴⁰ *Aggamaggasamaṅgī* (Pāli) : The possessor of highest *magga*

157. This person is renouncing latent state of wrong-views at this plane. Is that person renouncing latent state of doubts at that plane?

Yes.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of wrong-views at that plane?

Yes.....pe.....

158. This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to existence at that plane?

Sotāpatti Maggaṭṭhāna person in the three feelings of sensual pleasures is renouncing latent state of doubts; and that person is not renouncing latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to existence.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of doubts at that plane?

No.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of ignorance at that plane?

(This person) is renouncing a part (of it at this plane).

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of doubts at that plane?

No.

159. This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of ignorance at that plane?

Yes.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person in the three feelings of sensual pleasures is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of ignorance, and are also renouncing latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

160. This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of pride at that plane?

None.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

None.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Sotāpatti Maggaṭṭhāna person, in the fine-material element and immaterial element, is renouncing latent state of doubts; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to sensual pleasures; and that person is not renouncing latent state of hatred. Those persons in the un-pleasant feeling are renouncing latent state of doubts, and are also renouncing (a part of) latent state of hatred; and that person is not renouncing latent state of attachment to sensual pleasures.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of attachment to existence at that plane?

None.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of ignorance at that plane?

None.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

161. This person is renouncing latent state of attachment to sensual pleasures latent state of hatred and latent state of pride at this plane. Is that person renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

None.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Sotāpatti Maggaṭṭhāna person, in the fine-material element and immaterial element, latent state of doubts, and are also renouncing (a part of) latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to sensual pleasures and latent state of pride; and that person is not renouncing latent state of hatred. Those persons in the un-pleasant feeling are renouncing latent state of doubts, and are also renouncing (a part of) latent state of hatred; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of pride.

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person renouncing latent state of attachment to existence at that plane?

None.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

(This person) is renouncing latent state of pride (at that plane).

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person renouncing latent state of ignorance at that plane?

None.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of ignorance and latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAM*)

162. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person renouncing latent state of doubts at that plane?

None.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Sotāpatti Maggaṭṭhāna person, in the fine-material element and immaterial element, is renouncing latent state of doubts and latent state of wrong-views, and are also renouncing (a part of) latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts and latent state of wrong-views, and are also renouncing (a part of) latent state of attachment to sensual pleasures and latent state of pride; and that person is not renouncing latent state of hatred. Those persons in the un-pleasant feeling latent state of doubts and latent state of wrong-views, and are also renouncing (a part of) latent state of hatred; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of pride.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

163. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person renouncing latent state of attachment to existence at that plane?

None.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

(This person) is renouncing latent state of pride (at that plane).

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person renouncing latent state of ignorance at that plane?

None.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of ignorance and latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

164. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Is that person renouncing latent state of ignorance at that plane?

None.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons in the two feelings of sensual pleasures are renouncing latent state of ignorance and latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of ignorance, latent state of pride and latent state of attachment to existence; and that person is not renouncing latent

state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON RENOUNCING IN REGULAR.
(*PAZAHANA VĀRE ANULOMAM*)

3. CHAPTER ON RENOUNCING (*PAZAHANA VĀRA*)

REVERSE (*PAṬLOMA*) PERSON (*PUGGALA*)

165. This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of hatred?

Yes.

This person is not renouncing latent state of hatred. Is that person not renouncing latent state of attachment to sensual pleasures?

Yes.

This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of pride?

Arahatta Maggaṭṭhāna person is not renouncing; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride. Is that person not renouncing latent state of attachment to sensual pleasures?

Anāgāmi Maggaṭṭhāna person⁴¹ is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Anāgāmi Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures?

Anāgāmi Maggaṭṭhāna person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures. With the exception of *Anāgāmi Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

Arahatta Maggaṭṭhāna person is not renouncing latent state of attachment to existence, and are also not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining

⁴¹ *Anāgāmi Maggasamāgī* (Pāli) : The possessor of *Anāgāmi Magga*

persons are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures?

Anāgāmicamma Maggaṭṭhāna person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures.

166. This person is not renouncing latent state of hatred. Is that person not renouncing latent state of pride?

Arahatta Maggaṭṭhāna person is not renouncing latent state of hatred; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride. Is that person not renouncing latent state of hatred?

Anāgāmicamma Maggaṭṭhāna person is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of hatred; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Anāgāmicamma Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of hatred?

Anāgāmicamma Maggaṭṭhāna person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of hatred. With the exception of *Anāgāmicamma Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

Arahatta Maggaṭṭhāna person is not renouncing latent state of hatred; and (it is) not that person is not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of hatred, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of hatred?

Anāgāmicamma Maggaṭṭhāna person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of hatred.

167. This person is not renouncing latent state of pride. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of pride?

Arahatta Maggaṭṭhāna person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of pride?
Yes.

168. This person is not renouncing latent state of wrong-views. Is that person not renouncing latent state of doubts?

Yes.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of wrong-views?

Yes.....pe.....

169. This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

Arahatta Maggaṭṭhāna person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of doubts.

170. This person is not renouncing latent state of attachment to existence. Is that person not renouncing latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

171. This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person not renouncing latent state of pride?

Arahatta Maggaṭṭhāna person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmiṃṃagga Maggaṭṭhāna person is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of doubts. With the exception of *Anāgāmiṃṃagga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmiṃṃagga Maggaṭṭhāna person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmiṃṃagga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not

renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

With the exception of two *Maggatthāna* persons, the remaining persons are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi *Maggatthāna* person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

172. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti *Maggatthāna* person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and (it is) not that person is not renouncing latent state of doubts. With the exception of two *Maggatthāna* persons and *Sotāpatti* *Maggatthāna* person, the remaining persons are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Anāgāmi *Maggatthāna* person is not renouncing latent state of doubts and latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. *Arahatta* *Maggatthāna* person is not renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggatthāna* persons and *Sotāpatti* *Maggatthāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Anāgāmi *Maggatthāna* person is not renouncing latent state of ignorance and latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAṂ*)

173. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views. Is that person not renouncing latent state of doubts?

Yes.

This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views?

Anāgāmicamma Maggaṭṭhāna person is not renouncing latent state of doubts and latent state of pride and latent state of wrong-views; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. *Arahatta Maggaṭṭhāna* person is not renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and (it is) not that person is not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

174. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person not renouncing latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views and latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and (it is) not that person is not renouncing latent state of wrong-views and latent state of doubts. *Anāgāmicamma Maggaṭṭhāna* person is not renouncing latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmicamma Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

175. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that person not renouncing latent state of ignorance?

Yes.

This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and (it is) not that person is not renouncing latent state of wrong-views and latent state of doubts. *Anāgāmicamma Maggaṭṭhāna* person is not renouncing latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmicamma Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬṬĪLOMA) PLANE (OKĀSA⁴²)

176. This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of hatred?

Un-pleasant feeling is not renouncing latent state of attachment to sensual pleasures; and (it is) not that plane is not renouncing latent state of hatred. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and also are not renouncing latent state of hatred.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of attachment to sensual pleasures?

The two feelings of sensual element are not renouncing latent state of hatred; and (it is not) that plane is not renouncing latent state of attachment to sensual pleasures. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and also are not renouncing latent state of attachment to sensual pleasures.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of pride?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures; and (it is not) that plane is not renouncing latent state of pride. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not latent state of attachment to sensual pleasures; and (it is not) that plane is not renouncing latent state of pride.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of attachment to sensual pleasures?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of wrong-viewspe..... latent state of doubts?

Un-pleasant feeling, and the fine-material element and immaterial element, are not renouncing latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of attachment to existence?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of attachment to existence. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of attachment to existence.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures?

The two feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence and latent state of attachment to sensual pleasures.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of ignorance?

Un-pleasant feeling, and the fine-material element and immaterial element, are not renouncing latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of ignorance.

⁴² Plane/state/situation/period (but for familiarity with Pāli, and most of all, for the same/stable translation, "plane" is used. "State" might be one of the best translations for "Okāsa." But to be in-different with the former translation, where always using "Plane" for "Okāsa," so is this as well)

Apariyāpanna (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures?

Yes.

177. This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of pride?

The two feelings of sensual element, and the fine-material element and immaterial element, are not renouncing latent state of hatred; and it is not that (this plane is) not renouncing latent state of pride.

Apariyāpanna (i.e. nine *supramundane*) is not renouncing latent state of hatred and latent state of pride.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of hatred?

Un-pleasant feeling is not renouncing latent state of pride; and it is not that (this plane is) not renouncing latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of pride and latent state of hatred.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of wrong-viewspe..... latent state of doubts?

The two feelings of sensual element, and the fine-material element and immaterial element, are not renouncing latent state of hatred; and it is not that (this plane is) not renouncing latent state of doubts.

Apariyāpanna (i.e. nine *supramundane*) is not renouncing latent state of hatred and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of hatred?

Yes.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of attachment to existence?

The fine-material element and immaterial element are not renouncing latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to existence. The two feelings of sensual element, and *Apariyāpanna* (i.e. nine *supramundane*) are not renouncing latent state of hatred and latent state of attachment to existence.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of hatred?

Un-pleasant feeling is not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of hatred. The two feelings of sensual element, and in *Apariyāpanna* (i.e. nine *supramundane*) are not renouncing latent state of attachment to existence and latent state of hatred.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of ignorance?

The two feelings of sensual element, and the fine-material element and immaterial element, are not renouncing latent state of hatred and latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of hatred and latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of hatred?

Yes.

178. This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of wrong-viewspe..... latent state of doubts?

Un-pleasant feeling is not renouncing latent state of pride; and it is not that (this plane is) not renouncing latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of pride and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of pride?

Yes.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of attachment to existence?

Yes.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of pride?

The two feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of pride. Un-pleasant feeling and *Apariyāpanna* (i.e. nine *supramundane*) are not renouncing latent state of attachment to existence and latent state of pride.

This plane is not renouncing latent state of pride does not lay latent at this plane. Is that plane not renouncing latent state of ignorance?

Un-pleasant feeling is not renouncing latent state of pride; and it is not that (this plane is) not renouncing latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of pride and latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of pride?
Yes.

179. This plane is not renouncing latent state of wrong-views. Is that plane not renouncing latent state of doubts?

Yes.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of wrong-views?

Yes.....pe.....

180. This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to existence?

Yes.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of doubts?

The three feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to existence and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of ignorance?

Yes.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of doubts?

Yes.

181. This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of ignorance?

The three feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to existence and latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.
(*EKAMŪLAKAM*)

182. This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of pride?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not renouncing latent state of pride.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not renouncing latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of pride, and also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of wrong-viewspe..... latent state of doubts?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of attachment to existence?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to existence. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not renouncing latent state of attachment to existence.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not renouncing latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of hatred. The two feelings of sensual element are renouncing not renouncing latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to existence, and also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of ignorance?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not renouncing latent state of ignorance.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

183. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not renouncing latent state of wrong-viewspe..... latent state of doubts?

Yes.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not renouncing latent state of attachment to existence?

Yes.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Un-pleasant feeling is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not renouncing latent state of hatred. The two feelings of sensual element are not renouncing latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures and latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of

attachment to existence; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views. Is that plane not renouncing latent state of ignorance?

Yes.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

184. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane not renouncing latent state of doubts?

Yes.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes...pe....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

185. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane not renouncing latent state of attachment to existence?

Yes.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Un-pleasant feeling is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this plane is) not renouncing latent state of hatred, latent state of wrong-views and latent state of doubts. The two feelings of sensual element are not renouncing latent state of attachment to existence and latent state of hatred ; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) is not renouncing latent state of attachment to existence, and also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts....pe....

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

186. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that plane not renouncing latent state of ignorance?

Yes.

This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAṂ)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

187. This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of hatred at that plane?

Anāgāmicimaggā Maggaṭṭhāna person, in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of hatred. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person, the remaining persons of all planes⁴³ are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of hatred. This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

Anāgāmicimaggā Maggaṭṭhāna person in the two feelings of sensual pleasures is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures at that plane. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of pride at that plane?

Anāgāmicimaggā Maggaṭṭhāna person in the two feelings of sensual pleasures, in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

Anāgāmicimaggā Maggaṭṭhāna person in the two feelings of sensual pleasures is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in two feelings of sensual pleasures, and in the fine-material element and immaterial element, are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures. With the exception two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of wrong-viewspe.... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*) are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of doubts. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

Anāgāmicimaggā Maggaṭṭhāna person, in the two feelings of sensual pleasures, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of *Anāgāmicimaggā Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not

⁴³ All states/situations

renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person, in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to existence. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

Anāgāmi *Maggaṭṭhāna* person, in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

Anāgāmi *Maggaṭṭhāna* person, in the two feelings of sensual pleasures, is not renouncing latent state of ignorance; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures.

188. This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of hatred at that plane?

Anāgāmi *Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of pride, and are also not renouncing latent state of hatred.

With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggatthāna person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of doubts. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of hatred. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Arahatta Maggatthāna person, in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to existence. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggatthāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of hatred, and are also not renouncing latent state of ignorance. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of ignorance; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance, and are also not renouncing latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of hatred.

189. This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of pride, and are also not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Yes.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in un-pleasant feeling, is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of pride, and are also not renouncing latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of pride at that plane?

Yes.

190. This person is not renouncing latent state of wrong-views at this plane. Is that person not renouncing latent state of doubts at that plane?

Yes.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of wrong-views at that plane?

Yes.....pe.....

191. This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person, in the fine-material element and immaterial element, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to existence. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna*

person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of ignorance; and it is not that (this person is) not renouncing latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance, and are also not renouncing latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of doubts.

192. This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAṆ*)

193. This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi *Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state

of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of pride and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of pride , and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggatthāna person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred ; and it is not that (this person is) not renouncing latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred , and are also not renouncing latent state of doubts. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of doubts and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those persons in two feelings of sensual pleasures, are not renouncing latent state of doubts and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Arahatta Maggatthāna person, in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred , and are also not renouncing latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, is not renouncing latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those person, in two feelings of sensual pleasures, are not renouncing latent state of attachment to existence and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred ; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred , and are also not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi *Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of ignorance and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

194. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not renouncing latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride , and are also not renouncing latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi *Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of doubts, latent state of hatred and latent state of pride; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahatta Maggaṭṭhāna* person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Yes.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of attachment to existence, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahatta* Maggaṭṭhāna person , in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred ; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride , and are also not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṀ)

195. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person not renouncing latent state of doubts at that plane?

Yes.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Anāgāmi Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of doubts, latent state of hatred, latent state of pride and latent

state of wrong-views ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. *Arahatta Maggaṭṭhāna* person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views ; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

196. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Yes.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person is) not renouncing latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmimagga Maggaṭṭhāna* person , in un-pleasant feeling, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of attachment to existence, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Arahatta Maggaṭṭhāna* person , in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to existence , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person , in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in

Apariyāpanna (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts , and are also not renouncing latent state of ignorance. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts , and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Sotāpatti Maggatthāna person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person is) not renouncing latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmi* *Maggatthāna* person , in un-pleasant feeling, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views ad latent state of doubts. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

197. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggatthāna person , in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and are also not renouncing latent state of ignorance. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Sotāpatti Maggatthāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. *Anāgāmi* *Maggatthāna* person , in un-pleasant feeling, is not renouncing latent state of ignorance, latent state of

attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), are not renouncing latent state of ignorance , and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON RENOUCING IN REVERSE.

(*PAZAHANA VĀRE PAṬILOMAṀ*)

END OF CHAPTER ON RENOUCING.

(*PAZAHANA VĀRO*)

4.CHAPTER ON COMPREHENDING (*PARIÑÑĀ⁴⁴ VĀRA*)

REGULAR (*ANULOMA*) PERSON (*PUGGALA*)

198. This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of hatred?

Yes.

This person comprehends latent state of hatred. Does that person comprehend latent state of attachment to sensual pleasures?

Yes.

This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of pride?

(This person) comprehends a part⁴⁵ (of it).

⁴⁴Exact knowledge, ascertainment, fully understood

⁴⁵ *Tadekatṭham (Pāli)* : a part of it at the same (*ṭhāna*) station/situation/state {i.e., *Anāgami Maggaṭṭhāna* person when comprehending latent state of attachment to sensual pleasures which can be said as (*ditṭhigata vipayutta lobha citta*) consciousness with greed without wrong-views that craves to sensual planes; that person comprehends a part of latent state of pride which accompanied at that (*ditṭhigata vipayutta lobha citta*) consciousness with greed without wrong-views that craves to sensual planes. That person does not totally comprehend it (i.e., the latent state of pride). "Which part(s) of pride is left behind?" if asked: A part of latent state of pride that associated with greed which accompanied at (*ditṭhigata vipayutta citta*) consciousness without wrong-views that craves to *Rūpa* and *Arūpa* (fine-material and immaterial) planes which can be also said as *Rūpa-rāga* and *Arūpa-rāga* or lust of fine-material and lust of immaterial; such pride is left behind <i.e., un-comprehended> which is only comprehended by *Arahatta Maggaṭṭhāna* person}

This person comprehends latent state of pride. Does that person comprehend latent state of attachment to sensual pleasures?
No.

This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts?
No.

This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures?
(This person) comprehends a part (of it).

This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?
(This person) comprehends a part (of it).

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures?
No.

199. This person comprehends latent state of hatred. Does that person comprehend latent state of pride?
(This person) comprehends a part (of it).
This person comprehends latent state of pride. Does that person comprehend latent state of hatred?
No.

This person comprehends latent state of hatred. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts?
No.
This person comprehends latent state of doubts. Does that person comprehend latent state of hatred?
(This person) comprehends a part (of it).

This person comprehends latent state of hatred. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?
(This person) comprehends a part (of it).
This person comprehends latent state of ignorance. Does that person comprehend latent state of hatred?
No.

200. This person comprehends latent state of pride. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts?
No.
This person comprehends latent state of doubts. Does that person comprehend latent state of pride?
(This person) comprehends a part (of it).

This person comprehends latent state of pride. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?
Yes.
(This person) comprehends latent state of ignorance. Does that person comprehend latent state of pride?
Yes.

201. This person comprehends latent state of wrong-views. Does that person comprehend latent state of doubts?
Yes.
This person comprehends latent state of doubts. Does that person comprehend latent state of wrong-views?
Yes.....pe.....

202. This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?

(This person) comprehends a part (of it).

This person comprehends latent state of ignorance. Does that person comprehend latent state of doubts?
No.

203. This person comprehends latent state of attachment to existence. Does that person comprehend latent state of ignorance?

Yes.

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

204. This person comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that person comprehend latent state of pride?

(This person) comprehends a part (of it).

This person comprehends latent state of pride. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred?

No.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts?

No.

This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred?

(This person) comprehends a part (of it).

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?

(This person) comprehends a part (of it).

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred?

No.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

205. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts?

None.

This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This person) comprehends a part (of it).

This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?

None.

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This person) comprehends the latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAM*)

206. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that person comprehend latent state of doubts?

None.

This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

(This person) comprehends some parts of latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride....pe....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

207. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that person comprehend latent state of attachment to existencepe..... latent state of ignorance?

None.

This person comprehends latent state of ignorance. Is that person comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(This person) comprehends latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

208. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that person comprehend latent state of ignorance?

None.

This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

(This person) comprehends latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REGULAR (ANULOMA) PLANE (OKĀSA⁴⁶)

209. This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of hatred?

No.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of attachment to sensual pleasures?

No.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of pride?

Yes.

This plane comprehends latent state of pride. Does that plane comprehend latent state of attachment to sensual pleasures?

The fine-material element and immaterial element comprehend latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures. The two feelings of sensual pleasures comprehend latent state of pride, and also comprehend latent state of attachment to sensual pleasures.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of wrong-views.....pe..... latent state of doubts?

Yes.

⁴⁶ (In lit.) At this period/situation (but, to be familiar with the original Pāli word, *Okāsa*, the word "plane" is used in translation; and this CHAPTER ON COMPREHEND (PARIÑĪĀ VĀRA) should be understood by this way)

This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures?

The un-pleasant feeling and, the fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of attachment to sensual pleasures.

The two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend latent state of attachment to sensual pleasures.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of attachment to existence?

No.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures?

No.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to sensual pleasures?

The un-pleasant feeling and, the fine-material element and immaterial element comprehend latent state of ignorance, and they do not comprehend latent state of attachment to sensual pleasures. The two feelings of sensual pleasures comprehend latent state of ignorance, and also comprehend latent state of attachment to sensual pleasures.

210. This plane comprehends latent state of hatred. Does that plane comprehend latent state of pride?

No.

This plane comprehends latent state of pride. Does that plane comprehend latent state of hatred?

No.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of wrong-views.....pe..... latent state of doubts?

Yes.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of hatred?

The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of doubts, and also comprehends latent state of hatred.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of attachment to existence?

No.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of hatred?

No.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of hatred?

The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of ignorance, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of ignorance, and also comprehends latent state of hatred.

211. This plane comprehends latent state of pride. Does that plane comprehend latent state of wrong-viewspe..... latent state of doubts?

Yes.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of pride?

The un-pleasant feeling comprehends latent state of doubts, and they do not comprehend latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of pride.

This plane comprehends latent state of pride. Does that plane comprehend latent state of attachment to existence?

The two feelings of sensual pleasures comprehend latent state of pride, and they do not comprehend latent state of attachment to existence. The fine-material element and immaterial element comprehend latent state of pride, and they do not comprehend latent state of attachment to existence.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of pride?

Yes.

This plane comprehends latent state of pride. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of pride?

The un-pleasant feeling comprehends latent state of ignorance, and it does not comprehend latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of ignorance, and also comprehend latent state of pride.

212. This plane comprehends latent state of wrong-views. Does that plane comprehend latent state of doubts?

Yes.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of wrong-views?

Yes.....pe.....

213. This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to existence?

The three feelings of sensual pleasures comprehend latent state of doubts, and they do not comprehend latent state of attachment to existence. The fine-material element and immaterial element comprehend latent state of doubts, and also comprehend latent state of attachment to existence.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of doubts?

Yes.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of doubts?

Yes.

214. This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of ignorance?

Yes.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to existence?

The three feelings of sensual pleasures comprehend latent state of ignorance, and they do not comprehend latent state of attachment to existence. The fine-material element and immaterial element comprehend latent state of ignorance, and also comprehend latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

215. This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of pride?

None.

This plane comprehends latent state of pride. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element comprehend latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of pride and latent state of attachment to sensual pleasures, and they do not comprehend latent state of hatred.

This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of wrong-viewspe..... latent state of doubts?

None.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of doubts and latent state of attachment to sensual pleasures, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of doubts and latent state of hatred, and it does not comprehend latent state of attachment to sensual pleasures.

This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of attachment to existence?

None.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?

No.

This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of ignorance?

None.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?

The fine-material element and immaterial element comprehend latent state of ignorance, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance and latent state of attachment to sensual pleasures, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of ignorance and latent state of hatred, and it does not comprehend latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKĀM)

216. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane comprehend latent state of wrong-viewspe..... latent state of doubts?

None.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

The fine-material element and immaterial element comprehend latent state of doubts and latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of doubts and latent state of hatred, and they do not comprehend latent state of attachment to sensual pleasures and latent state of pride.

This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane comprehend latent state of attachment to existence?

None.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

(This plane) comprehends latent state of pride.

This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane comprehend latent state of ignorance?

None.

This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

The fine-material element and immaterial element comprehend latent state of ignorance and latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of ignorance and latent state of hatred, and it does not comprehend latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

217. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that plane comprehend latent state of doubts?

None.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

The fine-material element and immaterial element comprehend latent state of doubts, latent state of pride and latent state of wrong-views, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of doubts, latent state of hatred and latent state of wrong-views, and it does not comprehend latent state of attachment to sensual pleasures and latent state of pridepe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

218. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that plane comprehend latent state of attachment to existence?

None.

This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

(This plane) comprehends latent state of pride, latent state of wrong-views and latent state of doubts.

This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that plane comprehend latent state of ignorance?

None.

This plane comprehends latent state of ignorance. Is that plane comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

The fine-material element and immaterial element comprehend latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they do not comprehend latent state of hatred. The un-pleasant feeling comprehends latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and it does not comprehend latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑČAKAMŪLAKAM)

219. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts and latent state of attachment to existence. Does that plane comprehend latent state of ignorance?

None.

This plane comprehends latent state of ignorance. Is that plane comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

The fine-material element and immaterial element comprehend latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they do not comprehend latent state of hatred and latent state of attachment to existence. The un-pleasant feeling comprehends latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and it does not comprehend latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

220. This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of hatred at that plane?

No.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

No.

This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of pride at that plane?

(This person) comprehends a part (of it at this plane).

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

No.

This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts?

No.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

Sotāpatti Maggaṭṭhāna person⁴⁷ in the un-pleasant feeling, and the fine-material element and immaterial element, comprehends latent state of doubts; and that person does not comprehend latent state of attachment to sensual pleasures at those planes. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to sensual pleasures.

This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of attachment to existence at that plane?

⁴⁷ *Aṭṭhamako* (Pāli): The Eight (person) {The First is *Arahattaphalaṭṭhāna* person; The Second is *Arahattamaggaṭṭhāna* person.....pe..... The Eight is *Sotāpatti Maggaṭṭhāna* person. It is counted with the meaning of Excellency-series in the receiving of charity.}

No.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

No.

This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of ignorance at that plane?

(This person) comprehends a part (of it at this plane).

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?

No.

221. This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of pride at that plane?

No.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of hatred at that plane?

No.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of wrong-viewspe.... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehends latent state of doubts; and that person does not comprehend latent state of hatred at those planes. Those persons in the un-pleasant feeling comprehend latent state of doubts, and also comprehend (a part of) latent state of hatred.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of attachment to existence at that plane?

No.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of hatred at that plane?

No.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of ignorance at that plane?

(This person) comprehends a part (of it at this plane).

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of hatred at that plane?

No.

222. This person comprehends latent state of pride at this plane. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

No.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of pride at that plane?

Sotāpatti Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of doubts; and that person does not comprehend latent state of pride at that plane. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of doubts, and also comprehend (a part of) latent state of pride.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person in the two feelings of sensual pleasures comprehends latent state of pride; and that person does not comprehend latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, comprehend latent state of pride, and also comprehend latent state of attachment to existence.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of pride at that plane?
Yes.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of ignorance at that plane?
Yes.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of pride at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of ignorance, and also comprehend latent state of pride.

223. This person comprehends latent state of wrong-views at this plane. Does that person comprehend latent state of doubts at that plane?
Yes.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of wrong-views at that plane?
Yes.....pe.....

224. This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to existence at that plane?

Sotāpatti Maggaṭṭhāna person in the three feelings of sensual pleasures comprehends latent state of doubts; and that person does not comprehend latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to existence.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of doubts at that plane?
No.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of ignorance at that plane?

(This person) comprehends a part (of it at this plane).

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of doubts at that plane?
No.

225. This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of ignorance at that plane?
Yes.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person in the three feelings of sensual pleasures comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of ignorance, and also comprehend latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

226. This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of pride at that plane?
None.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?
No.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

None.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Sotāpatti Maggaññāna person, in the fine-material element and immaterial element, comprehends latent state of doubts; and that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to sensual pleasures; and those persons do not comprehend latent state of hatred. Those persons in the un-pleasant feeling comprehend latent state of doubts, and also comprehend (a part of) latent state of hatred; and those persons do not comprehend latent state of attachment to sensual pleasures.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of attachment to existence at that plane?

None.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of ignorance at that plane?

None.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

No.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

227. This person comprehends latent state of attachment to sensual pleasures latent state of hatred and latent state of pride at this plane. Does that person comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

None.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Sotāpatti Maggaññāna person, in the fine-material element and immaterial element, comprehends latent state of doubts, and also comprehends (a part of) latent state of pride; and that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to sensual pleasures and latent state of pride; and those persons do not comprehend latent state of hatred. Those persons in the un-pleasant feeling comprehend latent state of doubts, and also comprehend (a part of) latent state of hatred; and those persons do not comprehend latent state of attachment to sensual pleasures and latent state of pride.

This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person comprehend latent state of attachment to existence at that plane?

None.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

(This person) comprehends latent state of pride (at that plane).

This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person comprehend latent state of ignorance at that plane?

None.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of ignorance and latent state of pride; and that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

228. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Does that person comprehend latent state of doubts at that plane?

None.

This person comprehends latent state of doubts at this plane. Is that person comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Sotāpatti Maggaṭṭhāna person, in the fine-material element and immaterial element, comprehends latent state of doubts and latent state of wrong-views, and also comprehends (a part of) latent state of pride; and that person do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts and latent state of wrong-views, and also comprehend (a part of) latent state of attachment to sensual pleasures and latent state of pride; and those persons do not comprehend latent state of hatred. Those persons in the un-pleasant feeling comprehend latent state of doubts and latent state of wrong-views, and also comprehend (a part of) latent state of hatred; and those persons do not comprehend latent state of attachment to sensual pleasures and latent state of pride.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

229. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person comprehend latent state of attachment to existence at that plane?

None.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

(This person) comprehends latent state of pride (at that plane).

This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person comprehend latent state of ignorance at that plane?

None.

This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of ignorance and latent state of pride; and those persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

230. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Does that person comprehend latent state of ignorance at that plane?

None.

This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons in the two feelings of sensual pleasures comprehend latent state of ignorance and latent state of pride; and those persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, comprehend latent state of ignorance, latent state of pride and latent state of attachment to existence ; and those persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON COMPREHENDING IN REGULAR.

(*PARIÑÑĀ VĀRE ANULOMAM*)

4. CHAPTER ON COMPREHENDING (*PARIÑÑĀVĀRA*)

REVERSE (*PAṬLOMA*) PERSON (*PUGGALA*)

231. This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of hatred?

Yes.

This person does not comprehend latent state of hatred. Does that person not comprehend latent state of attachment to sensual pleasures?

Yes.

This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of pride?

Arahatta Maggaṭṭhāna person does not comprehend latent state of attachment to sensual pleasure; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride. Does that person not comprehend latent state of attachment to sensual pleasures?

Anāgāmi Maggaṭṭhāna person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna*

persons, the remaining persons do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of attachment to sensual pleasures; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Anāgāmi Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures?

Anāgāmi magga Maggaṭṭhāna person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures. With the exception of *Anāgāmi magga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance?

Arahatta Maggaṭṭhāna person does not comprehend latent state of attachment to existence, and do also not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures?

Anāgāmi magga Maggaṭṭhāna person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures.

232. This person does not comprehend latent state of hatred. Does that person not comprehend latent state of pride?

Arahatta Maggaṭṭhāna person does not comprehend latent state of hatred; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of hatred, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride. Does that person not comprehend latent state of hatred?

Anāgāmi magga Maggaṭṭhāna person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of pride, and do also not comprehend latent state of hatred.

This person does not comprehend latent state of hatred. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of hatred; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Anāgāmi magga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of hatred, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of hatred?

Anāgāmi magga Maggaṭṭhāna person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of hatred. With the exception of *Anāgāmi magga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance?

Arahatta Maggaṭṭhāna person does not comprehend latent state of hatred; and (it is) not that person does not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of hatred, and also do not comprehend latent state of ignorance. This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of hatred?

Anāgāmi *Maggaṭṭhāna* person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of hatred.

233. This person does not comprehend latent state of pride. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of pride?

Arahatta Maggaṭṭhāna person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of pride?

Yes.

234. This person does not comprehend latent state of wrong-views. Does that person not comprehend latent state of doubts?

Yes.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of wrong-views?

Yes.....pe.....

235. This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance?

Arahatta Maggaṭṭhāna person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of doubts.

236. This person does not comprehend latent state of attachment to existence. Does that person not comprehend latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

237. This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that person not comprehend latent state of pride?

Arahatta Maggaṭṭhāna person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of pride.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi *Maggaṭṭhāna* person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person does not comprehend latent state of doubts. With the exception of *Anāgāmi* *Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi *Maggaṭṭhāna* person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmi* *Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance?

With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not those persons do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi *Maggaṭṭhāna* person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

238. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and (it is) not that person does not comprehend latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

*Anāgāmi*magga *Maggatthāna* person does not comprehend latent state of doubts and latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. *Arahatta* *Maggatthāna* person does not comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggatthāna* persons and *Sotāpatti* *Maggatthāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

*Anāgāmi*magga *Maggatthāna* person does not comprehend latent state of ignorance and latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

239. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views. Does that person not comprehend latent state of doubts?

Yes.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views?

*Anāgāmi*magga *Maggatthāna* person does not comprehend latent state of doubts and latent state of pride and latent state of wrong-views; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. *Arahatta* *Maggatthāna* person does not comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and (it is) not that person does not comprehend latent state of pride. With the exception of two *Maggatthāna* persons and *Sotāpatti* *Maggatthāna* person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

240. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that person not comprehend latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views and latent state of doubts?

Sotāpatti *Maggatthāna* person does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and (it is) not that person does not comprehend latent state of wrong-views and latent state of doubts. *Anāgāmi*magga *Maggatthāna* person does not comprehend latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and (it is) not that person is not comprehending latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmi*magga *Maggatthāna* person and *Sotāpatti* *Maggatthāna* person, the remaining persons do not comprehend latent state of ignorance, and also

do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

241. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that person not comprehend latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and (it is) not that person does not comprehend latent state of wrong-views and latent state of doubts. *Anāgāmi magga Maggaṭṭhāna* person does not comprehend latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmi magga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PLANE (OKĀSA)

242. This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of hatred?

Un-pleasant feeling does not comprehend latent state of attachment to sensual pleasures; and (it is) not that plane does not comprehend latent state of hatred. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of hatred.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of attachment to sensual pleasures?

The two feelings of sensual element do not comprehend latent state of hatred; and (it is) not those planes do not comprehend latent state of attachment to sensual pleasures. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to sensual pleasures.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of pride?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures; and (it is) not those planes do not comprehend latent state of pride. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures; and (it is) not those planes do not comprehend latent state of pride.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of attachment to sensual pleasures?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of wrong-viewspe..... latent state of doubts?

Un-pleasant feeling, and the fine-material element and immaterial element, do not comprehend latent state of attachment to sensual pleasures; and it is not that (those planes) do not comprehend latent state of

doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of attachment to existence?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures; and it is not that (those planes do) not comprehend latent state of attachment to existence. Unpleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of attachment to existence.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures?

The two feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures. Unpleasant feeling, and *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence and latent state of attachment to sensual pleasures.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of ignorance?

Unpleasant feeling, and the fine-material element and immaterial element, do not comprehend latent state of attachment to sensual pleasures; and it is not that (those planes do) not comprehend latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures?

Yes.

243. This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of pride?

The two feelings of sensual element, and the fine-material element and immaterial element, do not comprehend latent state of hatred; and it is not that (those planes do) not comprehend latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of hatred and latent state of pride.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of hatred?

Unpleasant feeling does not comprehend latent state of pride; and it is not that (this plane does) not comprehend latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of pride and latent state of hatred.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of wrong-viewspe..... latent state of doubts?

The two feelings of sensual element, and the fine-material element and immaterial element, do not comprehend latent state of hatred; and it is not that (those plane do) not comprehend latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of hatred and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of hatred?

Yes.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of attachment to existence?

The fine-material element and immaterial element do not comprehend latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to existence. The two feelings of sensual element, and *Apariyāpanna* (i.e. nine *supramundane*) do not comprehend latent state of hatred and latent state of attachment to existence.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of hatred?

Un-pleasant feeling does not comprehend latent state of attachment to existence; and it is not that (this plane does) not comprehend latent state of hatred. The two feelings of sensual element, and *Apariyāpanna* (i.e. nine *supramundane*) do not comprehend latent state of attachment to existence and latent state of hatred.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of ignorance?

The two feelings of sensual element, and the fine-material element and immaterial element, do not comprehend latent state of hatred and latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of hatred and latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of hatred?

Yes.

244. This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of wrong-viewspe..... latent state of doubts?

Un-pleasant feeling does not comprehend latent state of pride; and it is not that (this plane does) not comprehend latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of pride and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of pride?

Yes.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of attachment to existence?

Yes.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of pride?

The two feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of pride. Un-pleasant feeling and *Apariyāpanna* (i.e. nine *supramundane*) do not comprehend latent state of attachment to existence and latent state of pride.

This plane does not comprehend latent state of pride does not lay latent at this plane. Does that plane not comprehend latent state of ignorance?

Un-pleasant feeling does not comprehend latent state of pride; and it is not that (this plane does) not comprehend latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of pride and latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of pride?

Yes.

245. This plane does not comprehend latent state of wrong-views. Does that plane not comprehend latent state of doubts?

Yes.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of wrong-views?

Yes.....pe.....

246. This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to existence?

Yes.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of doubts?

The three feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of ignorance?

Yes.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of doubts?

Yes.

247. This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of ignorance?

The three feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence and latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

248. This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of pride?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of pride.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling does not comprehend latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane does) not comprehend latent state of hatred. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of pride, and also does not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of wrong-viewspe..... latent state of doubts?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of attachment to existence?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to existence. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of attachment to existence.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling does not comprehend latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane does) not comprehend latent state of hatred.

The two feelings of sensual element do not comprehend latent state of attachment to existence and latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence, and also does not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of ignorance?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of ignorance. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

249. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane not comprehend latent state of wrong-viewspe..... latent state of doubts?

Yes.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane not comprehend latent state of attachment to existence?

Yes.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Un-pleasant feeling does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane does) not comprehend latent state of hatred. The two feelings of sensual element do not comprehend latent state of attachment to existence and latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures and latent state of pride. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence; and it is not that (this plane does) not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views. Does that plane not comprehend latent state of ignorance?

Yes.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAM*)

250. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that plane not comprehend latent state of doubts?

Yes.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes...pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

251. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that plane not comprehend latent state of attachment to existence?

Yes.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Un-pleasant feeling does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this plane does) not comprehend latent state of hatred, latent state of wrong-views and latent state of doubts. The two feelings of sensual element do not comprehend latent state of attachment to existence and latent state of hatred ; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Apariyāpanna* (i.e. nine *supramundane*) does not comprehend latent state of attachment to existence, and also does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts....pe....

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

252. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that plane not comprehend latent state of ignorance?

Yes.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

253. This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of hatred at that plane?

Anāgāmi *Maggaṭṭhāna* person, in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of hatred. With the exception of *Anāgāmi* *Maggaṭṭhāna* person, the remaining persons of all planes⁴⁸ do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

Anāgāmi *Maggaṭṭhāna* person in the two feelings of sensual pleasures does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures at that plane. Those persons, in the fine-material element and immaterial element, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of *Anāgāmi* *Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to sensual pleasures.

⁴⁸ All states/situations

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of pride at that plane?

*Anāgāmi*magga *Maggatthāna* person in the two feelings of sensual pleasures, in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of pride. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

*Anāgāmi*magga *Maggatthāna* person in the two feelings of sensual pleasures does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in two feelings of sensual pleasures, and in the fine-material element and immaterial element, do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures. With the exception two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of wrong-viewspe.... latent state of doubts at that plane?

Sotāpatti *Maggatthāna* person in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*) do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of doubts. With the exception of *Anāgāmi*magga *Maggatthāna* person and *Sotāpatti* *Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

*Anāgāmi*magga *Maggatthāna* person, in the two feelings of sensual pleasures, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of *Anāgāmi*magga *Maggatthāna* person and *Sotāpatti* *Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Arahatta *Maggatthāna* person, in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to existence. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

*Anāgāmi*magga *Maggatthāna* person, in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to

existence, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggatthāna person, in three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of ignorance. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

Anāgāmi *Maggatthāna* person, in the two feelings of sensual pleasures, does not comprehend latent state of ignorance; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures.

254. This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of pride at that plane?

Arahatta Maggatthāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of pride. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of pride, and also do not comprehend latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggatthāna person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of doubts. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of hatred, and do also not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of hatred at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of hatred. With the exception of *Anāgāmi* *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the

remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person, in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to existence. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of hatred at that plane?

Anāgāmmimagga Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehending latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and are also not comprehending latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of hatred, and also do not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of hatred at that plane?

Anāgāmmimagga Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of ignorance; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not comprehend latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of hatred.

255. This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of pride, and also do not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of pride. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of pride, and also do not comprehend latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of pride at that plane?

Yes.

256. This person does not comprehend latent state of wrong-views at this plane. Does that person not comprehend latent state of doubts at that plane?

Yes.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of wrong-views at that plane?

Yes.....pe.....

257. This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person, in the fine-material element and immaterial element, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to existence. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), are not comprehending latent state of doubts, and also do not comprehend latent state of ignorance. With the

exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of ignorance. This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of ignorance; and it is not that (this person does) not comprehend latent state of doubts. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not comprehend latent state of doubts. With the exception of *Arahatta Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of doubts.

258. This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of ignorance. With the exception of *Arahatta Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAM*)

259. This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of pride. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmiṃṃagga Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of pride and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts. With the exception of *Anāgāmiṃṃagga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all

planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi *Maggaṭṭhāna* person, in un-pleasant feeling, does not comprehend latent state of doubts and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons in two feelings of sensual pleasures, do not comprehend latent state of doubts and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmi* *Maggaṭṭhāna* person and *Sotāpatti* *Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Arahatta *Maggaṭṭhāna* person, in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi *Maggaṭṭhāna* person, in un-pleasant feeling, does not comprehend latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those person, in two feelings of sensual pleasures, do not comprehend latent state of attachment to existence and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta *Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi *Maggaṭṭhāna* person, in un-pleasant feeling, does not comprehend latent state of ignorance and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not

comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

260. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person not comprehend latent state of wrong-viewspe..... latent state of doubts at that plane?

Sotāpatti Maggatthāna person , in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person does) not comprehend latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride , and also do not comprehend latent state of doubts. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi *Maggatthāna* person, in un-pleasant feeling, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of doubts, latent state of hatred and latent state of pride; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahatta Maggatthāna* person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggatthāna* person and *Sotāpatti Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi *Maggatthāna* person , in un-pleasant feeling, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of attachment to existence, latent state of hatred and latent state of pride ; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Arahatta Maggatthāna* person , in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred ; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and

also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person not comprehend latent state of ignorance at that plane? *Arahatta Maggatthāna* person , in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride , and also do not comprehend latent state of ignorance. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi *Maggatthāna* person , in un-pleasant feeling, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance, latent state of hatred and latent state of pride ; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two *Maggatthāna* persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

261. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Does that person not comprehend latent state of doubts at that plane?

Yes.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Anāgāmi *Maggatthāna* person , in un-pleasant feeling, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of doubts, latent state of hatred, latent state of pride and latent state of wrong-views ; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. *Arahatta Maggatthāna* person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views ; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. With the exception of two *Maggatthāna* persons and *Sotāpatti Maggatthāna* person, the remaining persons in all planes do not comprehend latent state of doubts , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

262. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person does) not comprehend latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmi* person, in un-pleasant feeling, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of attachment to existence, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Arahatta Maggaṭṭhāna* person, in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also do not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person does) not comprehend latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance, and also do not comprehend latent state

of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmi* *Maggaṭṭhāna* person , in un-pleasant feeling, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts ; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views ad latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

263. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person , in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also do not comprehend latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. *Anāgāmi* *Maggaṭṭhāna* person , in un-pleasant feeling, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence ; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpanna* (i.e. nine *supramundane*), do not comprehend latent state of ignorance , and also do not comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

END OF CHAPTER ON COMPREHEND IN REVERSE.

(PARIÑÑĀ VĀRE PAṬILOMAṀ)

END OF CHAPTER ON COMPREHEND.

(PARIÑÑĀ VĀRO)

5.CHAPTER ON ELIMINATION

(PAHĪNA⁴⁹ VĀRA)

REGULAR (ANULOMA) PERSON (PUGGALA)

264. This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of hatred?

Yes.

This person eliminates latent state of hatred. Does that person eliminate latent state of attachment to sensual pleasures?

Yes.

This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of pride?

Anāgāmi eliminates latent state of attachment to sensual pleasures, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of attachment to sensual pleasures, and also eliminates latent state of pride.

This person eliminates latent state of pride. Does that person eliminate latent state of attachment to sensual pleasures?

Yes.

This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of wrong-viewspe..... latent state of doubts?

Yes.

This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures?

Two persons eliminate latent state of doubts, and that person does not eliminate latent state of attachment to sensual pleasures. Two persons eliminate latent state of doubts, and also eliminate latent state of attachment to sensual pleasures.

This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of attachment to existencepe..... latent state of ignorance?

Anāgāmi eliminates latent state of attachment to sensual pleasures, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of attachment to sensual pleasures, and also eliminates latent state of ignorance.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures?

Yes.

⁴⁹ Eliminate, destroy, abandon

265. This person eliminates latent state of hatred. Does that person eliminate latent state of pride?
Anāgāmi eliminates latent state of hatred, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of hatred, and also eliminates latent state of pride.
This person eliminates latent state of pride. Does that person eliminate latent state of hatred?
Yes.

This person eliminates latent state of hatred. Does that person eliminate latent state of wrong-views.....pe.....latent state of doubts?
Yes.
This person eliminates latent state of doubts. Does that person eliminate latent state of hatred?
Two persons eliminate latent state of doubts, and that person does not eliminate latent state of hatred. Two persons eliminate latent state of doubts, and also eliminate latent state of hatred.

This person eliminates latent state of hatred. Does that person eliminate latent state of attachment to existence.....pe.....latent state of ignorance?
Anāgāmi eliminates latent state of hatred, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of hatred, and also eliminates latent state of ignorance.
This person eliminates latent state of ignorance. Does that person eliminate latent state of hatred?
Yes.

266. This person eliminates latent state of pride. Does that person eliminate latent state of wrong-views.....pe.....latent state of doubts?
Yes.
This person eliminates latent state of doubts. Does that person eliminate latent state of pride?
Three persons eliminate latent state of doubts, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of doubts, and also eliminates latent state of pride.

This person eliminates latent state of pride. Does that person eliminate latent state of attachment to existencepe..... latent state of ignorance?
Yes.
This person eliminates latent state of ignorance. Does that person eliminate latent state of pride?
Yes.

267. This person eliminates latent state of wrong-views. Does that person eliminate latent state of doubts?
Yes.
This person eliminates latent state of doubts. Does that person eliminate latent state of wrong-views?
Yespe.....

268. This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to existencepe..... latent state of ignorance?
Three persons eliminate latent state of doubts, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of doubts, and also eliminates latent state of ignorance.
This person eliminates latent state of ignorance. Does that person eliminate latent state of doubts?
Yes.

269. This person eliminates latent state of attachment to existence. Does that person eliminate latent state of ignorance?
Yes.
This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to existence?
Yes.

END OF CHAPTER WITH ONE-BASE.
(*EKAMŪLAKAM*)

270. This person eliminates latent state of attachment to sensual pleasures and latent state of hatred. Does that person eliminate latent state of pride?

Anāgāmi eliminates latent state of attachment to sensual pleasures and latent state of hatred, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of attachment to sensual pleasures and latent state of hatred, and also eliminates latent state of pride.

This person eliminates latent state of pride. Does that person eliminate latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This person eliminates latent state of attachment to sensual pleasures and latent state of hatred. Does that person eliminate latent state of wrong-viewspe..... latent state of doubts?

Yes.

This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures and latent state of hatred?

Two persons eliminate latent state of doubts, and those persons do not eliminate latent state of attachment to sensual pleasures and latent state of hatred. Two persons eliminate latent state of doubts, and also eliminate latent state of attachment to sensual pleasures and latent state of hatred.

This person eliminates latent state of attachment to sensual pleasures and latent state of hatred. Does that person eliminate latent state of attachment to existence.....pe.....latent state of ignorance?

Anāgāmi eliminates latent state of attachment to sensual pleasures and latent state of hatred, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of attachment to sensual pleasures and latent state of hatred, and also eliminates latent state of ignorance.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.
(*DUKAMŪLAKAṂ*)

271. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person eliminate latent state of wrong-viewspe..... latent state of doubts?

Yes.

This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Two persons eliminate latent state of doubts, and that person does not eliminate latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi* eliminates latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of doubts, and also eliminates latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person eliminates latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person eliminate latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.
(*TIKAMŪLAKAṂ*)

272. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that person eliminate latent state of doubts?

Yes.

This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Two persons eliminate latent state of wrong-views and latent state of doubts, and those persons do not eliminate latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. *Anāgāmi* eliminates latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of doubts, and also eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-viewspe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

273. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that person eliminate latent state of attachment to existencepe..... latent state of ignorance?

Yes.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Yes.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

274. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that person eliminate latent state of ignorance?

Yes.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REGULAR (ANULOMA) PLANE (OKĀSA)

275. Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.⁵⁰

Latent state of hatred has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.

⁵⁰ Why is it “neither (it) has eliminated nor (it) has not eliminated should be said,” rather than “no” just like in CHAPTER ON LATENCY (ANUSAYA VĀRA)? It is said as there is no relation at that certain plane. The plane where latent state of attachment to sensual pleasures arises is at one plane, and latent state of hatred is at another. The latent state of attachment to sensual pleasures arises at the pleasant feeling and indifferent feeling of sensual element (*Kāma Dhātu*) to the person who is meditating on *Magga*. That person, at that certain plane, on *Magga* moment, has eliminated that latent state of attachment to sensual pleasures. Latent state of hatred does not arise on that same (certain) plane/situation (as latent state of attachment to sensual pleasures does) and vice versa. So when it is asked, “Does latent state of hatred has eliminated at the same (certain) plane where latent state of attachment to sensual pleasures arise?” then, neither (it) has eliminated nor (it) has not eliminate should be said is the (only) appropriate answer. E.g. the southern monastery has a mango tree, and it has no jack-fruit tree. The northern monastery has a jack-fruit tree, and it has no mango tree. When each monastery is cutting down its tree (respectively), Mr. A is the one who is cutting the mango tree at the southern monastery. If he (Mr. A) is asked whether he has cut jack-fruit tree at the southern monastery; as that (southern monastery) has no jack-fruit, “neither it is cut nor it is not cut” should be replied.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

Yes.

Latent state of pride has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes. In the two feelings of sensual element, latent state of pride has been eliminated and latent state of attachment to sensual pleasures also has been eliminated.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?pe..... Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts has been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes. In the two feelings of sensual element, latent state of doubts has been eliminated and latent state of attachment to sensual pleasures also has been eliminated.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance has been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance has been eliminated and latent state of attachment to sensual pleasures also has been eliminated.

276. Latent state of hatred has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of pride has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of hatred has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?pe..... Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has been eliminated; latent state of hatred has not been eliminated at that plane. In un-pleasant feeling, latent state of doubts has been eliminated and latent state of hatred also has been eliminated.

Latent state of hatred has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

Neither "(it) has eliminated" nor "(it) has not eliminated" should be said.

Latent state of hatred has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has been eliminated; latent state of hatred has not been eliminated at that plane. In un-pleasant feeling, latent state of ignorance has been eliminated and latent state of hatred also has been eliminated.

277. Latent state of pride has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?pe..... Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

In un-pleasant feeling, latent state of doubts has been eliminated; latent state of pride has not been eliminated at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has been eliminated and latent state of pride also has been eliminated.

Latent state of pride has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

In the two feelings of sensual element, latent state of pride has been eliminated; latent state of attachment to existence has not been eliminated at that plane. In the fine-material element and immaterial element, latent state of pride has been eliminated and latent state of attachment to existence also has been eliminated.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

Yes.

Latent state of pride has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of pride been eliminated at that plane?

In un-pleasant feeling, latent state of ignorance has been eliminated; latent state of pride has not been eliminated at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has been eliminated and latent state of pride also has been eliminated.

278. Latent state of wrong-views has been eliminated at this plane. Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?

Yes.

Latent state of wrong-views has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

In the three feelings of sensual element, latent state of wrong-views has been eliminated; latent state of attachment to existence has not been eliminated at those planes. In the fine-material element and immaterial element, latent state of wrong-views has been eliminated and latent state of attachment to existence also has been eliminated.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?

Yes.

Latent state of wrong-views has been eliminated at this plane. Has latent state of ignorance been eliminated at the plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?

Yes.

279. Latent state of doubts has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

In the three feelings of sensual element, latent state of doubts has been eliminated; latent state of attachment to existence has not been eliminated at those planes. In the fine-material element and immaterial element, latent state of doubts has been eliminated and latent state of attachment to existence also has been eliminated.

Latent state of attachment to existence has been eliminated at this plane. Has latent state of doubts been eliminated at that plane?

Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of doubts been eliminated at that plane?

Yes.

280. Latent state of attachment to existence has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

Yes.

Latent state of ignorance has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

In the three feelings of sensual element, latent state of ignorance has been eliminated; latent state of attachment to existence has not been eliminated at that plane. In the fine-material element and immaterial element, latent state of ignorance has been eliminated and latent state of attachment to existence also has been eliminated.

END OF CHAPTER WITH ONE-BASE.
(*EKAMŪLAKAM*)

281. Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of pride been eliminated at that plane?

None.⁵¹

Latent state of pride has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures has been eliminated; latent state of hatred has not been eliminated at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?pe..... Has latent state of doubts been eliminated at that plane?

None.

Latent state of doubts has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?

⁵¹ (in Pāli) *Naṭṭhi* = There is no such plane/state (as the certain statement itself is impossible)

In the fine-material element and immaterial element, latent state of doubts has been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?
None.

Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?
Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?
None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance has been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes.

END OF CHAPTER WITH TWO-BASE.
(*DUKAMŪLAKAM*)

282. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?pe.... Has latent state of doubts been eliminated at that plane?

None.

Latent state of doubts has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts and latent state of pride have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

None.

Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance and latent state of pride have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

END OF CHAPTER WITH THREE-BASE.
(TIKAMŪLAKAM)

283. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have been eliminated at this plane. Has latent state of doubts been eliminated at that plane?

None.

Latent state of doubts has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at that plane. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

None.

Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

END OF CHAPTER WITH FOUR-BASE.
(CATUKKAMŪLAKAM)

284. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?

None.

Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

END OF CHAPTER WITH FIVE-BASE.

(*PAÑCAKAMŪLAKAM*)

285. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?

None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of hatred and latent state of attachment to existence have not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence have been eliminated at those planes.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

286. This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of pride at that plane?

Anāgāmi, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures; and that person has not eliminated latent state of pride at that plane. *Arahant*, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures, and also has eliminated latent state of pride.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Arahant, in the fine-material element and immaterial element, has eliminated latent state of pride; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of pride, and also have eliminated latent state of attachment to sensual pleasures.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of wrong-views at that plane?

Yes.

This person has eliminated latent state of wrong-views at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of wrong-views; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of wrong-views; and those persons have not eliminated latent state of attachment to sensual pleasures at those planes. Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of wrong-views; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, latent state of wrong-views, and also have eliminated latent state of attachment to sensual pleasures.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts; and that person has not eliminated latent state of attachment to sensual pleasures at those planes. Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, and also have eliminated latent state of attachment to sensual pleasures.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of ignorance at that plane?

Anāgāmi, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures; and that person has not eliminated latent state of ignorance at those planes. *Arahant*, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures, and also has eliminated latent state of ignorance.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

Arahant, in un-pleasant feeling and in the fine-material element and immaterial element, has eliminated latent state of ignorance; and for latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, and also have eliminated latent state of attachment to sensual pleasures.

287. This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of pride at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of wrong-viewspe..... latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of hatred at that plane?

Two persons, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those person at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts; and those persons have not eliminated latent state of hatred. Two persons, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts, and also have eliminated latent state of hatred.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of ignorance at that plane?

Anāgāmi, in un-pleasant feeling, has eliminated latent state of hatred; and that person has not eliminated latent state of ignorance at that plane. *Arahant*, in un-pleasant feeling, has eliminated latent state of hatred, and also has eliminated latent state of ignorance.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of hatred at that plane?

Arahant, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, has eliminated latent state of ignorance; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance, and also have eliminated latent state of hatred.

288. This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of wrong-viewspe..... latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of pride at that plane?

Three persons, in un-pleasant feeling, have eliminated latent state of doubts; and for latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of pride at those planes. *Arahant*, in un-pleasant feeling, has eliminated latent state of doubts; and for latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of doubts, and also have eliminated latent state of pride.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Arahant, in the two feelings of sensual pleasures, has eliminated latent state of pride; and for latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of pride, and also have eliminated latent state of attachment to existence.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of pride at that plane?

Yes.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of ignorance at that plane?

Yes.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of pride at that plane?

Arahant, in un-pleasant feeling, has eliminated latent state of ignorance; and for latent state of pride, neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of ignorance, and also have eliminated latent state of pride.

289. This person has eliminated latent state of wrong-views at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of wrong-views at that plane?

Yes.....pe.....

290. This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Three persons, in the three feelings of sensual pleasures, have eliminated latent state of doubts; and for latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of attachment to existence at those planes. *Arahant*, in the three feelings of sensual pleasures, has eliminated latent state of doubts; and for latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of doubts, and also have eliminated latent state of attachment to existence.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of ignorance at that plane?

Three persons, in the three feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of ignorance at those planes. *Arahant*, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, has eliminated latent state of doubts, and also has eliminated latent state of ignorance.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

291. This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of ignorance at that plane?

Yes.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Arahant, in the three feelings of sensual pleasures, has eliminated latent state of ignorance; and for latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of ignorance, and also have eliminated latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.
(*EKAMŪLAKAM*)

292. This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of pride at that plane?

None.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Arahant, in the fine-material element and immaterial element, has eliminated latent state of pride; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of pride and latent state of attachment to sensual pleasures; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of wrong-viewspe..... latent state of doubts at that plane?
None.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at

those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts; and those persons have not eliminated latent state of attachment to sensual pleasures at those planes; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts; and those persons have not eliminated latent state of hatred at those planes; and for latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts and latent state of attachment to sensual pleasures; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts and latent state of hatred; and for latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of attachment to existence at that plane?

None.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of ignorance at that plane?

None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Arahant, in the fine-material element and immaterial element, has eliminated latent state of ignorance ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance and latent state of attachment to sensual pleasures ; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have eliminated latent state of ignorance and latent state of hatred ; and for latent state of attachment to sensual pleasures, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

293. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person eliminated latent state of wrong-viewspe..... latent state of doubts at that plane?

None.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of pride at those planes; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts; and those persons have not eliminated latent state of attachment to sensual pleasures and latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts ;

and those persons have not eliminated latent state of hatred at those planes ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said. *Anāgāmi*, in the fine-material element and immaterial element, has eliminated latent state of doubts; and that person has not eliminated latent state of pride at that plane; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts and latent state of attachment to sensual pleasures; and those persons have not eliminated latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons , in un-pleasant feeling, have eliminated latent state of doubts and latent state of hatred ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. *Arahant*, in the fine-material element and immaterial element, has eliminated latent state of doubts and latent state of pride ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride ; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts and latent state of hatred ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person eliminated latent state of attachment to existence at that plane?
None.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?
(That person at that plane) has eliminated latent state of pride; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person eliminated latent state of ignorance at that plane?
None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?
Arahant , in the fine-material element and immaterial element, has eliminated latent state of ignorance and latent state of pride ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride ; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance and latent state of pride ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

END OF CHAPTER WITH THREE-BASE.
(*TIKAMŪLAKAM*)

294. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Has that person eliminated latent state of doubts at that plane?
None.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts and latent state of wrong-views; and those persons have not eliminated latent state of pride at those planes; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts and latent state of wrong-views; and those persons have not eliminated latent state of attachment to sensual pleasures and latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts and latent state of wrong-views; and those persons have not eliminated latent state of hatred at those planes; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said. *Anāgāmi*, in the fine-material element and immaterial element, has eliminated latent state of doubts and latent state of wrong-views; and that person has not eliminated latent state of pride at that plane; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, latent state of attachment to sensual pleasures and latent state of wrong-views; and those persons have not eliminated latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts, latent state of hatred and latent state of wrong-views ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said. *Arahant* , in the fine-material element and immaterial element, has eliminated latent state of doubts, latent state of pride and latent state of wrong-views ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views ; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts, latent state of hatred and latent state of wrong-views ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

295. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person eliminated latent state of attachment to existence at that plane?

None.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Arahant, in the fine-material element and immaterial element, has eliminated latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person eliminated latent state of ignorance at that plane?

None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Arahant, in the fine-material element and immaterial element, has eliminated latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

END OF CHAPTER WITH FIVE-BASE.
(*PAÑCAKAMŪLAKAM*)

296. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Has that person eliminated latent state of ignorance at that plane?

None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Arahant, in the fine-material element and immaterial element, has eliminated latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts latent state of doubts; and for latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON ELIMINATION IN REGULAR.
(*PAHĪNA VĀRE ANULOMAM*)

5. CHAPTER ON ELIMINATION IN REGULAR (*PAHĪNA VĀRA*)

REVERSE (PAṬLOMA) PERSON (PUGGALA)

297. This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of hatred?

Yes.

This person has not eliminated latent state of hatred. Has that person not eliminated latent state of attachment to sensual pleasures?

Yes.

This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of pride?

Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of attachment to sensual pleasures?

Anāgāmi has not eliminated latent state of pride; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures. Three persons have not eliminated latent state of pride, and also have not eliminated latent state of attachment to sensual pleasures.

This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of wrong-views.....pe.....latent state of doubts?

Two persons have not eliminated latent state of attachment to sensual pleasures; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of attachment to sensual pleasures, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures?

Yes.

This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of attachment to existence.....pe..... latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures?

Anāgāmi has not eliminated latent state of ignorance; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures.

298. This person has not eliminated latent state of hatred. Has that person not eliminated latent state of pride?

Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of hatred?

Anāgāmi has not eliminated latent state of pride; (and it is) not that person has not eliminated latent state of hatred. Three persons have not eliminated latent state of pride, and also have not eliminated latent state of hatred.

This person has not eliminated latent state of hatred. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts?

Two persons have not eliminated latent state of hatred; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of hatred, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of hatred?

Yes.

This person has not eliminated latent state of hatred. Has that person not eliminated latent state of attachment to existence.....pe.....latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of hatred?

Anāgāmi has not eliminated latent state of ignorance; (and it is) not that person has not eliminated latent state of hatred. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of hatred.

299. This person has not eliminated latent state of pride. Has that person not eliminated latent state of wrong-views.....pe.....latent state of doubts?

Three persons have not eliminated latent state of pride; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of pride, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of pride?
Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of attachment to existence.....pe.....latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of pride?

Yes.

300. This person has not eliminated latent state of wrong-views. Has that person not eliminated latent state of doubts?

Yes.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of wrong-views?

Yes.....pe.....

301. This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to existence.....pe.....latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of doubts?

Three persons have not eliminated latent state of ignorance; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of ignorance, and also has not eliminated latent state of doubts.

302. This person has not eliminated latent state of attachment to existence. Has that person not eliminated latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.
(*EKAMŪLAKAM*)

303. This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of pride?

Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi has not eliminated latent state of pride; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Three persons have not eliminated latent state of pride, and also have not eliminated latent state of attachment to sensual pleasures and latent state of hatred.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts?

Two persons have not eliminated latent state of attachment to sensual pleasures and latent state of hatred; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of attachment to sensual pleasures and latent state of hatred, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Has that person not eliminated latent state of attachment to existence.....pe..... latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmi has not eliminated latent state of ignorance; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

304. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred latent state of hatred and latent state of pride. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts?

Two persons have not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Has that person not eliminated latent state of attachment to existence.....pe..... latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Anāgāmi has not eliminated latent state of ignorance and latent state of pride; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAṂ*)

305. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Has that person not eliminated latent state of doubts?

Yes.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(*CATUKKAMŪLAKAṂ*)

306. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Has that person not eliminated latent state of attachment to existence.....pe..... latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Anāgāmi has not eliminated latent state of ignorance and latent state of pride ; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-

views and latent state of doubts. Two persons have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; (and it is) not those persons have not eliminated latent state of wrong-views and latent state of doubts. *Puthujjana* has not eliminated latent state of ignorance, and also has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(*PAÑCAKAMŪLAKAM*)

307. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Has that person not eliminated latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Anāgāmi has not eliminated latent state of ignorance, latent state of pride and latent state of attachment to existence ; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence ; (and it is) not those persons have not eliminated latent state of wrong-views and latent state of doubts. *Puthujjana* has not eliminated latent state of ignorance, and also has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)

REVERSE (*PAṬILOMA*) PLANE (*OKĀSA*)

308. Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?

Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of hatred has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

Yes.

Latent state of pride has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, latent state of pride has not been eliminated and latent state of attachment to sensual pleasures also has not been eliminated latent.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?pe..... Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts has not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, latent

state of doubts has not been eliminated and latent state of attachment to sensual pleasures also has not been eliminated.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of attachment to existence has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance has not been eliminated; and for latent state of attachment to sensual pleasures, neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said. In the two feelings of sensual element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

309. Latent state of hatred has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of pride lays latent at this plane. Does latent state of hatred lay latent at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of hatred has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?pe..... Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has not been eliminated; and for latent state of hatred, neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said. In un-pleasant feeling, latent state of doubts has not been eliminated and latent state of hatred also has not been eliminated.

Latent state of hatred has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of attachment to existence has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?

Neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said.

Latent state of hatred has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?

In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has not been eliminated; and for latent state of hatred, neither "(it) has been eliminated" nor "(it) has not been eliminated" should be said. In un-pleasant feeling, latent state of ignorance has not been eliminated and latent state of hatred also has not been eliminated.

310. Latent state of pride has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?pe..... Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

In un-pleasant feeling, latent state of doubts has not been eliminated; and for latent state of pride, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has not been eliminated and latent state of pride also has not been eliminated.

Latent state of pride has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

In the two feelings of sensual element, latent state of pride has not been eliminated; and for latent state of attachment to existence, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the fine-material element and immaterial element, latent state of pride has not been eliminated and latent state of attachment to existence also has not been eliminated.

Latent state of attachment to existence has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

Yes.

Latent state of pride has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

In un-pleasant feeling, latent state of ignorance has not been eliminated; and for latent state of pride, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has not been eliminated and latent state of pride also has not been eliminated.

311. Latent state of wrong-views has not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?

Yes....pe.....

312. Latent state of doubts has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

In the three feelings of sensual element, latent state of doubts has not been eliminated; and for latent state of attachment to existence, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the fine-material element and immaterial element, latent state of doubts has not been eliminated and latent state of attachment to existence also has not been eliminated.

Latent state of attachment to existence has not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?

Yes.

313. Latent state of attachment to existence has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

Yes.

Latent state of ignorance has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

In the three feelings of sensual element, latent state of ignorance has not been eliminated; and for latent state of attachment to existence, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the fine-material element and immaterial element, latent state of ignorance has not been eliminated and latent state of attachment to existence also has not been eliminated.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

314. Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

None.

Latent state of pride has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?pe..... Has latent state of doubts not been eliminated at that plane?

None.

Latent state of doubts has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts has not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures have not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of doubts and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance has not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAṂ)

315. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?pe..... Has latent state of doubts not been eliminated at that plane?

None.

Latent state of doubts has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts and latent state of pride have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride have not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of doubts and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance and latent state of pride have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

316. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?

None.

Latent state of doubts has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-

pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

317. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

318. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated; and for latent state of hatred and latent state of attachment to existence, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have not been eliminated ; and for latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGALOKĀSA)

319. This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of pride at that plane?

Yes.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of pride; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures. Three persons, in the fine-material element and immaterial

element, have not eliminated latent state of pride; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride, and also have not eliminated latent state of attachment to sensual pleasures.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of wrong-views.....pe.....latent state of doubts at that plane?

Two persons, in two feelings of sensual pleasures, have not eliminated latent state of attachment to sensual pleasures; and it is not those persons have not eliminated latent state of doubts. *Puthujjana*, in two feelings of sensual pleasures, has not eliminated latent state of attachment to sensual pleasures, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Puthujjana, in un-pleasant feeling and in the fine-material element and immaterial element, has not eliminated latent state of doubts; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts, and also have not eliminated latent state of attachment to sensual pleasures.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of ignorance at that plane?

Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Anāgāmi, in un-pleasant feeling and in the fine-material element and immaterial element, has not eliminated latent state of ignorance; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of attachment to sensual pleasures. Three persons, in un-pleasant feeling and in the fine-material element and immaterial element, have not eliminated latent state of ignorance; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures.

320. This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of pride at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of wrong-views.....pe.....latent state of doubts at that plane?

Two persons, in un-pleasant feeling, have not eliminated latent state of hatred, and also have not eliminated latent state of doubts. *Puthujjana*, in un-pleasant feeling, has not eliminated latent state of hatred, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of hatred at that plane?

Puthujjana, in two feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of doubts; and to latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of doubts, and also have not eliminated latent state of hatred.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of ignorance at that plane?

Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of hatred at that plane?

Anāgāmi, in two feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of ignorance; and to latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of hatred. Three persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of ignorance; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance, and also have not eliminated latent state of hatred.

321. This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of wrong-views.....pe.... latent state of doubts at that plane?

Three persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of pride; and it is not those persons have not eliminated latent state of doubts. *Puthujjana*, in two feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of pride, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of pride at that plane?

Puthujjana, in un-pleasant feeling, has not eliminated latent state of doubts; and to latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of doubts, and also have not eliminated latent state of pride.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Four persons, in two feelings of sensual pleasures, have not eliminated latent state of pride; and to latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have not eliminated latent state of pride, and also have not eliminated latent state of attachment to existence.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of pride at that plane?
Yes.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of ignorance at that plane?
Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of pride at that plane?

Four persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and to latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of ignorance, and also have not eliminated latent state of pride.

322. This person has not eliminated latent state of wrong-views at this plane. Has that person not eliminated latent state of doubts at that plane?
Yes.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of wrong-views at that plane?
Yes.....pe.....

323. This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Puthujjana, in three feelings of sensual pleasures, has not eliminated latent state of doubts; and to latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have not eliminated latent state of doubts, and also have not eliminated latent state of attachment to existence.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of doubts at that plane?

Three persons, in the fine-material element and immaterial element, have not eliminated latent state of attachment to existence; and it is not those persons have not eliminated latent state of doubts. *Puthujjana*, in the fine-material element and immaterial element, has not eliminated latent state of attachment to existence, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of ignorance at that plane?
Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of doubts at that plane?

Three persons, in three feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of doubts. *Puthujjana*, in three feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of ignorance, and also has not eliminated latent state of doubts.

324. This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of ignorance at that plane?
Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Four persons, in three feelings of sensual pleasures, have not eliminated latent state of ignorance; and to latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in the fine-material element

and immaterial element, have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.
(EKAMŪLAKAM)

325. This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of pride at that plane?

None.

This person has not eliminated pride at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of pride; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Three persons, in the fine-material element and immaterial element, have not eliminated latent state of pride; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride and latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts at that plane?

None.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Puthujjana, in the fine-material element and immaterial element, has not eliminated latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts and latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in unpleasant feeling, have not eliminated latent state of doubts and latent state of hatred; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

None.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of ignorance at that plane?

None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of ignorance; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those

persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance ; and it is not those persons have not eliminated latent state of hatred ; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Three persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of attachment to sensual pleasures ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of hatred ; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

END OF CHAPTER WITH TWO-BASE.
(*DUKAMŪLAKAM*)

326. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person not eliminated latent state of wrong-views.....pe..... latent state of doubts at that plane?

None.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Puthujjana , in the fine-material element and immaterial element, has not eliminated latent state of doubts and latent state of pride ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of doubts and latent state of hatred ; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

None.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

(That person at that plane) has not eliminated latent state of pride; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person not eliminated latent state of ignorance at that plane?

None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāmi , in the fine-material element and immaterial element, has not eliminated latent state of ignorance and latent state of pride ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of

ignorance and latent state of pride ; and it is not those persons have not eliminated latent state of attachment to sensual pleasures ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of ignorance ; and it is not those persons have not eliminated latent state of hatred ; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Three persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance and latent state of pride ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of hatred ; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

327. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Has that person not eliminated latent state of doubts at that plane?

None.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Puthujjana , in the fine-material element and immaterial element, has not eliminated latent state of doubts, latent state of pride and latent state of wrong-views ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views ; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons , in un-pleasant feeling, have not eliminated latent state of doubts, latent state of hatred and latent state of wrong-views ; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

328. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

None.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Three persons, in the fine-material element and immaterial element, have not eliminated latent state of attachment to existence and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. *Puthujjana*, in the fine-material element and immaterial element, has not eliminated latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person not eliminated latent state of ignorance at that plane?

None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures, latent state of wrong-views and latent state of doubts; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of hatred, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Two persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of hatred; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. *Puthujjana*, in the fine-material element and immaterial element, has not eliminated latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures latent state of pride, latent state of wrong-views and latent state of doubts; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṂ)

329. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Has that person not eliminated latent state of ignorance at that plane?

None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of ignorance, latent state of pride and latent state of attachment to existence; and it is not those persons have not

eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures, latent state of wrong-views and latent state of doubts; and to latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of hatred, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Two persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance, latent state of pride and latent state of attachment to existence ; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts ; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of hatred; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. *Puthujjana*, in un-pleasant feeling, has not eliminated latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and to latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

END OF CHAPTER WITH SIX-BASE.
(*CHAKKAMŪLAKAM*)

END OF CHAPTER ON ELIMINATION IN REVERSE.
(*PAHĪNA VĀRE PAṬILOMAṀ*)

END OF CHAPTER ON ELIMINATION.
(*PAHĪNA VĀRO*)

6. CHAPTER ON ARISE (*UPPAZZANA*⁵² *VĀRA*)

⁵² Same as the CHAPTER ON LATENCY (*ANUSAYA VĀRA*). Verb is now “arise” rather than “lays latent.” When the word (*upazzati*) arises is seen, do not take only “at the arising-moment”. As long as (the respective latent state) has not been eliminated by *Maggā*; for that time being, take (all) three periods: had arisen (past), arise (present) and will arise (future).

330. Latent state of attachment to sensual pleasures arises to this person. Does latent state of hatred arise to that person?

Yes.

Latent state of hatred arises to this person. Does latent state of attachment to sensual pleasures to that person?

Yes.

Latent state of attachment to sensual pleasures arises to this person. Does latent state of pride arise to that person?

Yes.

Latent state of pride arises to this person. Does latent state of attachment to sensual pleasures to that person?

In *Anāgāmi*, latent state of pride arises; and latent state of attachment to sensual pleasures does not arise at that person. Both latent state of pride and latent state of attachment to sensual pleasures arise in three persons.

DO THE EXPANDING.
(*VITTHĀRETABBAM*)

331. Latent state of attachment to sensual pleasures does not arise to this person. Does latent state of hatred not arise to that person?

Yes.

Latent state of hatred does not arise to this person. Does latent state of attachment to sensual pleasures not arise to that person?

Yes.

Latent state of attachment to sensual pleasures does not arise to this person. Does latent state of pride not arise to that person?

In *Arahant*, latent state of attachment to sensual pleasures does not arise, and latent state of pride also does not arise.

Latent state of pride does not arise to this person. Does latent state of attachment to sensual pleasures not arise to that person?

Yes.

DO THE EXPANDING.
(*VITTHĀRETABBAM*)

END OF CHAPTER ON ARISING.
(*UPPAZZANA VĀRO*)

7.CHAPTER ON QUESTIONING OF ELEMENT (*DHĀTUPUCCHĀ VĀRA*)

332. This person, who was died from sensual element⁵³, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?⁵⁴

This person, who was died from sensual element, and is born in fine-material element⁵⁵. For that person:

⁵³ Eleven planes of sensual pleasures

⁵⁴ Analysed (i.e., how may latent states arise and how many do not)

⁵⁵ Sixteen planes of fine-material

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born in immaterial element⁵⁶. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from sensual element, and is born in not sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born in not fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from sensual element, and is born neither in sensual element nor immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born neither in fine-material element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born neither in sensual element nor in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

END OF CHAPTER ON SENSUAL ELEMENT BASE.
(*KĀMADHĀTUMŪLAKAM*)

333. This person, who was died from fine-material element, and is born in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from fine-material element, and is born in sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from fine-material element, and is born in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

⁵⁶ Four planes of immaterial

This person, who was died from fine-material element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from fine-material element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

END OF CHAPTER ON FINE-MATERIAL ELEMENT BASE.

(*RŪPADHĀTUMŪLAKAM*)

334. This person, who was died from immaterial element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from immaterial element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

END OF CHAPTER ON IMMATERIAL ELEMENT BASE.

(ARŪPADHĀTUMŪLAKAM)

335. This person, who was died from not sensual element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not sensual element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

END OF CHPTER ON NOT SENSUAL ELEMENT BASE.
(*NAKĀMADHĀTUMŪLAKAM*)

336. This person, who was died from not fine-material element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died from not fine-material element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not fine-material element, and is born neither in sensual element nor in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

END OF CHAPTER ON NOT FINE-MATERIAL ELEMENT BASE.
(*NARŪPADHĀTUMŪLAKAṂ*)

337. This person, who was died from not immaterial element, and is born in sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from not immaterial element, and is born in not sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born in not fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is not born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from not immaterial element, and is born neither in sensual element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

END OF CHAPTER ON NOT IMMATERIAL ELEMENT BASE.
(*NAARŪPADHĀTUMŪLAKAM*)

338. This person, who was died neither from sensual element nor immaterial element, and is born in sensual element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element or immaterial element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from sensual element nor immaterial element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

END OF CHAPTER ON NOT SENSUAL ELEMENT OR NOT IMMATERIAL ELEMENT BASE.

(NAKĀMANAARŪPADHĀTUMŪLAKAṂ)

339. This person, who was died neither from fine-material element nor immaterial element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element or immaterial element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born neither in sensual element nor in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

END OF CHAPTER ON NOT FINE-MATERIAL OR NOT IMMATERIAL ELEMENT BASE.

(NARŪPANAARŪPADHĀTUMŪLAKAṂ)

340. This person, who was died neither from sensual element nor fine-material element, and is born in sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in not sensual element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in not fine-material element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born in not immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born neither in fine-material element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

This person, who was died neither from sensual element nor fine-material element, and is born neither in sensual element nor in immaterial element. For that person:

How many latent states (still) lay latent?

How many latent states (still) not lay latent?

How many latent states (can) be classified?

END OF CHAPTER ON NOT SENSUAL ELEMENT OR NOT FINE-MATERIAL ELEMENT BASE.

(NAKĀMANARŪPADHĀTUMŪLAKAM)

END OF CHAPTER ON QUESTIONING OF ELEMENT.

(DHĀTUPUCCHĀ VĀRO)

7. CHAPTER ON ANSWERING OF ELEMENT

(DHĀTUVISAZZANĀ VĀRA)

341. The persons, who were died from sensual element, and are born in sensual element. Seven latent states lay latent to some of them⁵⁷. Five latent states lay latent to some of them.⁵⁸ There is none in latent states classification.⁵⁹

The persons, who were died from sensual element, and are born in fine-material element.⁶⁰ Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither sensual element nor immaterial element. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither fine-material element nor immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON SENSUAL ELEMENT BASE.

(KĀMADHĀTUMŪLAKAM)

342. The persons, who were died from fine-material element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in sensual element. Seven latent states lay latent to those persons⁶¹. There is none in latent states classification.

⁵⁷ *Puthujjana* persons

⁵⁸ *Sotāpanna* persons and *Sakadāgāmi* persons

⁵⁹ (In Pāli) *anusayā bharigā natthi*: *anusayā* = latent states; *bharigā* - *bharizitabbā* = there lays such (latent states), and there does not lay such (latent states); such classification; *natthi* = (is) none. [Seven latent states lay latent in *Puthujjana*. In these seven, these latent states lay latent; these latent states do not lay latent; these latent states sometimes lay latent; these latent states sometimes do not lay latent: such classification should not be done. Because according to respective *Okāsa*, variation takes place. For instance, at *Puthujjana* alone, at the un-pleasant feeling of Kāma Dhātu, latent state of attachment to sensual pleasures does not lay latent, but lays latent (again) at pleasant feeling of Kāma Dhātu. So, latent states should not be classified by means of element. And should not be done at *Sotāpanna* and *Sakadāgāmi* as well]

⁶⁰ There is no latent state of hatred in fine-material plane. There is also no latent state in the plane of *Asarīnasatta* (non-percipient beings). Even though such absence as of planes, still "seven latent states lay latent..." is answered as the beings (*Puthujjana*) of those planes have not eliminated the latent states by *Magga* (i.e., not arising; but had arisen and will arise).

⁶¹ Only *Ti-hetuka* (three-rooted) or *Ahetuka* (non-rooted) *Puthujjana* (as seven latent states are mentioned) were died in fine-material planes, and *Dvi-hetuka* (two-rooted) or *Ti-hetuka* (three-rooted) *Puthujjana* are born in sensual planes. *Ariyā* persons do not low down (come down) from the upper immaterial planes.

All *Ariyā* persons who are of *Vehapphala* (Great realm; the 4th or the highest *rupāvacara jhāna*) plane, of *Akaññītha* (the 5th or the highest pure-abode) plane and of *Nevasaññānāsāññāyatana* (the 4th or the highest *arupāvacara jhāna*) plane will never reborn at another plane again. The *Ariyā* persons who are of higher

The persons, who were died from fine-material element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in neither sensual element nor immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in neither fine-material nor immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in neither sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON FINE-MATERIAL ELEMENT BASE.
(RŪPADHĀTUMŪLAKAM)

343. The persons, who were died from immaterial element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who was died from immaterial element, and is born in fine-material element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not sensual element⁶². Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who was died from immaterial element, and is born neither in sensual element nor immaterial element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

Brahma plane will never reborn at the lower *Brahma* plane. Needless to say from *Brahma* plane to *Kāma* plane for the *Ariyā* persons. There is none.

⁶² Even though *not sensual element*, from immaterial element to fine-material is impossible. So, immaterial element to another (immaterial element) should be understood. "Why there is no bearing in fine-material plane for the person who is from immaterial plane"? If asked, there is no *rūpa-jhāna kusala* which is able to perform *paṭisandi-citta* of fine-material element in the immaterial plane.

The persons, who were died from immaterial element, and are born neither in fine-material element nor immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from immaterial element, and are born neither in sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHPATER ON IMMATERIAL ELEMENT BASE.
(ARŪPADHĀTUMŪLAKAM)

344. The persons, who were died from not sensual element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born neither in sensual element nor immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born neither in fine-material element nor immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from not sensual element, and are born neither in sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHPATER ON NOT SENSUAL ELEMENT BASE.
(NAKĀMADHĀTUMŪLAKAM)

345. The persons, who were died from not fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from fine-material element nor immaterial element, and are born neither in fine-material element nor in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from fine-material element nor immaterial element, and are born neither in sensual element nor in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON NOT FINE-MATERIAL OR NOT IMMATERIAL ELEMENT BASE.

(NARŪPANAARŪPADHĀTUMŪLAKAM)

349. The persons, who were died neither from sensual element nor fine-material element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who was died neither from fine-material element nor immaterial element, and reborn in fine-material element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

The persons, who were died neither from fine-material element nor immaterial element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born in not immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who were died neither from sensual element nor fine-material element, and are born neither in sensual element nor in immaterial element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born neither in fine-material element nor in immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born neither in sensual element nor in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON NOT SENSUAL ELEMENT OR NOT FINE-MATERIAL ELEMENT BASE.

(NAKĀMANARŪPADHĀTUMŪLAKAM)

END OF CHAPTER ON ANSWERING OF ELEMENT.

(DHĀTUVISAZZANĀ VĀRO)

END OF PAIRS ON LATENT STATES.⁶³

(ANUSAYA YAMAKAPĀLI NIṬṬHITĀ⁶⁴)

⁶³ When it is said that "latent state of attachment to sensual pleasures lays latent at the two feeling of sensual element", it should be understood in this way:

"Latent state of attachment to sensual pleasures lays latent" is said due to the main (task as in distinction) for the easy understanding. And do take that it also lays latent at *iṭṭhārum* (pleasing object) and *dhamma* which are associated (and concerning) with (*vedanā*) as well. At *iṭṭhārum* (pleasing object), *domanassa* (displeasure) does not lay latent. Only at *aniṭṭhārum* (non-pleasing object), the appropriate *kilesā* (moral defilements) arise. For that reason, it should be noted that latent state of hatred lays latent only at *aniṭṭhārum* (non-pleasing object). And such method should be understood for the whole chapter of pairs on latent states.

⁶⁴ End of pairs on latent states which are carried along by nobles.

PREFACE

THIS TRANSLATION IS ESPECIALLY DEDICATED
TO MY LATE PRECEPTOR,

THE MOST VENERABLE

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

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

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

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

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

This *CittaYamaka* translation is started on 15.5.2011 at the hermitage near the construction of THITSAR NYAN YAUNG SHWE ZE GONE STUPA, YADANAR MAN AUNG MONASTRY, Moe Nan Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar. It is finished on 18.5.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLANĀKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar.

Nandamedhā

FOREWORD

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

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

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

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

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

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

The will of mine (the translator's):

1. The copyright of this writing is FREE, as *Dhamma* was freely given by the *Dhamma* Master, the Lord Buddha.
2. No one, no organization, no group, no what-so-ever can claim the copyright ownership of this writing.
3. Each and every personnel, group or what-so-ever can print or copy; or both to the whole, or any part(s) of this writing and mentioning this origin is not a necessity.
4. Those who copy or print the part(s) or the whole writing must not claim the ownership of those copied or printed parts. And must note that those parts can be freely copied or printed; if necessary.
5. For *Muditā*, may nandamedha@gmail.com receive the information when there's or there'll be a copying or printing process on the part(s) or the whole of this writing.
6. Any distribution which is the copy part of this writing must be FREE (or non-profit action).

Nandamedhā
28.2.2011

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

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

GENERAL

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

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

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

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

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

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

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

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

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

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

By *Yamaka*, may all be *Yamako*⁴.

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

¹ Too much following and flowing in sensation at this plane

² Too much delighted at this plane

³ Too much gratified, attractive, indulged at this plane

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

ACKNOWLEDGEMENT

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

- (a) The un-comparable *Sammāsambuddha*
- (b) The sublime *Dhamma*
- (c) The great *Sarīghā*
- (d) The most Venerable *Sayadaws*
- (e) The *Dhamma* Scholars
- (f) The lay supporters
- (g) The every kind of supports of far and near
- (h) In the very rural area, where very low capacity in using electricity (3 hours maximum per day), making this translation a possibility is truly a great challenge especially when the time-table for 4 *Yamaka* translations (i.e., *Sarīkhāra Yamaka*, *Anusaya Yamaka*, *Citta Yamaka* and *Dhamma Yamaka*) is less than 9 weeks. When it is decided to make the translation, my brother lends his lap-top which was then at Mandalay. About 100 miles is carried out by train. And 30 miles at least by motor bike by my father just to give it to me. As of my current situations, I am not able to do the translation at one sitting. As I have a kind of Mobile-*Sasana* activity these days, I am to move from a place to another in every 5/6 days. And when all journeys are generally done just by walking in the rainy season at rainy places where the destinations are ranged from 7 – 40 miles, this work is more than just a work. Carrying not just a robe and some personal belongings in an alms-bowl, but also a lap-top and 5 books (3 *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 CONSCIOUSNESS (*CITTA YAMAKA PĀḲI*²)

Veneration to that Exalted, the Purified, the Fully Self-Enlightened.

(NAMO TASSA BHAGAVATO ARAHATO SAMĀSAMBUDDHA)

SUMMARY (UDDESA)

1. ORDINARY OF PURE CONSCIOUSNESS

(*SUDDHACITTASĀMAÑṆA*)

1. CHAPTER ON INDIVIDUAL (*PUGGALAVĀRA*)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD

(*UPPĀDANIRODHAKĀLASAMBHEDAVĀRA*)³

1. Consciousness arises⁴, and does not cease, at this person. Consciousness will cease⁵, and will not arise, at that person.
(Or else,)⁶ consciousness will cease, and will not arise, at this person. Consciousness arises, and does not cease, at that person.

Consciousness does not arise, and ceases, at this person. Consciousness will not cease, and will arise, at that person.

Consciousness will not cease, and will arise, at this person. Consciousness does not arise, and ceases, at that person.

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

² CITTA YAMKA PĀḲI ; CITTA + YAMAKA + PA + ĀḲI ; CITTA = Consciousness ; YAMAKA = Pairs ; PA = the nobles ; ĀḲI = the (taking) process; “**THE PAIRS ON CONSCIOUSNESS**” WHICH IS CARRIED ALONG THE NOBLES

³ It is named “UPPĀDANIRODHAKĀLASAMBHEDAVĀRA” for it includes (*uppāda khaṇa*) the arising moment and (*bharaṅga khaṇa*) the ceasing moment, as well as the present period and the future period. And so on, until “ATIKKANTAKĀLAVĀRA” should be understood.

⁴ *Uppazzati* ; arises [of (*uppāda khaṇa*) the arising moment]

⁵ *Niruzzhati*; ceases [of (*bharaṅga khaṇa*) the ceasing moment]

⁶ (Or else,) - The words in the brackets should be repeated in all the following sentences accordingly.

2. CHAPTER ON RISE AND APPEAR
(*UPĀDUPPANNAVĀRA*)

2. Consciousness arises at this person. Consciousness appears⁷ at that person.
Consciousness appears at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness does not appear at that person.
Consciousness does not appear at this person. Consciousness does not arise at that person.

3. CHAPTER ON CEASE AND APPEAR
(*NIRODHUPPANNAVĀRA*)

3. Consciousness ceases at this person. Consciousness appears at that person.
Consciousness appears at this person. Consciousness ceases at that person.

Consciousness does not cease at this person. Consciousness does not appear at that person.
Consciousness does not appear at this person. Consciousness does not cease at that person.

4. CHAPTER ON RISE
(*UPPĀDAVĀRA*)

4. Consciousness arises at this person. Consciousness had arisen at that person.
Consciousness had arisen at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness had not arisen at that person.
Consciousness had not arisen at this person. Consciousness does not arise at that person.

5. Consciousness arises at this person. Consciousness will arise at that person.
Consciousness will arise at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness will not arise at that person.
Consciousness will not arise at this person. Consciousness does not arise at that person.

6. Consciousness had arisen at this person. Consciousness will arise at that person.
Consciousness will arise at this person. Consciousness had arisen at that person.

Consciousness had not arisen at this person. Consciousness will not arise at that person.
Consciousness will not arise at this person. Consciousness had not arisen at that person.

5. CHAPTER ON CEASE
(*NIRODHAVĀRA*)

⁷ *uppannaṃ* = appears [of (any) three moments: (*uppāda khaṇa*) the arising moment, (*thita khaṇa*) the standing<still> moment, and (*bhaya khaṇa*) the ceasing moment]

7. Consciousness ceases at this person. Consciousness had ceased at that person.
Consciousness had ceased at this person. Consciousness ceases at that person.

Consciousness does not cease at this person. Consciousness had not ceased at that person.
Consciousness had not ceased at this person. Consciousness does not cease at that person.

8. Consciousness ceases at this person. Consciousness will cease at that person.
Consciousness will cease at this person. Consciousness ceases at that person.

Consciousness does not cease at this person. Consciousness will not cease at that person.
Consciousness will not cease at this person. Consciousness does not cease at that person.

9. Consciousness had ceased at this person. Consciousness will cease at that person.
Consciousness will cease at this person. Consciousness had ceased at that person.

Consciousness had not ceased at this person. Consciousness will not cease at that person.
Consciousness will not cease at this person. Consciousness had not ceased at that person.

6. CHAPTER ON RISE AND CEASE (*UPPĀDANIRODHAVĀRA*)

10. Consciousness arises at this person. Consciousness had ceased at that person.
Consciousness had ceased at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness had not ceased at that person.
Consciousness had not ceased at this person. Consciousness does not arise at that person.

11. Consciousness arises at this person. Consciousness will cease at that person.
Consciousness will cease at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness will not cease at that person.
Consciousness will not cease at this person. Consciousness does not arise at that person.

12. Consciousness had arisen at this person. Consciousness will cease at that person.
Consciousness will cease at this person. Consciousness had arisen at that person.

Consciousness had not arisen at this person. Consciousness will not cease at that person.
Consciousness will not cease at this person. Consciousness had not arisen at that person.

7. CHAPTER ON ARISING AND NOT CEASE (*UPPAZZAMĀNANANIRODHAVĀRA*)

13. Consciousness arises at this person. Consciousness does not cease at that person.
Consciousness does not cease at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness cease at that person.
Consciousness cease at this person. Consciousness does not arise at that person.

8. CHAPTER ON ARISING AND APPEAR
(UPPAZZAMĀNUPPANNAVĀRA)

14. Consciousness is arising⁸ at this person. Consciousness appears at that person.
Consciousness appears at this person. Consciousness is arising at that person.

Consciousness is not arising at this person. Consciousness does not appear at that person.
Consciousness does not appear at this person. Consciousness is not arising at that person.

9. CHAPTER ON CEASING AND APPEAR
(NIRUZZHAMĀNUPPANNAVĀRA)

15. Consciousness is ceasing at this person. Consciousness appears at that person.
Consciousness appears at this person. Consciousness is ceasing at that person.

Consciousness is not ceasing at this person. Consciousness does not appear at that person.
Consciousness does not appear at this person. Consciousness is not ceasing at that person.

10. CHAPTER ON APPEAR AND RISE
(UPPANNUPPĀDAVĀRA)

16. Consciousness appears at this person. Consciousness had arisen at that person.
Consciousness had arisen at this person. Consciousness appears at that person.

Consciousness does not appear at this person. Consciousness had not arisen at that person.
Consciousness had not arisen at this person. Consciousness does not appear at that person.

Consciousness appears at this person. Consciousness will arise at that person.
Consciousness will arise at this person. Consciousness appears at that person.

Consciousness does not appear at this person. Consciousness will not arise at that person.
Consciousness will not arise at this person. Consciousness does not appear at that person.

11. CHAPTER ON PAST AND FUTURE
(ATĪTĀNĀGATAVĀRA)

17. Consciousness had arisen, and does not appear, at this person. Consciousness will arise at that person.

⁸ *uppazzamānaṃ* = is arising

Consciousness will arise, and does not appear, at this person. Consciousness had arisen at that person.

Consciousness had not arisen, and it is not that it does not appear, at this person. Consciousness will not arise at that person.

Consciousness will not arise, and it is not that it does not appear, at this person. Consciousness had not arisen at that person.

12. CHAPTER ON APPEAR AND ARISING (*UPPANNUPPAZZAMĀNAVĀRA*)

18. (This consciousness) appears. (That consciousness) is arising.
(This consciousness) is arising. (That consciousness) appears.

(This consciousness) does not appear. (That consciousness) is not arising.
(This consciousness) is not arising. (That consciousness) does not appear.

13. CHAPTER ON DISAPPEAR AND CEASING (*NIRUDDHANIRUZZHAMĀNAVĀRA*)

19. (This consciousness) disappears⁹ (at this person). (That consciousness) is ceasing (at that person).
(This consciousness) is ceasing (at this person). (That consciousness) disappears (at that person).

(This consciousness) does not disappear (at this person). (That consciousness) is not ceasing (at that person).
(This consciousness) is not ceasing (at this person). (That consciousness) does not disappear (at that person).

14. CHAPTER ON PERIOD-PASSING (*ATIKKANTAKĀLAVĀRA*)

20. Consciousness has period-passing over the arising moment by mean of moment-transgression at this person.
Consciousness has period-passing over the ceasing moment by mean of moment-transgression at that person.

Consciousness has period-passing over the ceasing moment by mean of moment-transgression at this person.

Consciousness has period-passing over the arising moment by mean of moment-transgression at that person.

⁹ *Niruddha* = disappears [of (any) three moments: (*uppāda khaṇa*) the arising moment, (*thīta khaṇa*) the standing moment, and (*bhaya khaṇa*) the ceasing moment]

Consciousness has not period-passing over the arising moment by mean of moment-transgression at this person.

Consciousness has not period-passing over the ceasing moment by mean of moment-transgression at that person.

Consciousness has not period-passing over the ceasing moment by mean of moment-transgression at this person.

Consciousness has not period-passing over the arising moment by mean of moment-transgression at that person.

1. ORDINARY OF PURE CONSCIOUSNESS
(*SUDDHACITTASĀMAÑÑA*)

2. CHAPTER ON NATURE
(*DHAMMAVĀRA*)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD
(*UPPĀDANIRODHAKĀLASAMBHEDAVĀRA*)

21. This consciousness arises, and does not cease. That consciousness will cease, and will not arise.
This consciousness will cease, and will not arise. That consciousness arises, and does not cease.

This consciousness does not arise, and ceases. That consciousness will not cease, and will arise.
This consciousness will not cease, and will arise. That consciousness does not arise, and ceases.

2. CHAPTER ON RISE AND APPEAR
(*UPĀDUPPANNAVĀRA*)

22. This consciousness arises. That consciousness appears.
This consciousness appears. That consciousness arises.

This consciousness does not arise. That consciousness does not appear.
This consciousness does not appear. That consciousness does not arise.

3. CHAPTER ON CEASE AND APPEAR
(*NIRODHUPPANNAVĀRA*)

23. This consciousness ceases. That consciousness appears.
This consciousness appears. That consciousness ceases.

This consciousness does not cease. That consciousness does not appear.

This consciousness does not appear. That consciousness does not cease.

4. CHAPTER ON RISE
(*UPPĀDAVĀRA*)

24. This consciousness arises. That consciousness had arisen.
This consciousness had arisen. That consciousness arises.

This consciousness does not arise. That consciousness had not arisen.
This consciousness had not arisen. That consciousness does not arise.

25. This consciousness arises. That consciousness will arise.
This consciousness will arise. That consciousness arises.

This consciousness does not arise. That consciousness will not arise.
This consciousness will not arise. That consciousness does not arise.

26. This consciousness had arisen. That consciousness will arise.
This consciousness will arise. That consciousness had arisen.

This consciousness had not arisen. That consciousness will not arise.
This consciousness will not arise. That consciousness had not arisen.

5. CHAPTER ON CEASE
(*NIRODHAVĀRA*)

27. This consciousness ceases. That consciousness had ceased.
This consciousness had ceased. That consciousness ceases.

This consciousness does not cease. That consciousness had not ceased.
This consciousness had not ceased. That consciousness does not cease.

28. This consciousness ceases. That consciousness will cease.
This consciousness will cease. That consciousness ceases.

This consciousness does not cease. That consciousness will not cease.
This consciousness will not cease. That consciousness does not cease.

29. This consciousness had ceased. That consciousness will cease.
This consciousness will cease. That consciousness had ceased.

This consciousness had not ceased. That consciousness will not cease.
This consciousness will not cease. That consciousness had not ceased.

6. CHAPTER ON RISE AND CEASE
(UPPĀDANIRODHAVĀRA)

30. This consciousness arises. That consciousness had ceased.
This consciousness had ceased. That consciousness arises.

This consciousness does not arise. That consciousness had not ceased.
This consciousness had not ceased. That consciousness does not arise.

31. This consciousness arises. That consciousness will cease.
This consciousness will cease. That consciousness arises.

This consciousness does not arise. That consciousness will not cease.
This consciousness will not cease. That consciousness does not arise.

32. This consciousness had arisen. That consciousness will cease.
This consciousness will cease. That consciousness had arisen.

This consciousness had not arisen. That consciousness will not cease.
This consciousness will not cease. That consciousness had not arisen.

7. CHAPTER ON ARISING AND NOT CEASE
(UPPAZZAMĀNANANIRODHAVĀRA)

33. This consciousness arises. That consciousness does not cease.
This consciousness does not cease. That consciousness arises.

This consciousness does not arise. That consciousness ceases.
This consciousness ceases. That consciousness does not arise.

8. CHAPTER ON ARISING AND APPEAR
(UPPAZZAMĀNUPPANNAVĀRA)

34. This consciousness is arising. That consciousness appears.
This consciousness appears. That consciousness is arising.

This consciousness is not arising. That consciousness does not appear.
This consciousness does not appear. That consciousness is not arising.

9. CHAPTER ON CEASING AND APPEAR
(NIRUZZHAMĀNUPPANNAVĀRA)

35. This consciousness is ceasing. That consciousness appears.
This consciousness appears. That consciousness is ceasing.

This consciousness is not ceasing. That consciousness does not appear.
This consciousness does not appear. That consciousness is not ceasing.

10. CHAPTER ON APPEAR AND RISE
(*UPPANNUPPĀDAVĀRA*)

36. This consciousness appears. That consciousness had arisen.
This consciousness had arisen. That consciousness appears.

This consciousness does not appear. That consciousness had not arisen.
This consciousness had not arisen. That consciousness does not appear.

This consciousness appears. That consciousness will arise.
This consciousness will arise. That consciousness appears.

This consciousness does not appear. That consciousness will not arise.
This consciousness will not arise. That consciousness does not appear.

11. CHAPTER ON PAST AND FUTURE
(*ATĪTĀNĀGATAVĀRA*)

37. This consciousness had arisen, and does not appear. That consciousness will arise.
This consciousness will arise, and does not appear. That consciousness had arisen.

This consciousness had not arisen, and it is not that it does not appear. That consciousness will not arise.

This consciousness will not arise, and it is not that it does not appear. That consciousness had not arisen.

12. CHAPTER ON APPEAR AND ARISING
(*UPPANNUPPAZZAMĀNAVĀRA*)

38. (This consciousness) appears. (That consciousness) is arising.
(This consciousness) is arising. (That consciousness) appears.

(This consciousness) does not appear. (That consciousness) is not arising.
(This consciousness) is not arising. (That consciousness) does not appear.

13. CHAPTER ON DISAPPEAR AND CEASING
(*NIRUDDHANIRUZZHAMĀNAVĀRA*)

39. (This consciousness) disappears. (That consciousness) is ceasing.
(This consciousness) is ceasing. (That consciousness) disappears.

(This consciousness) does not disappear. (That consciousness) is not ceasing.
(This consciousness) is not ceasing. (That consciousness) does not disappear.

14. CHAPTER ON PERIOD-PASSING
(*ATIKKANTAKĀLAVĀRA*)

40. This consciousness has period-passing over the arising moment by mean of moment-transgression.

That consciousness has period-passing over the ceasing moment by mean of moment-transgression.

This consciousness has period-passing over the ceasing moment by mean of moment-transgression.

That consciousness has period-passing over the arising moment by mean of moment-transgression.

This consciousness has not period-passing over the arising moment by mean of moment-transgression.

That consciousness has not period-passing over the ceasing moment by mean of moment-transgression.

This consciousness has not period-passing over the ceasing moment by mean of moment-transgression.

That consciousness has not period-passing over the arising moment by mean of moment-transgression.

1. ORDINARY OF PURE CONSCIOUSNESS
(*SUDDHACITTASĀMAÑÑĀ*)

3. CHAPTER ON INDIVIDUAL AND NATURE
(*PUGGALADHAMMAVĀRA*)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD

(*UPPĀDANIRODHAKĀLASAMBHEDAVĀRA*)

41. This consciousness arises, and does not cease, at this person. That consciousness will cease, and will not arise, at that person.

This consciousness will cease, and will not arise, at this person. That consciousness arises, and does not cease, at that person.

This consciousness does not arise, and ceases, at this person. That consciousness will not cease, and will arise, at that person.

This consciousness will not cease, and will arise, at this person. That consciousness does not arise, and ceases, at that person.

2. CHAPTER ON RISE AND APPEAR (*UPĀDUPPANNAVĀRA*)

42. This consciousness arises at this person. That consciousness appears at that person.
This consciousness appears at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness does not appear at that person.

This consciousness does not appear at this person. That consciousness does not arise at that person.

3. CHAPTER ON CEASE AND APPEAR (*NIRODHUPPANNAVĀRA*)

43. This consciousness ceases at this person. That consciousness appears at that person at that person.

This consciousness appears at this person. That consciousness ceases at that person at that person.

This consciousness does not cease at this person. That consciousness does not appear at that person.

This consciousness does not appear at this person. That consciousness does not cease at that person.

4. CHAPTER ON RISE (*UPPĀDAVĀRA*)

44. This consciousness arises at this person. That consciousness had arisen at that person.
This consciousness had arisen at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness had not arisen at that person.

This consciousness had not arisen at this person. That consciousness does not arise at that person.

45. This consciousness arises at this person. That consciousness will arise at that person.
This consciousness will arise at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness will not arise at that person.

This consciousness will not arise at this person. That consciousness does not arise at that person.

46. This consciousness had arisen at this person. That consciousness will arise at that person.
This consciousness will arise at this person. That consciousness had arisen at that person.

This consciousness had not arisen at this person. That consciousness will not arise at that person.
This consciousness will not arise at this person. That consciousness had not arisen at that person.

5. CHAPTER ON CEASE (*NIRODHAVĀRA*)

47. This consciousness ceases at this person. That consciousness had ceased at that person.
This consciousness had ceased at this person. That consciousness ceases at that person.

This consciousness does not cease at this person. That consciousness had not ceased at that person.
This consciousness had not ceased at this person. That consciousness does not cease at that person.

48. This consciousness ceases at this person. That consciousness will cease at that person.
This consciousness will cease at this person. That consciousness ceases at that person.

This consciousness does not cease at this person. That consciousness will not cease at that person.
This consciousness will not cease at this person. That consciousness does not cease at that person.

49. This consciousness had ceased at this person. That consciousness will cease at that person.
This consciousness will cease at this person. That consciousness had ceased at that person.

This consciousness had not ceased at this person. That consciousness will not cease at that person.
This consciousness will not cease at this person. That consciousness had not ceased at that person.

6. CHAPTER ON RISE AND CEASE (*UPPĀDANIRODHAVĀRA*)

50. This consciousness arises at this person. That consciousness had ceased at that person.
This consciousness had ceased at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness had not ceased at that person.

This consciousness had not ceased at this person. That consciousness does not arise at that person

51. This consciousness arises at this person. That consciousness will cease at that person.
This consciousness will cease at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness will not cease at that person.
This consciousness will not cease at this person. That consciousness does not arise at that person.

52. This consciousness had arisen at this person. That consciousness will cease at that person.
This consciousness will cease at this person. That consciousness had arisen at that person.

This consciousness had not arisen at this person. That consciousness will not cease at that person.
This consciousness will not cease at this person. That consciousness had not arisen at that person.

7. CHAPTER ON ARISING AND NOT CEASE (UPPAZZAMĀNANANIRODHAVĀRA)

53. This consciousness arises at this person. That consciousness does not cease at that person.
This consciousness does not cease at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness ceases at that person.
This consciousness ceases at this person. That consciousness does not arise at that person.

8. CHAPTER ON ARISING AND APPEAR (UPPAZZAMĀNUPPANNĀVĀRA)

54. This consciousness is arising at this person. That consciousness appears at that person.
This consciousness appears at this person. That consciousness is arising at that person.

This consciousness is not arising at this person. That consciousness does not appear at that person.
This consciousness does not appear at this person. That consciousness is not arising at that person.

9. CHAPTER ON CEASING AND APPEAR (NIRUZZHAMĀNUPPANNĀVĀRA)

55. This consciousness is ceasing at this person. That consciousness appears at that person.
This consciousness appears at this person. That consciousness is ceasing at that person.

This consciousness is not ceasing at this person. That consciousness does not appear at that person.

This consciousness does not appear at this person. That consciousness is not ceasing at that person.

10. CHAPTER ON APPEAR AND RISE
(*UPPANNUPPĀDAVĀRA*)

56. This consciousness appears at this person. That consciousness had arisen at that person.
This consciousness had arisen at this person. That consciousness appears at that person.

This consciousness does not appear at this person. That consciousness had not arisen at that person.

This consciousness had not arisen at this person. That consciousness does not appear at that person.

This consciousness appears at this person. That consciousness will arise at that person.
This consciousness will arise at this person. That consciousness appears at that person.

This consciousness does not appear at this person. That consciousness will not arise at that person.

This consciousness will not arise at this person. That consciousness does not appear at that person.

11. CHAPTER ON PAST AND FUTURE
(*ATĪTĀNĀGATAVĀRA*)

57. This consciousness had arisen, and does not appear, at this person. That consciousness will arise at that person.

This consciousness will arise, and does not appear, at this person. That consciousness had arisen at that person.

This consciousness had not arisen, and it is not that it does not appear, at this person. That consciousness will not arise at that person.

This consciousness will not arise, and it is not that it does not appear, at this person. That consciousness had not arisen at that person.

12. CHAPTER ON APPEAR AND ARISING
(*UPPANNUPPAZZAMĀNAVĀRA*)

58. (This consciousness) appears (at this person). (That consciousness) is arising (at that person).
(This consciousness) is arising (at this person). (That consciousness) appears (at that person).

(This consciousness) does not appear (at this person). (That consciousness) is not arising (at that person).

(This consciousness) is not arising (at this person). (That consciousness) does not appear (at that person).

13. CHAPTER ON DISAPPEAR AND CEASING
(*NIRUDDHANIRUZZHAMĀNAVĀRA*)

59. (This consciousness) disappears (at this person). (That consciousness) is ceasing (at that person).
(This consciousness) is ceasing (at this person). (That consciousness) disappears (at that person).

(This consciousness) does not disappear (at this person). (That consciousness) is not ceasing (at that person).

(This consciousness) is not ceasing (at this person). (That consciousness) does not disappear (at that person).

14. CHAPTER ON PERIOD-PASSING
(*ATIKKANTAKĀLAVĀRA*)

60. This consciousness has period-passing over the arising moment by mean of moment-transgression at this person.
That consciousness has period-passing over the ceasing moment by mean of moment-transgression at that person.

This consciousness has period-passing over the ceasing moment by mean of moment-transgression at this person.

That consciousness has period-passing over the arising moment by mean of moment-transgression at that person.

This consciousness has not period-passing over the arising moment by mean of moment-transgression at this person.

That consciousness has not period-passing over the ceasing moment by mean of moment-transgression at that person.

This consciousness has not period-passing over the ceasing moment by mean of moment-transgression at this person.

That consciousness has not period-passing over the arising moment by mean of moment-transgression at that person.

2. SPECIFICATION OF CONSCIOUSNESS MIXING BY MEAN OF SUTTANTA¹⁰
(*SUTTANTACITTAMISSAKAVISESA*)

¹⁰ Discourse (for detail, *Satipaṭṭhāna Suttanta* should be looked)

61. Mind with greed¹¹ arises at this person.....pe.....¹² Mind without greed¹³ arises at this person. Mind with hatred¹⁴ arises at this person. Mind without hatred¹⁵ arises at this person. Mind with delusion¹⁶ arises at this person. Mind without delusion¹⁷ arises at this person. Shortened¹⁸ mind¹⁹ arises at this person. Broadened²⁰ mind²¹ arises at this person. Great mind²² arises at this person. Non-great mind²³ arises at this person. Comparable mind²⁴ arises at this person. Incomparable mind²⁵ arises at this person. Tranquil mind²⁶ arises at this person. Un-tranquil mind²⁷ arises at this person. Emancipated mind²⁸ arises at this person. Un-emancipated mind²⁹ arises at this person.

3. SPECIFICATION OF CONSCIOUSNESS MIXING BY MEAN OF ABHIDHAMMA³⁰ (*ABHIDHAMMACITTAMISSAKAVISESA*)

62. Faultless consciousness arises at this person.....pe.....Un-faultless consciousness arises at this person. Indeterminate³¹ consciousness arises at this person. Consciousness associated with pleasant feeling arises at this person.

(By this method, until with dust-alike³² or without dust-alike³³ should be raised.)³⁴

Consciousness without dust-alike arise, and does not cease, at this person. Consciousness without dust-alike will cease, and will not arise, at that person.

¹¹ *saragāṃ cittaṃ = 8 lobha-mūla citta*

¹²pe..... (short term of Pāḷi ; *peyyāla*) = omitted/hidden words/phrases (as easy to find from the past/nearby)

¹³ *vītaragāṃ cittaṃ = (other) 81 citta (except 8 lobha-mūla citta)*

¹⁴ *sadosaṃ cittaṃ = 2 dosa-mūla citta*

¹⁵ *vītadosaṃ cittaṃ = (other) 82 citta (except 2 dosa-mūla citta)*

¹⁶ *samohaṃ cittaṃ = 2 moha-mūla citta*

¹⁷ *vītamohaṃ cittaṃ = 87 citta (except 2 moha-mūla citta)*

¹⁸ Well-squeezed; well-tight (distracted) consciousness

¹⁹ *samkhittaṃ cittaṃ = consciousness associated with restlessness (uddhacca)*

²⁰ Loosed-out consciousness

²¹ *vikhittaṃ cittaṃ = 88 citta [except consciousness associated with restlessness (uddhacca)]*

²² *mahaggataṃ cittaṃ = 27 citta [i.e., 15 rūpa jhāna (5 kusala + 5 vipāka + 5 kiriya), and 12 arūpa jhāna (4 kusala + 4 vipāka + 4 kiriya)]*

²³ *amahaggataṃ cittaṃ = 62 citta (except 27 mahaggata citta)*

²⁴ *sauttaraṃ cittaṃ = 81 lokī citta*

²⁵ *anuttaraṃ cittaṃ = 8 lokuttara citta (i.e., 4 magga + 4 phala)*

²⁶ *samāhitaṃ cittaṃ = 27 mahaggata citta + 8 lokuttara citta*

²⁷ *asamāhitaṃ cittaṃ = 54 kāma citta (except 27 mahaggata citta + 8 lokuttara citta)*

²⁸ *vimuttaṃ cittaṃ = 8 lokuttara citta (i.e., 4 magga + 4 phala)*

²⁹ *avimuttaṃ cittaṃ = 81 lokī citta*

³⁰ Profound doctrine

³¹ *Vipāka citta* (resultant < just affect and produce none> consciousness) ; and *Kiriya citta* (functional < just action and produce none> consciousness)

³² *saraṇa = sa* (with) + *raṇa* (fault/dust alike which brings lamentation <i.e., *kilesā* – moral defilements>)

³³ *araṇa = a* (without) + *raṇa* (fault/dust alike which brings lamentation <i.e., *kilesā* – moral defilements>)

³⁴ There are 22 tika (triplets) <started with *kusala*, *akusala* and *abyākata* - as 1st *tika*> and 100 duka (couplets) <ended with *saraṇa* and *araṇa* – as 100th *duka*> in *DHAMMASAṄGAṄĪ* of *KHUDDAKA NIKĀYA*.

Consciousness without dust-alike will cease, and will not arise, at this person. Consciousness without dust-alike arise, and does not cease, at that person.

END OF CHAPTER ON SUMMARY.

(*UDDESA VĀRO*)

EXPOSITION (*NIDDESA*)³⁵

1. ORDINARY OF PURE CONSCIOUSNESS

(*SUDDHACITTASĀMAÑÑĀ*)

1. CHAPTER ON INDIVIDUAL (*PUGGALAVĀRA*)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD

(*UPPĀDANIRODHAKĀLASAMBHEDAVĀRA*)

63. Consciousness arises, and does not cease, at this person. Consciousness will cease, and will not arise, at that person?³⁶

At the rising moment of last³⁷ consciousness, consciousness arises, and does not cease, will cease and will not arise at those persons. At other persons, at the rising moment of consciousness, consciousness arises, and not cease, will also cease and will also arise.

Consciousness will cease, and will not arise, at this person. Consciousness arises, and does not cease, at that person?

Yes.

Consciousness does not arise, and ceases, at this person. Consciousness will not cease, and will arise, at that person?

No.

Consciousness will not cease, and will arise, at this person. Consciousness does not arise, and ceases, at that person?

None.³⁸

2. CHAPTER ON RISE AND APPEAR

(*UPĀDUPPANNAVĀRA*)

64. Consciousness arises at this person. Consciousness appears at that person?

³⁵ Analytical explanation

³⁶ (In lit.) Will consciousness arise, and will not cease, at that person? (The following questions are to understood that way accordingly)

³⁷ final

³⁸ (in Pāli) *Na tthi* = Impossible / There is no such person (as the certain statement itself is impossible)

Yes.

Consciousness appears at this person. Consciousness arises at that person?

At the ceasing moment of consciousness, consciousness appears; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness appears, and also arises at those persons.

Consciousness does not arise at this person. Consciousness does not appear at that person?

At the ceasing moment of consciousness, consciousness does not arise at those persons; and (it is) not that consciousness does not appear at those persons. At persons of *Nirodha* absorption³⁹ and non-percipient beings, consciousness does not arise, and also does not appear.

Consciousness does not appear at this person. Consciousness does not arise at that person?

Yes.

3. CHAPTER ON CEASE AND APPEAR (*NIRODHUPPANNAVĀRA*)

65. Consciousness ceases at this person. Consciousness appears at that person?

Yes.

Consciousness appears at this person. Consciousness ceases at that person?

At the rising moment of consciousness, consciousness appears, at those persons; and consciousness does not cease at those persons. At the ceasing moment of consciousness, consciousness appears, and also ceases at those persons.

Consciousness does not cease at this person. Consciousness does not appear at that person?

At the rising moment of consciousness, consciousness does not cease at those persons; and (it is) not that consciousness does not appear at those persons. At persons of *Nirodha* absorption and non-percipient beings, consciousness does not cease, and also does not appear.

Consciousness does not appear at this person. Consciousness does not cease at that person?

Yes.

4. CHAPTER ON RISE (*UPPĀDAVĀRA*)

66. Consciousness arises at this person. Consciousness had arisen at that person?

Yes.

Consciousness had arisen at this person. Consciousness arises at that person?

At the ceasing moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness had arisen at those persons; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness had arisen, and also arises at those persons.

Consciousness does not arise at this person. Consciousness had not arisen at that person?

³⁹ The absorption when all mental processes and mind-made matters cease temporarily.

(It) had arisen.

Consciousness had not arisen at this person. Consciousness does not arise at that person?

None.

67. Consciousness arises at this person. Consciousness will arise at that person?

At the rising moment of last consciousness, consciousness arises, at those persons; and consciousness will not arise at those persons. At other persons, at the rising moment of consciousness, consciousness arises, and also will arise.

Consciousness will arise at this person. Consciousness arises at that person?

At the ceasing moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness will arise at those persons; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness will arise, and also arises at those persons.

Consciousness does not arise at this person. Consciousness will not arise at that person?

At the ceasing moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness does not arise at those persons; and (it is) not that consciousness will not arise at those persons. At the ceasing moment of last consciousness, consciousness does not arise, and also will not arise at those persons.

Consciousness will not arise at this person. Consciousness does not arise at that person?

At the rising moment of last consciousness, consciousness will not arise at that person; and (it is) not that consciousness does not arise at those persons. At the ceasing moment of last consciousness, consciousness will not arise, and does not arise at those persons.

68. Consciousness had arisen at this person. Consciousness will arise at that person?

At the persons with the last consciousness, consciousness had arisen; and consciousness will not arise at those persons. At other persons, consciousness had arisen, and will also arise.

Consciousness will arise at this person. Consciousness had arisen at that person?

Yes.

Consciousness had not arisen at this person. Consciousness will not arise at that person?

None.

Consciousness will not arise at this person. Consciousness had not arisen at that person?

(It) had arisen.

5. CHAPTER ON CEASE (*NIRODHAVĀRA*)

69. Consciousness ceases at this person. Consciousness had ceased at that person?

Yes.

Consciousness had ceased at this person. Consciousness ceases at that person?

At the rising moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness had ceased at those persons; and consciousness does not cease at those

persons. At the ceasing moment of consciousness, consciousness had ceased, and also ceases at those persons.

Consciousness does not cease at this person. Consciousness had not ceased at that person?
(It) had ceased.

Consciousness had not ceased at this person. Consciousness does not cease at that person?
None.

70. Consciousness ceases at this person. Consciousness will cease at that person?

At the rising moment of last consciousness, consciousness ceases, at those persons; and consciousness does not cease at those persons. At other persons, at the ceasing moment, consciousness ceases, and will also cease.

Consciousness will cease at this person. Consciousness ceases at that person?

At the rising moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness will cease; and consciousness does not cease at those persons. At the ceasing moment of consciousness, consciousness will cease, and also ceases at those persons.

Consciousness does not cease at this person. Consciousness will not cease at that person?
(It) will cease.

Consciousness will not cease at this person. Consciousness does not cease at that person?
(It) ceases.

71. Consciousness had ceased at this person. Consciousness will cease at that person?

At the ceasing moment of consciousness, consciousness had ceased at those persons; and consciousness will not cease at those persons. At other persons, consciousness had ceased, and will cease.

Consciousness will cease at this person. Consciousness had ceased at that person?

Yes.

Consciousness had not ceased at this person. Consciousness will not cease at that person?
None.

Consciousness will not cease at this person. Consciousness had not ceased at that person?
(It) had ceased.

6. CHAPTER ON RISE AND CEASE (UPPĀDANIRODHAVĀRA)

72. Consciousness arises at this person. Consciousness had ceased at that person?

Yes.

Consciousness had ceased at this person. Consciousness arises at that person?

At the ceasing moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness had ceased at those persons; and consciousness does not arise. At the rising moment of consciousness, consciousness had ceased, and also arises at those persons.

Consciousness does not arise at this person. Consciousness had not ceased at that person?
(It) had ceased.
Consciousness had not ceased at this person. Consciousness does not arise at that person?
None.

73. Consciousness arises at this person. Consciousness will cease at that person?

Yes.

Consciousness will cease at this person. Consciousness arises at that person?

At the ceasing moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness will cease at those persons; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness will cease, and also arises at those persons.

Consciousness does not arise at this person. Consciousness will not cease at that person?

At the ceasing moment of consciousness, at persons of *Nirodha* absorption and non-percipient beings, consciousness does not arise at those persons; and (it is) not that consciousness will not cease at those persons. At the ceasing moment of last consciousness, consciousness does not arise, and will also not cease at those persons.

Consciousness will not cease at this person. Consciousness does not arise at that person?

Yes.

74. Consciousness had arisen at this person. Consciousness will cease at that person?

At the ceasing moment of last consciousness, consciousness had ceased; and consciousness will not arise at those persons. At other persons, consciousness had arisen, and will also cease.

Consciousness will cease at this person. Consciousness had arisen at that person?

Yes.

Consciousness had not arisen at this person. Consciousness will not cease at that person?

None.

Consciousness will not cease at this person. Consciousness had not arisen at that person?

(It) had arisen.

7. CHAPTER ON ARISING AND NOT CEASE (UPPAZZAMĀNANANIRODHAVĀRA)

75. Consciousness arises at this person. Consciousness does not cease at that person?

Yes.

Consciousness does not cease at this person. Consciousness arises at that person?

At persons of *Nirodha* absorption and non-percipient beings, consciousness does not cease; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness does not cease, and also arises at those persons.

Consciousness does not arise at this person. Consciousness cease at that person?

At persons of *Nirodha* absorption and non-percipient beings, consciousness does not arise; and consciousness does not cease at those persons. At the ceasing moment of consciousness, consciousness does not arise, and also ceases at those persons.

Consciousness cease at this person. Consciousness does not arise at that person?

Yes.

8. CHAPTER ON ARISING AND APPEAR (UPPAZZAMĀNUPPANNAVĀRA)

76. Consciousness is arising at this person. Consciousness appears at that person?

Yes.

Consciousness appears at this person. Consciousness is arising at that person?

At the ceasing moment of last consciousness, consciousness appears; and consciousness is not arising at those persons. At the rising moment of consciousness, consciousness appears, and is also arising.

Consciousness is not arising at this person. Consciousness does not appear at that person?

At the ceasing moment of consciousness, consciousness is not arising; and (it is) not that consciousness does not appear at those persons. At persons of *Nirodha* absorption and non-percipient beings, consciousness is not arising, and also does not appear.

Consciousness does not appear at this person. Consciousness is not arising at that person?

Yes.

9. CHAPTER ON CEASING AND APPEAR (NIRUZZHAMĀNUPPANNAVĀRA)

77. Consciousness is ceasing at this person. Consciousness appears at that person?

Yes.

Consciousness appears at this person. Consciousness is ceasing at that person?

At the rising moment of consciousness, consciousness appears; and consciousness is not ceasing at those persons. At the ceasing moment of consciousness, consciousness appears, and is also ceasing at those persons.

Consciousness is not ceasing at this person. Consciousness does not appear at that person?

At the rising moment of consciousness, consciousness is not ceasing; and (it is) not that consciousness does not appear at those persons. At persons of *Nirodha* absorption and non-percipient beings, consciousness is not ceasing, and also does not appear.

Consciousness does not appear at this person. Consciousness is not ceasing at that person?

Yes.

10. CHAPTER ON APPEAR AND RISE (UPPANNUPPĀDAVĀRA)

78. Consciousness appears at this person. Consciousness had arisen at that person?

Yes.

Consciousness had arisen at this person. Consciousness appears at that person?

At persons of *Nirodha* absorption and non-percipient beings, consciousness had arisen; and consciousness does not appear at those persons. At persons with consciousness, consciousness had arisen, and also appears.

Consciousness does not appear at this person. Consciousness had not arisen at that person?

(It) had arisen.

Consciousness had not arisen at this person. Consciousness does not appear at that person?

None.

79. Consciousness appears at this person. Consciousness will arise at that person?

At persons with last consciousness, consciousness appears; and consciousness will not arise at those persons. At other persons with consciousness, consciousness appears, and will also arise.

Consciousness will arise at this person. Consciousness appears at that person?

At persons of *Nirodha* absorption and non-percipient beings, consciousness will arise; and consciousness does not appear at those persons. At persons with consciousness, consciousness will arise, and also appears.

Consciousness does not appear at this person. Consciousness will not arise at that person?

(It) will arise.

Consciousness will not arise at this person. Consciousness does not appear at that person?

(It) appears.

11. CHAPTER ON PAST AND FUTURE

(*ATĪTĀNĀGATAVĀRA*)

80. Consciousness had arisen, and does not appear, at this person. Consciousness will arise at that person?

Yes.

Consciousness will arise, and does not appear, at this person. Consciousness had arisen at that person?

Yes.

Consciousness had not arisen, and it is not that it does not appear, at this person. Consciousness will not arise at that person?

None.

Consciousness will not arise, and it is not that it does not appear, at this person. Consciousness had not arisen at that person?

(It) had arisen.

12. CHAPTER ON APPEAR AND ARISING

(*UPPANNUPPAZZAMĀNAVĀRA*)

81. (This consciousness) appears. (That consciousness) is arising?

(Consciousness) at the ceasing moment, (it) appears; and (it) is not arising. (Consciousness) at the arising moment, (it) appears, and is also arising.

(This consciousness) is arising. (That consciousness) appears?

Yes.

(This consciousness) does not appear. (That consciousness) is not arising?

Yes.

(This consciousness) is not arising. (That consciousness) does not appear?

(Consciousness) at the ceasing moment, (it) is not arising; and (it) is not that (it) does not appear.

Consciousness of past and future, is not arising, and also does not appear.

13. CHAPTER ON DISAPPEAR AND CEASING

(*NIRUDDHANIRUZZHAMĀVĀRA*)

82. (This consciousness) disappears (at this person). (That consciousness) is ceasing (at that person)?

No.

(This consciousness) is ceasing (at this person). (That consciousness) disappears (at that person)?

No.

(This consciousness) does not disappear (at this person). (That consciousness) is not ceasing (at that person)?

(Consciousness) at the ceasing moment, does not disappear; and (it is) not that (it) is not ceasing.

(Consciousness) at the rising moment, consciousness of past does not disappear, and is also not ceasing.

(This consciousness) is not ceasing (at this person). (That consciousness) does not disappear (at that person)?

Consciousness of past is not ceasing; and (it is) not that (it) does not disappear. At the rising moment, consciousness of future is not ceasing, and also does not disappear.

14. CHAPTER ON PERIOD-PASSING

(*ATIKKANTAKĀLAVĀRA*)

83. Consciousness has period-passing over the arising moment by mean of moment-transgression at this person.

Consciousness has period-passing over the ceasing moment by mean of moment-transgression at that person?

At the ceasing moment, consciousness has period-passing over the arising moment, and has not passing-period over the ceasing moment. Consciousness of past has period-passing over the arising moment, and also has period-passing over the ceasing moment.

Consciousness has period-passing over the ceasing moment by mean of moment-transgression at this person.

Consciousness has period-passing over the arising moment by mean of moment-transgression at that person?

Consciousness of past (has).⁴⁰

Consciousness has not period-passing over the arising moment by mean of moment-transgression at this person.

Consciousness has not period-passing over the ceasing moment by mean of moment-transgression at that person?

At the rising moment of consciousness of future (has).

Consciousness has not period-passing over the ceasing moment by mean of moment-transgression at this person.

Consciousness has not period-passing over the arising moment by mean of moment-transgression at that person?

At the ceasing moment, consciousness has not period-passing over the ceasing moment, and (it is) not that consciousness has not period-passing over the arising moment. At the rising moment, consciousness of future has not period-passing over the ceasing moment, and also has not period-passing over the rising moment.

1. ORDINARY OF PURE CONSCIOUSNESS

(*SUDDHACITTASĀMAÑÑĀ*)

2. CHAPTER ON NATURE

(*DHAMMAVĀRA*)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD

(*UPPĀDANIRODHAKĀLASAMBHEDAVĀRA*)

84. This consciousness arises, and does not cease. That consciousness will cease, and will not arise?

Yes.

This consciousness will cease, and will not arise. That consciousness arises, and does not cease?

Yes.⁴¹

This consciousness does not arise, and ceases. That consciousness will not cease, and will arise?

No.

This consciousness will not cease, and will arise. That consciousness does not arise, and ceases?

⁴⁰ Why is it not just (*Āmantā*) yes? As to void consciousness of present, and to be precise, “consciousness of past” is answered.

⁴¹ The meaning: This consciousness is (at present) arising, and it is not ceasing (at present). As that rising-moment consciousness is certain to cease (or) will cease for sure, it is *niruzzhissati*, (will cease). And also *nauppazzissati* (will not arise) as that rising-moment consciousness cannot be arise again after it ceases. So certain word and uncertain word are to get the same answer.

None.

2. CHAPTER ON RISE AND APPEAR
(*UPĀDUPPANNAVĀRA*)

85. This consciousness arises. That consciousness appears?

Yes.

This consciousness appears. That consciousness arises?

At the ceasing moment, consciousness appears; and that consciousness does not arise. At the rising moment, consciousness appears, and also arises.

This consciousness does not arise. That consciousness does not appear?

At the ceasing moment, consciousness does not arise; and (it is) not that consciousness does not appear. Consciousness of past and future does not arise, and also does not appear.

This consciousness does not appear. That consciousness does not arise?

Yes.

3. CHAPTER ON CEASE AND APPEAR
(*NIRODHUPPANNAVĀRA*)

86. This consciousness ceases. That consciousness appears?

Yes.

This consciousness appears. That consciousness ceases?

At the rising moment, consciousness appears; and that consciousness does not cease. At the ceasing moment, consciousness appears, and also ceases.

This consciousness does not cease. That consciousness does not appear?

At the rising moment, consciousness does not cease; and (it is) not that consciousness does not appear. Consciousness of past and future does not cease, and also does not appear.

This consciousness does not appear. That consciousness does not cease?

Yes.

4. CHAPTER ON RISE
(*UPPĀDAVĀRA*)

87. This consciousness arises. That consciousness had arisen?

No.

This consciousness had arisen. That consciousness arises?

No.

This consciousness does not arise. That consciousness had not arisen?

Consciousness of past does not arise; and (it is) not that consciousness had not arisen. At the ceasing moment, consciousness does not arise, and also had not arisen.

This consciousness had not arisen. That consciousness does not arise?

At the rising moment, consciousness had not arisen; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of future had not arisen, and also does not arise.

88. This consciousness arises. That consciousness will arise?

No.

This consciousness will arise. That consciousness arises?

No.

This consciousness does not arise. That consciousness will not arise?

Consciousness of future does not arise; and (it is) not that consciousness will not arise. At the ceasing moment, consciousness of past does not arise, and also will not arise.

This consciousness will not arise. That consciousness does not arise?

At the rising moment, consciousness will not arise; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of past will not arise, and also does not arise.

89. This consciousness had arisen. That consciousness will arise?

No.

This consciousness will arise. That consciousness had arisen?

No.

This consciousness had not arisen. That consciousness will not arise?

Consciousness of future had not arisen; and (it is) not that consciousness will not arise. Consciousness of present had not arisen, and also will not arise.

This consciousness will not arise. That consciousness had not arisen?

Consciousness of past will not arise; and (it is) not that consciousness had not arisen. Consciousness of present will not arise, and also had arisen.

5. CHAPTER ON CEASE

(NIRODHAVĀRA)

90. This consciousness ceases. That consciousness had ceased?

No.

This consciousness had ceased. That consciousness ceases?

No.

This consciousness does not cease. That consciousness had not ceased?

Consciousness of past does not cease; and (it is) not that consciousness had not ceased. At the rising moment, consciousness of future does not cease, and also had not ceased.

This consciousness had not ceased. That consciousness does not cease?

At the ceasing moment, consciousness had not ceased; and (it is) not that consciousness does not cease. At the rising moment, consciousness of future had not ceased, and also does not cease.

91. This consciousness ceases. That consciousness will cease?

No.

This consciousness will cease. That consciousness ceases?

No.

This consciousness does not cease. That consciousness will not cease?

At the rising moment, consciousness of future does not cease; and (it is) not that consciousness will not cease. Consciousness of future does not cease, and also will not cease.

This consciousness will not cease. That consciousness does not cease?

At the ceasing moment, consciousness will not cease; and (it is) not that consciousness does not cease. Consciousness of past will not cease, and also does not cease.

92. This consciousness had ceased. That consciousness will cease?

No.

This consciousness will cease. That consciousness had ceased?

No.

This consciousness had not ceased. That consciousness will not cease?

At the rising moment, consciousness of future had not ceased; and (it is) not that consciousness will not cease. At the ceasing moment, consciousness had not ceased, and also will not cease.

This consciousness will not cease. That consciousness had not ceased?

Consciousness of past will not cease; and (it is) not that consciousness had not ceased. At the ceasing moment, consciousness will not cease, and also had not ceased.

6. CHAPTER ON RISE AND CEASE (*UPPĀDANIRODHAVĀRA*)

93. This consciousness arises. That consciousness had ceased?

No.

This consciousness had ceased. That consciousness arises?

No.

This consciousness does not arise. That consciousness had not ceased?

Consciousness of past does not arise; and (it is) not that consciousness had not ceased. At the ceasing moment, consciousness of future does not arise, and also had not ceased.

This consciousness had not ceased. That consciousness does not arise?

At the rising moment, consciousness had not ceased; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of future had not ceased, and also does not arise.

94. This consciousness arises. That consciousness will cease?

Yes.

This consciousness will cease. That consciousness arises?

Consciousness of future will cease; and that consciousness does not arise. At the rising moment, that consciousness will cease, and also arises.

This consciousness does not arise. That consciousness will not cease?

Consciousness of future does not arise; and (it is) not that consciousness will not cease. At the ceasing moment, consciousness of past does not arise, and also will not cease.

This consciousness will not cease. That consciousness does not arise?

Yes.

95. This consciousness had arisen. That consciousness will cease?

No.

This consciousness will cease. That consciousness had arisen?

No.

This consciousness had not arisen. That consciousness will not cease?

At the rising moment, consciousness of future had not arisen; and (it is) not that consciousness will not cease. At the ceasing moment, consciousness had not arisen, and also will not cease.

This consciousness will not cease. That consciousness had not arisen?

Consciousness of past will not cease; and (it is) not that consciousness had not arisen. At the ceasing moment, consciousness will not cease, and also had not arisen.

7. CHAPTER ON ARISING AND NOT CEASE
(UPPAZZAMĀNANANIRODHAVĀRA)

96. This consciousness arises. That consciousness does not cease?

Yes.

This consciousness does not cease. That consciousness arises?

Consciousness of past and future does not cease; and that consciousness does not arise. At the rising moment, consciousness does not cease, and also arises.

This consciousness does not arise. That consciousness ceases?

Consciousness of past and future does not arise; and that consciousness does not cease. At the ceasing moment, consciousness does not arise, and also ceases.

This consciousness ceases. That consciousness does not arise?

Yes.

8. CHAPTER ON ARISING AND APPEAR
(UPPAZZAMĀNUPPANNAVĀRA)

97. This consciousness is arising. That consciousness appears?

Yes.

This consciousness appears. That consciousness is arising?

At the ceasing moment, consciousness appears; and that consciousness is not arising. At the rising moment, consciousness appears, and is also arising.

This consciousness is not arising. That consciousness does not appear?

At the ceasing moment, consciousness is not arising; and (it is) not that consciousness does not appear.

This consciousness does not appear. That consciousness is not arising?

Yes.

9. CHAPTER ON CEASING AND APPEAR
(*NIRUZZHAMĀNUPPANNAVĀRA*)

98. This consciousness is ceasing. That consciousness appears?

Yes.

This consciousness appears. That consciousness is ceasing?

At the rising moment, consciousness appears; and that consciousness is not ceasing. At the ceasing moment, consciousness appears, and is also ceasing.

This consciousness is not ceasing. That consciousness does not appear?

At the rising moment, consciousness is not ceasing; and (it is) not that consciousness does not appear. Consciousness of past and future is not ceasing, and also does not appear.

This consciousness does not appear. That consciousness is not ceasing?

Yes.

10. CHAPTER ON APPEAR AND RISE
(*UPPANNUPPĀDAVĀRA*)

99. This consciousness appears. That consciousness had arisen?

No.

This consciousness had arisen. That consciousness appears?

No.

This consciousness does not appear. That consciousness had not arisen?

Consciousness of past does not appear; and (it is) not that consciousness had not arisen.

Consciousness of future does not appear, and also had not arisen.

This consciousness had not arisen. That consciousness does not appear?

Consciousness of present had not arisen; and (it is) not that consciousness does not appear.

Consciousness of future had not arisen, and also does not appear.

100. This consciousness appears. That consciousness will arise?

No.

This consciousness will arise. That consciousness appears?

No.

This consciousness does not appear. That consciousness will not arise?

Consciousness of future does not appear; and (it is) not that consciousness will not arise.

Consciousness of past does not appear, and also will not arise.

This consciousness will not arise. That consciousness does not appear?

Consciousness of present will not arise; and (it is) not that consciousness does not appear.

Consciousness of past will not arise, and also does not appear.

11. CHAPTER ON PAST AND FUTURE
(*ATĪTĀNĀGATAVĀRA*)

101. This consciousness had arisen, and does not appear, at this person. That consciousness will arise?

No.

This consciousness will arise, and does not appear, at this person. That consciousness had arisen?

No.

This consciousness had not arisen, and it is not that it does not appear. That consciousness will not arise?

Yes.

This consciousness will not arise, and it is not that it does not appear. That consciousness had not arisen?

Yes.

12. CHAPTER ON APPEAR AND ARISING

(*UPPANNUPPAZZAMĀNAVĀRA*)

102. (This consciousness) appears. (That consciousness) is arising?

At the ceasing moment, (consciousness) appears, and is not arising. At the rising moment, (consciousness) appears, and is also arising.

(This consciousness) is arising. (That consciousness) appears?

Yes.

(This consciousness) does not appear. (That consciousness) is not arising?

Yes.

(This consciousness) is not arising. (That consciousness) does not appear?

At the ceasing moment, (consciousness) is not arising, and (it is) not that (consciousness) does not appear. Consciousness of past and future, consciousness is not arising, and also does not appear.

13. CHAPTER ON DISAPPEAR AND CEASING

(*NIRUDDHANIRUZZHAMĀNAVĀRA*)

103. (This consciousness) disappears. (That consciousness) is ceasing?

No.

(This consciousness) is ceasing. (That consciousness) disappears?

No.

(This consciousness) does not disappear. (That consciousness) is not ceasing?

At the ceasing moment, (consciousness) does not disappear, and (it is) not that (consciousness) is not ceasing. At the rising moment, consciousness of future does not disappear, and is also not ceasing.

(This consciousness) is not ceasing. (That consciousness) does not disappear?

Consciousness of past is not ceasing, and (it is) not that (consciousness) does not disappear. At the rising moment, consciousness of future is not ceasing, and also does not disappear.

14. CHAPTER ON PERIOD-PASSING
(*ATIKKANTAKĀLAVĀRA*)

104. This consciousness has period-passing over the arising moment by mean of moment-transgression.

That consciousness has period-passing over the ceasing moment by mean of moment-transgression?

At the ceasing moment, consciousness has period-passing over the rising moment, and has not period-passing over the ceasing moment. Consciousness of past has period-passing over the rising moment, and also has period-passing over the ceasing moment.

This consciousness has period-passing over the ceasing moment by mean of moment-transgression.

That consciousness has period-passing over the arising moment by mean of moment-transgression?

Consciousness of past (has).

This consciousness has not period-passing over the arising moment by mean of moment-transgression.

That consciousness has not period-passing over the ceasing moment by mean of moment-transgression?

At the rising moment, consciousness of future (has).

This consciousness has not period-passing over the ceasing moment by mean of moment-transgression.

That consciousness has not period-passing over the arising moment by mean of moment-transgression?

At the ceasing moment, consciousness has not period-passing over the ceasing moment, and also has not period-passing over the rising moment.

1. ORDINARY OF PURE CONSCIOUSNESS
(*SUDDHACITTASĀMAÑÑA*)

3. CHAPTER ON INDIVIDUAL AND NATURE
(*PUGGALADHAMMAVĀRA*)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD
(*UPPĀDANIRODHAKĀLASAMBHEDAVĀRA*)

105. This consciousness arises, and does not cease, at this person. That consciousness will cease, and will not arise, at that person?

Yes.

This consciousness will cease, and will not arise, at this person. That consciousness arises, and does not cease, at that person?

Yes.

This consciousness does not arise, and ceases, at this person. That consciousness will not cease, and will arise, at that person?

No.

This consciousness will not cease, and will arise, at this person. That consciousness does not arise, and ceases, at that person?

None.

2. CHAPTER ON RISE AND APPEAR (*UPĀDUPPANNAVĀRA*)

106. This consciousness arises at this person. That consciousness appears at that person?

Yes.

This consciousness appears at this person. That consciousness arises at that person?

At the ceasing moment, consciousness appears; and that consciousness does not arise. At the rising moment, consciousness appears, and also arises.

This consciousness does not arise at this person. That consciousness does not appear at that person?

At the ceasing moment, consciousness does not arise; and (it is) not that consciousness does not appear. Consciousness of past and future does not arise, and also does not appear.

This consciousness does not appear at this person. That consciousness does not arise at that person?

Yes.

3. CHAPTER ON CEASE AND APPEAR (*NIRODHUPPANNAVĀRA*)

107. This consciousness ceases at this person. That consciousness appears at that person at that person?

Yes.

This consciousness appears at this person. That consciousness ceases at that person at that person?

At the rising moment, consciousness appears; and that consciousness does not cease. At the ceasing moment, consciousness appears, and also ceases.

This consciousness does not cease at this person. That consciousness does not appear at that person?

At the rising moment, consciousness does not cease; and (it is) not that consciousness does not appear. Consciousness of past and future does not cease, and also does not appear.

This consciousness does not appear at this person. That consciousness does not cease at that person?

Yes.

4. CHAPTER ON RISE (*UPPĀDAVĀRA*)

108. This consciousness arises at this person. That consciousness had arisen at that person?

No.

This consciousness had arisen at this person. That consciousness arises at that person?

No.

This consciousness does not arise at this person. That consciousness had not arisen at that person?

Consciousness of past does not arise; and (it is) not that consciousness had not arisen. At the ceasing moment, consciousness does not arise, and also had not arisen.

This consciousness had not arisen at this person. That consciousness does not arise at that person?

At the rising moment, consciousness had not arisen; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of future had not arisen, and also does not arise.

109. This consciousness arises at this person. That consciousness will arise at that person?

No.

This consciousness will arise at this person. That consciousness arises at that person?

No.

This consciousness does not arise at this person. That consciousness will not arise at that person?

Consciousness of future does not arise; and (it is) not that consciousness will not arise. At the ceasing moment, consciousness of past does not arise, and also will not arise.

This consciousness will not arise at this person. That consciousness does not arise at that person?

At the rising moment, consciousness will not arise; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of past will not arise, and also does not arise.

110. This consciousness had arisen at this person. That consciousness will arise at that person?

No.

This consciousness will arise at this person. That consciousness had arisen at that person?

No.

This consciousness had not arisen at this person. That consciousness will not arise at that person?

Consciousness of future had not arisen; and (it is) not that consciousness will not arise.
Consciousness of present had not arisen, and also will not arise.

This consciousness will not arise at this person. That consciousness had not arisen at that person?
Consciousness of past will not arise; and (it is) not that consciousness had not arisen.
Consciousness of present will not arise, and also had arisen.

5. CHAPTER ON CEASE
(*NIRODHAVĀRA*)

111. This consciousness ceases at this person. That consciousness had ceased at that person?

No.

This consciousness had ceased at this person. That consciousness ceases at that person?

No.

This consciousness does not cease at this person. That consciousness had not ceased at that person?

Consciousness of past does not cease; and (it is) not that consciousness had not ceased. At the rising moment, consciousness of future does not cease, and also had not ceased.

This consciousness had not ceased at this person. That consciousness does not cease at that person?

At the ceasing moment, consciousness had not ceased; and (it is) not that consciousness does not cease. At the rising moment, consciousness of future had not ceased, and also does not cease.

112. This consciousness ceases at this person. That consciousness will cease at that person?

No.

This consciousness will cease at this person. That consciousness ceases at that person?

No.

This consciousness does not cease at this person. That consciousness will not cease at that person?

At the rising moment, consciousness of future does not cease; and (it is) not that consciousness will not cease. Consciousness of future does not cease, and also will not cease.

This consciousness will not cease at this person. That consciousness does not cease at that person?

At the ceasing moment, consciousness will not cease; and (it is) not that consciousness does not cease. Consciousness of past will not cease, and also does not cease.

113. This consciousness had ceased at this person. That consciousness will cease at that person?

No.

This consciousness will cease at this person. That consciousness had ceased at that person?

No.

This consciousness had not ceased at this person. That consciousness will not cease at that person?

At the rising moment, consciousness of future had not ceased; and (it is) not that consciousness will not cease. At the ceasing moment, consciousness had not ceased, and also will not cease. This consciousness will not cease at this person. That consciousness had not ceased at that person?

Consciousness of past will not cease; and (it is) not that consciousness had not ceased. At the ceasing moment, consciousness will not cease, and also had not ceased.

CHAPTER ON INDIVIDUAL SHOULD BE EXPOSED INDIVIDUALLY.
CHAPTER ON NATURE AND CHAPTER ON INDIVIDUAL AND NATURE ARE TO BE
EXPOSED AS THE SAME.

2. SPECIFICATION OF CONSCIOUSNESS MIXING BY MEAN OF SUTTANTA
(SUTTANTACITTAMISSAKAVISESA)

114. Mind with greed arises, and does not cease at this person. Mind with greed will cease, and will not arise at that person?

At the rising moment of the last mind with greed⁴², mind with greed arises, does not cease, will cease, and will not arise at those persons. At other persons, at the rising moment of mind with greed, mind with greedpe.....

3. SPECIFICATION OF CONSCIOUSNESS MIXING BY MEAN OF ABHIDHAMMA
(ABHIDHAMMACITTAMISSAKAVISESA)

115. Faultless consciousness arises, and does not cease at this person. Faultless consciousness will cease, and will not arise at that person?

At the rising moment of the last faultless consciousness⁴³, faultless consciousness arises, does not cease, will cease, and will not arise at those persons. At other persons, at the rising moment of faultless consciousness, faultless consciousnesspe..... Or else,pe..... Yes.....pe.....

116. Un-faultless consciousness arises, and does not cease at this person.....Indeterminate consciousness arises, and does not ceasepe.....

SHOULD GO UNTIL WITH DUST-ALIKE⁴⁴ AND WITHOUT DUST-ALIKE⁴⁵, IN THREE
YAMAKA; "MULA YAMAK", "CITTA YAMKA" AND "DHAMMA YAMAKA".

⁴² *Sarāga pacchima citta* = the (very) last/final consciousness with greed [for who will attain 4 *Magga* without any *rāga* interval, the *citta* of *Ti-hetuka Puthujjana* who is at the rising moment of 7th retentive (*zo*) which is associated with greed that is the very last *lobha/taṇhā/rāga*][If *rāga* intervals after becoming *Sotāpanna*, or *Sakadāgāmi*, or *Anāgāmi*; for them is the *citta* of each with the very last *rāga* at the 7th retentive (*zo*).]

⁴³ *Pacchimakusala citta* = the (very) last/final faultless consciousness (i.e., *Arahatta Magga*)

⁴⁴ *saraṇaṃ*

END OF PAIRS ON CONSCIOUSNESS.
(*CITTA YAMAKA PĀḶI NIṬṬHITĀ*)⁴⁶

⁴⁵ *araṇaṃ*

⁴⁶ End of pairs on consciousness which are carried along by nobles.

PREFACE

THIS TRANSLATION IS ESPECIALLY DEDICATED
TO MY LATE PRECEPTOR,

THE MOST VENERABLE

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

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

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

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

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

This *Dhamma Yamaka* translation is started on 18.5.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLANĀKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar. It is finished on 20.5.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLANĀKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar.

Nandamedhā

FOREWORD

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

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

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

To get more precise meaning, go with *Pāḷi* version and do with meditation. 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):

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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 DHAMMA (*DHAMMA YAMAKA PĀḶI*²)

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

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

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

POSITIVE (*ANULOMA*)

1. Faultless³. Faultless dhamma.
Faultless dhamma. Faultless.

Un-faultless⁴. Un-faultless dhamma.
Un-faultless dhamma. Un-faultless.

Indeterminate⁵. Indeterminate dhamma.
Indeterminate dhamma. Indeterminate.

NEGATIVE (*PACCANĪKA*)

2. Not faultless. Not faultless dhamma.
Not faultless dhamma. Not faultless.

Not un-faultless. Not un-faultless dhamma.
Not un-faultless dhamma. Not un-faultless.

Not indeterminate. Not indeterminate dhamma.
Not indeterminate dhamma. Not indeterminate.

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

² DHAMMA YAMKA PĀḶI : DHAMMA = Dhamma ; YAMAKA = Pairs ; PA = the nobles ; ĀḶI = the (taking) process;
“THE PAIRS ON DHAMMA”_ WHICH IS CARRIED ALONG THE NOBLES

³ kusala

⁴ akusala

⁵ Abyākata / avyākata

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

POSITIVE (ANULOMA)

3. Faultless. Faultless dhamma.
Dhamma⁶. Un-faultless dhamma.
- Faultless. Faultless dhamma.
Dhamma. Indeterminate dhamma.
4. Un-faultless. Un-faultless dhamma.
Dhamma. Faultless dhamma.
- Un-faultless. Un-faultless dhamma.
Dhamma. Indeterminate dhamma.
5. Indeterminate. Indeterminate dhamma.
Dhamma. Faultless dhamma.
- Indeterminate. Indeterminate dhamma.
Dhamma. Un-faultless dhamma.

NEGATIVE (PACCANĪKA)

6. Not faultless. Not faultless dhamma.
Not dhamma. Not un-faultless dhamma.
- Not faultless. Not faultless dhamma.
Not dhamma. Not indeterminate dhamma.
7. Not un-faultless. Not un-faultless dhamma.
Not dhamma. Not faultless dhamma.
- Not un-faultless. Not un-faultless dhamma.
Not dhamma. Not indeterminate dhamma.
8. Not indeterminate. Not indeterminate dhamma.
Not dhamma. Not faultless dhamma.
- Not indeterminate. Not indeterminate dhamma.
Not dhamma. Not un-faultless dhamma.

3. CHAPTER ON PURE DHAMMA
(*SUDHADHAMMA VĀRA*)

POSITIVE (ANULOMA)

⁶ *Dhamma*

9. Faultless. Dhamma.
Dhamma. Faultless.

Un-faultless. Dhamma.
Dhamma. Un-faultless.

Indeterminate. Dhamma.
Dhamma. Indeterminate.

NEGATIVE (PACCANĪKA)

10. Not faultless. Not dhamma.
Not dhamma. Not faultless.

Not un-faultless. Not dhamma.
Not dhamma. Not un-faultless.

Not indeterminate. Not dhamma.
Not dhamma. Not indeterminate.

4. CHAPTER ON WHEEL BASED ON PURE DHAMMA
(SUDDHADHAMMA MULACAKKA VĀRA)

POSITIVE (ANULOMA)

11. Faultless. Dhamma.
Dhamma. Un-faultless.

Faultless. Dhamma.
Dhamma. Indeterminate.

12. Un-faultless. Dhamma.
Dhamma. Faultless.

Un-faultless. Dhamma.
Dhamma. Indeterminate.

13. Indeterminate. Dhamma.
Dhamma. Faultless.

Indeterminate. Dhamma.
Dhamma. Un-faultless.

NEGATIVE (PACCANĪKA)

14. Not faultless. Not dhamma.
Not dhamma. Not un-faultless.

Not faultless. Not dhamma.
Not dhamma. Not indeterminate.

15. Not un-faultless. Not dhamma.
Not dhamma. Not faultless.

Not un-faultless. Not dhamma.
Not dhamma. Not indeterminate.

16. Not indeterminate. Not dhamma.
Not dhamma. Not faultless.

Not indeterminate. Not dhamma.
Not dhamma. Not un-faultless.

END OF CHAPTER ON TERM.
(*PAṆṆATIUDDESA VĀRO*)

1. EXPOSITION CHAPTER ON TERMS.
(*PAṆṆATI VĀRA NIDDESA*)

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

17. Faultless⁷. Faultless dhamma?
Yes.
Faultless dhamma. Faultless?
Yes.

Un-faultless⁸. Un-faultless dhamma?
Yes.
Un-faultless dhamma. Un-faultless?
Yes.

Indeterminate⁹. Indeterminate dhamma?
Yes.
Indeterminate dhamma. Indeterminate?
Yes.

NEGATIVE (*PACCANĪKA*)

18. Not faultless¹⁰. Not faultless dhamma?
Yes.
Not faultless dhamma. Not faultless?
Yes.

Not un-faultless¹¹. Not un-faultless dhamma?

⁷ 21 *kusala citta* and (respective) 38 *cetasika*

⁸ 12 *akusala citta* and (respective) 27 *cetasika*

⁹ 36 *vipāka citta*, 20 *kiriya citta*, (respective) 38 *cetasika*, 28 *rūpa* and *Nibbāna*

¹⁰ *Akusala dhamma*, *abyākata dhamma*, and *paññatti*

¹¹ *kusala dhamma*, *abyākata dhamma*, and *paññatti*

Yes.
Not un-faultless dhamma. Not un-faultless?
Yes.

Not indeterminate¹². Not indeterminate dhamma?
Yes.
Not indeterminate dhamma. Not indeterminate?
Yes.

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

POSITIVE (ANULOMA)

19. Faultless. Faultless dhamma?

Yes.
Dhamma¹³. Un-faultless dhamma?
Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

Faultless. Faultless dhamma?

Yes.
Dhamma. Indeterminate dhamma?
Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

20. Un-faultless. Un-faultless dhamma?

Yes.
Dhamma. Faultless dhamma?
Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Un-faultless. Un-faultless dhamma?

Yes.
Dhamma. Indeterminate dhamma?
Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

21. Indeterminate. Indeterminate dhamma?

Yes.
Dhamma. Faultless dhamma?
Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Indeterminate. Indeterminate dhamma?

Yes.
Dhamma. Un-faultless dhamma?

¹² kusala dhamma, akusala dhamma, and paññatti

¹³ kusala dhamma, akusala dhamma, abyākata dhamma, and (all of) paññatti

Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

NEGATIVE (PACCANĪKA)

22. Not faultless¹⁴. Not faultless dhamma?

Yes.

Not dhamma¹⁵. Not un-faultless dhamma?

Yes.

Not faultless. Not faultless dhamma?

Yes.

Not dhamma. Not indeterminate dhamma?

Yes.

23. Not un-faultless. Not un-faultless dhamma?

Yes.

Not dhamma. Not faultless dhamma?

Yes.

Not un-faultless. Not un-faultless dhamma?

Yes.

Not dhamma. Not indeterminate dhamma?

Yes.

24. Not indeterminate. Not indeterminate dhamma?

Yes.

Not dhamma. Not faultless dhamma?

Yes.

Not indeterminate. Not indeterminate dhamma?

Yes.

Not dhamma. Not un-faultless dhamma?

Yes.

3. CHAPTER ON PURE DHAMMA

(SUDHADHAMMA VĀRA)

POSITIVE (ANULOMA)

25. Faultless¹⁶. Dhamma?

Yes.

Dhamma¹⁷. Faultless?

¹⁴ *Akusala dhamma, abyākata dhamma, and paññatti*

¹⁵ (part of) *paññatti*

¹⁶ 21 *kusala citta* and (respective) 38 *cetasika*

¹⁷ *Kusala dhamma, akusala dhamma, and abyākata dhamma (and paññatti is not included as this is SUDHADHAMMA VĀRA <Pure Dhamma Chapter>)*

Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Un-faultless. Dhamma?

Yes.

Dhamma. Un-faultless?

Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

Indeterminate. Dhamma?

Yes.

Dhamma. Indeterminate?

Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

NEGATIVE (PACCANĪKA)

26. Not faultless¹⁸. Not dhamma¹⁹?

With the exception of faultless, the rests are dhamma, (but) not faultless dhamma.

Not dhamma²⁰. Not faultless?

Yes.

Not un-faultless. Not dhamma?

With the exception of un-faultless, the rests are dhamma, (but) not un-faultless dhamma.

Not dhamma. Not un-faultless?

Yes.

Not indeterminate. Not dhamma?

With the exception of indeterminate, the rests are dhamma, (but) not indeterminate dhamma.

Not dhamma. Not indeterminate?

Yes.

4. CHAPTER ON WHEEL BASED ON PURE DHAMMA (*SUDDHADHAMMA MULACAKKA VĀRA*)

POSITIVE (ANULOMA)

27. Faultless. Dhamma?

Yes.

Dhamma. Un-faultless dhamma?

Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

Faultless. Dhamma?

Yes.

Dhamma. Indeterminate dhamma?

Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

¹⁸ *Akusala dhamma, abyākata dhamma, and paññatti*

¹⁹ *paññatti*

²⁰ *paññatti*

28. Un-faultless. Dhamma?

Yes.

Dhamma. Faultless dhamma?

Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Un-faultless. Dhamma?

Yes.

Dhamma. Indeterminate dhamma?

Indeterminate dhamma are both dhamma and indeterminate dhamma. The rests are dhamma, (but) not indeterminate dhamma.

29. Indeterminate. Dhamma?

Yes.

Dhamma. Faultless dhamma?

Faultless dhamma are both dhamma and faultless dhamma. The rests are dhamma, (but) not faultless dhamma.

Indeterminate. Dhamma?

Yes.

Dhamma. Un-faultless dhamma?

Un-faultless dhamma are both dhamma and un-faultless dhamma. The rests are dhamma, (but) not un-faultless dhamma.

NEGATIVE (PACCANĪKA)

30. Not faultless. Not dhamma?

With the exception of faultless, the rests are dhamma, (but) not faultless dhamma. With the exception of faultless and dhamma, the rests are neither faultless nor dhamma.

Not dhamma. Not un-faultless dhamma?

Yes.

Not faultless. Not dhamma?

With the exception of faultless, the rests are dhamma, (but) not faultless dhamma. With the exception of faultless and dhamma, the rests are neither faultless nor dhamma.

Not dhamma. Not indeterminate dhamma?

Yes.

31. Not un-faultless. Not dhamma?

With the exception of un-faultless, the rests are dhamma, (but) not un-faultless dhamma. With the exception of un-faultless and dhamma, the rests are neither un-faultless nor dhamma.

Not dhamma. Not faultless dhamma?

Yes.

Not un-faultless. Not dhamma?

With the exception of un-faultless, the rests are dhamma, (but) not un-faultless dhamma. With the exception of un-faultless and dhamma, the rests are neither un-faultless nor dhamma.

Not dhamma. Not indeterminate dhamma?

32. Not indeterminate. Not dhamma?

With the exception of indeterminate, the rests are dhamma, (but) not indeterminate dhamma.
With the exception of indeterminate and dhamma, the rests are neither indeterminate nor dhamma.

Not dhamma. Not faultless dhamma?

Yes.

Not indeterminate. Not dhamma?

With the exception of indeterminate, the rests are dhamma, (but) not indeterminate dhamma.

With the exception of indeterminate and dhamma, the rests are neither indeterminate nor dhamma.

Not dhamma. Not un-faultless dhamma?

Yes.

END OF EXPOSITION CHAPTER ON TERMS.

(*PAÑÑATINIDDESA VĀRO*)

2. PROCESS (*PAVATTI*)

1. CHAPTER ON ORIGINATION (*UPPĀDAVĀRA*)

1. CHAPTER ON THE PRESENT

(*PACCUPPANNA VĀRA*)

POSITIVE (*ANULOMA*)

PERSON (*PUGGALA*)

33. Faultless dhamma arise at this person. Do un-faultless dhamma arise at that person?

No.

Un-faultless dhamma arise at this person. Do faultless dhamma arise at that person?

No.

Faultless dhamma arise at this person. Do indeterminate dhamma arise at that person?

At the rising moment of faultless of immaterial beings, faultless dhamma arise; and indeterminate dhamma do not arise at those persons. At the rising moment of faultless of persons with five aggregates, both faultless dhamma and indeterminate dhamma arise.

(Or else,)²¹ indeterminate dhamma arise at this person. Do faultless dhamma arise at that person?

At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, indeterminate dhamma arise; and faultless dhamma do not arise at those persons.

At the rising moment of faultless of persons with five aggregates²², both indeterminate dhamma and faultless dhamma arise.²³

34. Un-faultless dhamma arise at this person. Do indeterminate dhamma arise at that person?

At the rising moment of un-faultless of immaterial beings, un-faultless dhamma arise; and indeterminate dhamma do not arise at those persons. At the rising moment of un-faultless of persons with five aggregates, both un-faultless dhamma and indeterminate dhamma arise.

²¹ (Or else,) - The words in the brackets should be repeated in all the following sentences accordingly.

²² The beings of 26 planes [except the non-percipient beings (*asañña satta*) and the 4 immaterial beings (*arūpa*)]

²³ "As *abyākata* is similar to that of *Dukkha-Saccā* of *Sacca Yamaka*, there's no person of *Nirodha* absorption and non-percipient being," said the great masters.

Indeterminate dhamma arise at this person. Do un-faultless dhamma arise at that person?
At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, indeterminate dhamma arise; and un-faultless dhamma do not arise at those persons. At the rising moment of un-faultless of persons with five aggregates, both indeterminate dhamma and un-faultless dhamma arise.

POSITIVE (ANULOMA) PLANE (OKĀSA²⁴)

35. Faultless dhamma arise at this plane. Do un-faultless dhamma arise at that plane?
Yes.
Un-faultless dhamma arise at this plane. Do faultless dhamma arise at that plane?
Yes.

Faultless dhamma arise at this plane. Do indeterminate dhamma arise at that plane?
Yes.

Indeterminate dhamma arise at this plane. Do faultless dhamma arise at that plane?
At the planes of non-percipient beings, indeterminate dhamma arise; and faultless dhamma do not arise at those planes. At the planes of four aggregates²⁵ beings and five aggregates²⁶ beings, both indeterminate dhamma and faultless dhamma arise.

36. Un-faultless dhamma arise at this plane. Do indeterminate dhamma arise at that plane?
Yes.

Indeterminate dhamma arise at this plane. Do un-faultless dhamma arise at that plane?
At the plane of non-percipient beings, indeterminate dhamma arise; and un-faultless dhamma do not arise at that plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma arise.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

37. Faultless dhamma arise at this person at this plane. Do un-faultless dhamma arise at that person at that plane?
No.
Un-faultless dhamma arise at this person at this plane. Do faultless dhamma arise at that person at that plane?
No.

Faultless dhamma arise at this person at that plane. Do indeterminate dhamma arise at that person at that plane?

At immaterial beings, at the rising moment of faultless, faultless dhamma arise at those planes; and indeterminate dhamma do not arise at those persons at those planes. At the rising moment of faultless of persons with five aggregates, both faultless dhamma and indeterminate dhamma arise at those planes.

Indeterminate dhamma arise at this person at this plane. Do faultless dhamma arise at that person at that plane?

²⁴ Plane/state/situation/period

²⁵ The 4 immaterial planes

²⁶ The 26 planes except the plane of non-percipient beings (*asañña satta*) and the 4 planes of immaterial beings (*arūpa*)

At all birth-moment beings and at the incident of the rising moment of consciousness dissociated with faultless, indeterminate dhamma arise at those planes; and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless of persons with five aggregates, both indeterminate dhamma and faultless dhamma arise at those planes.

38. Un-faultless dhamma arise at this person at that plane. Do indeterminate dhamma arise at that person at that plane?

At the rising moment of un-faultless of immaterial beings, un-faultless dhamma arise at those planes; and indeterminate dhamma do not arise at those persons at those planes. At the rising moment of un-faultless of persons with five aggregates, both un-faultless dhamma and indeterminate dhamma arise at those planes.

Indeterminate dhamma arise at this person at this plane. Do un-faultless dhamma arise at that person at that plane?

At all birth-moment beings and at the incident of the rising moment of consciousness dissociated with un-faultless, indeterminate dhamma arise at those planes; and un-faultless dhamma do not arise at those persons at those planes. At the rising moment of persons with five aggregates, both indeterminate dhamma and un-faultless dhamma arise at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

39. Faultless dhamma do not arise at this person. Do un-faultless dhamma not arise at that person?

At the rising moment of un-faultless, faultless dhamma do not arise at those persons; and (it is) not that un-faultless dhamma do not arise at those persons. At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with both faultless and un-faultless, at persons of *Nirodha* absorption²⁷ and non-percipient beings, neither faultless dhamma nor un-faultless dhamma arise to those persons.

Un-faultless dhamma do not arise at this person. Do faultless dhamma not arise at that person?

At the rising moment of faultless, un-faultless dhamma do not arise at those persons; and (it is) not that faultless dhamma do not arise at those persons. At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with both faultless and un-faultless, at persons of *Nirodha* absorption and non-percipient beings, neither un-faultless dhamma nor faultless dhamma arise at those persons.

Faultless dhamma do not arise at this person. Do indeterminate dhamma not arise at that person?

At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise at those persons; and (it is) not that indeterminate dhamma do not arise at those persons. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of un-faultless of immaterial beings, neither faultless dhamma nor indeterminate dhamma arise at those persons.

Indeterminate dhamma do not arise at this person. Do faultless dhamma not arise at that person?

At the rising moment of faultless of immaterial beings, indeterminate dhamma do not arise; and (it is) not that faultless dhamma do not arise at those persons. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of un-faultless of immaterial beings, neither indeterminate dhamma nor faultless dhamma arise at those persons.

40. Un-faultless dhamma do not arise at this person. Do indeterminate dhamma not arise at that person?

²⁷ The absorption when all mental processes and mind-made matters cease temporarily.

At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, un-faultless dhamma do not arise; and (it is) not that indeterminate dhamma do not arise. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of faultless of immaterial beings, neither un-faultless dhamma nor indeterminate dhamma arise at those persons.

Indeterminate dhamma do not arise at this person. Do un-faultless dhamma not arise at that person?

At the rising moment of un-faultless of immaterial beings, indeterminate dhamma do not arise; and (it is) not that un-faultless dhamma do not arise at those planes. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of faultless of immaterial beings, neither indeterminate dhamma nor un-faultless dhamma arise at those persons.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

41. Faultless dhamma do not arise at this plane. Do un-faultless dhamma not arise at that plane?

Yes.

Un-faultless dhamma do not arise at this plane. Do faultless dhamma not arise at that plane?

Yes.

Faultless dhamma do not arise at this plane. Do indeterminate dhamma not arise at that plane? (They) arise.

Indeterminate dhamma do not arise at this plane. Do faultless dhamma not arise at that plane? None.²⁸

42. Un-faultless dhamma do not arise at this plane. Do indeterminate dhamma not arise at that plane? (They) arise.

Indeterminate dhamma do not arise at this plane. Do un-faultless dhamma not arise at that plane? None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

43. Faultless dhamma do not arise at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?

At the rising moment of un-faultless, faultless dhamma do not arise at those persons; and (it is) not that un-faultless dhamma do not arise at those persons. At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with both faultless and un-faultless, at non-percipient beings, neither faultless dhamma nor un-faultless dhamma arise to those persons.

Un-faultless dhamma do not arise at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the rising moment of faultless, un-faultless dhamma do not arise at those persons; and (it is) not that faultless dhamma do not arise at those persons. At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with both faultless and un-faultless, at non-percipient beings, neither un-faultless dhamma nor faultless dhamma arise at those persons.

Faultless dhamma do not arise at this person at this plane. Do indeterminate dhamma not arise at that person at that plane?

²⁸ (in Pāli) *Na tthi* = Impossible / There is no such person (as the certain statement itself is impossible)

At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise at those persons; and (it is) not that indeterminate dhamma do not arise at those persons. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of un-faultless of immaterial beings, neither faultless dhamma nor indeterminate dhamma arise at those persons.

Indeterminate dhamma do not arise at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the rising moment of faultless of immaterial beings, indeterminate dhamma do not arise; and (it is) not that faultless dhamma do not arise at those persons. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of un-faultless of immaterial beings, neither indeterminate dhamma nor faultless dhamma arise at those persons.

44. Un-faultless dhamma do not arise at this person at this plane. Do indeterminate dhamma not arise at that person at that plane?

At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, un-faultless dhamma do not arise; and (it is) not that indeterminate dhamma do not arise. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of faultless of immaterial beings, neither un-faultless dhamma nor indeterminate dhamma arise at those persons.

Indeterminate dhamma do not arise at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?

At the rising moment of un-faultless of immaterial beings, indeterminate dhamma do not arise; and (it is) not that un-faultless dhamma do not arise at those planes. At all death-moment beings, at the incident of the ceasing moment of consciousness, and at the rising moment of faultless of immaterial beings, neither indeterminate dhamma nor un-faultless dhamma arise at those persons.

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

45. Faultless dhamma had arisen at this person. Had un-faultless dhamma arisen at that person?

Yes.

Un-faultless dhamma had arisen at this person. Had faultless dhamma arisen at that person?

Yes.

Faultless dhamma had arisen at this person. Had indeterminate dhamma arisen at that person?

Yes.

Indeterminate dhamma had arisen at this person. Had faultless dhamma arisen at that person?

Yes.

46. Un-faultless dhamma had arisen at this person. Had indeterminate dhamma arisen at that person?

Yes.

Indeterminate dhamma had arisen at this person. Had un-faultless dhamma arisen at that person?

Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

47. Faultless dhamma had arisen at this plane. Had un-faultless dhamma arisen at that plane?

Yes.

Un-faultless dhamma had arisen at this plane. Had faultless dhamma arisen at that plane?

Yes.

Faultless dhamma had arisen at this plane. Had indeterminate dhamma arisen at that plane?

Yes.

Indeterminate dhamma had arisen at this plane. Had faultless dhamma arisen at that plane?

At the plane of non-percipient beings, indeterminate had arisen; and faultless dhamma had not arisen at that plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma had arisen.

48. Un-faultless dhamma had arisen at this plane. Had indeterminate dhamma arisen at that plane?

Yes.

Indeterminate dhamma had arisen at this plane. Had un-faultless dhamma arisen at that plane?

At the plane of non-percipient beings, indeterminate had arisen; and un-faultless dhamma had not arisen at that plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma had arisen at those planes.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

49. Faultless dhamma had arisen at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?

Yes.

Un-faultless dhamma had arisen at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, un-faultless dhamma had arisen; and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, both un-faultless dhamma and faultless dhamma had arisen at those persons at those planes.

Faultless dhamma had arisen at this person at this plane. Had indeterminate dhamma arisen at that person at that plane?

Yes.

Indeterminate dhamma had arisen at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma had arisen, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma had arisen at those persons at those planes.

50. Un-faultless dhamma had arisen at this person at this plane. Had indeterminate dhamma arisen at that person at that plane?

Yes.

Indeterminate dhamma had arisen at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma had arisen, and un-faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma had arisen at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

51. Faultless dhamma had not arisen at this person. Had un-faultless dhamma not arisen at that person?

None.

Un-faultless dhamma had not arisen at this person. Had faultless dhamma not arisen at that person?

None.

Faultless dhamma had not arisen at this person. Had indeterminate dhamma not arisen at that person?

None.

Indeterminate dhamma had not arisen at this person. Had faultless dhamma not arisen at that person?

None.

52. Un-faultless dhamma had not arisen at this person. Had indeterminate dhamma not arisen at that person?

None.

Indeterminate dhamma had not arisen at this person. Had un-faultless dhamma not arisen at that person?

None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

53. Faultless dhamma had not arisen at this plane. Had un-faultless dhamma not arisen at that plane?

Yes.

Un-faultless dhamma had not arisen at this plane. Had faultless dhamma not arisen at that plane?

Yes.

Faultless dhamma had not arisen at this plane. Had indeterminate dhamma not arisen at that plane?

(They) had arisen.

Indeterminate dhamma had not arisen at this plane. Had faultless dhamma not arisen at that plane?

None.

54. Un-faultless dhamma had not arisen at this plane. Had indeterminate dhamma not arisen at that plane?

(They) had arisen.

Indeterminate dhamma had not arisen at this plane. Had un-faultless dhamma not arisen at that plane?

None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

55. Faultless dhamma had not arisen at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not arisen at those persons at those planes; and (it is) not that un-faultless dhamma had not arisen at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, neither faultless dhamma nor un-faultless dhamma had arisen at those persons at those planes.

Un-faultless dhamma had not arisen at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

Yes.

Faultless dhamma had not arisen at this person at this plane. Had indeterminate dhamma not arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma had not arisen at those persons at those planes; and (it is) not that indeterminate dhamma had not arisen at those persons at those planes. At the birth-moment of pure-abode beings, neither faultless dhamma nor indeterminate dhamma had arisen at those persons at those planes.

Indeterminate dhamma had not arisen at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

Yes.

56. Un-faultless dhamma had not arisen at this person at this plane. Had indeterminate dhamma not arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had not arisen at those persons at those planes; and (it is) not that indeterminate dhamma had not arisen at those persons at those planes. At the birth-moment of pure-abode beings, neither un-faultless dhamma nor indeterminate dhamma had arisen at those persons at those planes.

Indeterminate dhamma had not arisen at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?

Yes.

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

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

57. Faultless dhamma will arise at this person. Will un-faultless dhamma arise at that person?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*²⁹, faultless dhamma will arise, and un-faultless dhamma will not arise at those persons. At other persons, both faultless dhamma and un-faultless dhamma will arise.

Un-faultless dhamma will arise at this person. Will indeterminate dhamma arise at that person?

Yes.

Faultless dhamma will arise at this person. Will indeterminate dhamma arise at that person?

Yes.

Indeterminate dhamma will arise at this person. Will faultless dhamma arise at that person?

At the one who possesses the highest *magga*³⁰, and at *Arahant*, indeterminate dhamma will arise, and faultless dhamma will not arise to those persons at those planes. At other persons, both indeterminate dhamma and faultless dhamma will arise.

58. Un-faultless dhamma will arise at this person. Will indeterminate dhamma arise at that person?

Yes.

Indeterminate dhamma will arise at this person. Will un-faultless dhamma arise at that person?

At the one who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, indeterminate dhamma will arise,

²⁹ *Arahatta Magga*

³⁰ The one who is (presently) possessing *Arahatta Magga*; the person at the very moment of *Arahatta Magga*

and un-faultless dhamma will not arise. At other persons, both indeterminate dhamma and un-faultless dhamma will arise.

POSITIVE (ANULOMA) PLANE (OKĀSA)

59. Faultless dhamma will arise at this plane. Will un-faultless dhamma arise at that plane?

Yes.

Un-faultless dhamma will arise at this plane. Will faultless dhamma arise at that plane?

Yes.

Faultless dhamma will arise at this plane. Will indeterminate dhamma arise at that plane?

Yes.

Indeterminate dhamma will arise at this plane. Will faultless dhamma arise at that plane?

At the plane of non-percipient beings, indeterminate dhamma will arise, and faultless dhamma will not arise. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma will arise.

60. Un-faultless dhamma will arise at this plane. Will indeterminate dhamma arise at that plane?

Yes.

Indeterminate dhamma will arise at this plane. Will un-faultless dhamma arise at that plane?

At the plane of non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma will not arise. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma will arise.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

61. Faultless dhamma will arise at this person at this plane. Will un-faultless dhamma arise at that person at this plane?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will arise, and un-faultless dhamma will not arise at those persons at those planes. At other four aggregates beings and five aggregates beings, both faultless dhamma and un-faultless dhamma will arise at those planes.

Un-faultless dhamma will arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

Yes.

Faultless dhamma will arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

Yes.

Indeterminate dhamma will arise at this person at this plane. Will faultless dhamma arise at that person at that plane?

At the one who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, indeterminate dhamma will arise, and faultless dhamma will not arise at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma will arise.

62. Un-faultless dhamma will arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

Yes.

Indeterminate dhamma will arise at this person at this plane. Will un-faultless dhamma arise at that person at that plane?

At the one who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma will arise. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma will arise.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

63. Faultless dhamma will not arise at this person. Will un-faultless dhamma not arise at that person?
Yes.

Un-faultless dhamma will not arise at this person. Will faultless dhamma not arise at that person?
At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise; and (it is) not that faultless dhamma will not arise at those persons. At the person who possesses the highest *magga*, and at *Arahant*, neither un-faultless dhamma nor faultless dhamma will arise.

Faultless dhamma will not arise at this person. Will indeterminate dhamma not arise at that person?

At the person who possesses the highest *magga*, and at *Arahant*, faultless dhamma will not arise; and (it is) not that indeterminate dhamma will not arise at those persons. At the one who possesses the last consciousness, neither faultless dhamma nor indeterminate dhamma will arise. Indeterminate dhamma will not arise at this person. Will faultless dhamma not arise at that person?
Yes.

64. Un-faultless dhamma will not arise at this person. Will indeterminate dhamma not arise at that person?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise; and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, neither un-faultless dhamma nor indeterminate dhamma will arise.

Indeterminate dhamma will not arise at this person. Will un-faultless dhamma not arise at that person?
Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

65. Faultless dhamma will not arise at this plane. Will un-faultless dhamma not arise at that plane?
Yes.

Un-faultless dhamma will not arise at this plane. Will faultless dhamma not arise at that plane?
Yes.

Faultless dhamma will not arise at this plane. Will indeterminate dhamma not arise at that plane?
(They) will arise.

Indeterminate dhamma will not arise at this plane. Will faultless dhamma not arise at that plane?
None.

66. Un-faultless dhamma will not arise at this plane. Will indeterminate dhamma not arise at that plane?

(They) will arise.

Indeterminate dhamma will not arise at this plane. Will un-faultless dhamma not arise at that plane?
None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

67. Faultless dhamma will not arise at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?

Yes.

Un-faultless dhamma will not arise at this person at this plane. Will faultless dhamma not arise at that person at that plane?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise at those planes; and (it is) not that faultless dhamma will not arise at those persons at those planes. At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, neither un-faultless dhamma nor faultless dhamma will arise at those planes.

Faultless dhamma will not arise at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, faultless dhamma will not arise at those planes; and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, neither faultless dhamma nor indeterminate dhamma will arise at those planes.

Indeterminate dhamma will not arise at this person at this plane. Will faultless dhamma not arise at that person at that plane?

Yes.

68. Un-faultless dhamma will not arise at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, un-faultless dhamma will not arise at those planes; and (it is) not that indeterminate dhamma will not arise at those persons at those planes. At the person who possesses the last consciousness, neither un-faultless dhamma nor indeterminate dhamma will arise.

Indeterminate dhamma will not arise at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?

Yes.

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

POSITIVE (ANULOMA) PERSON (PUGGALA)

69. Faultless dhamma arise at this person. Had un-faultless dhamma arisen at that person?

Yes.

Un-faultless dhamma had arisen at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness³¹, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma

³¹ (In lit.) at the ceasing moment of consciousness of all (beings)

had arisen, and faultless dhamma do not arise at those persons. At the rising moment of faultless, un-faultless dhamma had arisen, and faultless dhamma also arise at those persons.

Faultless dhamma arise at this person. Had indeterminate dhamma arisen at that person?

Yes.

Indeterminate dhamma had arisen at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had arisen, and faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma had arisen, and faultless dhamma also arise at those persons.

70. Un-faultless dhamma arise at this person. Had indeterminate dhamma arisen at that person?

Yes.

Indeterminate dhamma had arisen at this person. Do un-faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had arisen, and un-faultless dhamma do not arise at those persons. At the rising moment of un-faultless, indeterminate dhamma had arisen, and faultless dhamma also arise at those persons.

POSITIVE (ANULOMA) PLANE (OKĀSA)

71. Faultless dhamma arise at this plane. Had un-faultless dhamma arisen at that plane?.....pe....³²

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

72. Faultless dhamma arise at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?

Yes.

Un-faultless dhamma had arisen at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, un-faultless dhamma had arisen, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, un-faultless dhamma had arisen, and faultless dhamma also arise at those persons at those planes.

Faultless dhamma arise at this person at this plane. Had indeterminate dhamma arisen at that person at that plane?

Yes.

Indeterminate dhamma had arisen at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma had arisen, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma had arisen, and faultless dhamma also arise at those persons at those planes.

³²pe..... (short term of Pāḷi; *peyyāla*) = omitted/hidden words/phrases (as easy to find from the past/nearby)

73. Un-faultless dhamma arise at this person at this plane. Had indeterminate dhamma arisen at that person at that plane?

Yes.

Indeterminate dhamma had arisen at this person at this plane. Do un-faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma had arisen, and un-faultless dhamma do not arise at those persons at those planes. At the rising moment of un-faultless, indeterminate dhamma had arisen, and faultless dhamma also arise at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

74. Faultless dhamma do not arise at this person. Had un-faultless dhamma not arisen at that person? (They) had arisen.

Un-faultless dhamma had not arisen at this person. Do faultless dhamma not arise at that person? None.

Faultless dhamma do not arise at this person. Had indeterminate dhamma not arisen at that person? (They) had arisen.

(They) had arisen.

Indeterminate dhamma had not arisen at this person. Do faultless dhamma not arise at that person? None.

None.

75. Un-faultless dhamma do not arise at this person. Had indeterminate dhamma not arisen at that person? (They) had arisen.

(They) had arisen.

Indeterminate dhamma had not arisen at this person. Do un-faultless dhamma not arise at that person? None.

None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

76. Faultless dhamma do not arise at this plane. Had un-faultless dhamma not arisen at that plane?.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

77. Faultless dhamma do not arise at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?

At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise at those persons at those planes; and (it is) not that un-faultless dhamma had not arisen at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma also had not arisen at those persons at those planes.

Un-faultless dhamma had not arisen at this person at this plane. Do faultless dhamma not arise at that person at that plane?

Yes.

Faultless dhamma do not arise at this person at this plane. Had indeterminate dhamma not arisen at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not arise to those persons at those planes; and (it is) not that indeterminate dhamma had not arisen at those persons at those planes. At the birth-moment of pure-abode beings, faultless dhamma do not arise, and indeterminate dhamma also had not arisen at those persons at those planes.

Indeterminate dhamma had not arisen at this person at this plane. Do faultless dhamma not arise at that person at that plane?

Yes.

78. Un-faultless dhamma do not arise at this person at this plane. Had indeterminate dhamma not arisen at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, un-faultless dhamma do not arise at those persons at those planes; and (it is) not that indeterminate dhamma had not arisen at those persons at those planes. At the birth-moment of pure-abode beings, un-faultless dhamma do not arise, and indeterminate dhamma had not arisen to those persons at those planes.

Indeterminate dhamma had not arisen at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?

Yes.

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

POSITIVE (ANULOMA) PERSON (PUGGALA)

79. Faultless dhamma arise at this person. Will un-faultless dhamma arise at that person?

At the rising moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma arise, and un-faultless dhamma will not arise at those persons. At the rising moment of faultless of other persons, faultless dhamma arise, and un-faultless dhamma will also arise.

Un-faultless dhamma will arise at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma will arise, and faultless dhamma do not arise at those persons. At the rising moment of faultless, un-faultless dhamma will arise, and faultless dhamma also arise at those persons.

Faultless dhamma arise at this person. Will indeterminate dhamma arise at that person?

Yes.

Indeterminate dhamma will arise at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma will arise, and faultless dhamma also arise at those persons.

80. Un-faultless dhamma arise at this person. Will indeterminate dhamma arise at that person?

Yes.

Indeterminate dhamma will arise at this person. Do un-faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma do not arise. At the rising moment of un-faultless, indeterminate dhamma will arise, and un-faultless dhamma also arise at those persons.

POSITIVE (ANULOMA) PLANE (OKĀSA)

81. Faultless dhamma arise at this plane. Will un-faultless dhamma arise at that plane?.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

82. Faultless dhamma arise at this person at this plane. Will un-faultless dhamma arise at that person at that plane?

At the rising moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma arise, and un-faultless dhamma will not arise at those persons at those planes. At the rising moment of faultless of other persons, faultless dhamma arise, and un-faultless dhamma will also arise at those planes.

Un-faultless dhamma will arise at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, un-faultless dhamma will arise, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, un-faultless dhamma will arise, and faultless dhamma also arise at those persons at those planes.

Faultless dhamma arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

Yes.

Indeterminate dhamma will arise at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma will arise, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma will arise, and faultless dhamma also arise at those persons at those planes.

83. Un-faultless dhamma arise at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

Yes.

Indeterminate dhamma will arise at this person at this plane. Do un-faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma do not arise. At the rising moment of un-faultless, indeterminate dhamma will arise, and un-faultless dhamma also arise at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

84. Faultless dhamma do not arise at this person. Will un-faultless dhamma not arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do

not arise, and (it is) not that un-faultless dhamma will not arise at those persons. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, faultless dhamma do not arise, and un-faultless dhamma also will not arise at those persons.

Un-faultless dhamma will not arise at this person. Do faultless dhamma not arise at that person? At the rising moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, un-faultless dhamma will not arise, and (it is) not that faultless dhamma do not arise at those persons. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not arise, and faultless dhamma also do not arise at those persons.

Faultless dhamma do not arise at this person. Will indeterminate dhamma not arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, faultless dhamma do not arise, and indeterminate dhamma also will not arise.

Indeterminate dhamma will not arise at this person. Do faultless dhamma not arise at that person?

Yes.

85. Un-faultless dhamma do not arise at this person. Will indeterminate dhamma not arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, un-faultless dhamma do not arise, and indeterminate dhamma also will not arise.

Indeterminate dhamma will not arise at this person. Do un-faultless dhamma not arise at that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

86. Faultless dhamma do not arise at this plane. Will un-faultless dhamma not arise at that plane?pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

87. Faultless dhamma do not arise at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?

At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma will not arise at those persons at those planes. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, and at non-percipient beings,

faultless dhamma do not arise, and un-faultless dhamma also will not arise at those persons at those planes.

Un-faultless dhamma will not arise at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the rising moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, un-faultless dhamma will not arise, and (it is) not that faultless dhamma do not arise at those persons at those planes. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, and at non-percipient beings, un-faultless dhamma will not arise, and faultless dhamma also do not arise at those persons at those planes.

Faultless dhamma do not arise at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not arise at those persons at those planes. At the person who possesses the last consciousness, faultless dhamma do not arise, and indeterminate dhamma also will not arise at those planes.

Indeterminate dhamma will not arise at this person at this plane. Do faultless dhamma not arise at that person at that plane?

Yes.

88. Un-faultless dhamma do not arise at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not arise at those persons. At the person who possesses the last consciousness, un-faultless dhamma do not arise, and indeterminate dhamma also will not arise at those planes.

Indeterminate dhamma will not arise at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?

Yes.

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

POSITIVE (ANULOMA) PERSON (PUGGALA)

89. Faultless dhamma had arisen at this person. Will un-faultless dhamma arise at that person?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had arisen, and un-faultless dhamma will not arise. At other persons, indeterminate dhamma had arisen, and un-faultless dhamma will arise.

Un-faultless dhamma will arise at this person. Had faultless dhamma arisen at that person?

Yes.

Faultless dhamma had arisen at this person. Will indeterminate dhamma arise at that person?

At the person who possesses the last consciousness, faultless dhamma had arisen, and indeterminate dhamma will not arise. At other persons, faultless dhamma had arisen, and indeterminate dhamma will arise.

Indeterminate dhamma will arise at this person. Had faultless dhamma arisen at that person?
Yes.

90. Un-faultless dhamma had arisen at this person. Will indeterminate dhamma arise at that person?
At the person who possesses the last consciousness, un-faultless dhamma had arisen, and indeterminate dhamma will not arise. At other persons, un-faultless dhamma had arisen, and indeterminate dhamma will arise.
Indeterminate dhamma will arise at this person. Had faultless dhamma arisen at that person?
Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

91. Faultless dhamma had arisen at this plane. Will un-faultless arise at that plane?pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

92. Faultless dhamma had arisen at this person at this plane. Will un-faultless dhamma arise at that person at that plane?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had arisen, and un-faultless dhamma will not arise. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and un-faultless dhamma will also arise at those persons at those planes.
Un-faultless dhamma will arise at this person at this plane. Had faultless dhamma arisen at that person at that plane?
When the second consciousness of the pure-abodes is taking place, un-faultless dhamma will arise, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, un-faultless dhamma will arise, and faultless dhamma also had arisen at those persons at those planes.

Faultless dhamma had arisen at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

At the person who possesses the last consciousness, faultless dhamma had arisen, and indeterminate dhamma will not arise at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and indeterminate dhamma will also arise at those persons at those planes.

Indeterminate dhamma will arise at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will arise, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will arise, and faultless dhamma also had arisen.

93. Un-faultless dhamma had arisen at this person at this plane. Will indeterminate dhamma arise at that person at that plane?

At the person who possesses the last consciousness, un-faultless dhamma had arisen, and indeterminate dhamma will not arise at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and indeterminate dhamma will also arise at those persons at those planes.

Indeterminate dhamma will arise at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will arise, and un-faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will arise, and un-faultless dhamma also had arisen.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

94. Faultless dhamma had not arisen at this person. Will un-faultless dhamma not arise at that person?

None.

Un-faultless dhamma will not arise at this person. Had faultless dhamma not arisen at that person?

(They) had arisen.

Faultless dhamma had not arisen at this person. Will indeterminate dhamma not arise at that person?

None.

Indeterminate dhamma will not arise at this person. Had faultless dhamma not arisen at that person?

(They) had arisen.

95. Un-faultless dhamma had not arisen at this person. Will indeterminate dhamma not arise at that person?

None.

Indeterminate dhamma will not arise at this person. Had un-faultless dhamma not arisen at that person?

(They) had arisen.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

96. Faultless dhamma had not arisen at this plane. Will un-faultless dhamma not arise at that plane?

.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

97. Faultless dhamma had not arisen at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not arisen, and (it is) not that un-faultless dhamma will not arise at those persons at those planes. At non-percipient beings, faultless dhamma had not arisen, and un-faultless also will not arise at those planes.

Un-faultless dhamma will not arise at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise, and (it is) not that faultless dhamma had not arisen at those persons at those planes. At non-percipient beings, un-faultless dhamma will not arise, and faultless dhamma also had not arisen at those planes.

Faultless dhamma had not arisen at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?

(They) will arise.

Indeterminate dhamma will not arise at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

(They) had arisen.

98. Un-faultless dhamma had not arisen at this person at this plane. Will indeterminate dhamma not arise at that person at that plane?

(They) will arise.

Indeterminate dhamma will not arise at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?

(They) had arisen.

END OF CHAPTER ON ORIGINATION.
(UPPĀDAVĀRO)

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

1. CHAPTER ON THE PRESENT
(PACCUPPANNA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

99. Faultless dhamma cease at this person. Do un-faultless dhamma cease at that person?

No.

Un-faultless dhamma cease at this person. Do faultless dhamma cease at that person?

No.

Faultless dhamma cease at this person. Do indeterminate dhamma cease at that person?

At the ceasing moment of faultless of immaterial beings, faultless dhamma cease; and indeterminate dhamma do not cease at those persons. At the ceasing moment of faultless of persons with five aggregates, both faultless dhamma and indeterminate dhamma cease.

Indeterminate dhamma cease at this person. Do faultless dhamma cease at that person?

At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with faultless, indeterminate dhamma cease; and faultless dhamma do not cease at those persons. At the ceasing moment of faultless of persons with five aggregates, both indeterminate dhamma and faultless dhamma cease.

100. Un-faultless dhamma cease at this person. Do indeterminate dhamma cease at that person?

At the ceasing moment of un-faultless of immaterial beings, un-faultless dhamma cease; and indeterminate dhamma do not cease at those persons. At the ceasing moment of un-faultless of persons with five aggregates, both un-faultless dhamma and indeterminate dhamma cease.

Indeterminate dhamma cease at this person. Do un-faultless dhamma cease at that person?

At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with un-faultless, indeterminate dhamma cease; and un-faultless dhamma do not cease at those persons. At the ceasing moment of un-faultless of persons with five aggregates, both indeterminate dhamma and un-faultless dhamma cease.

POSITIVE (ANULOMA) PLANE (OKĀSA)

101. Faultless dhamma cease at this plane. Do un-faultless dhamma cease at that plane?

Yes.

Un-faultless dhamma cease at this plane. Do faultless dhamma cease at that plane?

Yes.

Faultless dhamma cease at this plane. Do indeterminate dhamma cease at that plane?

Yes.

Indeterminate dhamma cease at this plane. Do faultless dhamma cease at that plane?

At the planes of non-percipient beings, indeterminate dhamma cease; and faultless dhamma do not cease at those planes. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma cease.

102. Un-faultless dhamma cease at this plane. Do indeterminate dhamma cease at that plane?

Yes.

Indeterminate dhamma cease at this plane. Do un-faultless dhamma cease at that plane?

At the plane of non-percipient beings, indeterminate dhamma cease; and un-faultless dhamma do not cease at that plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma cease.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

103. Faultless dhamma cease at this person at this plane. Do un-faultless dhamma cease at that person at that plane?

No.

Un-faultless dhamma cease at this person at this plane. Do faultless dhamma cease at that person at that plane?

No.

Faultless dhamma cease at this person at that plane. Do indeterminate dhamma cease at that person at that plane?

At immaterial beings, at the ceasing moment of faultless, faultless dhamma cease at those planes; and indeterminate dhamma do not cease at those persons at those planes. At the ceasing moment of faultless of persons with five aggregates, both faultless dhamma and indeterminate dhamma cease at those planes.

Indeterminate dhamma cease at this person at this plane. Do faultless dhamma cease at that person at that plane?

At all death-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, indeterminate dhamma cease at those planes; and faultless dhamma do not cease at those persons at those planes. At the ceasing moment of faultless of persons with five aggregates, both indeterminate dhamma and faultless dhamma cease at those planes.

104. Un-faultless dhamma cease at this person at that plane. Do indeterminate dhamma cease at that person at that plane?

At the ceasing moment of un-faultless of immaterial beings, un-faultless dhamma cease at those planes; and indeterminate dhamma do not cease at those persons at those planes. At the ceasing moment of un-faultless of persons with five aggregates, both un-faultless dhamma and indeterminate dhamma cease at those planes.

Indeterminate dhamma cease at this person at this plane. Do un-faultless dhamma cease at that person at that plane?

At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with un-faultless, indeterminate dhamma cease at those planes; and un-faultless dhamma do not cease at those persons at those planes. At the rising moment of persons with five aggregates, both indeterminate dhamma and un-faultless dhamma cease at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

105. Faultless dhamma do not cease at this person. Do un-faultless dhamma not cease at that person?

At the ceasing moment of un-faultless, faultless dhamma do not cease at those persons; and (it is) not that un-faultless dhamma do not cease at those persons. At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with both faultless and un-faultless, at persons of *Nirodha* absorption and non-percipient beings, neither faultless dhamma nor un-faultless dhamma cease to those persons.

Un-faultless dhamma do not cease at this person. Do faultless dhamma not cease at that person?

At the ceasing moment of faultless, un-faultless dhamma do not cease at those persons; and (it is) not that faultless dhamma do not cease at those persons. At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with both faultless and un-faultless, at persons of *Nirodha* absorption and non-percipient beings, neither un-faultless dhamma nor faultless dhamma cease at those persons.

Faultless dhamma do not cease at this person. Do indeterminate dhamma not cease at that person?

At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not cease at those persons; and (it is) not that indeterminate dhamma do not cease at those persons. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of un-faultless of immaterial beings, neither faultless dhamma nor indeterminate dhamma cease at those persons.

Indeterminate dhamma do not cease at this person. Do faultless dhamma not cease at that person?

At the ceasing moment of faultless of immaterial beings, indeterminate dhamma do not cease; and (it is) not that faultless dhamma do not cease at those persons. At all death-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of un-faultless of immaterial beings, neither indeterminate dhamma nor faultless dhamma cease at those persons.

106. Un-faultless dhamma do not cease at this person. Do indeterminate dhamma not cease at that person?

At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with un-faultless, un-faultless dhamma do not cease; and (it is) not that indeterminate dhamma do not cease. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of faultless of immaterial beings, neither un-faultless dhamma nor indeterminate dhamma cease at those persons.

Indeterminate dhamma do not cease at this person. Do un-faultless dhamma not cease at that person?

At the ceasing moment of un-faultless of immaterial beings, indeterminate dhamma do not cease; and (it is) not that un-faultless dhamma do not cease at those planes. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of faultless of immaterial beings, neither indeterminate dhamma nor un-faultless dhamma cease at those persons.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

107. Faultless dhamma do not cease at this plane. Do un-faultless dhamma not cease at that plane?
Yes.
Un-faultless dhamma do not cease at this plane. Do faultless dhamma not cease at that plane?
Yes.

Faultless dhamma do not cease at this plane. Do indeterminate dhamma not cease at that plane?
(They) cease.
Indeterminate dhamma do not cease at this plane. Do faultless dhamma not cease at that plane?
None.

108. Un-faultless dhamma do not cease at this plane. Do indeterminate dhamma not cease at that plane?
(They) cease.
Indeterminate dhamma do not cease at this plane. Do un-faultless dhamma not cease at that plane?
None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

109. Faultless dhamma do not cease at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?

At the ceasing moment of un-faultless, faultless dhamma do not cease at those persons; and (it is) not that un-faultless dhamma do not cease at those persons. At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with both faultless and un-faultless, at non-percipient beings, neither faultless dhamma nor un-faultless dhamma cease to those persons.

Un-faultless dhamma do not cease at this person at this plane. Do faultless dhamma not cease at that person at that plane?

At the ceasing moment of faultless, un-faultless dhamma do not cease at those persons; and (it is) not that faultless dhamma do not cease at those persons. At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with both faultless and un-faultless, at non-percipient beings, neither un-faultless dhamma nor faultless dhamma cease at those persons.

Faultless dhamma do not cease at this person at this plane. Do indeterminate dhamma not cease at that person at that plane?

At all death-moment beings, and at the incident of the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not cease at those persons; and (it is) not that indeterminate dhamma do not cease at those persons. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of un-faultless of immaterial beings, neither faultless dhamma nor indeterminate dhamma cease at those persons.

Indeterminate dhamma do not cease at this person at this plane. Do faultless dhamma not cease at that person at that plane?

At the ceasing moment of faultless of immaterial beings, indeterminate dhamma do not cease; and (it is) not that faultless dhamma do not cease at those persons. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of un-faultless of immaterial beings, neither indeterminate dhamma nor faultless dhamma cease at those persons.

110. Un-faultless dhamma do not cease at this person at this plane. Do indeterminate dhamma not cease at that person at that plane?

At all death -moment beings, and at the incident of the ceasing moment of consciousness dissociated with un-faultless, un-faultless dhamma do not cease; and (it is) not that indeterminate dhamma do not cease. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of faultless of immaterial beings, neither un-faultless dhamma nor indeterminate dhamma cease at those persons.

Indeterminate dhamma do not cease at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?

At the ceasing moment of un-faultless of immaterial beings, indeterminate dhamma do not cease; and (it is) not that un-faultless dhamma do not cease at those planes. At all birth-moment beings, at the incident of the rising moment of consciousness, and at the ceasing moment of faultless of immaterial beings, neither indeterminate dhamma nor un-faultless dhamma cease at those persons.

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

111. Faultless dhamma had ceased at this person. Had un-faultless dhamma ceased at that person?

Yes.

Un-faultless dhamma had ceased at this person. Had faultless dhamma ceased at that person?

Yes.

Faultless dhamma had ceased at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Had faultless dhamma ceased at that person?

Yes.

112. Un-faultless dhamma had ceased at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Had un-faultless dhamma ceased at that person?

Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

113. Faultless dhamma had ceased at this plane. Had un-faultless dhamma ceased at that plane?

Yes.

Un-faultless dhamma had ceased at this plane. Had faultless dhamma ceased at that plane?

Yes.

Faultless dhamma had ceased at this plane. Had indeterminate dhamma ceased at that plane?

Yes.

Indeterminate dhamma had ceased at this plane. Had faultless dhamma ceased at that plane?

At the plane of non-percipient beings, indeterminate had ceased; and faultless dhamma had not ceased at those plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma had ceased.

114. Un-faultless dhamma had ceased at this plane. Had indeterminate dhamma ceased at that plane?

Yes.

Indeterminate dhamma had ceased at this plane. Had un-faultless dhamma ceased at that plane?

At the plane of non-percipient beings, indeterminate had ceased; and un-faultless dhamma had not ceased at those plane. At the planes of four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma had ceased at those planes.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

115. Faultless dhamma had ceased at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?

Yes.

Un-faultless dhamma had ceased at this person at this plane. Had faultless dhamma ceased at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, un-faultless dhamma had ceased; and faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, both un-faultless dhamma and faultless had ceased at those persons at those planes.

Faultless dhamma had ceased at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Had faultless dhamma ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma had ceased at those persons at those planes.

116. Un-faultless dhamma had ceased at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma had ceased, and un-faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma had ceased at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

117. Faultless dhamma had not ceased at this person. Had un-faultless dhamma not ceased at that person?

None.

Un-faultless dhamma had not ceased at this person. Had faultless dhamma not ceased at that person?

None.

Faultless dhamma had not ceased at this person. Had indeterminate dhamma not ceased at that person?

None.

Indeterminate dhamma had not ceased at this person. Had faultless dhamma not ceased at that person?

None.

118. Un-faultless dhamma had not ceased at this person. Had indeterminate dhamma not ceased at that person?

None.

Indeterminate dhamma had not ceased at this person. Had un-faultless dhamma not ceased at that person?

None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

119. Faultless dhamma had not ceased at this plane. Had un-faultless dhamma not ceased at that plane?

Yes.

Un-faultless dhamma had not ceased at this plane. Had faultless dhamma not ceased at that plane?

Yes.

Faultless dhamma had not ceased at this plane. Had indeterminate dhamma not ceased at that plane?

(They) had ceased.

Indeterminate dhamma had not ceased at this plane. Had faultless dhamma not ceased at that plane?

None.

120. Un-faultless dhamma had not ceased at this plane. Had indeterminate dhamma not ceased at that plane?

(They) had ceased.

Indeterminate dhamma had not ceased at this plane. Had un-faultless dhamma not ceased at that plane?

None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

121. Faultless dhamma had not ceased at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not ceased at those persons at those planes; and (it is) not that un-faultless dhamma had not ceased at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, neither faultless dhamma nor un-faultless dhamma had ceased at those persons at those planes.

Un-faultless dhamma had not ceased at this person at this plane. Had faultless dhamma not ceased at that person at that plane?

Yes.

Faultless dhamma had not ceased at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma had not ceased at those persons at those planes; and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, neither faultless dhamma nor indeterminate dhamma had ceased at those persons at those planes.

Indeterminate dhamma had not ceased at this person at this plane. Had faultless dhamma not ceased at that person at that plane?

Yes.

122. Un-faultless dhamma had not ceased at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had not ceased at those persons at those planes; and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, neither un-faultless dhamma nor indeterminate dhamma had ceased at those persons at those planes.

Indeterminate dhamma had not ceased at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?

Yes.

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

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

123. Faultless dhamma will cease at this person. Will un-faultless dhamma cease at that person?

At the rising moment of the highest *magga*, and the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will cease, and un-faultless dhamma will not cease at those persons. At other persons, both faultless dhamma and un-faultless dhamma will cease.

Un-faultless dhamma will cease at this person. Will indeterminate dhamma cease at that person?

Yes.

Faultless dhamma will cease at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Will faultless dhamma cease at that person?

At the one who possesses the highest *magga*, and at *Arahant*, indeterminate dhamma will cease, and faultless dhamma will not cease to those persons at those planes. At other persons, both indeterminate dhamma and faultless dhamma will cease.

124. Un-faultless dhamma will cease at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Will un-faultless dhamma cease at that person?

At the one who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, indeterminate dhamma will cease, and un-faultless dhamma will not cease. At other persons, both indeterminate dhamma and un-faultless dhamma will arise.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

125. Faultless dhamma will cease at this plane. Will un-faultless dhamma cease at that plane?.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

126. Faultless dhamma will cease at this person at this plane. Will un-faultless dhamma cease at that person at this plane?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will cease, and un-faultless dhamma will not cease at those persons at those planes. At other four aggregates beings and five aggregates beings, both faultless dhamma and un-faultless dhamma will cease at those planes.

Un-faultless dhamma will cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Faultless dhamma will cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Will faultless dhamma cease at that person at that plane?

At the one who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma will not cease at those persons at those planes. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and faultless dhamma will cease.

127. Un-faultless dhamma will cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Will un-faultless dhamma cease at that person at that plane?

At the one who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma will cease. At other four aggregates beings and five aggregates beings, both indeterminate dhamma and un-faultless dhamma will cease.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

128. Faultless dhamma will not cease at this person. Will un-faultless dhamma not cease at that person?

Yes.

Un-faultless dhamma will not cease at this person. Will faultless dhamma not cease at that person?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease; and (it is) not that faultless dhamma will not cease at those persons. At the person who possesses the highest *magga*, and at *Arahant*, neither un-faultless dhamma nor faultless dhamma will cease.

Faultless dhamma will not cease at this person. Will indeterminate dhamma not cease at that person?

At the person who possesses the highest *magga*, and at *Arahant*, faultless dhamma will not cease; and (it is) not that indeterminate dhamma will not cease at those persons. At the one who possesses the last consciousness, neither faultless dhamma nor indeterminate dhamma will cease. Indeterminate dhamma will not cease at this person. Will faultless dhamma not cease at that person?

Yes.

129. Un-faultless dhamma will not cease at this person. Will indeterminate dhamma not cease at that person?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease; and (it is) not that indeterminate dhamma will not cease at those persons. At the person who possesses the last consciousness, neither un-faultless dhamma nor indeterminate dhamma will cease.

Indeterminate dhamma will not cease at this person. Will un-faultless dhamma not cease at that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

130. Faultless dhamma will not cease at this plane. Will un-faultless dhamma not cease at that plane?.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

131. Faultless dhamma will not cease at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?

Yes.

Un-faultless dhamma will not cease at this person at this plane. Will faultless dhamma not cease at that person at that plane?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease at those planes; and (it is) not that faultless dhamma will not cease at those persons at those planes. At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, neither un-faultless dhamma nor faultless dhamma will cease at those planes.

Faultless dhamma will not cease at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, faultless dhamma will not cease at those planes; and (it is) not that indeterminate dhamma will not cease at those persons. At the person who possesses the last consciousness, neither faultless dhamma nor indeterminate dhamma will cease at those planes.

Indeterminate dhamma will not cease at this person at this plane. Will faultless dhamma not cease at that person at that plane?

Yes.

132. Un-faultless dhamma will not cease at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, un-faultless dhamma will not cease at those planes; and (it is) not that indeterminate dhamma will

not cease at those persons at those planes. At the person who possesses the last consciousness, neither un-faultless dhamma nor indeterminate dhamma will cease.
Indeterminate dhamma will not cease at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?
Yes.

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

POSITIVE (ANULOMA) PERSON (PUGGALA)

133. Faultless dhamma cease at this person. Had un-faultless dhamma ceased at that person?

Yes.

Un-faultless dhamma had ceased at this person. Do faultless dhamma cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma had ceased, and faultless dhamma do not cease at those persons. At the ceasing moment of faultless, un-faultless dhamma had ceased, and faultless dhamma also cease at those persons.

Faultless dhamma cease at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Do faultless dhamma cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not cease at those persons. At the ceasing moment of faultless, indeterminate dhamma had ceased, and faultless dhamma also cease at those persons.

134. Un-faultless dhamma cease at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Do un-faultless dhamma cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had ceased, and un-faultless dhamma do not cease at those persons. At the rising moment of un-faultless, indeterminate dhamma had ceased, and faultless dhamma also cease at those persons.

POSITIVE (ANULOMA) PLANE (OKĀSA)

135. Faultless dhamma cease at this plane. Had un-faultless dhamma ceased at that plane?.....pe....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

136. Faultless dhamma cease at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?

Yes.

Un-faultless dhamma had ceased at this person at this plane. Do faultless dhamma cease at that person at that plane?

At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, un-faultless dhamma had ceased, and faultless dhamma do not cease at

those persons at those planes. At the ceasing moment of faultless, un-faultless dhamma had ceased, and faultless dhamma also cease at those persons at those planes.

Faultless dhamma cease at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Do faultless dhamma cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not cease at those persons at those planes. At the ceasing moment of faultless, indeterminate dhamma had ceased, and faultless dhamma also cease at those persons at those planes.

137. Un-faultless dhamma cease at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Do un-faultless dhamma cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma had ceased, and un-faultless dhamma do not cease at those persons at those planes. At the ceasing moment of un-faultless, indeterminate dhamma had ceased, and faultless dhamma also cease at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

138. Faultless dhamma do not cease at this person. Had un-faultless dhamma not ceased at that person?

(They) had ceased.

Un-faultless dhamma had not ceased at this person. Do faultless dhamma not cease at that person?

None.

Faultless dhamma do not cease at this person. Had indeterminate dhamma not ceased at that person?

(They) had ceased.

Indeterminate dhamma had not ceased at this person. Do faultless dhamma not cease at that person?

None.

139. Un-faultless dhamma do not cease at this person. Had indeterminate dhamma not ceased at that person?

(They) had ceased.

Indeterminate dhamma had not ceased at this person. Do un-faultless dhamma not cease at that person?

None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

140. Faultless dhamma do not cease at this plane. Had un-faultless dhamma not ceased at that plane?.....pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

141. Faultless dhamma do not cease at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?

At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not cease at those persons at those planes; and (it is) not that un-faultless dhamma had not ceased at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma do not cease, and un-faultless dhamma also had not ceased at those persons at those planes.

Un-faultless dhamma had not ceased at this person at this plane. Do faultless dhamma not cease at that person at that plane?

Yes.

Faultless dhamma do not cease at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not cease to those persons at those planes; and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, faultless dhamma do not cease, and indeterminate dhamma also had not ceased at those persons at those planes.

Indeterminate dhamma had not ceased at this person at this plane. Do faultless dhamma not cease at that person at that plane?

Yes.

142. Un-faultless dhamma do not cease at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, un-faultless dhamma do not cease at those persons at those planes; and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, un-faultless dhamma do not cease, and indeterminate dhamma had not ceased to those persons at those planes.

Indeterminate dhamma had not ceased at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?

Yes.

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

POSITIVE (ANULOMA) PERSON (PUGGALA)

143. Faultless dhamma cease at this person. Will un-faultless dhamma cease at that person?

At the ceasing moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, faultless dhamma cease, and un-faultless dhamma will not cease at those persons. At the ceasing moment of faultless of other persons, faultless dhamma cease, and un-faultless dhamma will also cease.

Un-faultless dhamma will cease at this person. Do faultless dhamma cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma will arise, and faultless dhamma do not cease at those persons. At the ceasing moment of faultless, un-faultless dhamma will cease, and faultless dhamma also cease at those persons.

Faultless dhamma cease at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Do faultless dhamma cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not cease at those persons. At the ceasing moment of faultless, indeterminate dhamma will cease, and faultless dhamma also cease at those persons.

144. Un-faultless dhamma cease at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Do un-faultless dhamma cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not cease. At the ceasing moment of un-faultless, indeterminate dhamma will cease, and un-faultless dhamma also cease at those persons.

POSITIVE (ANULOMA) PLANE (OKĀSA)

145. Faultless dhamma cease at this plane. Will un-faultless dhamma cease at that plane?.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

146. Faultless dhamma cease at this person at this plane. Will un-faultless dhamma cease at that person at that plane?

At the ceasing moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, faultless dhamma cease, and un-faultless dhamma will not cease at those persons at those planes. At the ceasing moment of faultless of other persons, faultless dhamma cease, and un-faultless dhamma will also cease at those planes.

Un-faultless dhamma will cease at this person at this plane. Do faultless dhamma cease at that person at that plane?

At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, un-faultless dhamma will cease, and faultless dhamma do not cease at those persons at those planes. At the ceasing moment of faultless, un-faultless dhamma will cease, and faultless dhamma also cease at those persons at those planes.

Faultless dhamma cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Do faultless dhamma cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless

dhamma do not cease at those persons at those planes. At the ceasing moment of faultless, indeterminate dhamma will cease, and faultless dhamma also cease at those persons at those planes.

147. Un-faultless dhamma cease at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Do un-faultless dhamma cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not cease. At the ceasing moment of un-faultless, indeterminate dhamma will cease, and un-faultless dhamma also cease at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

148. Faultless dhamma do not cease at this person. Will un-faultless dhamma not cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not cease, and (it is) not that un-faultless dhamma will not cease at those persons. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma do not cease, and un-faultless dhamma also will not cease at those persons.

Un-faultless dhamma will not cease at this person. Do faultless dhamma not cease at that person?

At the ceasing moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not cease, and (it is) not that faultless dhamma do not cease at those persons. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, un-faultless dhamma will not cease, and faultless dhamma also do not cease at those persons.

Faultless dhamma do not cease at this person. Will indeterminate dhamma not cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not cease, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, faultless dhamma do not cease, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person. Do faultless dhamma not cease at that person?

Yes.

149. Un-faultless dhamma do not cease at this person. Will indeterminate dhamma not cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma do not cease, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, un-faultless dhamma do not cease, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person. Do un-faultless dhamma not cease at that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

150. Faultless dhamma do not cease at this plane. Will un-faultless dhamma not cease at that plane?pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

151. Faultless dhamma do not cease at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?

At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not cease, and (it is) not that un-faultless dhamma will not cease at those persons at those planes. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, and at non-percipient beings, faultless dhamma do not cease, and un-faultless dhamma also will not cease at those persons at those planes.

Un-faultless dhamma will not cease at this person at this plane. Do faultless dhamma not cease at that person at that plane?

At the ceasing moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not cease, and (it is) not that faultless dhamma do not cease at those persons at those planes. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, and at non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also do not cease at those persons at those planes.

Faultless dhamma do not cease at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not cease, and (it is) not that indeterminate dhamma will not cease at those persons at those planes. At the ceasing moment of last consciousness, faultless dhamma do not cease, and indeterminate dhamma also will not cease at those planes.

Indeterminate dhamma will not cease at this person at this plane. Do faultless dhamma not cease at that person at that plane?

Yes.

152. Un-faultless dhamma do not cease at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, un-faultless dhamma do not cease, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, un-faultless dhamma do not cease, and indeterminate dhamma also will not cease at those planes.

Indeterminate dhamma will not cease at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?

Yes.

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

POSITIVE (ANULOMA) PERSON (PUGGALA)

153. Faultless dhamma had ceased at this person. Will un-faultless dhamma cease at that person?
At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had ceased, and un-faultless dhamma will not cease. At other persons, indeterminate dhamma had ceased, and un-faultless dhamma will cease.

Un-faultless dhamma will cease at this person. Had faultless dhamma ceased at that person?
Yes.

Faultless dhamma had ceased at this person. Will indeterminate dhamma cease at that person?
At the person who possesses the last consciousness, faultless dhamma had ceased, and indeterminate dhamma will not cease. At other persons, faultless dhamma had ceased, and indeterminate dhamma will cease.

Indeterminate dhamma will cease at this person. Had faultless dhamma ceased at that person?
Yes.

154. Un-faultless dhamma had ceased at this person. Will indeterminate dhamma cease at that person?

At the person who possesses the last consciousness, un-faultless dhamma had ceased, and indeterminate dhamma will not cease. At other persons, un-faultless dhamma had ceased, and indeterminate dhamma will cease.

Indeterminate dhamma will cease at this person. Had faultless dhamma ceased at that person?
Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

155. Faultless dhamma had ceased at this plane. Will un-faultless cease at that plane?pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

156. Faultless dhamma had ceased at this person at this plane. Will un-faultless dhamma cease at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had ceased, and un-faultless dhamma will not cease. At other four aggregates beings and five aggregates beings, faultless dhamma had ceased, and un-faultless dhamma will also cease at those persons at those planes.

Un-faultless dhamma will cease at this person at this plane. Had faultless dhamma ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, un-faultless dhamma will cease, and faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, un-faultless dhamma will cease, and faultless dhamma also had ceased at those persons at those planes.

Faultless dhamma had ceased at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

At the ceasing moment of last consciousness, faultless dhamma had ceased, and indeterminate dhamma will not cease at those persons at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had ceased, and indeterminate dhamma will also cease at those persons at those planes.

Indeterminate dhamma will cease at this person at this plane. Had faultless dhamma ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma also had ceased.

157. Un-faultless dhamma had ceased at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

At the ceasing moment of last consciousness, un-faultless dhamma had ceased, and indeterminate dhamma will not arise at those persons at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had ceased, and indeterminate dhamma will also cease at those persons at those planes.

Indeterminate dhamma will cease at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma had not ceased at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and un-faultless dhamma also had ceased.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

158. Faultless dhamma had not ceased at this person. Will un-faultless dhamma not cease at that person?

None.

Un-faultless dhamma will not cease at this person. Had faultless dhamma not ceased at that person?

(They) had ceased.

Faultless dhamma had not ceased at this person. Will indeterminate dhamma not cease at that person?

None.

Indeterminate dhamma will not cease at this person. Had faultless dhamma not ceased at that person?

(They) had ceased.

159. Un-faultless dhamma had not ceased at this person. Will indeterminate dhamma not cease at that person?

None.

Indeterminate dhamma will not cease at this person. Had un-faultless dhamma not ceased at that person?

(They) had ceased.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

160. Faultless dhamma had not ceased at this plane. Will un-faultless dhamma not cease at that plane?pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

161. Faultless dhamma had not ceased at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not ceased, and (it is) not that un-faultless dhamma will not cease at those persons at those planes. At non-percipient beings, faultless dhamma had not ceased, and un-faultless also will not cease at those planes.

Un-faultless dhamma will not cease at this person at this plane. Had faultless dhamma not ceased at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease, and (it is) not that faultless dhamma had not ceased at those persons at those planes. At non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also had not ceased at those planes.

Faultless dhamma had not ceased at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

(They) will cease.

Indeterminate dhamma will not cease at this person at this plane. Had faultless dhamma not ceased at that person at that plane?

(They) had ceased.

162. Un-faultless dhamma had not ceased at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

(They) will cease.

Indeterminate dhamma will not cease at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?

(They) had ceased.

END OF CHAPTER ON CESSATION.
(NIRODHA VĀRO)

2. PROCESS (PAVATTI)

3. CHAPTER ON ORIGINATION AND CESSATION (UPPĀDANIRODHA VĀRA)

1. CHAPTER ON THE PRESENT (PACCUPPANNA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

163. Faultless dhamma arise at this person. Do un-faultless dhamma cease at that person?

No.

Un-faultless dhamma cease at this person. Do faultless dhamma arise at that person?

No.

Faultless dhamma arise at this person. Do indeterminate dhamma cease at that person?

No.

Indeterminate dhamma cease at this person. Do faultless dhamma arise at that person?
No.

164. Un-faultless dhamma arise at this person. Do indeterminate dhamma cease at that person?
No.
Indeterminate dhamma cease at this person. Do un-faultless dhamma arise at that person?
No.

POSITIVE (ANULOMA) PLANE (OKĀSA)

165. Faultless dhamma arise at this plane. Do un-faultless dhamma cease at that plane?
Yes.
Un-faultless dhamma cease at this plane. Do faultless dhamma arise at that plane?
Yes.

Faultless dhamma arise at this plane. Do indeterminate dhamma cease at that plane?
Yes.
Indeterminate dhamma cease at this plane. Do faultless dhamma arise at that plane?
At the plane of non-percipient beings, indeterminate dhamma cease, and faultless dhamma do not arise. At the planes of four aggregates and five aggregates, indeterminate dhamma cease, and faultless dhamma also arise.

166. Un-faultless dhamma arise at this plane. Do indeterminate dhamma cease at that plane?
Yes.
Indeterminate dhamma cease at this plane. Do un-faultless dhamma arise at that plane?
At the plane of non-percipient beings, indeterminate dhamma cease, and un-faultless dhamma do not arise. At the planes of four aggregates and five aggregates, indeterminate dhamma cease, and un-faultless dhamma also arise.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

167. Faultless dhamma arise at this person at this plane. Do un-faultless dhamma cease at that person at that plane?
No.
Un-faultless dhamma cease at this person at this plane. Do faultless dhamma arise at that person at that plane?
No.

Faultless dhamma arise at this person at this plane. Do indeterminate dhamma cease at that person at that plane?
No.
Indeterminate dhamma cease at this person at this plane. Do faultless dhamma arise at that person at that plane?
No.

168. Un-faultless dhamma arise at this person at this plane. Do indeterminate dhamma cease at that person at that plane?
No.
Indeterminate dhamma cease at this person at this plane. Do un-faultless dhamma arise at that person at that plane?
No.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

169. Faultless dhamma do not arise at this person. Do un-faultless dhamma not cease at that person?

At the ceasing moment of un-faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma do not cease at that person. At the rising moment of consciousness dissociated with faultless, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma do not cease.

Un-faultless dhamma do not cease at this person. Do faultless dhamma not arise at that person?

At the rising moment of faultless, un-faultless dhamma do not cease, and (it is) not that faultless dhamma do not arise at that person. At the ceasing moment of consciousness dissociated with un-faultless, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma do not cease, and faultless dhamma also do not arise at those persons.

Faultless dhamma do not arise at this person. Do indeterminate dhamma not cease at that person?

At all death-moment beings, and at the incident of the ceasing moment of consciousness, faultless dhamma do not arise, and (it is) not that indeterminate dhamma do not cease at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, faultless dhamma do not arise, and indeterminate dhamma also do not cease at those persons.

Indeterminate dhamma do not cease at this person. Do faultless dhamma not arise at that person?

At the rising moment of faultless, indeterminate dhamma do not cease, and (it is) not that faultless dhamma do not arise at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, indeterminate dhamma do not cease, and faultless dhamma also do not arise at those persons.

170. Un-faultless dhamma do not arise at this person. Do indeterminate dhamma not cease at that person?

At all death-moment beings, and at the incident of the ceasing moment of consciousness, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma do not cease at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, un-faultless dhamma do not arise, and indeterminate dhamma also do not cease at those persons.

Indeterminate dhamma do not cease at this person. Do faultless dhamma not arise at that person?

At the rising moment of un-faultless, indeterminate dhamma do not cease, and (it is) not that un-faultless dhamma do not arise at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, indeterminate dhamma do not cease, and un-faultless dhamma also do not arise at those persons.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

171. Faultless dhamma do not arise at this plane. Do un-faultless dhamma not cease at that plane?

Yes.

Un-faultless dhamma do not cease at this plane. Do faultless dhamma not arise at that plane?

Yes.

Faultless dhamma do not arise at this plane. Do indeterminate dhamma not cease at that plane?
(They) cease.

Indeterminate dhamma do not cease at this plane. Do faultless dhamma not arise at that plane?
None.

172. Un-faultless dhamma do not arise at this plane. Do indeterminate dhamma not cease at that plane?
(They) cease.

Indeterminate dhamma do not cease at this plane. Do un-faultless dhamma not arise at that plane?
None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

173. Faultless dhamma do not arise at this person at this plane. Do un-faultless dhamma not cease at that person at that plane?

At the ceasing moment of un-faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma do not cease at that person at that plane. At the rising moment of consciousness dissociated with faultless, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma do not cease at those persons at those planes.

Un-faultless dhamma do not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the rising moment of faultless, un-faultless dhamma do not cease, and (it is) not that faultless dhamma do not arise at that person at that plane. At the ceasing moment of consciousness dissociated with un-faultless, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, un-faultless dhamma do not cease, and faultless dhamma also do not arise at those persons at those planes.

Faultless dhamma do not arise at this person at this plane. Do indeterminate dhamma not cease at that person at that plane?

At all death-moment beings, and at the incident of the ceasing moment of consciousness, faultless dhamma do not arise, and (it is) not that indeterminate dhamma do not cease at that person. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, faultless dhamma do not arise, and indeterminate dhamma also do not cease.

Indeterminate dhamma do not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the rising moment of faultless, indeterminate dhamma do not cease, and (it is) not that faultless dhamma do not arise at that person at that plane. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, indeterminate dhamma do not cease, and faultless dhamma also do not arise at those persons at those planes.

174. Un-faultless dhamma do not arise at this person at this plane. Do indeterminate dhamma not cease at that person at that plane?

At all death-moment beings, and at the incident of the ceasing moment of consciousness, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma do not cease at that person at that plane. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, and at the ceasing moment of faultless and un-

faultless of immaterial beings, un-faultless dhamma do not arise, and indeterminate dhamma also do not cease at those persons at those planes.

Indeterminate dhamma do not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the rising moment of un-faultless, indeterminate dhamma do not cease, and (it is) not that un-faultless dhamma do not arise at that person at that plane. At all birth-moment beings, and at the incident of the rising moment of consciousness dissociated with un-faultless, and at the ceasing moment of faultless and un-faultless of immaterial beings, indeterminate dhamma do not cease, and un-faultless dhamma also do not arise at those persons at those planes.

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

175. Faultless dhamma had arisen at this person. Had un-faultless dhamma ceased at that person?

Yes.

Un-faultless dhamma had ceased at this person. Had faultless dhamma arisen at that person?

Yes.

Faultless dhamma had arisen at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Had faultless dhamma arisen at that person?

Yes.

176. Un-faultless dhamma had arisen at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Had un-faultless dhamma arisen at that person?

Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

177. Faultless dhamma had arisen at this plane. Had un-faultless dhamma ceased at that plane?

Yes.

Un-faultless dhamma had ceased at this plane. Had faultless dhamma arisen at that plane?

Yes.

Faultless dhamma had arisen at this plane. Had indeterminate dhamma ceased at that plane?

Yes.

Indeterminate dhamma had ceased at this plane. Had faultless dhamma arisen at that plane?

At the plane of non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma had not arisen. At the planes of four aggregates and five aggregates, indeterminate dhamma had ceased, and faultless dhamma also had arisen.

178. Un-faultless dhamma had arisen at this plane. Had indeterminate dhamma ceased at that plane?

Yes.

Indeterminate dhamma had ceased at this plane. Had un-faultless dhamma arisen at that plane?

At the plane of non-percipient beings, indeterminate dhamma had ceased, and un-faultless dhamma had not arisen. At the planes of four aggregates and five aggregates, indeterminate dhamma had ceased, and un-faultless dhamma also had arisen.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

179. Faultless dhamma had arisen at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?

Yes.

Un-faultless dhamma had ceased at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, un-faultless dhamma had ceased at those persons at those planes; and (it is) not that faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, un-faultless dhamma had ceased, and faultless dhamma also had arisen at those planes.

Faultless dhamma had arisen at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had ceased, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma had ceased, and faultless dhamma also had arisen at those planes.

180. Un-faultless dhamma had arisen at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had ceased, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma had ceased, and faultless dhamma also had arisen at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

181. Faultless dhamma had not arisen at this person. Had un-faultless dhamma not ceased at that person?

None.

Un-faultless dhamma had not arisen at this person. Had faultless dhamma not ceased at that person?

None.

Faultless dhamma had not arisen at this person. Had indeterminate dhamma not ceased at that person?

None.

Indeterminate dhamma had not arisen at this person. Had faultless dhamma not ceased at that person?

None.

182. Un-faultless dhamma had not arisen at this person. Had indeterminate dhamma not ceased at that person?

None.

Indeterminate dhamma had not arisen at this person. Had un-faultless dhamma not ceased at that person?
None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

183. Faultless dhamma had not arisen at this plane. Had un-faultless dhamma not ceased at that plane?
Yes.
Un-faultless dhamma had not arisen at this plane. Had faultless dhamma not ceased at that plane?
Yes.

Faultless dhamma had not arisen at this plane. Had indeterminate dhamma not ceased at that plane?
Yes.
Indeterminate dhamma had not arisen at this plane. Had faultless dhamma not ceased at that plane?
Yes.

184. Un-faultless dhamma had not arisen at this plane. Had indeterminate dhamma not ceased at that plane?
Yes.
Indeterminate dhamma had not arisen at this plane. Had un-faultless dhamma not ceased at that plane?
Yes.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

185. Faultless dhamma had not arisen at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?
When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not arisen, and (it is) not that un-faultless dhamma had not ceased at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma had not arisen, and un-faultless dhamma also had not ceased at those persons at those planes.
Un-faultless dhamma had not ceased at this person at this plane. Had faultless dhamma not arisen at that person at that plane?
Yes.

Faultless dhamma had not arisen at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?
When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma had not arisen, and (it is) not that indeterminate dhamma had not ceased. At the birth-moment pure-abode beings, faultless dhamma had not arisen, and indeterminate dhamma also had not ceased.
Indeterminate dhamma had not ceased at this person at this plane. Had faultless dhamma not arisen at that person at that plane?
Yes.

186. Un-faultless dhamma had not arisen at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, un-faultless dhamma had not arisen, and (it is) not that indeterminate dhamma had not ceased. At the birth-moment pure-abode beings, faultless dhamma had not arisen, and indeterminate dhamma also had not ceased.

Indeterminate dhamma had not ceased at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

Yes.

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

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

187. Faultless dhamma will arise at this person. Will un-faultless dhamma cease at that person?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will arise, and un-faultless dhamma will not cease. At other persons, faultless dhamma will arise, un-faultless dhamma will not cease.

Un-faultless dhamma will cease at this person. Will faultless dhamma arise at that person?

Yes.

Faultless dhamma will arise at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Will faultless dhamma arise at that person?

At the person who possesses the highest *magga*, and at *Arahant*, indeterminate dhamma will cease, and faultless dhamma will not arise. At other persons, indeterminate dhamma will cease, and faultless dhamma will also arise.

188. Un-faultless dhamma will arise at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Will un-faultless dhamma arise at that person?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, indeterminate dhamma will cease, and faultless dhamma will not arise. At other persons, indeterminate dhamma will cease, and faultless dhamma will also arise.

POSITIVE (*ANULOMA*) PLANE (*OKĀSA*)

189. Faultless dhamma will arise at this plane. Will un-faultless dhamma cease at that plane?

Yes.

Un-faultless dhamma will cease at this plane. Will faultless dhamma arise at that plane?

Yes.

Faultless dhamma will arise at this plane. Will indeterminate dhamma cease at that plane?

Yes.

Indeterminate dhamma will cease at this plane. Will faultless dhamma arise at that plane?

At non-percipient beings, indeterminate dhamma will cease, and faultless dhamma will not arise. At four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma will arise.

190. Un-faultless dhamma will arise at this plane. Will indeterminate dhamma cease at that plane?

Yes.

Indeterminate dhamma will cease at this plane. Will un-faultless dhamma arise at that plane?
At non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma will not arise. At four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and un-faultless dhamma will arise.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

191. Faultless dhamma will arise at this person at this plane. Will un-faultless dhamma cease at that person at that plane?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma will arise, and un-faultless dhamma will not cease. At other four aggregates beings and five aggregates beings, faultless dhamma will arise, un-faultless dhamma will not cease.

Un-faultless dhamma will cease at this person at this plane. Will faultless dhamma arise at that person at that plane?

Yes.

Faultless dhamma will arise at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Will faultless dhamma arise at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma will not arise. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma will also arise.

192. Un-faultless dhamma will arise at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Will un-faultless dhamma arise at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma will not arise. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma will also arise.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

193. Faultless dhamma will not arise at this person. Will un-faultless dhamma not cease at that person?

Yes.

Un-faultless dhamma will not cease at this person. Will faultless dhamma not arise at that person?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease, and (it is) not that faultless dhamma will not arise. At the person who possesses the highest *magga*, and at *Arahant*, un-faultless dhamma will not cease, and faultless dhamma will not arise.

Faultless dhamma will not arise at this person. Will indeterminate dhamma not cease at that person?

At the person who possesses the highest *magga*, and at *Arahant*, faultless dhamma will not arise, and (it is) not that indeterminate dhamma will not cease. At the ceasing moment of last consciousness, faultless dhamma will not arise, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person. Will faultless dhamma not arise at that person?

Yes.

194. Un-faultless dhamma will not arise at this person. Will indeterminate dhamma not cease at that person?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not arise, and (it is) not that indeterminate dhamma will not cease. At the ceasing moment of last consciousness, un-faultless dhamma will not arise, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person. Will un-faultless dhamma not arise at that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

195. Faultless dhamma will not arise at this plane. Will un-faultless dhamma not cease at that plane?

Yes.

Un-faultless dhamma will not cease at this plane. Will faultless dhamma not arise at that plane?

Yes.

Faultless dhamma will not arise at this plane. Will indeterminate dhamma not cease at that plane? (They) will cease.

Indeterminate dhamma will not cease at this plane. Will faultless dhamma not arise at that plane?

None.

196. Un-faultless dhamma will not arise at this plane. Will indeterminate dhamma not cease at that plane?

(They) will cease.

Indeterminate dhamma will not cease at this plane. Will un-faultless dhamma not arise at that plane?

None.

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

197. Faultless dhamma will not arise at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?

Yes.

Un-faultless dhamma will not cease at this person at this plane. Will faultless dhamma not arise at that person at that plane?

At the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease, and (it is) not that faultless dhamma will not arise at that plane. At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also will not arise at those planes.

Faultless dhamma will not arise at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at non-percipient beings, faultless dhamma will not arise, and (it is) not that indeterminate dhamma will not cease at those planes. At the ceasing moment of last consciousness, faultless dhamma will not arise, and indeterminate dhamma also will not cease at those persons at those planes.

Indeterminate dhamma will not cease at this person at this plane. Will faultless dhamma not arise at that person at that plane?

Yes.

198. Un-faultless dhamma will not arise at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*, and at non-percipient beings, un-faultless dhamma will not arise, and (it is) not that indeterminate dhamma will not cease at those planes. At the ceasing moment of last consciousness, un-faultless dhamma will not arise, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person at this plane. Will un-faultless dhamma not arise at that person at that plane?

Yes.

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

POSITIVE (ANULOMA) PERSON (PUGGALA)

199. Faultless dhamma arise at this person. Had un-faultless dhamma ceased at that person?

Yes.

Un-faultless dhamma had ceased at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma had ceased, and faultless dhamma do not arise at those persons. At the rising moment of faultless, un-faultless dhamma had ceased, and faultless dhamma also arise at those persons.

Faultless dhamma arise at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma had ceased, and faultless dhamma also arise at those persons.

200. Un-faultless dhamma arise at this person. Had indeterminate dhamma ceased at that person?

Yes.

Indeterminate dhamma had ceased at this person. Do un-faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma had ceased, and un-faultless dhamma also arise at those persons.

POSITIVE (ANULOMA) PLANE (OKĀSA)

201. Faultless dhamma arise at this plane. Had un-faultless dhamma ceased at that plane?
.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

202. Faultless dhamma arise at this person at this plane. Had un-faultless dhamma ceased at that person at that plane?

Yes.

Un-faultless dhamma had ceased at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, un-faultless dhamma had ceased, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, un-faultless dhamma had ceased, and faultless dhamma also arise at those persons at those planes.

Faultless dhamma arise at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma had ceased, and faultless dhamma also arise at those persons at those planes.

203. Un-faultless dhamma arise at this person at this plane. Had indeterminate dhamma ceased at that person at that plane?

Yes.

Indeterminate dhamma had ceased at this person at this plane. Do un-faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma had ceased, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma had ceased, and un-faultless dhamma also arise at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

204. Faultless dhamma do not arise at this person. Had un-faultless dhamma not ceased at that person? (They) had ceased.

Un-faultless dhamma had not ceased at this person. Do faultless dhamma not arise at that person? None.

Faultless dhamma do not arise at this person. Had indeterminate dhamma not ceased at that person? (They) had ceased.

Indeterminate dhamma had not ceased at this person. Do faultless dhamma not arise at that person? None.

205. Un-faultless dhamma do not arise at this person. Had indeterminate dhamma not ceased at that person?
(They) had ceased.
Indeterminate dhamma had not ceased at this person. Do un-faultless dhamma not arise at that person?
None.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

206. Faultless dhamma do not arise at this plane. Had un-faultless dhamma not ceased at that plane?pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

207. Faultless dhamma do not arise at this person at this plane. Had un-faultless dhamma not ceased at that person at that plane?
At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma had not ceased at those persons at those planes. When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma also had not ceased at those persons at those planes.
Un-faultless dhamma had not ceased at this person at this plane. Do faultless dhamma not arise at that person at that plane?
Yes.

Faultless dhamma do not arise at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, faultless dhamma do not arise, and indeterminate dhamma also had not ceased at those person at those planes.
Indeterminate dhamma had not ceased at this person at this plane. Do faultless dhamma not arise at that person at that plane?
Yes.

208. Un-faultless dhamma do not arise at this person at this plane. Had indeterminate dhamma not ceased at that person at that plane?
At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma had not ceased at those persons at those planes. At the birth-moment of pure-abode beings, un-faultless dhamma do not arise, and indeterminate dhamma also had not ceased at those person at those planes.
Indeterminate dhamma had not ceased at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?
Yes.

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

POSITIVE (ANULOMA) PERSON (PUGGALA)

209. Faultless dhamma arise at this person. Will un-faultless dhamma cease at that person?

At the rising moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma arise, and un-faultless dhamma will not cease at those persons. At the rising moment of faultless of other persons, faultless dhamma arise, and un-faultless dhamma will also cease.

Un-faultless dhamma will cease at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma will cease, and faultless dhamma do not arise at those persons. At the rising moment of faultless, un-faultless dhamma will cease, and faultless dhamma also arise at those persons.

Faultless dhamma arise at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Do faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not arise at those persons. At the rising moment of faultless, indeterminate dhamma will cease, and faultless dhamma also arise at those persons.

210. Un-faultless dhamma arise at this person. Will indeterminate dhamma cease at that person?

Yes.

Indeterminate dhamma will cease at this person. Do un-faultless dhamma arise at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not arise. At the rising moment of un-faultless, indeterminate dhamma will cease, and un-faultless dhamma also arise at those persons.

POSITIVE (ANULOMA) PLANE (OKĀSA)

211. Faultless dhamma arise at this plane. Will un-faultless dhamma cease at that plane?.....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

212. Faultless dhamma arise at this person at this plane. Will un-faultless dhamma cease at that person at that plane?

At the rising moment of the highest *magga*, at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, faultless dhamma arise, and un-faultless dhamma will not cease at those persons at those planes. At the rising moment of faultless of other persons, faultless dhamma arise, and un-faultless dhamma will also cease at those planes.

Un-faultless dhamma will cease at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, and at the rising moment of consciousness dissociated with faultless, un-faultless dhamma will cease, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, un-faultless dhamma will cease, and faultless dhamma also arise at those persons at those planes.

Faultless dhamma arise at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Do faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma do not arise at those persons at those planes. At the rising moment of faultless, indeterminate dhamma will cease, and faultless dhamma also arise at those persons at those planes.

213. Un-faultless dhamma arise at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

Yes.

Indeterminate dhamma will cease at this person at this plane. Do un-faultless dhamma arise at that person at that plane?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with un-faultless, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma do not arise. At the rising moment of un-faultless, indeterminate dhamma will cease, and un-faultless dhamma also arise at those persons at those planes.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

214. Faultless dhamma do not arise at this person. Will un-faultless dhamma not cease at that person?

At the ceasing moment of all consciousness, at the rising moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not arise, and (it is) not that un-faultless dhamma will not cease at those persons. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, faultless dhamma do not arise, and un-faultless dhamma also will not cease at those persons.

Un-faultless dhamma will not cease at this person. Do faultless dhamma not arise at that person?

At the rising moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, un-faultless dhamma will not cease, and (it is) not that faultless dhamma do not arise at those persons. At the ceasing moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not cease, and faultless dhamma also do not arise at those persons.

Faultless dhamma do not arise at this person. Will indeterminate dhamma not cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, at persons of *Nirodha* absorption and non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, faultless dhamma do not arise, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person. Do faultless dhamma not arise at that person?

Yes.

215. Un-faultless dhamma do not arise at this person. Will indeterminate dhamma not cease at that person?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, at persons of *Nirodha* absorption and non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, un-faultless dhamma do not arise, and indeterminate dhamma also will not cease at those persons.

Indeterminate dhamma will not cease at this person. Do un-faultless dhamma not arise at that person?

Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

216. Faultless dhamma do not cease at this plane. Will un-faultless dhamma not cease at that plane?pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

217. Faultless dhamma do not arise at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?

At the rising moment of all consciousness, and at the ceasing moment of consciousness dissociated with faultless, faultless dhamma do not arise, and (it is) not that un-faultless dhamma will not cease at those persons at those planes. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, and at non-percipient beings, faultless dhamma do not arise, and un-faultless dhamma also will not cease at those persons at those planes.

Un-faultless dhamma will not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?

At the ceasing moment of the highest *magga*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the ceasing moment of those consciousness, un-faultless dhamma will not cease, and (it is) not that faultless dhamma do not arise at those persons at those planes. At the rising moment of the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*; at the rising moment of those consciousness, and at non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also do not arise at those persons at those planes.

Faultless dhamma do not arise at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with faultless, and at non-percipient beings, faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not cease at those persons at those planes. At the ceasing moment of last consciousness, faultless dhamma do not arise, and indeterminate dhamma also will not cease at those planes.

Indeterminate dhamma will not cease at this person at this plane. Do faultless dhamma not arise at that person at that plane?

Yes.

218. Un-faultless dhamma do not arise at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

At the rising moment of all consciousness, at the ceasing moment of consciousness dissociated with un-faultless, and at non-percipient beings, un-faultless dhamma do not arise, and (it is) not that indeterminate dhamma will not cease at those persons. At the ceasing moment of last consciousness, un-faultless dhamma do not arise, and indeterminate dhamma also will not cease at those planes.

Indeterminate dhamma will not cease at this person at this plane. Do un-faultless dhamma not arise at that person at that plane?

Yes.

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

POSITIVE (ANULOMA) PERSON (PUGGALA)

219. Faultless dhamma had arisen at this person. Will un-faultless dhamma cease at that person?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had arisen, and un-faultless dhamma will not cease. At other persons, indeterminate dhamma had arisen, and un-faultless dhamma will cease.

Un-faultless dhamma will cease at this person. Had faultless dhamma arisen at that person?

Yes.

Faultless dhamma had arisen at this person. Will indeterminate dhamma cease at that person?

At the person who possesses the last consciousness, faultless dhamma had arisen, and indeterminate dhamma will not cease. At other persons, faultless dhamma had arisen, and indeterminate dhamma will cease.

Indeterminate dhamma will cease at this person. Had faultless dhamma arisen at that person?

Yes.

220. Un-faultless dhamma had arisen at this person. Will indeterminate dhamma cease at that person?

At the person who possesses the last consciousness, un-faultless dhamma had arisen, and indeterminate dhamma will not cease. At other persons, un-faultless dhamma had arisen, and indeterminate dhamma will cease.

Indeterminate dhamma will cease at this person. Had faultless dhamma arisen at that person?

Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

221. Faultless dhamma had arisen at this plane. Will un-faultless cease at that plane?pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

222. Faultless dhamma had arisen at this person at this plane. Will un-faultless dhamma cease at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, faultless dhamma had arisen, and un-faultless dhamma will not cease. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and un-faultless dhamma will also cease at those persons at those planes.

Un-faultless dhamma will cease at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, un-faultless dhamma will cease, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, un-faultless dhamma will cease, and faultless dhamma also had arisen at those persons at those planes.

Faultless dhamma had arisen at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

At the ceasing moment of last consciousness, faultless dhamma had arisen, and indeterminate dhamma will not cease at those persons at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and indeterminate dhamma will also cease at those persons at those planes.

Indeterminate dhamma will cease at this person at this plane. Had faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will cease, and faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and faultless dhamma also had arisen.

223. Un-faultless dhamma had arisen at this person at this plane. Will indeterminate dhamma cease at that person at that plane?

At the ceasing moment of last consciousness, un-faultless dhamma had arisen, and indeterminate dhamma will not arise at those persons at those planes. At other four aggregates beings and five aggregates beings, faultless dhamma had arisen, and indeterminate dhamma will also cease at those persons at those planes.

Indeterminate dhamma will cease at this person at this plane. Had un-faultless dhamma arisen at that person at that plane?

When the second consciousness of the pure-abodes is taking place, and at non-percipient beings, indeterminate dhamma will cease, and un-faultless dhamma had not arisen at those persons at those planes. At other four aggregates beings and five aggregates beings, indeterminate dhamma will cease, and un-faultless dhamma also had arisen.

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

224. Faultless dhamma had not arisen at this person. Will un-faultless dhamma not cease at that person?

None.

Un-faultless dhamma will not cease at this person. Had faultless dhamma not arisen at that person?

(They) had arisen.

Faultless dhamma had not arisen at this person. Will indeterminate dhamma not cease at that person?

None.

Indeterminate dhamma will not cease at this person. Had faultless dhamma not arisen at that person?

(They) had arisen.

225. Un-faultless dhamma had not arisen at this person. Will indeterminate dhamma not cease at that person?

None.

Indeterminate dhamma will not cease at this person. Had un-faultless dhamma not arisen at that person?

(They) had arisen.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

226. Faultless dhamma had not arisen at this plane. Will un-faultless dhamma not cease at that plane?pe.....

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

227. Faultless dhamma had not arisen at this person at this plane. Will un-faultless dhamma not cease at that person at that plane?

When the second un-faultless consciousness of the pure-abodes is taking place, faultless dhamma had not arisen, and (it is) not that un-faultless dhamma will not cease at those persons at those planes. At non-percipient beings, faultless dhamma had not arisen, and un-faultless also will not cease at those planes.

Un-faultless dhamma will not cease at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

At the person who possesses the highest *magga*, at *Arahant*, and at the person whose consciousness of which immediate-afterward will attain the highest *magga*, un-faultless dhamma will not cease, and (it is) not that faultless dhamma had not arisen at those persons at those planes. At non-percipient beings, un-faultless dhamma will not cease, and faultless dhamma also had not arisen at those planes.

Faultless dhamma had not arisen at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

(They) will cease.

Indeterminate dhamma will not cease at this person at this plane. Had faultless dhamma not arisen at that person at that plane?

(They) had arisen.

228. Un-faultless dhamma had not arisen at this person at this plane. Will indeterminate dhamma not cease at that person at that plane?

(They) will cease.

Indeterminate dhamma will not cease at this person at this plane. Had un-faultless dhamma not arisen at that person at that plane?

(They) had arisen.

END OF CHAPTER ON ORIGATION AND CESSATION.
(UPPĀDANIRODHA VĀRO)

END OF CHAPTER ON PROCESS.
(PAVATTIVĀRO NIṬṬHITO)

3. CHAPTER ON DEVELOPING
(BHĀVANĀ VĀRA)

229. This person develops faultless dhamma. Does that person abandon un-faultless dhamma?
Yes.

This person abandons un-faultless dhamma. Does that person develop faultless dhamma?
Yes.

This person does not develop faultless dhamma. Does that person not abandon un-faultless dhamma?
Yes.

This person does not abandon un-faultless dhamma. Does that person not develop faultless dhamma?
Yes.....pe.....

END OF CHAPTER ON DEVELOPING.³³
(*BHĀVANĀ VĀRO*)

END OF PAIRS ON FORMATIONS.
(*DHAMMA YAMAKAPĀḶI NIṬṬHITĀ*)³⁴

³³ *Abyākata* is neither *bhāvetabba* (should be cultivated) nor *pahātabba* (should be abandoned), it is not mentioned in this chapter.

³⁴ End of pairs on Dhamma which are carried along by nobles.

All *Ariyā* persons who are of *Vehapphala* (Great realm; the 4th or the highest *rupāvacara jhāna*) plane, of *Akaniṭṭha* (the 5th or the highest pure-abode) plane and of *Nevasaññānāsaññāyatana* (the 4th or the highest *arupāvacara jhāna*) plane will never reborn at another plane again. The *Ariyā* persons who are of higher *Brahma* plane will never reborn at the lower *Brahma* plane. Needless to say from *Brahma* plane to *Kāma* plane for the *Ariyā* persons. There is none.

ABHIDHAMMA PĪṬAKA

INDRIYA YAMAKA

Originally translated by

Banmaw Sayadaw Ven. Kumārābhivāṃsa

Edited by

Isi Nandamedhā

May 2012

Myanmar, May 2012

EDITORIAL PREFACE

THIS EDITION IS ESPECIALLY DEDICATED
TO MY LATE PRECEPTOR,
THE MOST VENERABLE
BADDANTA KUMĀRĀBHIVĀMSA
SĀSANADHAZA SIRĪPAVARA DHAMMĀCARIYA,
SAKKYASĪHA DHAMMĀCARIYA,
AGGA MAHĀ PAṆḌITA, AGGA MAHĀ GANDHA VĀCAKA PAṆḌITA,
NAINGANTAW OVĀDĀCARIYA (NATION'S OVĀDĀCARIYA),
TIPĪṬAKA OVĀDĀCARIYA, TIPĪṬAKA PUCCHAKA

In November 2011, I came to know that a copy of the English version of the *Indriya Yamaka* which was written by the *Banmaw Sayadaw Ven. Kumārābhivāmsa* is found back. As it was made around 45 years ago and type-writer version, it is not easy to make a book and to publish it. By which it will be very helpful to Abhidhamma lovers and especially by the wish of *Ven. Banmaw Sayadaw*, this work (re-typing and editing) is firstly established.

Firstly, the copy of *Indriya Yamaka* English version is scanned and posted to those who wish to help in re-typing by computer. Mg Hein Thu Aung and his friends from Meik Hti Lar, in middle Myanmar acted as a centre to run this project. They also re-typed more than 200 pages. Ven. Ariyajyoti of Bangladesh from International *Theravāda* Buddhist Missionary University (ITBMU), Yangon who is studying his M.A. (Buddhism) and his friends of various nationals, mostly from ITBMU also re-type 265 pages. After collecting all re-typed versions (465 pages), Mg Hein Thu Aung sent them to me while I am helping for the local *Sāsana* in rural area. This *Indriya Yamaka* translation is then re-arranged and editing was started on 13.5.2012 and finished on 22.5.2012 at the hermitage near the construction of THITSAR NYAN YAUNG SHWE ZE GONE STUPA, YADANAR MAN AUNG MONASTREY, Moe Nan Village, Kaw Lin Township, Ka Thar District, Sagaing Region, the Union of The Republic of Myanmar.

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

Even though I am taking the responsibility of an editor, I changed very little of it as by the wish of *Ven. Banmaw Sayadaw*. *Chattā Saṅgayanā* version is the main source to do it so. But for most of the words they are un-changed to honor the original translator, *Ven. Banmaw Sayadaw*. Arise, Had arise, and (It had) arise are used in random just for the word *Upajjittha*. And some usages like; common worldlings for *Putthujjana*, Non returner for *Anāgāmī*, might not be very pleased to some English scholars, but to understand the original translation, no editing is made on such cases. It is my suggestion that *Pāḷi* language should be learned to get the better and precise meanings.

My sincere thanks go to Mg Hein Thu Aung and his friends from Meik Hti Lar, *Bhante Ariyajyoti* of Bangladesh and his friends from ITBMU for their volunteer effort in re-typing. *Mahā Thera Ven. Saṁvara* of YADANAR MAN AUNG MONASTERY and *Ven. Sīlācāra* of U SHIT PIN VILLAGE MONASTERY for lending their PCs to do the editing. The devotee, U Than Htun of Chaung Nar village for his incomparable deeds especially by taking PCs back and forth to the monastery to recharge them in the middle of the very hot sun every day. Mya Than Tar Soe for her service by taking this edited material from the rural area and post it to e-friends of Dhamma which may be a small act but a must which is not easy for us (for living in rural area). And the great gratitude I owe to is the most *Venerable Banmaw Sayadaw* for personally asking and choosing me for this edition, by which my Dhamma friends and I can accumulate meritorious deeds in many ways.

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

May everyone be Indriya seeker and holder.

Isi Nandamedhā
23.5.2012

ABHIDHAMMA PIṬAKA

INDRIYA YAMAKA

Namo tassa Bhagavato Arahato Sammāsambuddhassa.

Veneration to that Exalted, the Arahant the Fully Self-Enlightened.

1. SUMMARY CHAPTER ON TERMS (*Paṇṇattivāra Uddesa*)

1. (There are) twenty-two faculties; eye faculty, ear faculty, nose faculty, tongue faculty, body faculty, mind faculty, femininity faculty, masculinity faculty, life faculty, (bodily) pleasure faculty, (bodily) pain faculty, (mental) joy faculty, (mental) grief faculty, equanimity faculty, faith faculty, energy faculty, mindfulness faculty, concentration faculty, understanding faculty, “I – shall – come – to know – the –unknown” faculty, final-knowledge faculty, final-knower faculty.

1. CHAPTER ON PURIFICATION OF WORD (*Pada Sodhanavāra*)

Positive (Anuloma)

2. (It is) eye. (Is it) eye faculty? (It is) eye faculty. (Is it) eye?
Ear. Ear faculty? Ear faculty. Ear?
Nose. Nose faculty? Nose faculty. Nose?
Tongue. Tongue faculty? Tongue faculty. Tongue?
Body. Body faculty? Body faculty. Body?
Mind. Mind faculty? Mind faculty. Mind?
Female. Femininity faculty? Femininity faculty. Female?
Male. Masculinity faculty? Masculinity faculty. Male?
Life. Life faculty? Life faculty. Life?
(Bodily) pleasure. (Bodily) pleasure faculty? (Bodily) pleasure faculty. (Bodily) pleasure?
(Bodily) pain. (Bodily) pain faculty? (Bodily) pain faculty. (Bodily) pain?
(Mental) joy. (Mental) joy faculty? (Mental) joy faculty. (Mental) joy?
(Mental) grief. (Mental) grief faculty? (Mental) grief faculty. (Mental) grief?
Equanimity. Equanimity faculty? Equanimity faculty. Equanimity?
Faith. Faith faculty? Faith faculty. Faith?
Energy. Energy faculty? Energy faculty. Energy?
Mindfulness. Mindfulness faculty? Mindfulness faculty. Mindfulness?
Concentration. Concentration faculty? Concentration faculty. Concentration?
Understanding. Understanding faculty? Understanding faculty. Understanding?
“I- shall- come –to-know-the-unknown”. “I- shall- come –to-know-the-unknown” faculty?
“I- shall- come –to-know-the-unknown” faculty. “I- shall- come –to-know-the-unknown”
Final- Knowledge. Final-Knowledge faculty? Final-Knowledge faculty. Final-Knowledge?
Final-Knower. Final-Knower faculty? Final-Knower faculty. Final-Knower?

Negative (*Paccanīka*)

3. Not eye. Not eye faculty. Not eye faculty. Not eye?
Not ear. Not ear faculty? Not ear faculty. Not ear?

Not nose. Not nose faculty? Not nose faculty. Not nose?
 Not tongue. Not tongue faculty? Not tongue faculty. Not tongue?
 Not body. Not body faculty? Not body faculty. Not Body?
 Not mind. Not mind faculty? Not mind faculty. Not Mind?
 Not female. Not femininity faculty? Not femininity faculty. Not female?
 Not male. Not masculinity faculty? Not masculinity faculty. Not Male?
 Not life. Not life faculty? Not life faculty. Not life?
 Not (bodily) pleasure. Not (bodily) pleasure faculty? Not (bodily) pleasure faculty. Not (bodily) pleasure?
 Not (bodily) pain. Not (bodily) pain faculty? Not (bodily) pain faculty. Not (bodily) pain?
 Not (mental) joy. Not (mental) joy faculty? Not (mental) joy faculty. Not (mental) joy?
 Not (mental) grief. Not (mental) grief faculty? Not (mental) grief faculty. Not (mental) grief?
 Not equanimity. Not equanimity faculty? Not equanimity faculty. Not equanimity?
 Not faith. Not faith faculty? Not faith faculty. Not faith?
 Not energy. Not energy faculty? Not energy faculty. Not energy?
 Not mindfulness. Not mindfulness faculty? Not mindfulness faculty. Not mindfulness?
 Not concentration. Not concentration faculty? Not concentration faculty. Not concentration?
 Not understanding. Not understanding faculty? Not understanding faculty. Not understanding?
 Not “I-shall-come-to-know-the-unknown”. Not “I-shall-come-to-know-the-unknown” faculty?
 Not “I-shall-come-to-know-the-unknown” faculty. Not “I-shall-come-to-know-the-unknown”.
 Not final-knowledge. Not final-knowledge faculty? Not final-knowledge faculty. Not final-knowledge?
 Not final-knower. Not final-knower faculty? Not final-knower faculty. Not final-knower?

2. CHAPTER ON WHEEL, BASED ON PURIFICATION OF WORDS

(Padasodhanamūlacakkavāra)

Positive (Anuloma)

4. Eye. Eye faculty? Faculties. Ear faculty?
 Eye. Eye faculty? Faculties. Nose faculty?
 Eye. Eye faculty? Faculties. Tongue faculty?
 Eye. Eye faculty? Faculties. Body faculty?
 Eye. Eye faculty? Faculties. Mind faculty?
 Eye. Eye faculty? Faculties. Femininity faculty?
 Eye. Eye faculty? Faculties. Masculinity faculty?
 Eye. Eye faculty? Faculties. Life faculty?
 Eye. Eye faculty? Faculties. (Bodily) pleasure faculty?
 Eye. Eye faculty? Faculties. (Bodily) pain faculty?
 Eye. Eye faculty? Faculties. (Mental) joy faculty?
 Eye. Eye faculty? Faculties. (Mental) grief faculty?
 Eye. Eye faculty? Faculties. Equanimity faculty?
 Eye. Eye faculty? Faculties. Faith faculty?
 Eye. Eye faculty? Faculties. Energy faculty?
 Eye. Eye faculty? Faculties. Mindfulness faculty?
 Eye. Eye faculty? Faculties. Concentration faculty?
 Eye. Eye faculty? Faculties. Understanding faculty?
 Eye. Eye faculty? Faculties. “I-shall-come-to-know-the-unknown” faculty?
 Eye. Eye faculty? Faculties. Final-knowledge faculty?
 Eye. Eye faculty? Faculties. Final-knower faculty?
5. Ear. Ear faculty? Faculties. Eye faculty?: P:
 Ear. Ear faculty? Faculties. Final-knower faculty?
6. Nose. Nose faculty? Faculties. Eye faculty?: P :
 Nose. Nose faculty? Faculties. Final-knower faculty?

7. Tongue. Tongue faculty? Faculties. Eye faculty? : P :
Tongue. Tongue faculty? Faculties. Final-knower faculty?
8. Body. Body faculty? Faculties. Eye faculty? :P:
Body. Body faculty? Faculties. Final-knower faculty?
9. Mind. Mind faculty? Faculties. Eye faculty: P :
Mind. Mind faculty? Faculties. Final-knower faculty?
10. Female. Femininity faculty? Faculties. Eye faculty? : P :
Female. Femininity faculty? Faculties. Final-knower faculty?
11. Male. Masculinity faculty? Faculties. Eye faculty? :P:
Male. Masculinity faculty? Faculties. Final-knower faculty?
12. Life. Life faculty? Faculties? Eye faculty? : P :
Life. Life faculty? Faculties? Final-knower faculty?
13. (Bodily) pleasure. (Bodily) pleasure faculty? Faculties. Eye faculty? :P:
(Bodily) pleasure. (Bodily) pleasure faculty? Faculties. Final-knower faculty?
14. (Bodily) Pain. (Bodily) pain faculty? Faculties. Eye faculty? :P:
(Bodily) Pain. (Bodily) pain faculty? Faculties. Final-knower faculty?
15. (Mental) joy. (Mental) joy faculty? Faculties. Eye faculty? :P:
(Mental) joy. (Mental) joy faculty? Faculties. Final-knower faculty?
16. (Mental) grief. (Mental) grief faculty? Faculties. Eye faculty? :P:
(Mental) grief. (Mental) grief faculty? Faculties. Final-knower faculty?
17. Equanimity. Equanimity faculty? Faculties. Eye faculty? :P:
Equanimity. Equanimity faculty? Faculties. Final-knower faculty?
18. Faith. Faith faculty? Faculties. Eye faculty? :P:
Faith. Faith faculty? Faculties. Final-knower faculty?
19. Energy. Energy faculty? Faculties. Eye faculty? :P:
Energy. Energy faculty? Faculties. Final-knower faculty?
20. Mindfulness. Mindfulness faculty? Faculties. Eye faculty? :P:
Mindfulness. Mindfulness faculty? Faculties. Final-knower faculty?
21. Concentration. Concentration faculty? Faculties. Eye faculty? :P:
Concentration. Concentration faculty? Faculties. Final-knower faculty?
22. Understanding. Understanding faculty? Faculties. Eye faculty? :P:
Understanding. Understanding faculty? Faculties. Final-knower faculty?
23. "I-shall-come-to-know-the-unknown." "I-shall-come-to-know-the-unknown" faculty?
Faculties. Eye faculty? : P:
"I-shall-come-to-know-the-unknown." "I-shall-come-to-know-the-unknown" faculty?
Faculties. Final-knower faculty?
24. Final-knowledge. Final-knowledge faculty? Faculties. Eye faculty? :P:
Final-knowledge. Final-knowledge faculty? Faculties. Final-knower faculty?
25. Final-knower. Final-knower faculty? Faculties. Eye faculty? :P:

Final-knower. Final-knower faculty? Faculties. Final-knowledge faculty.

Negative (Paccan̄ka)

26. Not eye. Not eye faculty? Not faculties. Not ear faculty?
Not eye. Not eye faculty? Not faculties. Not nose faculty?
Not eye. Not eye faculty? Not faculties. Not tongue faculty?
Not eye. Not eye faculty? Not faculties. Not body faculty?
Not eye. Not eye faculty? Not faculties. Not mind faculty?
Not eye. Not eye faculty? Not faculties. Not femininity faculty?
Not eye. Not eye faculty? Not faculties. Not masculinity faculty?
Not eye. Not eye faculty. Not faculties. Not life faculty?
Not eye. Not eye faculty? Not faculties. Not (bodily) pleasure faculty?
Not eye. Not eye faculty? Not faculties. Not (bodily) pain faculty?
Not eye. Not eye faculty? Not faculties. Not (mental) joy faculty?
Not eye. Not eye faculty? Not faculties. Not (mental) grief faculty?
Not eye. Not eye faculty? Not faculties. Not equanimity faculty?
Not eye. Not eye faculty? Not faculties. Not faith faculty?
Not eye. Not eye faculty? Not faculties. Not energy faculty?
Not eye. Not eye faculty? Not faculties. Not mindfulness faculty?
Not eye. Not eye faculty? Not faculties. Not concentration faculty?
Not eye. Not eye faculty? Not faculties. Not understanding faculty?
Not eye. Not eye faculty? Not faculties. Not “I-shall-come-to-know-the-unknown” faculty?
Not eye. Not eye faculty? Not faculties. Not final-knowledge faculty?
Not eye. Not eye faculty? Not faculties. Not final-knower faculty?
27. Not ear. Not ear faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
28. Not nose. Not nose faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
29. Not tongue. Not tongue faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
30. Not body. Not body faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
31. Not mind. Not mind faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
32. Not female. Not femininity faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
33. Not male. Not masculinity faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
34. Not life. Not life faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
35. Not (bodily) pleasure. Not (bodily) pleasure faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
36. Not (bodily) pain. Not (bodily) pain faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
37. Not (mental) joy. Not (mental) joy faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?

38. Not (mental) grief. Not (mental) grief faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
39. Not equanimity. Not equanimity faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
40. Not faith. Not faith faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
41. Not energy. Not energy faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
42. Not mindfulness. Not mindfulness faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
43. Not concentration. Not concentration faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
44. Not understanding. Not understanding faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
45. Not “I-shall-come-to-know-the-unknown.” Not “I-shall-come-to-know-the-unknown” faculty?
Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
46. Not final-knowledge. Not final-knowledge faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knower faculty?
47. Not final-knower. Not final-knower faculty? Not faculties. Not eye faculty? : P:
Not faculties. Not final-knowledge faculty?

3. CHAPTER ON PURE FACULTY (*Suddhindriyavāra*)

Positive (*Anuloma*)

48. Eye. Faculty? Faculties. Eye?
Ear. Faculty? Faculties. Ear?
Nose. Faculty? Faculties. Nose?
Tongue. Faculty? Faculties. Tongue?
Body. Faculty? Faculties. Body?
Mind. Faculty? Faculties. Mind?
Female. Faculty? Faculties. Female?
Male. Faculty? Faculties. Male?
Life. Faculty? Faculties? Life?
(Bodily) pleasure. Faculty? Faculties. (Bodily) pleasure?
(Bodily) pain. Faculty? Faculties. (Bodily) pain?
(Mental) joy. Faculty? Faculties. (Mental) joy?
(Mental) grief. Faculty? Faculties. (Mental) grief?
Equanimity. Faculty? Faculties. Equanimity?
Faith. Faculty? Faculties. Faith?
Energy. Faculty? Faculties. Energy?
Mindfulness. Faculty? Faculties. Mindfulness?
Concentration. Faculty? Faculties. Concentration?
Understanding. Faculty? Faculties. Understanding?
“I-shall-come-to-know-the-unknown”. Faculty? Faculties. “I-shall-come-to-know-the-unknown”?
Final-knowledge. Faculty? Faculties. Final-knowledge?
Final-knower. Faculty? Faculties. Final-knower?

Negative (Paccanīka)

49. Not eye. Not faculty? Not faculties. Not eye?
Not ear. Not faculty? Not faculties. Not ear?
Not nose. Not faculty? Not faculties. Not nose?
Not tongue. Not faculty? Not Faculties. Not tongue?
Not body. Not faculty? Not faculties. Not body?
Not mind. Not faculty? Not faculties. Not mind?
Not female. Not faculty? Not faculties. Not female?
Not male. Not faculty? Not faculties. Not male?
Not life. Not faculty? Not faculties. Not life?
Not (bodily) pleasure. Not faculty? Not faculties. Not (bodily) pleasure?
Not (bodily) pain. Not faculty? Not faculties. Not (bodily) pain?
Not (mental) joy. Not faculty? Not faculties. Not (bodily) pain?
Not (mental) joy. Not faculty? Not faculties. Not (mental) joy?
Not (mental) grief. Not faculty? Not faculties. Not (mental) grief?
Not equanimity. Not faculty? Not faculties. Not equanimity?
Not faith. Not faculty? Not faculties. Not faith?
Not energy. Not faculty. Not faculties. Not energy?
Not mindfulness. Not faculty? Not faculties. Not mindfulness?
Not concentration. Not faculty? Not faculties. Not concentration?
Not understanding. Not faculty? Not faculties. Not understanding?
Not “I-shall-come-to-know-the-unknown”. Not faculty? Not faculties. Not “I-shall-come-to-know-the-unknown?”
Not final-knowledge. Not faculty? Not faculties. Not final-knowledge?
Not final-knower. Not faculty? Not faculties. Not final-knower.

4. CHAPTER ON WHEEL, BASED ON PURE FACULTY (*Suddhindriyamūlackavāra*)

Positive (*Anuloma*)

50. Eye. Faculty? Faculties. Ear?
Eye. Faculty? Faculties. Nose?
Eye. Faculty? Faculties. Tongue?
Eye. Faculty? Faculties. Body?
Eye. Faculty? Faculties. Mind?
Eye. Faculty? Faculties. Female?
Eye. Faculty? Faculties. Male?
Eye. Faculty? Faculties. Life?
Eye. Faculty? Faculties. (Bodily) Pleasure?
Eye. Faculty? Faculties. (Bodily) Pain?
Eye. Faculty? Faculties. (Mental) joy?
Eye. Faculty? Faculties. (Mental) grief?
Eye. Faculty? Faculties. Equanimity?
Eye. Faculty? Faculties. Faith?
Eye. Faculty? Faculties. Energy?
Eye. Faculty? Faculties. Mindfulness?
Eye. Faculty? Faculties. Concentration?
Eye. Faculty? Faculties. Understanding?
Eye. Faculty? Faculties. “I-shall-come-to-know-the-unknown”?
Eye. Faculty? Faculties. Final-knowledge?
Eye. Faculty? Faculties. Final-knower?
51. Ear. Faculty? Faculties. Eye? : P:
Faculties. Final-knower?

52. Nose. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
53. Tongue. Faculty? Faculties. Eye? : P:
 Faculties? Final-knower?
55. Body. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
56. Female. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
57. Male. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
58. Life. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
59. (Bodily) pleasure. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
60. (Bodily) pain. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
61. (Mental) joy. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
62. (Mental) grief. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
63. Equanimity. Faculty? Faculties. Eye? : P:
 Faculties. Final-knower?
64. Faith. Faculty? Faculties. Eye?:P:
 Faculties. Final-knower?
65. Energy. Faculty? Faculties. Eye? : P :
 Faculties. Final-knower?
66. Mindfulness. Faculty? Faculties. Eye? : P :
 Faculties. Final-knower?
67. Concentration. Faculty? Faculties. Eye? : P :
 Faculties. Final-knower?
68. Understanding. Faculty? Faculties. Eye? : P :
 Faculties. Final-knower?
69. "I-shall-come-to-know-the-unknown." Faculty? Faculties. Eye? : P :
 Faculties. Final-knower?
70. Final-knowledge. Faculty? Faculties. Eye? : P :
 Faculties. Final-knower?
71. Final-knower. Faculty? Faculties. Eye?: P :
 Faculties. Final-knowledge?

Negative (*Paccanīka*)

72. Not eye. Not faculty? Not faculties. Not ear?
 Not eye. Not faculty? Not faculties. Not nose?
 Not eye. Not faculty? Not faculties. Not tongue?
 Not eye. Not faculty? Not faculties. Not body?
 Not eye. Not faculty? Not faculties. Not mind?
 Not eye. Not faculty? Not faculties. Not female?
 Not eye. Not faculty? Not faculties. Not male?
 Not eye. Not faculty? Not faculties. Not life?
 Not eye. Not faculty? Not faculties. Not (bodily) pleasure?
 Not eye. Not faculty? Not faculties. Not (bodily) pain?
 Not eye. Not faculty? Not faculties. Not (mental) joy?
 Not eye. Not faculty? Not faculties. Not (mental) grief?
 Not eye. Not faculty? Not faculties. Not equanimity?
 Not eye. Not faculty? Not faculties. Not faith?
 Not eye. Not faculty? Not faculties. Not energy?
 Not eye. Not faculty? Not faculties. Not mindfulness?
 Not eye. Not faculty? Not faculties. Not concentration?
 Not eye. Not faculty? Not faculties. Not Understanding?
 Not eye. Not faculty? Not faculties. Not "I-shall-come-to-know-the-unknown?"
 Not eye. Not faculty? Not faculties. Not final-knowledge?
 Not eye. Not faculty? Not faculties. Not final-knower?
73. Not ear. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
74. Not nose. Not faculty? Not faculties. Not eye? : P:
 Not faculties. Not final-knower?
75. Not tongue. Not faculty? Not faculties. Not eye? : P:
 Not faculties. Not final-knower?
76. Not body. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
77. Not mind. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
78. Not female. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
79. Not male. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
80. Not life. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
81. Not (bodily) pleasure. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
82. Not (bodily) pain. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?
83. Not (mental) joy. Not faculty? Not faculties. Not eye?: P:
 Not faculties. Not final-knower?
84. Not (mental) grief. Not faculty? Not faculties. Not eye? :P:
 Not faculties. Not final-knower?

85. Not equanimity. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
86. Not faith. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
87. Not energy. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
88. Not mindfulness. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
89. Not concentration. Not faculty. Not faculties. Not eye? :P:
Not faculties. Not final-knower?
90. Not understanding. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
91. Not “I-shall-come-to-know-the-unknown”. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
92. Not final-knowledge. Not faculty? Not faculties. Not eye? :P:
Not faculties. Not final-knower?
93. Not final-knower. Not faculty? Not faculties. Not eye? : P:
Not faculties. Not final-knowledge?

END OF SUMMARY CHAPTER ON TERMS.
(*Paṇṇatti uddesavāro*)

1. EXPOSITION CHAPTER ON TERMS
(*Paṇṇattivāra niddesa*)

1. CHAPTER ON PURIFICATION OF WORDS
(*Padasodhanavāra*)

Positive (*Anuloma*)

94. It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

It is eye faculty. Is it eye?

Yes.

It is ear. Is it ear faculty?

Divine ear and stream of carving are ear, but not ear faculty. Ear faculty is both ear and ear faculty.

It is ear faculty. Is it ear?

Yes.

It is nose. Is it nose faculty? Yes.

It is nose faculty. Is it nose? Yes.

It is tongue. Is it tongue faculty? Yes.

It is tongue faculty. Is it tongue? Yes.

It is body. Is it body faculty?

With the exception of body faculty the remaining is body, but not body faculty. Body faculty is both body and body faculty.

It is body faculty. Is it body? Yes.

It is mind. Is it mind faculty? Yes.

It is mind faculty. Is it mind? Yes.

It is female. Is it femininity faculty? No.

It is femininity faculty. Is it female? No.

It is male. Is it masculinity faculty? No.

It is masculinity faculty. Is it male? No.

It is life. Is it life faculty? Yes.

It is life faculty. Is it life? Yes.

It is (bodily) pleasure. Is it (bodily) pleasure faculty? Yes.

It is (bodily) pleasure faculty. Is it (bodily) pleasure? Yes.

It is (bodily) pain. Is it (bodily) pain faculty? Yes.

It is (bodily) pain faculty. Is it (bodily) pain? Yes.

It is (mental) joy. Is it (mental) joy faculty? Yes.

It is (mental) joy faculty. Is it (mental) joy? Yes.

It is (mental) grief. Is it (mental) grief faculty? Yes.

It is (mental) grief faculty. Is it (mental) grief? Yes.

It is equanimity. Is it equanimity faculty?

With the exception of equanimity faculty the remaining is equanimity, but not equanimity faculty. Equanimity faculty is both equanimity and equanimity faculty.

It is equanimity faculty. Is it equanimity? Yes.

It is faith. Is it faith faculty? Yes.

It is faith faculty. Is it faith? Yes.

It is energy. Is it energy faculty? Yes.

It is energy faculty. Is it energy? Yes.

It is mindfulness. Is it mindfulness faculty? Yes.

It is mindfulness faculty. Is it mindfulness? Yes.

It is concentration. Is it concentration faculty? Yes.

It is concentration faculty. Is it concentration? Yes.

It is understanding. Is it understanding faculty? Yes.

It is understanding faculty. Is it understanding? Yes.

It is "I-shall-come-to-know-the-unknown." Is it "I-shall-come-to-know-the-unknown" faculty? Yes.

It is "I-shall-come-to-know-the-unknown" faculty. Is it "I-shall-come-to-know-the-unknown?" Yes.

It is final-knowledge. Is it final-knowledge faculty? Yes.

It is final-knowledge faculty. Is it final-knowledge? Yes.

It is final-knower. Is it final-knower faculty? Yes.

It is final-knower faculty. Is it final-knower? Yes.

Negative (*Paccanīka*)

95. It is not eye. Is it not eye faculty? Yes.
It is not eye faculty. Is it not eye?
Divine eye and wisdom eye are not eye faculty, but eye. With the exception of eye and eye faculty, the remainings are neither eye nor eye faculty.

It is not ear. Is it not ear faculty? Yes.
It is not ear faculty. Is it not ear?
Divine ear and stream of craving are not ear faculty, but ear. With the exception of ear and ear faculty, the remainings are neither ear nor ear faculty.

It is not nose. Is it nose faculty? Yes.
It is nose faculty. Is it not nose? Yes.

It is not tongue. Is it not tongue faculty? Yes.
It is not tongue faculty. Is it not tongue? Yes.

It is not body. Is it not body faculty? Yes.
It is not body faculty. Is it not body?
With the exception of body faculty, the remaining is not body faculty but body. With the exception of body and body faculty, the remainings are neither body nor body faculty.

It is not mind. Is it not mind faculty? Yes.
It is not mind faculty. Is it not mind? Yes.

It is not female. Is it not femininity faculty?
Femininity faculty is not female, but femininity faculty. With the exception of female and femininity, the remainings are neither female nor femininity faculty.
It is not femininity faculty. Is it not female?
Female is not femininity faculty, but female. With the exception of female and femininity faculty, the remainings are neither female nor femininity.

It is not male. Is it not masculinity faculty?
Masculinity faculty is not male, but masculinity faculty. With the exception of male and masculinity faculty the remainings, are neither male nor masculinity faculty.
It is not masculinity faculty. Is it male?
Male is not masculinity faculty, but male. With the exception of male and masculinity faculty, the remainings are neither male nor masculinity faculty.

It is not life. Is it not life faculty? Yes.
It is not life faculty. Is it not life? Yes.

It is not (bodily) pleasure. Is it not (bodily) pleasure faculty? Yes.
It is not (bodily) pleasure faculty. Is it not (bodily) pleasure? Yes.

It is not (bodily) pain faculty. Is it not (bodily) pain? Yes.
It is not (bodily) pain. Is it not (bodily) pain faculty? Yes.

It is not (mental) joy. Is it not (mental) joy faculty? Yes.
It is not (mental) joy faculty. Is it not (mental) joy? Yes.

It is not (mental) grief. Is it not (mental) grief faculty? Yes.
It is not (mental) grief faculty. Is it not (mental) grief? Yes.

It is not equanimity. Is it not equanimity faculty? Yes.
It is not equanimity faculty. Is it not equanimity?
With the exception of equanimity, the remainings are neither equanimity nor equanimity faculty.

It is not faith. Is it not faith faculty? Yes.
It is not faith faculty. Is it not faith? Yes.

It is not energy. Is it not energy faculty? Yes.
It is not energy faculty. Is it not energy? Yes.

It is not mindfulness. Is it not mindfulness faculty? Yes.
It is not mindfulness faculty. Is it not mindfulness? Yes.

It is not concentration. Is it not concentration faculty? Yes.
It is not concentration faculty. Is it not concentration? Yes.

It is not understanding. Is it not understanding faculty? Yes.
It is not understanding faculty. Is it not understanding? Yes.

It is not “I-shall-come-to-know-the-unknown.” Is it not “I-shall-come-to-know-the-unknown” faculty? Yes.
It is not “I-shall-come-to-know-the-unknown.” It is not final-knowledge. Is it not final-knowledge faculty? Yes.

It is not final-knowledge. Is it not final-knowledge faculty? Yes
It is not final-knowledge faculty. Is it not final-knowledge? Yes.

It is not final-knower. Is it not final-knower faculty? Yes.
It is not final-knower faculty. Is it not final-knower? Yes.

2. CHAPTER ON WHEEL, BASED ON PURIFICATION OF WORDS

(Padasodhanamūlacakkavāra)

Positive (*Anuloma*)

96. It is eye. Is it eye faculty?
Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.
They are faculties. Are they ear faculty?
Ear faculty is both faculty and ear faculty. The remainings are faculties, but not ear faculty.

It is eye. Is it eye faculty? Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty
They are faculties. Are they nose faculty?
Nose faculty is both faculty and nose faculty. The remainings are faculties, but not nose faculty.

It is eye. Is it eye faculty?
Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.
They are faculties. Are they tongue faculty?
Tongue faculty is both faculty and tongue faculty. The remainings are faculties, but not tongue faculty.

It is eye. Is it eye faculty?
Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.
They are faculties. Are they body faculty?
Body faculty is both faculty and body faculty. The remainings are faculties, but not body faculty.

It is eye. Is it eye faculty?
Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.
They are faculties. Are they mind faculty?
Mind faculty is both faculty and mind faculty. The remainings are faculties, but not mind faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they femininity faculty?

Femininity faculty is both faculty and femininity faculty. The remainings are faculties, but not femininity faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they masculinity faculty?

Masculinity faculty is both faculty and masculinity faculty. The remainings are faculties, but not masculinity faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they life faculty?

Life faculty is both faculty and life faculty. The remainings are faculties, but not life faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they (bodily) pleasure faculty?

(Bodily) pleasure faculty is both faculty and (bodily) pleasure faculty. The remainings are faculties, but not (bodily) pleasure faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty.

They are faculties. Are they energy faculty?

Energy faculty is both faculty and energy faculty. The remainings are faculties, but not energy faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they mindfulness faculty?

Mindfulness faculty is both faculty and mindfulness faculty. The remaining are faculties, but not mindfulness faculty.

It is eye. Is it faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty. They are faculties.

They are faculties. Are they concentration faculty?

Concentration faculty is both faculty and concentration faculty. The remainings are faculties, but not concentration faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eye but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they understanding faculty?

Understanding faculty is both faculty and understanding faculty. The remainings are faculties, but not understanding faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they “I-shall-come-to-know-the-unknown” faculty?

“I-shall-come-to-know-the-unknown” faculty is both faculty and “I-shall-come-to-know-the-unknown” faculty. The remaining are faculties, but not “I-shall-come-to-know-the-unknown” faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty.

Eye faculty is both eye and eye faculty.

They are faculties. Are they final-knowledge faculty?

Final-knowledge faculty is both faculty and final-knower faculty. The remaining are faculties, but not final-knowledge faculty.

It is eye. Is it eye faculty?

Divine eye and wisdom eye are eyes, but not eye faculty. Eye faculty is both eye and eye faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

97. It is ear. Is it ear faculty?

Divine ear and stream of carving are ears, but not ear faculty. Ear faculty is both ear and ear faculty.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty: P:

It is ear. Is it ear faculty?

Divine ear and stream of carving are ear, but not ear faculty. Ear faculty is both ear and ear faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and eye faculty. The remainings are faculties, but not final-knower faculty.

98. It is nose. Is it nose faculty? Yes.

They are faculties. Are they faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty: P:

It is nose. Is it nose faculty? Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remaining are faculties, but not final-knower faculty.

99. It is tongue. Is it tongue faculty? Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remaining are faculties, but not eye faculty. : P:

It is tongue. Is it tongue faculty? Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

100. It is body. Is it body faculty?

With the exception of body faculty the remaining is body, but not body faculty. Body faculty is both body and body faculty.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remaining are faculties, but not eye faculty. :P:

It is body. Is it body faculty?

With the exception of body faculty the remaining is body, but not body faculty. Body faculty is both body and faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

101. It is mind. Is it mind faculty? Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty.

The remainings are faculties, but not eye faculty. :P:

It is mind. Is it mind faculty? Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

102. It is female. Is it femininity faculty? No.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not faculty. : P:

It is female. Is it femininity faculty? No.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

103. It is male. Is it masculinity faculty? No.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty.

The remainings are faculties, but not eye faculty. :P:

It is male. Is it masculinity faculty? No.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

104. It is life. Is it life faculty? Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. : P:

It is life. Is it life faculty? Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

105. It is (bodily) pleasure. Is it (bodily) pleasure faculty? Yes. :P:

106. It is (bodily) pain. Is it (bodily) pain faculty? Yes. : P:

108. It is (mental) grief. Is it (mental) grief faculty? Yes. :P:

109. It is equanimity. Is it equanimity faculty?

With the exception of equanimity faculty, the remainings are equanimity, but not equanimity faculty.

Equanimity faculty is both equanimity and equanimity faculty.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. : P:

It is equanimity. Is it equanimity faculty?

With the exception of equanimity faculty, the remaining is equanimity, but not equanimity faculty. Equanimity faculty is both equanimity and equanimity faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

110. It is faith. Is it faith faculty? Yes. :P:

111. It is energy. Is it energy faculty? Yes. :P:

112. It is mindfulness. Is it mindfulness faculty? Yes. :P:

113. It is concentration. Is it concentration faculty? Yes. : P:

114. It is understanding. Is it understanding faculty? Yes. : P:

115. It is "I-shall-come-to-know-the-unknown". Is it "I-shall-come-to-know-the-unknown" faculty? Yes. :P:

116. It is final-knowledge. Is it final-knowledge faculty? Yes. :P:

117. It is final-knower. Is it final-knower faculty? Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is final-knower. Is it final-knower faculty? Yes.

They are faculties. Are they final-knowledge faculty?

Final-knowledge faculty is both faculty and final-knowledge faculty. The remainings are faculties, but not eye faculty. :P:

It is final-knower. Is it final-knower faculty? Yes.

They are faculties. Are they final-knowledge faculty?

Final-knowledge faculty is both faculty and final-knowledge faculty. The remainings are faculties, but final-knowledge faculty.

Negative (*Paccanīka*)

118. It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not ear faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not nose faculty? Yes.

It is not eye. Is it eye faculty? Yes.

They are not faculties. Are they not tongue faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not body faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not mind faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not femininity faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not masculinity faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not (bodily) pleasure faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not (bodily) pain faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not (mental) joy faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not (mental) grief faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not equanimity faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they faith faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not energy faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not mindfulness faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not concentration faculty? Yes.

It is not eye. Is it not eye faculty? Yes.

They are not faculties. Are they not understanding faculty? Yes.

It is not eye. Is it not eye faculty? Yes.
They are not faculties. Are they not “I-shall-come-to-know-the-unknown” faculty? Yes.

It is not eye. Is it not eye faculty? Yes.
They are not faculties. Are they not final-knowledge faculty? Yes.

It is not eye. Is it not eye faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

119. It is not ear. Is it not ear faculty? Yes.
They are not faculties. Are they not faculty? Yes. :P:
It is not ear. Is it not ear faculty? Yes.
They are not faculties. Are they final-knower faculty?
Yes.
120. It is not nose. Is it not nose faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not nose. Is it not nose faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.
122. It is not body. Is it body faculty? Yes.
They are not faculties. Are not eye faculty? Yes. :P:
It is not body. Is it not body faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.
123. It is not mind. Is it not mind faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not mind. Is it not mind faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.
124. It is not female. Is it not femininity faculty?
Femininity faculty is not female, but femininity faculty. With the exception of female and femininity faculty, the remainings are neither female nor femininity faculty.
They are not faculties. Are they eye faculty? Yes. :P:
It is not female. Is it not femininity faculty?
Femininity faculty is not female, but femininity faculty. With the exception of female and femininity faculty, the remaining are neither female nor femininity faculty.
They are not faculties. Are they not final-knower? Yes.
125. It is not. Is it not masculinity faculty?
Masculinity faculty is not male, but masculinity faculty.
With the exception of male and masculinity faculty, the remaining are neither male nor masculinity faculty.
They are not faculties. Are they not final-knower faculty? Yes.
126. It is not life. Is it not life faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not life. Is it not life faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.
127. It is not (bodily) pleasure. Is it not (bodily) pleasure faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not (bodily) pleasure. Is it not (bodily) pleasure faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.
128. It is not (bodily) pain. Is it not (bodily) pain faculty? Yes.

They are not faculties. Are they not eye faculty? Yes. :P:
It is not (bodily) pain. Is it not (bodily) pain faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

129. It is not (mental) joy. Is it not (mental) joy faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not (mental) joy. Is it not (mental) joy faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

130. It is not (mental) grief. Is it not (mental) grief faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not (mental) grief. Is it not (mental) grief faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

131. It is not equanimity. Is it not equanimity faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not equanimity. Is it not equanimity faculty? Yes.
They are not faculties. Are they final-knower faculty? Yes.

132. It is not faith. Is it not faith faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not faith. Is it not faith faculty? Yes.
They are not faculties. Are they final-knower faculty? Yes.

133. It is not energy. Is it not energy faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not energy. Is it not energy faculty? Yes.
They are not faculties. Are they final-knower faculty? Yes.

134. It is not mindfulness. Is it not mindfulness faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not mindfulness. Is it not mindfulness faculty? Yes.
They are not faculties. Are they final-knower faculty? Yes.

135. It is not concentration. Is it not concentration faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not concentration. Is it not concentration faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

136. It is not understanding. Is it not understanding faculty? Yes.
They are not faculties. Are they not eye faculties? Yes. :P:
It is not understanding. Is it not understanding faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

137. It is not "I-shall-come-to-know-the-unknown". Is it not "I-shall-come-to-know-the-unknown" faculty? Yes.
They are not faculties. Are they not eye faculty? Yes. :P:
It is not "I-shall-come-to-know-the-unknown." Is it not "I-shall-come-to-know-the-unknown" faculty? Yes.
They are not faculties. Are they not final knower faculty? Yes.

138. It is not final-knowledge. Is it not final-knowledge faculty? Yes.
They are not faculties. Are they not eye faculties? Yes. :P:
It is not final-knowledge. It is not final-knowledge faculty? Yes.
They are not faculties. Are they not final-knower faculty? Yes.

139. It is not final-knowledge. Is it not final-knower faculty? Yes.
They are not faculties. Are they not eye faculties? Yes. :P:
It is not final-knower. It is not final-knower faculty? Yes.
They are not-faculties. Are they not final-knowledge faculties? Yes.

3. CHAPTER ON PURE FACULTY
(*Suddhindriyavāra*)

Positive (Anuloma)

140. It is eye. Is it faculty?

Yes.

They are faculties. Are they eye faculties?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty.

It is ear. Is it faculty?

This is ear and that is both ear and faculty. The remaining is ear, but not faculty.

They are faculties. Are they ear faculty?

Ear faculty is both faculty and ear faculty. The remainings are faculties, but not ear faculty.

It is nose. Is it faculty?

Yes.

They are faculties. Are they nose faculty?

Nose faculty is both faculty and nose faculty. The remainings are faculties, but not nose faculty.

It is tongue. Is it tongue faculty?

Yes.

They are faculties. Are they tongue faculty?

Tongue faculty is both faculty and tongue faculty. The remainings are faculties, but not tongue faculty.

It is body. Is it faculty?

This is body and faculty is both body and faculty. The remaining is body, but not faculties.

They are faculties. Are they body faculty?

Body faculty is both faculty and body faculty. The remainings are faculties, but not body faculty.

It is mind. Is it mind faculty?

Yes.

They are faculties. Are they mind faculty?

Mind faculty is both faculty and mind faculty. The remainings are faculties, but not mind faculty.

It is female. Is it faculty?

No.

They are faculties. Are they femininity faculty?

Femininity faculty is both faculty and femininity faculty. The remainings are faculties, but not femininity faculty.

It is male. Is it faculty?

No.

They are faculties. Are they masculinity faculty?

Masculinity faculty is both faculty and masculinity faculty.

It is life. Is it faculty?

Yes.

They are faculties. Are they life faculty?

Life faculty is both faculty and life faculty. The remainings are faculties, but not life faculty.

It is (bodily) please. Is it faculty?

Yes.

They are faculties. Are they (bodily) pleasure faculty?

(Bodily) pleasure faculty is both faculty and (bodily) pleasure faculty. The remainings are faculties, but not (bodily) pleasure faculty.

It is (bodily) pain. Is it faculty?

Yes.

They are faculties. Are they (bodily) pain faculties?

(Bodily) pain faculty is both faculty and (bodily) pain faculty. The remainings are faculties, but not (bodily) pain faculty.

It is (mental) joy. Is it faculty?

Yes.

They are faculties. Are they (mental) joy faculty?

(Mental) joy faculty is both faculty and (mental) joy faculty. The remainings are faculties, but not (mental) joy faculty.

It is (mental) grief. Is it faculty?

Yes.

They are faculties. Are they (mental) grief faculty?

(Mental) grief faculty is both faculty and (mental)grief faculty. The remaining are faculties, but not (mental) grief faculty.

It is equanimity. Is it faculty?

It is equanimity and faculty. That is both equanimity and faculty. The remaining are equanimity, but not faculty.

They are faculties. Are they equanimity faculty?

Equanimity faculty is both faculty and equanimity faculty. The remainings are faculties, but not equanimity faculty.

It is faith. Is it faculty?

Yes.

They are faculties. Are they faith faculty?

Faith faculty is both faculty and faith faculty. The remainings are faculties, but not faith faculty.

It is energy. Is it faculty?

Yes.

They are faculties. Are they energy faculty?

Energy faculty is both faculty and energy faculty. The remainings are faculties, but not energy faculty.

It is mindfulness. Is it faculty?

Yes.

They are faculties. Are they energy faculty?

Energy faculty is both faculty and energy faculty. The remainings are faculties, but not energy faculty.

It is mindfulness. Is it faculty?

Yes.

They are faculties. Are they faculty?

Mindfulness faculty is both faculty and mindfulness faculty. The remainings are faculties, but not mindfulness faculty.

It is concentration. Is it faculty?

Yes.

They are faculties. Are they concentration faculty?

Concentration faculty is both faculty and concentration faculty. The remainings are faculties, but not concentration faculty.

It is understanding. Is it faculty?

Yes.

They are faculties. Are they understanding faculties?

Understanding faculty is both faculty and understanding faculty. The remainings are faculties, but not understanding faculty.

It is "I-shall-come-to-know-the-unknown". Is it faculty?

Yes.

They are faculties. Are they "I-shall-come-to-know-the-unknown faculty?

"I-shall-come-to-know-the-unknown" faculty is both faculty and "I-shall-come-to-know-the-unknown" faculty. The remainings are faculties but not "I-shall-come-to-know-the-unknown" faculty.

It is final-knowledge. Is it faculty?

Yes.

They are faculties. Are they final-knowledge faculty?

Final-knowledge faculty is both faculty and final-knowledge faculty. The remainings are faculties, but not final-knowledge faculty.

It is final-knower. Is it faculty?

Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty.

Negative

(*Paccanīka*)

141. It is not eye. Is it not faculty?

With the exception of ear, the remaining faculties are not eye but faculties. With the exception of eye and faculties, the remainings are neither eye nor faculties.

They are not faculties. Are they not eye faculties?

Yes.

It is not ear. Is it not faculty?

With the exception of ear, the remaining faculties are not ear but faculties. With the exception of ear and faculties, the remainings are neither ear nor faculties. They are not faculties. Are they not ear faculties.

They are not faculties. Are they not ear faculty?

Yes.

It is not nose. Is it not faculty?

With the exception of nose, the remainings faculties are not nose but faculties. With the exception of nose and faculties, the remainings are neither nose nor faculties.

They are not faculties. Are they not nose faculty?

Yes.

It is not tongue. Is it not faculty?

With the exception of tongue, the remaining faculties are not tongue but faculties. With the exception of tongue and faculties, the remainings are neither tongue nor faculties.

They are not faculties. Are they not tongue faculty?

Yes.

It is not body. Is it not faculty?

Yes.

They are not faculties. Are they not body faculty?

Yes.

It is not mind. Is it not faculty?

With the exception of mind, the remaining faculties are not mind but faculties. With the exception of mind and faculties, the remainings are neither mind nor faculties.

They are not faculties. Are they not mind faculty?

Yes.

It is not female. Is it not faculty?

With the exception of female, the remaining faculties are not female but faculties. With the exception of female and faculties, the remainings are neither female nor faculties.

They are not faculties. Are they not femininity faculty?

Yes.

It is not male. Is it not faculty?

With the exception of male, the remaining faculties are not male but faculties. With the exception of male and faculties, the remainings are neither male nor faculties.

They are not faculties. Are they not masculinity faculty?

Yes.

It is not life. Is it not faculty?

With the exception of life, the remaining faculties are not life, but faculties. With the exception of life and faculties, the remainings are neither life nor faculties.

They are not faculties. Are they not life faculty?

Yes.

It is not (bodily) pleasure. Is it not faculty?

With the exception of (bodily) pleasure, the remaining faculties are not (bodily) pleasure, but faculties.

With the exception of (bodily) pleasure and faculties, the remainings are neither (bodily) pleasure nor faculties.

They are not faculties. Are they not (bodily) pleasure faculties?

Yes.

It is not (bodily) pain. Is it not faculty?

With the exception of (bodily) pain, the remaining faculties are not (bodily) pain, but faculties. With the exception of (bodily) pain and faculties, the remainings are neither (bodily) pain nor faculties.

They are not faculties. Are they not (bodily) pain faculty?

Yes.

It is not (mental) joy. Is it not faculty?

With the exception of (mental) joy, the remaining faculties are not (mental) joy but faculties. With the exception of (mental) joy and faculties, the remainings are neither (mental) joy nor faculties.

They are not faculties. Are they not (mental) joy faculty?

Yes.

It is not (mental) grief. Is it not faculty?

With the exception of (mental) grief, the remaining faculties are not (mental) grief but faculties. With the exception of (mental) grief and faculties, the remainings are neither (mental) grief nor faculties.

They are not faculties. Are they not (mental) grief faculty?

Yes.

It is not equanimity. Is it not faculty?

With the exception of equanimity, the remaining faculties are not equanimity and faculties, the remainings are neither equanimity nor faculties.

They are not faculties. Are they not equanimity faculty?

Yes.

It is not faith. Is it not faculty?

With the exception of faith, the remaining faculties are not faith but faculties. With the exception of faith and faculties, the remainings are neither faith nor faculties.

They are not faculties. Are they not faith faculties?

Yes.

It is not energy. Is it not faculty?

With the exception of energy, the remaining faculties are not energy but faculties. With the exception of energy and faculties, the remainings are neither energy nor faculties.

They are not faculties. Are they not energy faculty?

Yes.

It is not mindfulness. Is it not faculty?

With the exception of mindfulness, the remaining faculties are not mindfulness but faculties. With the exception of mindfulness and faculties, the remainings are neither mindfulness nor faculties.

They are not faculties. Are they not mindfulness faculty?

Yes.

It is not concentration. Is it not faculty?

With the exception of concentration, the remaining faculties are not concentration but faculties.
With the exception of concentration and faculties, the remainings are neither concentration nor faculties.
They are not faculties. Are they not concentration faculty?
Yes.

It is not understanding. Is it not faculty?
With the exception of understanding, the remaining faculties are not understanding but faculties. With the exceptions of understanding and faculties, the remainings are neither understanding nor faculties.
They are not faculties. Are they not understanding faculty?
Yes.

It is not “I-shall-come-to-know-the-unknown”. Is it not faculty?
With the exception of “I-shall-come-to-know-the-unknown,” the remaining faculties are not “I-shall-come-to-know-the-unknown” but faculties. With the exception of “I-shall-come-to-know-the-unknown” and faculties, the remainings are neither “I-shall-come-to-know-the-unknown” nor faculties.
They are not faculties. Are they not “I-shall-come-to-know-the-unknown” faculty?
Yes.

It is not final-knowledge. Is it not faculty?
With the exception of final-knowledge, the remainings faculties are not final-knowledge faculties. With the exception of final-knowledge and faculties, the remainings are neither final-knowledge nor faculties.
They are not faculties. Are they not final-knowledge faculty?
Yes.

It is not final-knower. Is it not faculty?
With the exception of final-knower, the remaining faculties are not final-knower but faculties. With the exception of final-knower and faculties, the remainings are neither final knower nor faculties.
They are not faculties. Are they not final-knower faculty?
Yes.

4. CHAPTER ON WHEE, BASED ON PURE FACULTY
(*Suddhindriyamulacakkavāra*)

Positive (Anuloma)

142. It is eye. Is it faculty?

Yes.
They are faculties. Are they ear faculty?
Ear faculty is both faculty and ear faculty. The remainings are faculties, but not ear faculty.

It is eye. Is it faculty?
Yes.
They are faculties. Are they nose faculty?
Nose faculty is both faculty and nose faculty. The remainings are faculties, but not nose faculty.

It is eye. Is it faculty?
Yes.
They are faculties. Are they tongue faculty?
Tongue faculty is both faculty and tongue faculty. The remainings are faculties, but not tongue faculty.

It is eye. Is it faculty?
Yes.
They are faculties. Are they body faculty?
Body faculty is both faculty and body faculty. The remainings are faculties, but not body faculty.

It is eye. Is it faculty?
Yes.

They are faculties. Are they mind faculty?

Mind faculty is both faculty and mind faculty. The remainings are faculties, but not mind faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they femininity faculty?

Femininity faculty is both faculty and femininity faculty. The remainings are faculties, but not femininity faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they masculinity faculty?

Masculinity faculty is both faculty and masculinity faculty. The remainings are faculties, but not masculinity faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they life faculty?

Life faculty is both faculty and life faculty. The remainings are faculties, but not life faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they (bodily) pleasure faculty?

(Bodily) pleasure faculty is both faculty and (bodily) pleasure faculty. The remainings are faculties, but not (bodily) pleasure faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they (bodily) pain faculty?

(Bodily) pain faculty is both faculty and (bodily) pain faculty. The remainings are faculties, but not (bodily) pain faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they (mental) joy faculty?

(Mental) joy faculty is both faculty and (mental) joy faculty. The remainings are faculties, but not (mental) joy faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they (mental) grief faculty?

(Mental) grief faculty is both faculty and (mental) grief faculty. The remainings are faculties, but not (mental) grief faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they equanimity faculty?

Equanimity faculty is both faculty and equanimity faculty. The remainings are faculties, but not equanimity faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they faith faculty?

Faith faculty is both faculty and faith faculty. The remainings are faculties, but not faith faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they energy faculty?

Energy faculty is both faculty and energy faculty. The remainings are faculties, but not energy faculty.

It is eye. Is it eye faculty?

Yes.

They are faculties. Are they mindfulness faculty?

Mindfulness faculty is both faculty and mindfulness faculty. The remainings are faculties, but not (mindfulness) faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they concentration faculty?

Concentration faculty is both faculty and concentration faculty. The remainings are faculties, but not concentration faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they understanding faculty?

Understanding faculty is both faculty and understanding faculty. The remainings are faculties, but not understanding faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they "I-shall-come-to-know-the-unknown" faculty?

"I-shall-come-to-know-the-unknown" faculty is both faculty and "I-shall-come-to-know-the-unknown" faculty. The remainings are faculties, but not "I-shall-come-to-know-the-unknown" faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they final-knowledge faculty?

Final-knowledge faculty is both faculty and final-knowledge faculty. The remainings are faculties, but not final-knowledge faculty.

It is eye. Is it faculty?

Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

143. It is ear. Is it faculty?

This is ear and faculty. That is both ear and faculty. The remaining is ear, but not faculty.

They are faculties. Are they faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is ear. Is it faculty?

This is ear and faculty. That is both ear and faculty. The remaining is ear, but not faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

144. It is nose. Is it faculty?

Yes.

They are faculties. Are they eye faculties?

Eye faculty is both faculty and eye faculty. The remainings are faculties but not eye faculty. :P:

It is nose. Is it faculty?

Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

145. It is tongue. Is it faculty?

Yes.

They are faculties. Are they eye faculties?

The remainings are faculties, but not eye faculty, :P:

It is tongue. Is it faculty?

Yes.

They are faculties. Are they final-knower faculties?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

146. It is body. Is it faculty?

This is body and faculty. That is both body and faculty. The remaining is body, but not faculty.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty.

The remainings are faculties, but not eye faculty. :P:

It is body. Is it faculty?

This is body and faculty. That is both body and faculty. The remaining is body, but not faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

147. It is mind. Is it faculty?

Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is mind. Is it faculty?

Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

148. It is female. Is it faculty?

No.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is female. Is it faculty?

No.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

149. It is male. Is it faculty?

No.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is male. Is it faculty?

No.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

150. It is life. Is it faculty?

Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is life. It is faculty?

Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

151. It is (bodily) pleasure. Is it faculty?

Yes.

They are faculties. Are they eye faculties?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is (bodily) pleasure. Is it faculty?

Yes.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty.

The remainings are faculties, but not final-knower faculty.

152. It is (bodily) pain. Is it faculty? Yes. :P:

153. It is (mental) joy. Is it faculty? Yes. :P:

154. It is (mental) grief. Is it faculty? Yes. :P:

155. It is equanimity. Is it faculty?

This is equanimity and faculty. That is both equanimity and faculty. The remaining is equanimity, but not faculty.

They are faculties. Are they eye faculties?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is equanimity. Is it faculty?

This is equanimity and faculty. That is both equanimity and faculty. The remaining is equanimity, but not faculty.

They are faculties. Are they final-knower faculty?

Final-knower faculty is both faculty and final-knower faculty. The remainings are faculties, but not final-knower faculty.

156. It is faith. Is it faculty? Yes. :P:

157. It is energy. Is it faculty? Yes. :P:

158. It is mindfulness. Is it faculty? Yes. :P:

159. It is concentration. Is it faculty? Yes. :P:

160. It is understanding. Is it faculty? Yes. :P:

161. It is "I-shall-come-to-know-the-unknown?" Is it faculty? Yes. :P:

162. It is final-knowledge. Is it faculty? Yes. :P:

163. It is final-knower. Is it faculty?

Yes.

They are faculties. Are they eye faculty?

Eye faculty is both faculty and eye faculty. The remainings are faculties, but not eye faculty. :P:

It is final-knower. Is it faculty?

Yes.

They are faculties. Are they final-knowledge faculty?

Final-knowledge faculty is both faculty and final-knowledge faculty. The remainings are faculties, but not final-knowledge faculty.

Negative

(Paccanīka)

164. It is not eye. Is it not faculty?

With the exception of eye, the remaining faculties are not eye but faculties. With the exception of eye and faculties, the remainings are neither eye nor faculties.

They are not faculties. Are they not ear faculties? Yes. :P:

It is not eye. Is it not faculty?

With the exception of eye, the remaining faculties are not eye but faculties. With the exception of eye and faculties, the remainings are neither eye nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

165. It is not ear. Is it not faculty?

With the exception of ear, the remaining faculties are not ear but faculties. With exception of ear and faculties, the remainings are neither ear nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not ear. Is it not faculty?

With the exception of ear, the remaining faculties are not ear but faculties. With the exception of ear, the remainings are neither ear nor faculties.

They are not faculties. Are they final-knower faculty? Yes.

166. It is not nose. Is it not faculty?

With the exception of nose, the remaining faculties are not nose but faculties. With exception of nose, the remainings are neither nose nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not nose. Is it not faculty?

With the exception of nose, the remaining faculties are not ear but faculties. With the exception of nose, the remainings are neither nose nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

167. It is not tongue. Is it not faculty?

With the exception of tongue, the remaining faculties are not tongue but faculties. With the exception of tongue and faculties, the remainings are neither tongue nor faculties.

They are not faculties. Are they not eye faculties? Yes. :P:

It is not tongue. Is it not faculty?

With the exception of tongue, the remaining faculties are not tongue but faculties. With the exception tongue and faculties, the remainings are neither tongue nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

168. It is not body. Is it not faculty? Yes.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not body. Is it not faculty? Yes.

They are not faculties. Are they not final-knower faculty? Yes.

169. It is not mind. Is it not faculty?

With the exception of mind, the remaining faculties are not mind but faculties. With the exception of mind and faculties, the remainings are neither mind nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not mind. Is it not faculty?

With the exception of mind, the remaining faculties are not mind but faculties. With the exception of mind and faculties, the remainings are neither mind nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

170. It is not female. Is it not faculty?

With the exception of female the remaining faculties are not female but faculties. With the exception of female and faculties, the remainings are neither female nor faculties.

They are not faculties. Are they not eye faculties? Yes. :P:

It is not female. Is it not faculty?

With the exception of female, the remaining faculties are not female but faculties. With the exception of female and faculties, the remainings are neither female nor faculties.
They are not faculties. Are they not final-knower faculty? Yes.

171. It is not male. Is it not faculty?

With the exception of male, the remaining faculties are not male but faculties. With the exception of male and faculties, the remainings are neither male nor faculties.
They are not faculties. Are they not eye faculties? Yes. :P:

It is not male. Is it not faculty?

With the exception of male, the remaining faculties are not male but faculties. With the exception of male and faculties, the remainings are neither male nor faculties.
They are not faculties. Are they not final-knower faculty? Yes.

172. It is not life. Is it not faculty?

With the exception of life the remaining faculties are not life but faculties. With the exception of life and faculties, the remainings are neither life nor faculties.
They are not faculties. Are they not eye faculty? Yes. :P:

It is not life. Is it not faculty?

With the exception of life, the remaining faculties are not life but faculties. With the exception of life and faculties, the remainings are neither life nor faculties.
They are not faculties. Are they not final-knower faculty? Yes.

173. It is not (bodily) pleasure. Is it not faculty?

With the exception of (bodily) pleasure the remainings faculties are not (bodily) pleasure but faculties. With the exception of (bodily) pleasure and faculties, the remainings are neither (bodily) pleasure nor faculties.
They are not faculties. Are they not eye faculty? Yes. :P:

It is not (bodily) pleasure. Is it not faculty?

With the exception of (bodily) pleasure, the remaining faculties are not (bodily) pleasure but faculties. With the exception of (bodily) pleasure and faculties, the remainings are neither (bodily) pleasure nor faculties.
They are not faculties. Are they not final-knower faculty? Yes.

174. It is not (bodily) pain. Is it not faculty?

With the exception of (bodily) pain, the remaining faculties are not (bodily) pain but faculties. With the exception of (bodily) pain and faculties, the remainings are neither (bodily) pain nor faculties.
They are not faculties. Are they not eye faculty? Yes. :P:

It is not (bodily) pain. Is it not faculty?

With the exception of (bodily) pain the remaining faculties are not (bodily) pain but faculties. With the exception of (bodily) pain and faculties, the remainings are neither (bodily) pain nor faculties.
They are not faculties. Are they not final-knower faculty? Yes.

175. It is not (mental) joy. Is it not faculty?

With the exception of (mental) joy, the remaining faculties are not (mental) joy but faculties. With the exception of (mental) joy and faculties, the remainings are neither (mental) joy nor faculties.
They are not faculties. Are they not eye faculty? Yes. :P:

It is not (mental) joy. Is it not faculty?

With the exception of (mental) joy, the remaining faculties are not (mental) joy but faculties. With the exception of (mental) joy and faculties, the remaining are neither (mental) joy nor faculties.
They are not faculties. Are they not final-knower faculty? Yes.

176. It is not (mental) grief. Is it not faculty?

With the exception of (mental) grief, the remaining faculties are not (mental) grief but faculties. With the exception of (mental) grief and faculties, the remainings are neither (mental) grief nor faculties.
They are not faculties. Are they not eye faculty? Yes. :P:

It is not (mental) grief. Is it not faculty?

With the exception of (mental) grief, the remaining faculties are not (mental) grief but faculties. With the exception of (mental) grief and faculties, the remainings are not neither (mental) grief nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

177. It is not equanimity. Is it not faculty?

With the exception of equanimity, the remaining faculties are not equanimity, but faculties. With the exception of equanimity and faculties, the remainings are neither equanimity nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not equanimity. Is it not faculty?

With the exception of equanimity, the remaining faculties are not equanimity but faculties. With the exception of equanimity and faculties, the remainings are neither equanimity nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

178. It is not faith. Is it not faculty?

With the exception of faith, the remaining faculties are not faith but faculties. With the exception of faith and faculties, the remainings are neither faith nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not faith. Is it not faculty?

With the exception of faith, the remaining faculties are not faith but faculties. With the exception of faith and faculties, the remainings are neither faith nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

179. It is not energy. Is it not faculty?

With the exception of energy the remaining faculties are not energy but faculties. With the exception of energy and faculties, the remainings are neither energy nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not energy. Is it not faculty?

With the exception of energy, the remaining faculties are not energy but faculties. With the exception of energy and faculties, the remainings are neither energy nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

180. It is not mindfulness. Is it not faculty?

With the exception of mindfulness, the remaining faculties are not mindfulness but faculties. With the exception of mindfulness and faculties, the remainings are neither mindfulness nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not mindfulness. Is it not faculty?

With the exception of mindfulness, the remaining faculties are not mindfulness but faculties. With the exception of mindfulness and faculties, the remainings are neither mindfulness nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

181. It is not concentration. Is it not faculty?

With the exception of concentration, the remaining faculties are not concentration but faculties. With the exception of concentration and faculties, the remainings are neither concentration nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not concentration. Is it not faculty?

With the exception of concentration, the remaining faculties are not concentration but faculties. With the exception of concentration and faculties the remainings are neither concentration nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

182. It is not understanding. Is it not faculty?

With the exception of understanding, the remaining faculties are not understanding but faculties. With the exception of understanding and faculties, the remainings are neither understanding nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not understanding. Is it not faculty?

With the exception of understanding, the remaining faculties are not understanding but faculties. With the exception of understanding and faculties, the remainings are neither understanding nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

183. It is not "I-shall-come-to-know-the-unknown." Is it not faculty?

With the exception of "I-shall-come-to-know-the-unknown", the remaining faculties are not "I-shall-come-to-know-the-unknown." but faculties. With the exception of "I-shall-come-to-know-the-unknown and faculties, the remainings are neither "I-shall-come-to-know-the-unknown" nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not "I-shall-come-to-know-the-unknown". Is it not faculty?

With the exception of "I-shall-come-to-know-the-unknown" the remaining faculties are not "I-shall-come-to-know-the-unknown" but faculties. With the exception of "I-shall-come-to-know-the-unknown" and faculties, the remainings are neither "I-shall-come-to-know-the-unknown" nor faculties.

They are not faculties. Are they not final-knower faculty? Yes.

184. It is not final-knowledge. Is it not faculty?

With the exception of final-knowledge, the remaining faculties are not final-knowledge but faculties. With the exception of final-knowledge and faculties, the remainings are neither final-knowledge nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not final-knowledge. Is it not faculty?

With the exception of final-knowledge, the remaining faculties are not final-knowledge but faculties. With the exception of final-knowledge and faculties, the remainings are neither final-knowledge nor faculties.

They are not final-knower faculty? Yes.

185. It is not final-knower. Is it not faculty?

With the exception of final-knower, the remaining faculties are not final-knower but faculties. With the exception of final-knower and faculties, the remainings are neither final-knower nor faculties.

They are not faculties. Are they not eye faculty? Yes. :P:

It is not final-knower. Is it not faculty?

With the exception of final-knower, the remaining faculties are not final-knower but faculties. With the exception of final-knower and faculties, the remainings are neither final-knower nor faculties.

They are not faculties. Are they not final-knowledge faculty? Yes.

END OF EXPOSITION CHAPTER ON TERMS.

(*Paṇṇattinidesavāro*)

2. PROCESS (*Pavatti*)

1. CHAPTER ON ORIGNATION (*Uppādavāra*)

1. CHAPTER ON PRESENT (*Paccuppannavāra*)

Positive (*Anuloma*) Person (*Puggala*)

186. Eye faculty arises to this person. Does ear faculty arise to that person?

To those at birth-moment who are to obtain eye but not ear, eye faculty arises; ear faculty does not arise to those persons.

To those at the birth-moment who are to obtain eye and ear, eye faculty arises and ear faculty also arises.

Or else, ear faculty arises to this person. Does eye faculty arises to this person?

To those at the birth-moment who are to obtain ear but not eye, ear faculty arises; eye faculty does not arise to those persons. To those at the birth moment who are to obtain ear and eye, ear faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are to obtain eye but not nose, eye faculty arises; nose faculty does not arise to those persons. To those at the birth-moment who are to obtain eye and nose, eye faculty arises and nose faculty also arises.

Or else, nose faculty arises to this person. Does eye faculty arise to that person?

To those at the birth-moment who are to obtain nose but not eye, nose faculty arises; eye faculty does not arise to those persons. To those at the birth-moment who are to obtain nose and eye, nose faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are to obtain eye but non-females, eye faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are to obtain eye and females, eye arises and femininity faculty also arises.

Or else, femininity faculty arises to this person. Does eye faculty arise to that person?

To those at the birth moment who are females but not to obtain eye, femininity faculty arises; eye faculty does not arise to those persons. To those at the birth-moment who are females and to obtain eye, femininity faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does masculinity faculty arise to that person?

To those at the birth-moment who are to obtain eye but non-males, eye faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment who are to obtain eye and males, eye faculty arises and masculinity faculty also arises.

Or else, masculinity faculty arises to this person. Does eye faculty arise to that person?

To those at the birth-moment who are males but not to obtain eye, masculinity faculty arises; eye faculty does not arise to those persons. To those at the birth-moment who are males and to obtain eye masculinity faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does life faculty arise to that person? Yes.

Or else, life faculty arises to this person. Does eye faculty arise to that person?

To those at the birth-moment who are not to obtain eye, life faculty arises; eye faculty does not arise to those persons. To those at the birth-moment who are to obtain eye, life faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does (mental) joy faculty arise to that person?

To those at the birth-moment who are to obtain eye but without (mental) joy, eye faculty arises; (mental) joy faculty does not arise to those person. To those at the birth-moment who are to obtain eye and with (mental) joy, eye faculty arises and (mental) joy faculty also arises.

Or else, (mental) joy faculty arises to this person. Does eye faculty arise to that person? Yes.

Eye faculty arises to this person. Does equanimity arise to that person?

To those at the birth-moment who are to obtain eye but without equanimity, eye faculty arises; equanimity faculty does not arise to those persons. To those at the birth-moment who are to obtain eye and with equanimity, eye faculty arises and equanimity faculty also arises.

Or else, equanimity faculty arises to this person. Does eye faculty arise to that person?

To those at the birth-moment who are with equanimity but not to obtain eye, equanimity faculty arise; eye faculty does not arise to those persons. To those at the birth-moment who are with equanimity and to obtain eye, equanimity faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does faith faculty arise to that person?

To those at the birth-moment who are to obtain eye but without root cause, eye faculty arises; faith faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye and with root cause, eye faculty arises and faith faculty also arises.

Or else, faith faculty arises to this person. Does eye faculty arise to that person?

To those at the birth moment who are with root cause but not to obtain eye, faith faculty arises; eye faculty does not arise to those persons. To those at the birth moment who are with root cause and to obtain eye, faith faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does understanding faculty arise to that person?

To those at the birth-moment, who are to obtain eye but dissociated from knowledge, eye faculty arises; understanding faculty does not arise to those person. To those at the birth-moment who are to obtain eye and associated with knowledge, eye faculty arises and understanding faculty also arises.

Or else, understanding faculty arises to this person. Does eye faculty arise to that person?

To those at the birth-moment who are associated with knowledge but not to obtain eye, understanding faculty arises; eye faculty does not arise to those persons. To those at the birth-moment who are associated with knowledge and to obtain eye, understanding faculty arises and eye faculty also arises.

Eye faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does eye faculty arise to that person?

To those at the birth-moment who are to obtain mind but not eye, mind faculty arises; eye faculty does not arise to those persons. To those at the birth-moment who are to obtain eye, mind faculty arises and eye faculty also arises. (Based on eye faculty.)

187. Nose faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are to obtain nose but non-females, nose faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose and females, nose faculty arises and femininity faculty also arises.

Or else, femininity faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are females but not to obtain nose, femininity faculty arises; nose faculty does not arise to those persons. To those at the birth-moment, who are females and to obtain nose, femininity faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does masculinity arise to that person?

To those at the birth-moment, who are to obtain nose but non-males, nose faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose and males, nose faculty arises and masculinity faculty also arises.

Or else, masculinity faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are males but not to obtain nose, masculinity faculty arises; nose faculty does not arise to those persons. To those at the birth-moment, who are males and to obtain nose, masculinity faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does life faculty arise to that person? Yes.

Or else, life faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are not to obtain nose, life faculty arises; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, life faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does (mental) joy faculty arise to that person?

To those at the birth-moment who are to obtain nose but without (mental) joy, nose faculty arises; (mental) joy faculty does not arise to those persons. To those at the birth-moment who are to obtain nose and without (mental) joy, nose faculty arises and (mental) joy faculty also arises.

Or else, (mental) joy faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are with (mental) joy but not to obtain nose, (mental) joy faculty arises; nose faculty does not to obtain nose to those persons. To those at the birth-moment who are with (mental) joy and to obtain nose, (mental) joy faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does equanimity faculty arise to that person?

To those at the birth-moment who are to obtain nose and without equanimity, nose faculty arises; equanimity faculty does not arise to those persons. To those at the birth-moment who are to obtain nose and with equanimity, nose faculty arises and equanimity faculty also arises.

Or else, equanimity faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are with equanimity but not to obtain nose, equanimity faculty arises; nose faculty does not arise to those persons. To those at the birth-moment who are with equanimity and to obtain nose, equanimity faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does faith faculty arise to that person?

To those at the birth-moment, who are to obtain nose but without root-cause, nose faculty arises; faith faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose and with root-cause, nose faculty arises and faith faculty also arises.

Or else, faith faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are with root-cause but not to obtain nose, faith faculty arises; nose faculty does not arise to those persons. To those at the birth-moment who are with root-cause and to obtain nose, faith faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does understanding faculty arise to that person?

To those at the birth-moment who are to obtain nose but dissociated from knowledge, nose faculty arises; understanding faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose and associated with knowledge, nose faculty arises and understanding faculty also arises.

Or else, understanding faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are associated with knowledge but not to obtain nose, understanding faculty arise: nose faculty does not arise to those persons. To those at the birth-moment who are associated with knowledge and to obtain nose, understanding faculty arises and nose faculty also arises.

Nose faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does nose faculty arise to that person?

To those at the birth-moment who are to obtain mind but not to obtain nose, mind faculty arises; nose faculty does not arise to those person. To those at the birth-moment who are to obtain nose, mind faculty arises and nose faculty also arises. (Based on nose faculty.)

188. Femininity faculty arises to this person. Does masculinity faculty arise to that person? No.

Or else, masculinity faculty arises to this person. Does femininity faculty arise to that person? No.

Femininity faculty arises to this person. Does life faculty arise to that person? Yes.

Or else, life faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are non-females, life faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are females, life faculty arises and femininity faculty also arises.

Femininity faculty arises to this person. Does (mental) joy faculty arise to that person?

To those at the birth-moment who are females but without (mental) joy, femininity faculty arises; (mental) joy femininity faculty arises and (mental) joy faculty also arises.

Or else, (mental) joy faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are with (mental) joy but non-females, (mental) joy faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are with (mental) joy and females, (mental) joy faculty arises and femininity faculty also arises.

Femininity faculty arises to this person. Does equanimity faculty arise to that person?

To those at the birth-moment who are females but without equanimity faculty arises; equanimity faculty does not arise to those persons. To those at the birth-moment, who are females and with equanimity, femininity faculty arises and equanimity faculty also arises.

Or else, equanimity faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are with equanimity but non-females, equanimity faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are with equanimity and females, equanimity faculty also arises.

Femininity faculty arises to this person. Does faith faculty arise to that person?

To those at the birth-moment who are females but without root-cause, femininity faculty arises; faith faculty does not arise to those persons. To those at the birth-moment who are females and with root-cause, femininity faculty arises and faith faculty also arises.

Or else, faith faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are with root-cause but non females, faith faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are root-cause and females, faith faculty arises and femininity faculty also arises.

Femininity faculty arises to this person. Does understanding faculty arise to that person?

To those at the birth-moment who are females but dissociated from knowledge, femininity faculty arises; understanding faculty also arises.

Or else, understanding faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are associated with knowledge but non-females, understanding faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are associated with knowledge and females, understanding faculty arises and femininity faculty also arises.

Femininity faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does femininity faculty arise to that person?

To those at the birth-moment who are to obtain mind but non-females, mind faculty arises; femininity faculty does not arise to those persons. To those at the birth-moment who are females, mind faculty arises and femininity faculty also arises. (Based on femininity faculty.)

189. Masculinity faculty arises to this person. Does life faculty arise to that person? Yes.

Or else, life faculty arises to this person. Does masculinity faculty arise to that person?

To those at the birth-moment who are non-males, life faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment who are males life faculty arises and masculinity faculty also arises.

Masculinity faculty arises to this person. Does (mental) joy faculty arise to that person?

To those at the birth-moment who are males but without (mental) joy, masculinity faculty arises; (mental) joy faculty does not arise to those persons. To those at the birth-moment who are males and with (mental) joy, masculinity faculty arises and (mental) joy faculty also arises.

Or else, (mental) joy faculty arises to this person. Does masculinity faculty arise to that person?

To those at the birth-moment who are with (mental) joy but non-males, (mental) joy faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment who are with (mental) joy and males, (mental) joy faculty arises and masculinity faculty also arises.

Masculinity faculty arises to this person. Does equanimity faculty arise to that person?

To those at the birth-moment who are males but without equanimity, masculinity faculty arises; equanimity faculty does not arise to those persons. To those at the birth-moment who are males and with equanimity, masculinity faculty arises and equanimity faculty also arises.

Or else, equanimity faculty arises to this person. Does masculinity faculty arise to that person?

To those at the birth-moment who are with equanimity but non-males, equanimity faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment who are with equanimity and males, equanimity faculty arises and masculinity faculty also arises.

Masculinity faculty arises to this person. Does faith faculty arise to that person?

To those at the birth-moment who are males but without root-cause, masculinity faculty arises; faith faculty does not arise to those persons. To those at the birth-moment, who are males and with root-cause, masculinity faculty arises and faith faculty also arises.

Or else, faith faculty arises to this person. Does masculinity faculty arise to that person?

To those at the birth-moment who are with root-cause but non-males, faith faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment, who are with root-cause and males, faith faculty arises and masculinity faculty also arises.

Masculinity faculty arises to this person. Does understanding faculty arise to that person?

To those at the birth-moment who are males but dissociated from knowledge, masculinity faculty arises; understanding faculty does not arise to those persons. To those at the birth-moment who are males and associated with knowledge, masculinity faculty arises and understanding faculty also arises.

Or else, understanding faculty arises to this person. Does masculinity faculty arise to that person?

To those at the birth-moment who are associated with knowledge but non-males, understanding faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment who are associated with knowledge and males, understanding faculty arises and masculinity faculty also arises.

Masculinity faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does masculinity faculty arise to those persons?

To those at the birth-moment who are to obtain mind but non-males, mind faculty arises; masculinity faculty does not arise to those persons. To those at the birth-moment who are males, mind faculty arises and masculinity faculty also arises. (Based on masculinity faculty.)

190. Life faculty arises to this person. Does (mental) joy faculty arise to that person?
 To those at the birth-moment who are without (mental) joy and to those during life at the nascent phase of consciousness dissociated from (mental) joy, life faculty arises; (mental) joy faculty does not arise to those persons. To those at the birth-moment, who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, life faculty arises and (mental) joy faculty also arises.
 Or else, (mental) joy faculty arises to this person. Does life faculty arise to that person? Yes.
 Life faculty arises to this person. Does equanimity faculty arise to that person?
 To those at the birth-moment who are without equanimity and to those during life at the nascent phase of consciousness dissociated from equanimity, life faculty arises; equanimity faculty does not arise to those persons.
 To those at the birth-moment who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, life faculty arises and equanimity faculty also arises.
 Or else, equanimity faculty arises to this person. Does life faculty arise to that person? Yes.
- Life faculty arises to this person. Does faith faculty arise to that person?
 To those at the birth-moment who are without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, life faculty arises; faith faculty does not arise to those persons. To those at the birth-moment who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, life faculty arises and faith faculty also arises.
 Or else, faith faculty arises to this person. Does life faculty arise to that person? Yes.
- Life faculty arises to this person. Does understanding faculty arise to that person?
 To those at the birth-moment who are dissociated from knowledge and to those during life at the nascent phase of consciousness dissociated from knowledge, life faculty arise; understanding faculty does not arise to those persons. To those at the birth-moment who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, life faculty arises and understanding faculty arises.
 Or else, understanding faculty arises to this person. Does life faculty arise to that person? Yes.
- Life faculty arises to this person. Does mind faculty arise to that person?
 To those at the birth-moment who are not to obtain mind, life faculty arises mind faculty does not arise to those persons. To those at the birth-moment, who are to obtain mind and to those during life at the nascent phase of consciousness life faculty arises and mind faculty also arises.
 Or else, mind faculty arises to this person. Does life faculty arise to that person? Yes.
 (Based on life faculty.)
191. (Mental) joy faculty arises to this person. Does equanimity faculty arise to that person? No.
 Or else, equanimity faculty arises to this person. Does (mental) joy faculty arise to that person? Yes.
- (Mental) joy faculty arises to this person. Does faith faculty arise to that person?
 To those during life at the nascent phase of consciousness associated with mental joy and dissociated from faith, (mental) joy faculty arises; faith faculty does not arise to those persons. To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy and associated with faith, (mental) joy faculty arises and faith faculty also arises.
 Or else, faith faculty arises to this person. Does (mental) joy faculty arise to that person?
 To those at the birth-moment who are with root-cause and without (mental) joy and to those during life at the nascent phase of consciousness associated with faith and dissociated from (mental) joy, faith faculty arises; (mental) joy faculty does not arise to those persons. To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with faith and associated with (mental) joy, faith faculty arises and (mental) joy faculty also arises.
- Mental joy faculty arises to this person. Does understanding faculty arise to that person?
 To those at the birth-moment who are with (mental) joy and dissociated from knowledge and to those during life at the nascent phase of consciousness associated with mental joy and dissociated from knowledge, (mental) joy faculty arises; understanding faculty does not arise to those persons. To those at the birth-moment who are with mental joy and associated with knowledge and to those during life at the nascent phase of consciousness associated with (mental) joy and associated with knowledge, (mental) joy faculty arises and understanding faculty also arises.
 Or else, understanding faculty arises to this person. Does (mental) joy faculty arise to that person?
 To those at the birth-moment, who are associated with knowledge and without (mental) joy and to those during life at the nascent phase of consciousness associated with knowledge and dissociated from (mental) joy, understanding faculty arises; (mental) joy faculty does not arise to those persons. To those at the birth-moment who are associated with

knowledge and with (mental) joy and to those during life at the nascent phase of consciousness associated with knowledge and with (mental) joy faculty also arises.

Mental joy faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does (mental) joy faculty arise to that person?

To those at the birth-moment who are to obtain mind and without (mental) joy and to those during life at the nascent phase of consciousness dissociate from (mental) joy, mind faculty arises; (mental) joy faculty does not arise to those persons. To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, mind faculty arises and (mental) joy faculty also arises. (Based on (mental), joy faculty.)

192. Equanimity faculty arises to this person. Does faith faculty arise to that person?

To those at the birth-moment who are with equanimity and without root-cause and to those during life at the nascent phase of consciousness, associated with equanimity and dissociated from (mental) joy, equanimity faculty arises; faith faculty does not arise to those-persons. To those at the birth-moment who are with equanimity and with root-cause and to those during life at the nascent phase of consciousness associated with equanimity and associated with faith, equanimity faculty arises and faith faculty also arise.

Or else, faith arises to this person. Does equanimity faculty arise to that person?

To those at the birth-moment who are with root cause and without equanimity and to those during life at the nascent phase of consciousness associated with faith and dissociated from equanimity, faith faculty arises; equanimity faculty does not arises to those persons. To those at the birth-moment who are with root cause and with equanimity and to those during life at the nascent phase of consciousness associated with faith and associated with equanimity, faith faculty arises and equanimity faculty also arises.

Equanimity faculty arises to this person. Does understanding faculty arise to that person?

To those at the birth-moment who are with equanimity and dissociated from knowledge and to those during life at the nascent phase of consciousness associated with equanimity and dissociated from knowledge, equanimity faculty arises; understanding faculty does not arise to those persons. To those at the birth-moment, who are with equanimity and associated with knowledge and to those during life at the nascent phase of consciousness associated with equanimity and associated with knowledge, equanimity faculty arises and understanding faculty also arises.

Or else, understanding faculty arises to this person. Does equanimity faculty arise to that person?

To those at the birth-moment who are associated with knowledge and without equanimity and to those during life at the nascent phase of consciousness associated with knowledge and dissociated from equanimity understanding faculty arises; equanimity faculty does not arise to those persons. To those at the birth-moment who are associated with knowledge and with equanimity and to those during life at the nascent phase of consciousness associated with knowledge and associated with equanimity, understanding faculty arises and equanimity faculty also arises.

Equanimity faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does equanimity faculty arise to that person?

To those at the birth-moment who are to obtain mind and without equanimity and to those during life at the nascent phase of consciousness dissociated from equanimity, mind faculty arises; equanimity faculty does not arise to those persons. To those at the birth-moment who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, mind faculty arises and equanimity faculty also arises. (Based on equanimity faculty.)

193. Faith faculty arises to this person. Does understanding faculty arise to that person?

To those at the birth-moment who are with root cause and dissociated from knowledge and to those during life at the nascent phase of consciousness associated with faith and dissociated from knowledge, faith faculty arises, understanding faculty does not arise to those persons. To those at the birth-moment, who are with root-cause and associated with knowledge and to those during life at the nascent phase of consciousness associated with faith and associated with knowledge, faith faculty arise and understanding faculty also arises.

Or else, understanding faculty arises to this person. Does with faith faculty arise to that person? Yes.

Faith faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to this person. Does faith faculty arise to that person?

To those at the birth-moment, who are to obtain mind and without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, mind faculty arises; faith faculty does not arise to those persons. To those at the birth-moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, mind faculty arises and faith faculty also arises. (Based on faith faculty.)

194. Understanding faculty arises to this person. Does mind faculty arise to that person? Yes.

Or else, mind faculty arises to that person. Does understanding faculty arise to that person?

To those at the birth-moment who are to obtain mind and dissociated from knowledge and to those during life at the nascent phase of consciousness dissociated from knowledge, mind faculty arises; understanding faculty does not arise to those persons. To those at the birth-moment, who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, mind faculty arises and understanding faculty also arises. (Based on understanding faculty)

Positive (*Anuloma*)

Plane (*Okāsa*)

195. Eye faculty arises at this plane. Does ear faculty arise at that plane? Yes.

Or else, ear faculty arises at this plane. Does eye faculty arise at that plane? Yes.

Eye faculty arises at this plane. Does nose faculty arise at that plane?

At the fine-material plane, eye faculty arises; nose faculty does not arise at that plane. At the sensuous plane, eye faculty arises and nose faculty also arises.

Or else, nose faculty arises at this plane. Does eye faculty arise at that plane? Yes.

Eye faculty arises at this plane. Does femininity faculty arise at that plane? :P:

Does masculinity faculty arise?

At the fine-material plane, eye faculty arises; masculinity faculty does not arise at the plane. At the sensuous plane, eye faculty arises and masculinity faculty also arises.

Or else, masculinity faculty arises at this plane. Does eye faculty arise at that plane? Yes.

Eye faculty arises at this plane. Does life faculty arise at that plane? Yes.

Or else, life faculty arises at this plane. Does eye faculty arise at that plane?

At the plane of non-percipient beings and at the immaterial plane, life faculty arises; eye faculty does not arise at that plane. At the five-aggregate plane, life faculty arises and eye faculty also arises.

Eye faculty arises at this plane. (Does (mental) joy faculty arise at the plane? Yes.

Or else, (mental) joy faculty arises at this plane. Does eye faculty arise at that plane? Yes.

Eye faculty arises at this plane. Does equanimity faculty arise at that plane? Yes.

Or else, equanimity faculty arises at this plane. Does eye faculty arise at that plane?

At the immaterial plane, equanimity faculty arises; eye faculty does not arise at that plane. At the five-aggregate plane, equanimity faculty arises and eye faculty also arises.

Eye faculty arises at this plane. Does faith faculty :P: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty arises at this plane. Does eye faculty arise at that plane?

At the immaterial plane, mind faculty arises; eye faculty does not arise at that plane. At the five-aggregate plane, mind faculty arises and eye faculty also arises. (Based on eye faculty.)

196. Nose faculty arises at this plane. Does femininity faculty :P: masculinity faculty arise at that plane? Yes.

Or else, masculinity faculty arises at this plane. Does nose faculty arise at that plane? Yes.

Nose faculty arises at this plane. Does life faculty arise at that plane? Yes.

Or else, life faculty arises at this plane. Does nose faculty arise at that plane?

At the fine-material plane and at the immaterial plane, life faculty arises; nose faculty does not arise at that plane. At the sensuous plane, life faculty arises and nose faculty also arises.

Nose faculty arises at this plane. Does (mental) joy faculty arise at that plane? Yes.

Or else, (mental) joy faculty arises at this plane. Does nose faculty arise at that plane?

At the fine-material plane, (mental) joy faculty arises; nose faculty does not arise at that plane. At the sensuous plane, (mental) joy faculty arises and faculty also arises.

Nose faculty arises at this plane. Does equanimity faculty arise at that plane? Yes.

Or else, equanimity faculty arises at this plane. Does nose faculty arise at that plane?

At the fine-material plane and the immaterial plane, equanimity faculty arises; nose faculty does not arise at that plane. At the sensuous plane, equanimity faculty arises and nose faculty also arises.

Nose faculty arises at this plane. Does faith faculty :P: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty arises at this plane. Does nose faculty arise at that plane?

At the fine-material plane and the immaterial plane, mind faculty arises; nose faculty does not arise at that plane. At the sensuous plane, mind faculty arises and nose faculty also arises. (Based on nose faculty.)

197. Femininity faculty arises at this plane. Does masculinity faculty arise at that plane? Yes.

Or else, masculinity faculty arises at this plane. Does femininity faculty arise at that plane? Yes. :P:

198. Masculinity faculty arises at this plane. Does life faculty arise at that plane? Yes :P:

Or else, life faculty arises at this plane? Does masculinity faculty arise at that plane?

At the fine-material plane and at the immaterial plane, life faculty arises; masculinity faculty does not arise at that plane. At the sensuous plane, life faculty arises and masculinity faculty also arises.

Masculinity faculty arises at this plane. Does (mental) joy faculty arise at that plane? Yes.

Or else, (mental) joy faculty arises at this plane. Does masculinity faculty arise at that plane?

At the fine-material plane, (mental) joy faculty arises; masculinity faculty does not arise at that plane. At the sensuous plane, (mental) joy faculty arises and masculinity faculty also arises.

Masculinity faculty arises at this plane. Does equanimity faculty arise at that plane? Yes.

Or else, equanimity faculty arises at this plane. Does masculinity faculty arise at this plane?

At the fine-material plane and at the immaterial plane, equanimity faculty arises; masculinity faculty does not arise at that plane. At the sensuous plane, equanimity faculty arises and masculinity faculty also arises.

Masculinity faculty arises at this plane. Does faith faculty :P: understanding faculty arise at that plane? Yes.

Or else, mind faculty arises at this plane. Does masculinity faculty arise at that plane?

At the fine-material plane and at the immaterial plane, mind faculty arises; masculinity faculty does not arise at that plane. At the sensuous plane, mind faculty arises and masculinity faculty also arises. (Based on masculinity faculty)

199. Life faculty arises at this plane. Does (mental) joy faculty arise at that plane?

At the plane of non-percipient beings, life faculty arises; (mental) joy faculty does not arise at that plane.

At the four-aggregate and five-aggregate planes, life faculty arises and (mental) joy faculty also arises.

Or else, (mental) joy faculty arises. Does life faculty arise at that plane? Yes.

Life faculty arises at this plane. Does equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arise at that plane?

At the plane of non-percipient beings, life faculty arises, mind faculty does not arise at that plane. At the four-aggregate and five-aggregate planes, life faculty arises and mind faculty also arises.

Or else, mind faculty arises at this plane. Does life faculty arise at that plane? Yes.

(Based on life faculty.)

200. (Mental) joy faculty arises at this plane. Does equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty arise at this plane. Does (mental) joy faculty arise at that plane? Yes.

(Based on (mental) joy faculty.)

201. Equanimity faculty arises at this plane. Does faith faculty :p: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty arises at this plane. Does equanimity faculty arise at that plane? Yes.

(Based on equanimity faculty.)

202. Faith faculty arises at this plane. Does understanding faculty arise at that plane? Yes.

Or else, understanding faculty arises at this plane. Does faith faculty arise at that plane? Yes.

Faith faculty arises at this plane. Does mind faculty arise at that plane? Yes.

Or else, mind faculty arises at this plane. Does faith faculty arises at that plane? Yes.

(Based faith faculty.)

203. Understanding faculty arises at this plane. Does mind faculty arise at that plane? Yes.

Or else, mind faculty arises, at this plane. Does understanding faculty arise at that plane? Yes.

(Based on understanding faculty.)

Positive (*Anuloma*) Person-Plane (*Puggalokāsa*)

204. Eye faculty arises to this person at this plane. Does ear faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but not to obtain ear, eye faculty arises; ear faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye and ear, eye faculty arises and ear faculty also arises at that plane.

Or else, ear faculty arises this person at this plane. Does eye faculty arise to those persons at that plane?

To those at the birth-moment who are to obtain eye but not to obtain ear, ear faculty arises; eye faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain ear and eye, ear faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but not to obtain nose, eye faculty arises; nose faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye and nose, eye faculty arises and nose faculty also arises at that plane.

Or else, nose faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment who are to obtain nose but not to obtain eye, nose faculty arises; eye faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose and eye, nose faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does femininity faculty arise to that person but that plane?

To those at the birth-moment who are to obtain eye but non-females, eye faculty arises; femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye and females, eye faculty arises and femininity faculty also arises at that plane.

Or else, femininity faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment, who are females but not to obtain eye, femininity faculty arises, eye faculty does not arise to those persons at that plane. To those at the birth-moment who are females and to obtain eye, femininity faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but non-males, eye faculty arises: masculinity faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye and males, eye faculty arises and masculinity faculty also arises at that plane.

Or else, masculinity faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment who are males but not to obtain eye, masculinity faculty arises, eye faculty does not arise to those persons at that plane. To those at the birth-moment who are males and to obtain eye, masculinity faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Or else, life faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment who are not to obtain eye, life faculty arises at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment who are not to obtain eye, life faculty arises at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye, life faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but without (mental) joy, eye faculty arises at that plane; (mental) joy faculty does not arise to those at that plane. To those at the birth-moment who are to obtain eye and with (mental) joy, eye faculty arises and (mental) joy faculty also arises at that plane.

Or else, (mental) joy faculty arises to this person at this plane. Does eye faculty arise to that person at that plane? Yes.

Eye faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but without equanimity, eye faculty arises at that plane; equanimity faculty does not arise to those person at that plane. To those at the birth-moment, who are to obtain eye and with equanimity, eye faculty arises and equanimity faculty also arises at that plane.

Or else, equanimity faculty arises this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth moment who are with equanimity but not to obtain eye, equanimity faculty arises at that plane, eye faculty does not arise to those persons at that plane. To those at the birth-moment who are with equanimity and to obtain eye, equanimity faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but without root-cause, eye faculty arises at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye and without root-cause, eye faculty arises and faith faculty also arises at that plane.

Or else, faith faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment who are with root-cause but not to obtain eye, faith faculty arises at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment who are with root-cause and to obtain eye, faith faculty arises and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are to obtain eye but dissociated from knowledge, eye faculty arises at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye and associated with knowledge, eye faculty arises and understanding faculty also arises at that plane.

Or else, understanding faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment who are associated with knowledge but not to obtain eye, understanding faculty arises at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment, who are associated with knowledge and to obtain eye, understanding faculty arises and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else, mind faculty arises to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the birth-moment who are to obtain mind but not to obtain eye, mind faculty arises at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye, mind faculty arises and eye faculty also arises at that plane. (Based on eye faculty.)

205. Nose faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment who are to obtain nose but non-females, nose faculty arises at that plane femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose and females, nose faculty arises and femininity faculty also arises at that plane.

Or else, femininity faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are females but not to obtain nose, femininity faculty arises at that plane; nose faculty does not arise to those person at that plane. To those at the birth-moment, who are females and to obtain nose, femininity faculty arises and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?

To those at the birth-moment, who are to obtain nose but non-males, nose faculty arise at that plane masculinity faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose and males, nose faculty arises and masculinity faculty also arises at that plane.

Or else, masculinity faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are males but not to obtain nose, masculinity faculty arises at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment who are males and to obtain nose, masculinity faculty arises and nose faculty also arises that plane.

Nose faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Or else, life faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth moment who are not to obtain nose, life faculty arises at that plane; nose faculty does not arise those persons at that plane. To those at the birth-moment who are to obtain nose, life faculty arises and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment who are to obtain nose but without (mental) joy, nose faculty arises at that plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose and with (mental) joy, nose faculty arises and (mental) joy faculty also arises at that plane.

Or else, mental joy faculty arises to this person at this plane. Does nose faculty arise to that person?

To those at the birth-moment who are with (mental) joy but to obtain nose, (mental) joy faculty arises at that plane; nose faculty does not arise to those person at that plane. To those at the birth-moment, who are with (mental) joy and to obtain nose, (mental) joy faculty arises and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Does equanimity faculty arises to that person at that plane?

To those at the birth-moment who are not to obtain nose but without equanimity, nose faculty arises at that plane; equanimity faculty does not arise to those at that plane. To those at the birth-moment who are to obtain nose and with equanimity, nose faculty arises and equanimity faculty also arises at that plane.

Or else, equanimity faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are with equanimity but not to obtain nose, equanimity faculty arises at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment who are with equanimity and to obtain nose, equanimity faculty arises and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those at the birth-moment who are to obtain nose but without root-cause nose faculty arises at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain nose and with root-cause, nose faculty arises and faith faculty also arises at that plane.

Or else, faith faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are with root-cause but not to obtain nose, faith faculty arises at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment who are with root-cause and to obtain nose, faith faculty arises and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are to obtain nose but dissociated from knowledge, nose faculty arises at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose and associated with knowledge, nose faculty arises and understanding faculty also arises at that plane.

Or else, understanding faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are associated with knowledge but to obtain nose, understanding faculty arises at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment who are associated with knowledge and to obtain nose, understanding faculty arises and nose faculty also arises at plane.

Nose faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else, mind faculty arises to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the birth-moment who are to obtain mind but not to obtain nose, mind faculty arises at that plane: nose faculty does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose, mind faculty arises and nose faculty also arises at that plane. (Based on nose faculty.)

206. Femininity faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane? No.

Or else, masculinity faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane? No.

Femininity faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Or else, life faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment who are non-females, life faculty arises at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are females life faculty arises and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment, who are females but without (mental) joy, femininity faculty arises at that plane; (mental) joy faculty does not arise to those person at that plane. To those at the birth-moment who are females and with (mental) joy, femininity faculty arises and (mental) joy faculty also arises at that plane.

Or else, (mental) joy faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment, who are with (mental) joy faculty arises at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are with (mental) joy and females (mental) joy faculty arises and femininity faculty also arises at that person.

Femininity faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?

To those at the birth-moment who are females but without equanimity, femininity faculty arises at that plane; equanimity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females and with equanimity, femininity faculty arises and equanimity faculty also arises at that plane.

Or else, equanimity faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment, who are with equanimity but non-females, equanimity faculty arises at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are with equanimity and females, equanimity faculty arises and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those at the birth-moment who are females but without root –cause, femininity faculty arises at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment who are females and without root-cause, femininity faculty arises and faith faculty also arises at that plane.

Or else, faith faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment who are with root-cause but non-females, faith faculty arises at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are with root-cause and females, faith faculty arises and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are females but dissociated from knowledge, femininity faculty arises, at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment who are females and associated with knowledge, femininity faculty arises and understanding faculty also arises at that plane.

Or else, understanding faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment who are associated with knowledge but non-females, understanding faculty arises at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment who are associated with knowledge and females, understanding faculty arises and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else, mind faculty arises to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the birth-moment who are to obtain mind but non-females, mind faculty arises at that plane; femininity faculty does not arise to those at that plane. To those at the birth-moment who are females, mind faculty arises and femininity faculty also arises at that plane. (Based on femininity faculty.)

207. Masculinity faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Or else, life faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?

To those at the birth-moment who are non-males, life faculty arises at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment who are males, life faculty arises and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment who are males but without (mental) joy faculty arises to that person at plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment who are males with (mental) joy, masculinity faculty arises and (mental) joy faculty also arises at that plane.

Or else, (mental) joy faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?

To those at the birth-moment who are with (mental) joy but non-males, (mental) joy faculty arises at that plane; masculinity faculty does not arise to those at that plane. To those at the birth-moment who are with mental joy and males, (mental) joy faculty arises and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?

To those at the birth-moment who are males but without equanimity, masculinity faculty arises at that plane; equanimity faculty does not arise to those at that plane. To those at the birth-moment who are males and with equanimity, masculinity faculty arises and equanimity faculty also arises at that plane.

Or else, equanimity faculty arises to this person at this person. Does masculinity faculty arise to that person at that plane?

To those at the birth-moment who are with equanimity but non-males, equanimity faculty arises at that plane; masculinity faculty does not arise to those at that plane. To those at the birth-moment, who are with equanimity and males, equanimity faculty arises and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those at the birth-moment who are males but with root-cause, masculinity faculty arises at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment who are males and with root-cause, masculinity faculty arises and faith faculty also arises at plane.

Or else, faith faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?
To those at the birth-moment who are with root-cause but non-males, life faculty arises at that plane; masculinity faculty does not arise to those at that plane. To those at the birth-moment who are with root-cause and males, life faculty arises and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?
To those at the birth-moment who are males, but dissociated from knowledge, masculinity faculty arises at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment who are males and associated with knowledge, masculinity faculty arises and understanding faculty also arises at that plane.
Or else, understanding faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?
To those at the birth-moment who are associated with knowledge but non-males, understanding faculty arises at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment who are associated with knowledge and males, understanding faculty arises and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.
Or else, mind faculty arises to this person at this plane. Does masculinity faculty arise to that person at that plane?
To those at the birth-moment who are to obtain mind but non-males, mind faculty arises at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment who are males, mind faculty arises and masculinity faculty also arises at that plane. (Based on masculinity faculty.)

208. Life faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?
To those at the birth-moment who are without (mental) joy and to those during life at the nascent phase of consciousness dissociated from (mental) joy, life faculty arises at that plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, life faculty arises and (mental) joy faculty also arises at that plane.
Or else, (mental) joy faculty arises to this person at his plane. Does life faculty arise to that person at that plane? Yes.

Life faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?
To those at the birth-moment who are without equanimity and to those during life at the nascent phase of consciousness dissociated from equanimity, life faculty arises at that plane; equanimity faculty does not arise to those persons at that plane. To those at the birth-moment who are with equanimity and life to those during life at the nascent phase of consciousness associated with equanimity, life faculty arises and equanimity faculty also arises at that plane.
Or else, equanimity faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Life faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?
To those at the birth-moment who are without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, life faculty arises at that plane; faith faculty does not arise to those at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, life faculty arises and faith faculty also arises at that plane.
Or else, faith faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Life faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?
To those at the birth-moment who are dissociated from knowledge and to those during life at the nascent phase of consciousness dissociated from knowledge, life faculty arises at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, life faculty arises and understanding faculty also arises at that plane.
Or else, understanding faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes.

Life faculty arises to this person at this plane. Does mind faculty arise to that person at that plane?
To those at the birth-moment who are not to obtain mind, life faculty arises at that plane, mind faculty does not arise to those persons at that person. To those at the birth-moment who are to obtain mind and to those during life at the nascent phase of consciousness, life faculty arises and mind faculty also arises at that plane.
Or else, mind faculty arises to this person at this plane. Does life faculty arise to that person at that plane? Yes. (Based on life faculty.)

209. (Mental) joy faculty arises to this person at this plane at that plane. Does equanimity faculty arise to that person at that plane? No.
Or else, equanimity faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane? No.

(Mental) joy faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those during life at the nascent phase of consciousness associated with (mental) joy and dissociated from faith, (mental) joy faculty arises at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy and associated with faith, mental joy faculty arises and faith faculty also arises at that plane.

Or else, faith faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment who are with root-cause but without (mental) joy and to those during life at the nascent phase of consciousness associated with faith and dissociated from (mental) joy, faith faculty arises at that plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with faith and associated with (mental) joy, faith faculty arises and (mental) joy faculty also arises at that plane.

(Mental) joy faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are with (mental) joy but dissociated from knowledge and to those during life at the nascent phase of consciousness associated with (mental) joy and dissociated from knowledge, (mental) joy faculty arises; understanding faculty does not arise to those persons at that plane. To those at the birth-moment, who are with (mental) joy but associated with knowledge and to those during life at the nascent phase of consciousness with (mental) joy and associated with knowledge, (mental) joy faculty arises and understanding faculty also arises at that plane.

Or else, understanding faculty arises this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment who are associated with knowledge but without (mental) joy and to those during life at the nascent phase of consciousness associated with knowledge and dissociated from (mental) joy, understanding faculty arises at that plane, (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment who are associated with knowledge but with (mental) joy and, to those during life at the nascent phase of consciousness associated with knowledge and associated with (mental) joy, understanding faculty arises and (mental) joy faculty also arise at that plane.

(Mental) joy faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else mind faculty arises to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To those at the birth-moment, who are to obtain mind but without (mental) joy and to those during life at the nascent phase of consciousness dissociated from (mental) joy, mind faculty arises at plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment, who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, mind faculty arises and (mental) joy faculty also arises at that plane. (Based on (mental) joy faculty.)

210. Equanimity faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those at the birth-moment who are with equanimity but without root-cause and to those during life at the nascent phase of consciousness associated with equanimity and dissociated from faith, equanimity faculty arises at that plane; faith does not arise to those persons at that plane. To those at the birth-moment who are with equanimity but with root-cause and to those during life at the nascent phase of consciousness associated with equanimity and associated with faith, equanimity faculty arises and faith faculty also arises at that plane.

Or else, faith faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?

To those at the birth-moment who are with root-cause but without equanimity and to those during life at the nascent phase of consciousness associated with faith and dissociated from equanimity, faith faculty arises, at that plane; equanimity faculty does not arise to those persons at that plane. To those at the birth-moment, who are with root-cause but with equanimity and to those during life at the nascent phase of consciousness associated with faith and associated with equanimity, faith faculty arises and equanimity faculty also arises at that plane.

Equanimity faculty arises to this person, at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are with equanimity but dissociated from knowledge and to those during with at the nascent phase of consciousness associated with equanimity and dissociated from knowledge equanimity faculty arises at that plane; understanding faculty does not arise to those persons at the plane. To those at the birth-moment who are associated with equanimity but associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, equanimity faculty arises and understanding faculty also arises at that plane.

Or else, understanding faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?

To those at the birth-moment, who are associated with knowledge but without equanimity and to those during life at the nascent phase of consciousness associated with knowledge and dissociated from equanimity, understanding faculty arises at that plane; equanimity faculty does not arise to those persons at that plane.

To those at the birth-moment, who are associated with knowledge but with equanimity and to those during life at the nascent phase of consciousness associated with knowledge and associated with equanimity, understanding faculty arises and equanimity faculty also arises at that plane.

Equanimity faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else, mind faculty arises to this person at this plane. Does equanimity faculty arise to that person at that plane?

To those at the birth-moment who are to obtain mind but without equanimity and to those during life at the nascent phase of consciousness dissociated from equanimity faculty arises at that plane; equanimity faculty does not arise to those persons at that plane. To those at the birth-moment, who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, mind faculty arises and equanimity faculty also arises at that plane. (Based on equanimity faculty.)

211. Faith faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are with root-cause but dissociated from knowledge and to those during life at the nascent phase of consciousness associated with faith and dissociated from knowledge, faith faculty arises at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment who are with root-cause but associated with knowledge and to those during life at the nascent phase of consciousness associated with faith and associated with knowledge faith faculty arises and understanding faculty also arises at that plane.

Or else, understanding faculty arises to this person at this plane. Does faculty arise to that person at that plane? Yes.

Faith faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else, mind faculty arises to this person at this plane. Does faith faculty arise to that person at that plane?

To those at the birth-moment who are to obtain mind but without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, mind faculty arises at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, mind faculty arises and faith faculty also arises at that plane. (Based on faith faculty)

212. Understanding faculty arises to this person at this plane. Does mind faculty arise to that person at that plane? Yes.

Or else, mind faculty arises to this person at this plane. Does understanding faculty arise to that person at that plane?

To those at the birth-moment who are to obtain mind but dissociated from knowledge and to those during life at the nascent phase of consciousness dissociated from knowledge, mind faculty arises at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth-moment, who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, mind faculty arises and understanding faculty also arises at that plane. (Based on understanding faculty.)

Negative (*Paccanīka*) Person (*Puggala*)

213. Eye faculty does not arise to this person. Does ear faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but to obtain ear, eye faculty does not arise; (it is) not that ear faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are not to obtain eye and ear, neither eye faculty nor ear faculty arises.

Or else, ear faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment who are not to obtain ear but to obtain eye, ear faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain ear and eye, neither ear faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does nose faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but to obtain nose, eye faculty does not arise, (it is) not that nose faculty does not arise to those persons. To all those persons at that death-moment and to those at the birth-moment, who are not to obtain eye and nose, neither eye faculty nor nose faculty arises.

Or else, nose faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment who are not obtain nose but to obtain eye, nose faculty does not arise, (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and eye, neither nose faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does femininity faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but females, eye faculty does not arise; (it is) not that femininity faculty not arise to those persons. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye and non-females, neither eye faculty nor femininity faculty arises.

Or else, femininity faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment, who are non-females but to obtain eye, femininity faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are non-females and not to obtain eye, neither femininity faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are not to obtain eye and males, eye faculty does not arise, (it is) not that masculinity faculty does not arise to those persons. To all those persons at the death-moment, and to those at the birth-moment, who are not to obtain eye and non-females, neither eye faculty nor masculinity faculty arises.

Or else, masculinity faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment, who are non-males but to obtain eye, masculinity faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are non-males and not to obtain eye, neither masculinity faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment who are not to obtain eye, eye faculty does not arise; (it is) not that life faculty does not arises to those persons. To all those persons at the death-moment, neither eye faculty nor life faculty arises.

Or else, life faculty does not arise to this person. Does eye faculty not arise to that person? Yes.

Eye faculty does not arise to this person. Does (mental) joy faculty not arise to that person? Yes.

Or else, (mental) joy faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment who are without (mental) joy but to obtain eye, (mental) joy faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are without (mental) joy and not to obtain eye, neither (mental) joy faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does equanimity faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but with equanimity, eye faculty does not arise; (it is) not that equanimity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and with-out equanimity, neither eye faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment who are without equanimity but to obtain eye, equanimity faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all, those persons at the death-moment and to those at the birth-moment, who are without equanimity and not to obtain eye, neither equanimity faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does faith faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but with root-cause, eye faculty does not arise; (it is) not that faith faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and without root-cause, neither eye faculty nor faith faculty arises.

Or else, faith faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment who are without root-cause but to obtain eye, faith faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are without root-cause and not to obtain eye, neither faith faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does understanding faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but associated with knowledge, eye faculty does not arise; (it is) not that understanding faculty does not arise to those persons. To all those persons at the death-moment, and to those at the birth-moment, who are not to obtain eye and dissociated form knowledge, neither eye faculty nor understanding faculty arises.

Or else, understanding faculty does not arise to this person. Does eye faculty not arise to that person?

To those at the birth-moment who are dissociated from knowledge but to obtain eye, understanding faculty does not arise; (it is) not that eye faculty does not arise; (it is) not that eye faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are dissociated from knowledge and not to obtain eye, neither understanding faculty nor eye faculty arises.

Eye faculty does not arise to this person. Does mind faculty not arise to that person?

To those at the birth-moment who are not to obtain eye but to obtain mind, eye faculty does arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain mind, neither eye faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does eye faculty not arise to that person? Yes.

(Based on eye faculty.)

214. Nose faculty does not arise to this person. Does femininity faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but females, nose faculty does not arise; (it is) not that femininity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and non-females, neither nose faculty nor femininity faculty arises.

Or else, femininity faculty does not arise to this person. Does nose faculty not arise to that person?

To those at the birth-moment who are non females but to obtain nose, femininity faculty does not arise; (it is) not that faculty does not arise to those persons. To all persons at the death-moment and to those at the birth-moment who are females and not to obtain nose, neither femininity faculty nor nose faculty arises.

Nose faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but males, nose faculty does not arise; (it is) not that masculinity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and non-males, neither nose faculty nor masculinity faculty arises.

Or else, masculinity faculty does not arise to this person. Does nose faculty does not arise to that person?

To those at the birth-moment who are non-males; (it is) not that nose faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are non-males and not to obtain nose, neither masculinity faculty nor nose faculty arises.

Nose faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment who are not to obtain nose, nose faculty does not arise; (it is) not that life faculty does not arise to those persons. To all those persons at the death-moment, neither nose faculty nor life faculty arises.

Or else, life faculty does not arise to this person. Does nose faculty not arise to that person? Yes.

Nose faculty does not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but with (mental) nose faculty does not arise; (it is) not that (mental) joy faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and without (mental) joy, neither nose faculty nor (mental) joy faculty arises.

Or else, (mental) joy faculty does not arise to this person. Does nose faculty not arise to that person?

To those at the birth-moment who are without (mental) joy but to obtain nose, (mental) joy faculty does not arise; (it is) not that nose faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are without (mental) joy and not to obtain nose, neither (mental) joy faculty nor nose faculty arises.

Nose faculty does not arise to this person. Does equanimity faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but with equanimity, nose faculty does not arise; (it is) not that equanimity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and with-out equanimity, neither nose faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise to this person. Does nose faculty not arise to that person?

To those at the birth-moment who are without equanimity but to obtain nose, equanimity faculty does not arise; (it is) not that nose faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are without equanimity and not to obtain nose, neither equanimity faculty nor nose faculty arises.

Nose faculty does not arise to this person. Does faith faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but with root-cause, nose faculty does not arise (it is) not that faith faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and with root-cause, neither nose faculty nor faith faculty arises.

Or else, faith faculty does not arise to this person. Does nose faculty not arise to that person?

To those at the birth-moment who are without root-cause but to obtain nose, faith faculty does not arise; (it is) not that nose faculty does not arise to those persons. To all those persons at the death-moment, and to those at the birth-moment, who are without root-cause and not to obtain nose, neither faith faculty nor nose faculty arises.

Nose faculty does not arise to this person. Does understanding faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but associated with knowledge, nose faculty does not arise; (it is) not that understanding faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and dissociated from knowledge, neither nose faculty nor understanding faculty arises.

Or else, understanding faculty does not arise to this person. Does nose faculty not arise to that person?

To those at the birth-moment who are dissociated from knowledge but to obtain nose, understanding faculty does not arise; (it is) not that nose faculty does not arise to those persons. To all those persons at the death moment and to those at the birth-moment, who are dissociated from knowledge and not to obtain nose, neither understanding faculty nor nose faculty arises.

Nose faculty does not arise to this person. Does mind faculty not arise to that person?

To those at the birth-moment who are not to obtain nose but to obtain mind, nose faculty does not arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are not to obtain mind, neither nose nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does nose faculty not arise to that person? Yes.

(Based on nose faculty.)

215. Femininity faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are males, femininity faculty does not arise, (it is) not that masculinity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are non-females and non-males neither femininity faculty nor masculinity faculty arises.

Or else, masculinity faculty does not arise to this person. Does femininity faculty not arise to that person?

To those at the birth-moment who are females, masculinity faculty does not arise; it is not that femininity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are non-males and non-females neither masculinity faculty nor femininity faculty arises.

Femininity faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment who are non-females, femininity faculty does not arise, (it is) not that life faculty does not arise to those persons. To all those at the death-moment, neither femininity faculty nor life faculty arises.

Or else, life faculty does not arise to this person. Does femininity faculty not arise to that person? Yes.

Femininity faculty does not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the birth-moment who are non-females but with (mental) joy, femininity faculty does not arise; (it is) not that (mental) joy faculty does not arise to those persons. To all those persons at the death-moment, and to those at the birth-moment, who are non-females and without (mental) joy, neither femininity faculty nor (mental) joy faculty arises.

Or else, (mental) joy faculty does not arise to this person. Does femininity faculty not arise to that person?

To those at the birth-moment, who are without (mental) joy but females, (mental) joy faculty does not arise; (it is) not that femininity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are without (mental) joy and non-females, neither (mental) joy faculty nor femininity faculty arises.

Femininity faculty does not arise to this person. Does equanimity faculty not arise to that person?

To those at the birth-moment who are non-females but with equanimity, femininity faculty does not arise; (it is) not that equanimity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are non-females and without equanimity, neither femininity faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise to this person. Does femininity faculty not arise to that

person?

To those at the birth-moment who are without equanimity but males, equanimity faculty does not arise; (it is) not that femininity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are without equanimity and non-females, neither equanimity faculty nor femininity faculty arises.

Femininity faculty does not arise to this person. Does faith faculty not arise to that person?

To those at the birth-moment, who are non-females but with root-cause, femininity faculty does not arise; (it is) not that faith faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are non-females and without root-cause, neither femininity faculty nor faith faculty arises.

Or else, faith faculty does not arise to this person. Does femininity faculty not arise to that person?

To those at the birth-moment who are without root-cause but females, faith faculty does not arise not that femininity faculty does not arise to that persons. To all those persons at the death-moment and to at the birth-moment, who are without root-cause non-females, neither faith faculty nor femininity faculty arises.

Femininity faculty does not arise to this person. Does understanding faculty not arise to that person?

To those at the birth-moment who are non-female associated with knowledge, femininity faculty does not arise; (it is) not that understanding faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are non-females and dissociated from knowledge, neither femininity faculty nor understanding faculty arises.

Or else, understanding faculty does not arise to this person. Does femininity faculty not arise to that person?

To those at the birth-moment who are dissociated from knowledge and females, understanding faculty does not arise; (it is) not that femininity faculty arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are dissociated from knowledge and non-females neither understanding faculty nor femininity faculty arises.

Femininity faculty does not arise to this person. Does mind faculty not arise to that person?

To those at the birth-moment who are non-females but to obtain mind, femininity faculty does not arise: (it is) not that faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are not to obtain mind, neither femininity faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does femininity faculty not arise to that person? Yes.

(Bases on femininity faculty.)

216. Masculinity faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment who are non-males, masculinity faculty does not arise: (it is) not that life faculty does not arise to those persons. To all those persons at the death-moment, neither masculinity faculty nor life faculty arises.

Or else, life faculty does not arise to this person. Does masculinity faculty not arise to that person? Yes.

Masculinity faculty does not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the birth-moment who are non-males but with (mental) joy, masculinity faculty does not arise: (it is) not that (mental) joy faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are non-males and without (mental) joy, neither masculinity faculty nor (mental) life faculty arises.

Or else, (mental) joy faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are without (mental) joy but males, (mental) joy faculty does not arise: (it is) not that masculinity faculty does not arise to those persons. To all persons at the death-moment and to those at the birth-moment who are without (mental) joy and non-males neither (mental) joy faculty nor masculinity faculty arises.

Masculinity faculty does not arise to this person. Does equanimity faculty not arise to that person?

To those at the birth-moment, who are non-males but with equanimity, masculinity faculty does not arise: (it is) not that equanimity faculty does not arise to those persons. To all those persons at the death-moment, and to those at the birth-moment, who are non-males and without equanimity, neither masculinity faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are without equanimity but males, equanimity faculty does not arise: (it is) not that masculinity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are without equanimity and non-males, neither equanimity faculty nor masculinity faculty arises.

Masculinity faculty does not arise to this person. Does faith faculty not arise to that person?

To those at the birth-moment who are non-males but with root-cause, masculinity faculty does not arise: (it is) not that faith faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment, who are non-males and without root-cause, neither masculinity faculty nor faith nor faith faculty arises.

Or else, faith faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are without root-cause but males, faculty does not arise; (it is) not that masculinity faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are without root-cause and non-males, neither faith faculty nor masculinity faculty arises.

Masculinity, faculty does not arise to this person. Does understanding faculty not arise to that person?

To those at the birth-moment who are non-males but associated with knowledge, masculinity faculty does not arise; (it is) not that understanding faculty does not arise to those persons. To all those persons at the death-moment and those at the birth-moment, who are non-males dissociated from knowledge, neither masculinity faculty nor understanding faculty arises.

Or else, understanding faculty does not arise to this person. Does masculinity faculty not arise to that person?

To those at the birth-moment who are dissociated from knowledge but males, understanding faculty does not arise; (it is) not that masculinity faculty does not arise to those persons. To all those persons at the death-moment and to those at the

birth-moment who are dissociated from knowledge and non-males, neither understanding faculty nor masculinity faculty arises.

Masculinity faculty does not arise to this person. Does mind faculty not arise to that person?

To those at the birth-moment who are non-males but to obtain mind, masculinity faculty does not arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the death-moment and to those at the birth-moment who are not to obtain mind, neither masculinity faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does masculinity faculty not arise to that person? Yes.

(Based on masculinity faculty.)

217. Life faculty does not arise to this person. Does (mental) joy faculty not arise to that person? Yes.

Or else, (mental) joy faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment, who are without (mental) joy and to those during life at the nascent phase of consciousness dissociated from (mental) joy, (mental) joy faculty does not arise; (it is) not that life faculty does not arise to those persons. To all those persons at the death-moment and to those during life at the phase of consciousness, neither (mental) joy faculty nor life faculty arises.

Life faculty does not arise to this person. Does equanimity faculty not arise to that person? Yes.

Or else, equanimity faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment, who are without equanimity and to those during life at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise; (it is) not that life faculty does not arise to those persons. To all those persons at the death-moment and to those during life at the nascent phase of consciousness, neither equanimity faculty nor life faculty arises.

Life faculty does not arise to this person. Does faith faculty not arise to that person? Yes.

Or else, faith faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment who are without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, faith faculty does not arise; (it is) not that life faculty does not arise to those persons. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither faith faculty nor life faculty arises.

Life faculty does not arise to this person. Does understanding faculty not arise to that person? Yes.

Or else, understanding faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment, who are dissociated from knowledge and those during life at the nascent phase of consciousness, dissociated from knowledge, understanding faculty does not arise; (it is) not that life faculty does not arise to those persons. To all those persons at the death-moment and to those during life at the cessant phase¹ of consciousness, neither understanding faculty nor life faculty arises.

Life faculty does not arise to this person. Does mind faculty not arise to that person? Yes.

Or else, mind faculty does not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment who are not to obtain mind, mind faculty does not arise; (it is) that life faculty does not arise to those persons. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither mind faculty nor life faculty arises. (Based on Life faculty.)

218. (Mental) joy faculty does not arise to that person. Does equanimity faculty not arise to that person?

To those at the birth-moment, who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, (mental) joy faculty does not arise; (it is) not that equanimity faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy and dissociated from equanimity, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither (mental) joy faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the birth-moment who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, equanimity faculty does not arise; (it is) not that (mental) joy faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity and dissociated from (mental) joy, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither equanimity faculty nor (mental) joy faculty arises.

¹ Ceasing moment

(Mental) joy faculty does not arise to this person. Does faith faculty not arise to that person?

To those at the birth-moment who are without (mental) joy but with root-cause and to those during life at the nascent phase of consciousness dissociated from mental joy and associated with faith, (mental) joy faculty does not arise; (it is) not that faith faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy and dissociated from faith, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither (mental) joy faculty nor faith faculty arises.

Or else, faith faculty does not arise to this person. Does (mental) joy faculty not arise to that person?

To those during life at the nascent phase of consciousness dissociated from faith and associated with (mental) joy, faith faculty does not arise; (it is) not that (mental) joy, faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith and dissociated from (mental) joy, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither faith faculty nor (mental) joy faculty arises.

(Mental) joy faculty does not arise to this person. Does understanding faculty not arise to that person?

To those at the birth-moment who are without (mental) joy but associated with knowledge and to those during life at the nascent phase of consciousness dissociated from (mental) joy and associated with knowledge, (mental) joy faculty does not arise; (it is) not that understanding faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy and dissociated from knowledge, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither (mental) joy faculty nor understanding faculty arises.

Or else, understanding faculty does not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the birth-moment who are dissociated from knowledge but with (mental) joy and to those during life at the nascent phase of consciousness dissociated from knowledge and associated with (mental) joy, understanding faculty does not arise; (it is) not that (mental) joy faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge and dissociated from (mental) joy, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither understanding faculty nor (mental) joy faculty arises.

(Mental) joy faculty does not arise to this person. Does mind faculty not arise to that person?

To those at the birth-moment, who are without (mental) joy but to obtain mind and to those during life at the nascent phase of consciousness dissociated from (mental) joy, (mental) joy faculty does not arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the cessant phase of consciousness. To those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither (mental) joy faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does (mental) joy faculty not arise to that person? Yes.

(Based on (mental) joy faculty.)

219. Equanimity faculty does not arise to this person. Does faith faculty not arise to that person?

To those at the birth-moment who are without equanimity but with root-cause and to those during life at the nascent phase of consciousness dissociated from equanimity and associated with faith, equanimity faculty does not arise; (it is) not that faith faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity and dissociated from faith, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither equanimity faculty nor faith faculty arises.

Or else, faith faculty does not arise to this person. Does equanimity faculty not arise to that person?

To those at the birth-moment who are without root-cause but with equanimity, to those during at the nascent phase of consciousness dissociated from faith and associated with equanimity, faith faculty does not arise; (it is) not that equanimity faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith and dissociated from equanimity, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither faith faculty nor equanimity faculty arises.

Equanimity faculty does not arise to this person. Does understanding faculty not arise to that person?

To those at the birth-moment, who are without equanimity but associated with knowledge and to those during life at the nascent phase of consciousness dissociated from equanimity and associated with knowledge, equanimity faculty does not arise; (it is) not that understanding faculty does not arise to those persons. To all those persons at the cessant phase of consciousness to those at the nascent phase of consciousness dissociated from equanimity and dissociated from knowledge, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither equanimity faculty nor understanding faculty arises.

Or else, understanding faculty does not arise to this person. Does equanimity faculty not arise to that person?
 To those at the birth-moment, who are dissociated from knowledge but with equanimity and to those during life at the nascent phase of consciousness dissociated from knowledge and associated with equanimity understanding faculty does not arise; (it is) not that equanimity faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge and dissociated from equanimity to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither understanding faculty nor equanimity faculty arise.

Equanimity faculty does not arise to this person. Does mind faculty not arise to that person?
 To those at the birth-moment who are without equanimity but to obtain mind and to those during life at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither equanimity faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does equanimity faculty not arise to that person? Yes.
 (Based on equanimity faculty.)

220. Faith faculty does not arise to this person. Does understanding faculty not arise to that person? Yes.

Or else, understanding faculty does not arise to this person. Does faith faculty not arise to that person?
 To those at the birth-moment who are dissociated from knowledge but with root-cause and to those during life at the nascent phase of consciousness dissociated from knowledge and associated with faith, understanding faculty does not arise; (it is) not that faith faculty does not arise to those person. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge and dissociated from faith to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither understanding faculty nor faith faculty arises.

Faith faculty does not arise to this person. Does mind faculty not arise to that person?
 To those at the birth-moment who are without root-cause but to obtain mind and those during life at the nascent phase of consciousness dissociated from faith, faith faculty does not arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither faith faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does faith faculty not arise to that person? Yes.
 (Based on faith faculty.)

211. Understanding faculty does not arise to this person. Does mind faculty not arise to that person?

To those at the birth-moment who are dissociated from knowledge but to obtain mind and to those during life at the nascent phase of consciousness dissociated from knowledge, understanding faculty does not arise; (it is) not that mind faculty does not arise to those persons. To all those persons at the cessant phase of consciousness, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, neither understanding faculty nor mind faculty arises.

Or else, mind faculty does not arise to this person. Does understanding faculty not arise to that person? Yes.
 (Based on understanding faculty.)

Negative (*Paccanīka*) Plane (*Okāsa*)

222. Eye faculty does not arise at this plane. Does ear faculty not arise at that plane? Yes.

Or else, ear faculty does not arise at this plane. Does eye faculty not arise at that plane? Yes.

Eye faculty does not arise at this plane. Does nose faculty not arise at that plane? Yes.
 Or else, nose faculty does not arise at this plane. Does eye faculty not arise at that plane?
 At the fine-material plane, nose faculty does not arise; (it is) not that eye faculty does not arise at that plane. At the plane of non-percipient beings and at the immaterial plane, neither nose faculty nor eye faculty arises.

Eye faculty does not arise at this plane. Does femininity faculty : P: masculinity faculty not arise at that plane?
 Yes.

Or else, masculinity faculty does not arise at this plane. Does eye faculty not arise at that plane?
 At the fine-material plane, masculinity faculty does not arise; (it is) not that eye faculty does not arise at that plane. At the plane of non-percipient beings and at the immaterial plane, neither masculinity faculty nor eye faculty arises.

Eye faculty does not arise at this plane. Does life faculty not arise at that plane?

(It) arises.

Or else, life faculty does not arise at this plane. Does eye faculty not arise at that plane?

None. (No such plane)

Eye faculty does not arise at this plane. Does (mental) joy faculty not arise at that plane? Yes.

Or else, (mental) joy faculty does not arise at this plane. Does eye faculty not arise at that plane? Yes.

Eye faculty does not arise at this plane. Does equanimity faculty not arise at that plane?

At the immaterial plane, eye faculty does not arise; (it is) not that equanimity faculty does not arise at that plane. At the plane of non-percipient beings, neither eye faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise at this plane. Does eye faculty not arise at that plane? Yes.

Eye faculty does not arise at this plane. Does faith faculty :P: understanding faculty :P: mind faculty not arise at that plane?

At the immaterial plane, eye faculty does not arise; (it is) not that mind faculty does not arise at that plane. At the plane of non-percipient beings neither eye faculty nor mind faculty arises.

Or else, mind faculty does not arise at this plane. Does eye faculty not arise at that plane? Yes.

(Based on eye faculty.)

223. Nose faculty does not arise at this plane. Does femininity faculty :P: masculinity faculty not arise that plane? Yes.

Or else, masculinity faculty does not arise at this plane. Does nose faculty not arise at that plane? Yes.

Nose faculty does not arise at this plane. Does life faculty not arise at that plane? (It) arises.

Or else, life faculty does not arise at this plane. Does nose faculty not arise at that plane? None. (No such plane)

Nose faculty does not arise at this person. Does (mental) joy faculty not arise at that plane?

At the fine-material plane, nose faculty does not arise; (it is) not that (mental) joy faculty does not arise at that plane. At that plane of non-percipient beings and at the immaterial plane, neither nose faculty nor (mental) joy faculty arises.

Or else, (mental) joy faculty does not arise at this plane. Does nose faculty not arise at that plane? Yes.

Nose faculty does not arise at this plane. Does equanimity faculty not arise at that plane?

At the fine-material plane and at the immaterial plane, nose faculty does not arise; (it is) not that equanimity faculty does not arise at that plane. At that plane of non-percipient beings, neither nose faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise at this plane. Does nose faculty not arise at that plane? Yes.

Nose faculty does not arise at this plane. Does faith faculty :P: understanding faculty :P: mind faculty not arise at that plane?

At that fine-material plane and at the immaterial plane, nose faculty does not arise; (it is) not that mind faculty does not arise at that plane. At that plane of non-percipient beings, neither nose faculty nor mind faculty arises.

Or else, mind faculty does not arise at this plane. Does nose faculty not arise at that plane? Yes.

224. Femininity faculty does not arise at this plane. Does masculinity faculty not arise at that plane? Yes.

Or else, masculinity faculty does not arise at this plane. Does femininity faculty not arise at that plane? Yes :P:

225. Masculinity faculty does not arise at this plane. Does life faculty not arise at that plane? (It) arises.

Or else, life faculty does not arise at this plane. Does masculinity faculty not arise at that plane?

None. (No such plane)

Masculinity faculty does not arise at this plane. Does (mental) joy faculty not arise at that plane?

At that fine-material plane, masculinity faculty does not arise; (it is) not that (mental) joy faculty does not arise at that plane. At that plane of non-percipient beings and at the immaterial plane, neither masculinity faculty nor (mental) joy faculty arises.

Or else, (mental) joy faculty does not arise at this plane. Does masculinity faculty not arise at that plane? Yes.

Masculinity faculty does not arise at this plane. Does equanimity faculty not arise at that plane?

At that fine-material plane and at the immaterial plane, masculinity faculty does not arise; (it is) not that equanimity faculty does not arise at that plane. At that plane of non-percipient beings, neither masculinity faculty nor equanimity faculty arises.

Or else, equanimity faculty does not arise at this plane. Does masculinity faculty not arise at that plane? Yes.

Masculinity faculty does not arise at this plane. Does faith faculty :P: understanding faculty :P: mind faculty not arise at that plane?

At that fine-material plane and at the immaterial plane masculinity faculty does not arise; (it is) not that mind faculty does not arise at that plane. At the plane of non-percipient beings, neither masculinity faculty nor mind faculty arises.

Or else, mind faculty does not arise at this plane. Does masculinity faculty not arise at that plane? Yes.

(Based on masculinity faculty.)

226. Life faculty does not arise at this plane. Does (mental) joy faculty not arise at that plane? None.

Or else, (mental) joy faculty does not arise at this plane. Does life faculty not arise at that plane? (It) arises.

Life faculty does not arise at this plane. Does equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arise at that plane? None.

Or else, mind faculty does not arise at this plane. Does life faculty not arise at that plane? (It) arises.

(Based on life faculty.)

227. (Mental) joy faculty does not arise at this plane. Does equanimity faculty not arise at that plane? Yes.

Or else, equanimity faculty does not arise at this plane. Does (mental) joy faculty not arise at that plane? Yes.

(Mental) joy faculty does not arise at this plane.

Does faith faculty :P: understanding faculty :P: mind faculty not arise at that plane? Yes.

Or else, mind faculty does not arise at this plane. Does (mental) joy faculty not arise at that plane? Yes.

(Based on (mental) joy faculty.)

229. Faith faculty does not arise at this plane. Does understanding faculty :P: mind faculty not arise at that plane? Yes.

Or else, mind faculty does not arise at this plane. Does faith faculty not arise at that plane? Yes.

(Based on faith faculty.)

230. Understanding faculty does not arise at this plane. Does mind faculty not arise at that plane? Yes.

Or else, mind faculty does not arise at this plane. Does understanding faculty not arise at that plane? Yes.

(Based on understanding faculty.)

Negative (Paccanīka)

Person-Plane (Puggalokāsa)

231. Eye faculty does not arise to this person at this plane. Does ear faculty not arise to that person at that plane?

To those at the birth-moment, who are not to obtain eye but to obtain ear, eye faculty does not arise at that plane; (it is) not that ear faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and ear, neither eye faculty nor ear faculty arises at that plane.

Or else, ear faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain ear but to obtain eye, ear faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are not to obtain ear and eye, neither ear faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but to obtain nose, eye faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and nose, neither eye faculty nor nose faculty arises at that plane.

Or else, nose faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment, who are not to obtain nose but to obtain eye, nose faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and eye, neither nose faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but females, eye faculty does not arise at that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are not to obtain eye and females, neither eye faculty nor femininity faculty arises at that plane.

Or else, femininity faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment who are non-females but to obtain eye, femininity faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment and those at the birth-moment who are non-females and not to obtain eye, neither femininity faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but males, eye faculty does not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and non-males, neither eye faculty nor masculinity faculty arise at that plane.

Or else, masculinity faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment, who are non-males but to obtain eye, masculinity faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment, and to those at the birth-moment who are non-males and not to obtain eye, neither masculinity faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment, neither eye faculty nor life faculty arises at that plane.

Or else, life faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane? Yes.

Eye faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane? Yes.

Or else, (mental) joy faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment who are without (mental) joy but to obtain eye, (mental) joy faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are without (mental) joy and not to obtain eye, neither (mental) joy faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but with equanimity, eye faculty does not arise at the plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and without equanimity, neither eye faculty nor equanimity faculty arises at that plane.

Or else, equanimity faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment who are without equanimity but to obtain eye, equanimity faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are without equanimity and not to obtain eye, neither equanimity faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but with root-cause, eye faculty does not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and without root-cause, neither eye faculty nor faith faculty arise at that plane.

Or else, faith faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment who are without root-cause but to obtain eye, faith faculty does not arise at the plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment, and those at the birth-moment who are without root-cause and not to obtain eye neither faith faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but associated with knowledge, eye faculty does not arise at that plane; (it is) not that understanding faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain eye and dissociated from knowledge, neither eye faculty nor understanding faculty arise at that plane.

Or else, understanding faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment who are dissociated from knowledge but to obtain eye, understanding faculty does not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To all those persons at the death-moment and those at the birth-moment who are dissociated from knowledge and not to obtain eye, neither understanding faculty nor eye faculty arises at that plane.

Eye faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain eye but to obtain mind, eye faculty does not arise at that plane; (it is) not that mind faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment without mind, neither eye faculty nor mind faculty arises at that plane.

Or else, mind faculty does not arise to this person at this plane. Does eye faculty not arise to that person at that plane? Yes. (Based on eye faculty.)

232. Nose faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose and (they are) females, nose faculty does not arise at the plane; (it is) not that femininity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not obtain nose and non-females, neither nose faculty nor femininity faculty arises at that plane.

Or else, femininity faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment who are non-females but to obtain nose, femininity faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-males and not to obtain nose, neither femininity faculty nor nose faculty arises at that plane.

Nose faculty does not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose and (they are) males, nose faculty does not arise at the plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not obtain nose and non-males, neither nose faculty nor masculinity faculty arises at that plane.

Or else, masculinity faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment who are non-males but to obtain nose, masculinity faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-males and not to obtain nose, neither masculinity faculty nor nose faculty arises at that plane.

Nose faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose, nose faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment, neither nose faculty nor life faculty arises at that plane.

Or else, life faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane? Yes.

Nose faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose but with (mental) joy, nose faculty does not arise at that plane, (it is) not that (mental) joy faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and without (mental) joy, neither nose faculty nor (mental) joy faculty arises at that plane.

Or else, (mental) joy faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment, who are without (mental) joy but to obtain nose, (mental) joy faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are without (mental) joy and not to obtain nose, neither (mental) joy faculty nor nose faculty arises at that plane.

Nose faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose but with equanimity, nose faculty does not arise at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and without equanimity, neither nose faculty nor equanimity faculty arises at that plane.

Or else, equanimity faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment who are equanimity but to obtain nose, equanimity faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at the plane. To all those persons at the death-moment and to those at the birth-moment who are without equanimity and not to obtain nose, neither equanimity faculty nor nose faculty arises at that plane.

Nose faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose but with root-cause, nose faculty does not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and without root-cause, neither nose faculty nor faith faculty arises at that plane.

Or else, faith faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment who are without root-cause but to obtain nose, faith faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are without root-cause and not to obtain nose, neither faith faculty nor nose faculty arises at that plane.

Nose faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose but associated with knowledge, nose faculty does not arise at that plane; (it is) not that understanding faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose and dissociated from knowledge, neither nose faculty nor understanding faculty arises at that plane.

Or else, understanding faculty does not arise to this person at this plane. Does faculty not arise to that person at that plane?

To those at the birth-moment who are dissociated from knowledge but to obtain nose, understanding faculty does not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are dissociated from knowledge and not to obtain nose, neither understanding faculty nor nose faculty arises at that plane.

Nose faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane?

To those at the birth-moment who are not to obtain nose but to obtain mind, nose faculty does not arise at that plane; (it is) not that mind faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain mind, neither nose faculty nor mind, faculty arises at that plane.

Or else, mind faculty does not arise to this person at this plane. Does nose faculty not arise to that person at that plane? Yes.

(Based on nose faculty.)

233. Femininity faculty does not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment who are males, femininity faculty does not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-females and non-males, neither femininity faculty nor masculinity faculty arises at that plane.

Or else, masculinity faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment who are females, masculinity faculty does not arise at that plane; (it is)not that femininity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-males and non-females, neither masculinity nor femininity faculty arises at that plane.

Femininity faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are non-females, femininity faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment, neither femininity faculty nor life faculty arises at that plane.

Or else, life faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane? Yes.

Femininity faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?

To those at the birth-moment who are non-females, but with (mental) joy, femininity faculty does not arise at that plane; (it is) not that (mental) joy faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-females and without (mental) joy, neither femininity faculty nor (mental) joy faculty arises at that plane.

Or else, (mental) joy faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment who are without (mental) joy but females, (mental) joy faculty does not arise at that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To all those persons at the death-moment, and to those at the birth-moment, who are without (mental) joy and non-females, neither (mental) joy faculty nor femininity faculty arises at that plane.

Femininity faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those persons at the birth-moment who are non-females but with equanimity, femininity faculty does not arise at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-females and without equanimity neither femininity faculty nor equanimity faculty arises at that plane.

Or else, equanimity faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment who are without equanimity but females, equanimity faculty does not arise at that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are without equanimity and non-females, neither equanimity faculty nor-femininity faculty arises at that plane.

Femininity faculty does not arise to this person at this plane. Does faith not arise to that person at that plane?

To those at the birth-moment, who are non-females but with root-cause, femininity faculty does not arise at that plane, (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the death- moment, and to those at the birth-moment who are non-females and without root-cause, neither femininity faculty nor faith arises at that plane.

Or else, faith faculty does not arise to this person at that plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment, who are without root-cause but females, faith faculty does not arise at that plane; (it is) not that femininity faculty does not arise to those persons at the death-moment, and to those at the birth-moment, who are without root-cause and non-females, neither faith faculty nor femininity faculty arises at that plane.

Femininity faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment who are non-females but associated with knowledge, femininity faculty does not arise at plane: (it is) not that understanding faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are non-females and dissociated from knowledge, neither femininity faculty nor understanding faculty arises at that plane.

Or else, understanding faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment, who are dissociated from knowledge but females, understanding faculty does not

arise at that plane: (it is) not that femininity faculty does not arise to those persons to that plane. To all those persons at the death-moment and to those at the birth-moment, who are dissociated from knowledge and non-females, neither understanding faculty nor femininity faculty arises at that plane.

Femininity faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane?
To those at the birth-moment, who are non-females but to obtain mind, femininity faculty does not arise at that plane (it is) not that mind faculty does not arise those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain mind neither femininity faculty nor mind faculty arises at that plane.
Or else, mind faculty does not arise to this person at this plane. Does femininity faculty not arise to that person at that plane? Yes. (Based on femininity faculty.)

234. Masculinity faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?
To those at the birth-moment who are non-males, masculinity faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment, neither masculinity faculty nor life faculty arises at that plane.
Or else, life faculty does not arise to this person at this plane. Does masculinity faculty not arise to that plane? Yes.

Masculinity faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?
To those at the birth-moment who are non-males but with (mental) joy, masculinity faculty does not arise at that plane; (it is) not that (mental) joy faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-males and without (mental) joy, neither masculinity faculty nor (mental) joy faculty arises at that plane.
Or else, (mental) joy faculty does not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?
To those at the birth-moment who are without (mental) joy but males, (mental) joy faculty does not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death moment and to those at the birth-moment, who are without (mental) joy and non-males, neither (mental) joy faculty nor masculinity faculty arises at that plane.

Masculinity faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?
To those at the birth-moment, who are non-males but with equanimity, masculinity faculty does not arise at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are non-males and without equanimity, neither masculinity faculty nor equanimity faculty arises at that plane.
Or else, equanimity faculty does not arise to this person at this plane. Does masculinity faculty not arise to that plane?
To those at the birth-moment who are without equanimity but males, equanimity faculty does not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are without equanimity and non-males, neither equanimity faculty nor masculinity faculty arises at that plane.

Masculinity faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane?
To those at the birth-moment who are non-males but with root-cause, masculinity faculty does not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are non-males and without root-cause, neither masculinity faculty nor faith faculty arises at that plane.
Or else, faith faculty does not arise to this person at this person at this plane. Does masculinity faculty not arise to that person at that plane?
To those at the birth-moment who are without root-cause but males, faith faculty does not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are without root-cause and non-males neither faith faculty nor masculinity faculty arises at that plane.

Masculinity faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment who are non-males but associated with knowledge, masculinity faculty does not arise at that plane; (it is) not that understanding faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are non-males and dissociated from knowledge neither masculinity faculty nor understanding faculty arise at that plane.

Or else, understanding faculty does not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment who are dissociated from knowledge but males, understanding faculty does not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment, who are dissociated from knowledge and non-males, neither understanding faculty nor masculinity faculty arises at that plane.

Masculinity faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane?

To those at the birth-moment who are non-males but to obtain mind, masculinity faculty does not arise at that plane; (it is) not that mind faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those at the birth-moment who are not to obtain mind, neither masculinity faculty nor mind faculty arise at that plane.

Or else, mind faculty does not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane? Yes. (Based on masculinity faculty.)

235. Life faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane? Yes.

Or else, (mental) joy faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are without (mental) joy and to those during life at the nascent phase of consciousness dissociated from (mental) joy, (mental) joy faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither (mental) joy faculty nor life faculty arise at that plane.

Life faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane? Yes.

Or else, equanimity faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are without equanimity and to those during life at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither equanimity faculty nor life faculty arises at that plane.

Life faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane? Yes.

Or else, faith faculty does not arise to this person at this plane. Does life faculty not arise to that person at plane?

To those at the birth-moment who are without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, faith faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither faith faculty nor life faculty arises at that plane.

Life faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane? Yes.

Or else, faith faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are without root-cause and to those during life at the nascent phase of consciousness dissociated from faith, faith faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither faith faculty nor life faculty arises at that plane.

Life faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane? Yes.

Or else, understanding faculty does not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment who are dissociated from knowledge and to those during life at the nascent phase of consciousness dissociated from knowledge, understanding faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither understanding faculty nor life faculty arises at that plane.

Life faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane? Yes.

Or else, mind faculty does not arise to this person at this plane. Does life faculty not arise to that person?

To those at the birth-moment who are not to obtain mind, mind faculty does not arise at that plane; (it is) not that life faculty does not arise to those persons at that plane. To all those persons at the death-moment and to those during life at the cessant phase of consciousness, neither mind faculty nor life faculty arises at that plane.

(Based on life faculty.)

236. (Mental) joy faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the birth-moment who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, (mental) joy faculty does not arise at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness to those at the nascent phase of consciousness dissociated from (mental) joy and dissociated from equanimity and to those non-percipient beings, neither (mental) joy faculty nor equanimity faculty arises at that plane.

Or else, equanimity faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?

To those at the birth-moment, who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, equanimity faculty does not arise at that plane; (it is) not that (mental) joy faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness dissociated from equanimity and dissociated from (mental) joy and to those non-percipient beings, neither equanimity nor (mental) joy faculty arises at that plane.

(Mental) joy faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane?

To those at the birth-moment, who are without (mental) joy but with root-cause and to those during life at the nascent phase of consciousness dissociated from (mental) joy faculty does not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy and dissociated from faith and to those non-percipient beings, neither (mental) joy faculty nor faith faculty arises at that plane.

Or else, faith faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?

To those during life at the nascent phase of consciousness dissociated from faith and associated with (mental), faith faculty does not arise at that plane; (it is) not that (mental) joy faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness, to those at nascent phase of consciousness dissociated from faith and dissociated from (mental) joy and to those non-percipient beings, neither faith faculty nor (mental) joy faculty arises at that plane.

(Mental) joy faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment who are without (mental) joy but associated with knowledge and to those during life at the nascent phase of consciousness dissociated from (mental) joy and associated with knowledge, (mental) joy faculty does not arise at that plane; (it is) not that understanding faculty does not arise to those person at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy and dissociated from knowledge and to those non-percipient beings, neither (mental) joy faculty nor understanding faculty arises at that plane.

Or else, understanding faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?

To those at the birth-moment, who are dissociated from knowledge but with (mental) joy and to those during life at the nascent phase of consciousness dissociated from knowledge and associated with (mental) joy, understanding faculty does not arise at that plane; (it is) not that (mental) joy faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness to those at the nascent phase of consciousness dissociated from knowledge and dissociated from (mental) joy and to those non-percipient beings, neither understanding faculty nor (mental) joy faculty arises at that plane.

(Mental) joy faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane?

To those at the birth-moment who are without (mental) joy but to obtain mind and to those during life at the nascent phase of consciousness dissociated from (mental) joy, (mental) joy faculty does not arise at that plane;

(it is) not that mind faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness and to those non-percipient beings, neither (mental) joy faculty nor mind faculty arises at that plane. Or else, mind faculty does not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane? Yes. (Based on (mental) joy faculty.)

237. Equanimity faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane? To those at the birth-moment who are without equanimity but with root-cause and to those during life at the nascent phase of consciousness with faith, equanimity faculty does not arise at that plane; (it is) not that faculty does not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity and dissociated from faith and to those non-percipient beings, neither equanimity faculty nor faith faculty arises at that plane. Or else, faith faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane? To those at the birth-moment who are without root-cause but with equanimity and to those during life at the nascent phase of consciousness dissociated from faith and associated with equanimity, faith faculty does not at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith and dissociated from equanimity and to those non-percipient beings, neither faith faculty nor equanimity faculty arises at that plane.

Equanimity faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment, who are without equanimity but associated with knowledge and to those during life at the nascent phase of consciousness dissociated from equanimity and associated with knowledge , equanimity faculty does not arise at that plane; (it is) not that understanding faculty does not arise to those person at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness, dissociated from equanimity and dissociated from knowledge and to those non-percipient beings, neither equanimity faculty nor understanding faculty arises at that plane.

Or else, understanding faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the birth-moment who are dissociated form knowledge but with equanimity and to those during life at the nascent phase of consciousness dissociated from knowledge and associated with equanimity, understanding faculty does not arise at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge and dissociated from equanimity and to those non-percipient beings, neither understanding faculty nor equanimity faculty arises at that plane.

Equanimity faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane? To those at the birth-moment who are without equanimity but to obtain mind and to those during life at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise at the plane; (it is)not that mind faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness and to those non-percipient beings, neither equanimity faculty nor mind faculty arises at that plane. Or else, mind faculty does not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane? Yes. (Based on equanimity faculty.)

238. Faith faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane? Yes.

Or else, understanding faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane?

To those at the birth-moment who are dissociated from knowledge but with root-cause and to those during life at the nascent phase of consciousness dissociated from knowledge and associated with faith, understanding faculty does not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge and dissociated from faith and to those non-percipient beings, neither understanding faculty nor faith faculty arises at that plane.

Faith faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane? To those at the birth-moment who are without root-cause but to obtain mind and to those during life at the nascent phase of consciousness dissociated from faith, faith faculty does not arise at that plane; (it is) not that mind faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness and to those non-percipient beings, neither faith faculty nor mind faculty arises at that plane.

Or else, mind faculty does not arise to this person at this plane. Does faith faculty not arise to that person at that plane? Yes. (Based on faith faculty.)

239. Understanding faculty does not arise to this person at this plane. Does mind faculty not arise to that person at that plane? To those at the birth-moment who are dissociated from knowledge but to obtain mind and to those during life at the nascent phase of consciousness dissociated from knowledge, understanding faculty does not arise at that plane; (it is) not that mind faculty does not arise to those persons at that plane. To all those persons at the cessant phase of consciousness and to those non-percipient beings neither understanding faculty nor mind faculty arises at that plane.
Or else, mind faculty does not arise to this person at this plane. Does understanding faculty not arise to that person at that plane? Yes. (Based on understanding faculty.)

2.CHAPTER ON THE PAST (Atītavāra)

Positive (Anuloma) Person (Puggala)

240. Eye faculty had arisen to this person. Had ear faculty arisen to that person? Yes.
Or else, ear faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
- Eye faculty had arisen to this person. Had nose faculty arisen to that person? Yes.
Or else, nose faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
- Eye faculty had arisen to this person. Had femininity faculty :P: masculinity faculty arisen to that person
Yes.
Or else, masculinity faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
- Eye faculty had arisen to this person. Had life faculty arisen to that person? Yes.
Or else, life faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
- Eye faculty had arisen to this person. Had (mental) joy faculty arisen to that person? Yes.
Or else, (mental) joy faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
- Eye faculty had arisen to this person. Had equanimity faculty arisen to that person? Yes.
Or else, equanimity faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
- Eye faculty had arisen to this person. Had faith faculty :P: understanding faculty :P: mind faculty
arisen to that person? Yes.
Or else, mind faculty had arisen to this person. Had eye faculty arisen to that person? Yes.
(Based on eye faculty.)
241. Nose faculty :P: femininity faculty :P: masculinity faculty :P: life faculty :P: (mental) joy faculty :P: equanimity faculty
:P: faith faculty :P: understanding faculty had arisen to this person. Had mind faculty arisen to that person? Yes.
Or else, mind faculty, had arisen to this person. Had understanding faculty arisen to that person? Yes.

Positive (Anuloma) Plane (Okāsa)

242. Eye faculty had arisen at this plane. Had ear faculty arisen at that plane? Yes.
Or else, ear faculty had arisen at this plane. Had eye faculty arisen at that plane? Yes.
- Eye faculty had arisen at this plane. Had nose faculty arisen at that plane?
At the fine-material plane, eye faculty had arisen at that plane; nose faculty had not arisen at that plane. At the sensuous plane, eye faculty had arisen and nose faculty also had arisen.
Or else, nose faculty had arisen at this plane. Had eye faculty arisen at that plane? Yes.
- Eye faculty had arisen at this plane. Had femininity faculty :P: masculinity faculty arisen at that plane?
At the fine-material plane, eye faculty had arisen; masculinity faculty had not arisen at that plane. At the sensuous plane, eye faculty had arisen and masculinity faculty also had arisen.

Or else, masculinity faculty had arisen at this plane. Had eye faculty arisen at that plane? Yes.

Eye faculty had arisen at this plane. Had life faculty arisen at that plane? Yes.

Or else, life faculty had arisen at this plane. Had eye faculty arisen at that plane?

At that plane of non-percipient beings and at the immaterial plane, life faculty had arisen at the immaterial plane, life faculty had arisen; eye faculty had not arisen at that plane. At the five-aggregate plane, life faculty had arisen and eye faculty also had arisen.

Eye faculty had arisen at this plane. Had (mental) joy faculty arisen at that plane? Yes.

Or else, (mental) joy faculty had arisen at this plane. Had eye faculty arisen at that plane? Yes.

Eye faculty had arisen at this plane. Had equanimity faculty arisen at that plane? Yes.

Or else, equanimity faculty had arisen at this plane. Had eye faculty arisen at that plane?

At the immaterial plane, equanimity faculty had arisen eye faculty had not arisen at that plane. At the five-aggregate plane, equanimity faculty had arisen and eye faculty also had arisen.

Eye faculty had arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty arisen at that plane? Yes.

Or else, mind faculty had arisen at this plane. Had eye faculty arisen at that plane?

At the immaterial plane, mind faculty had arisen; eye faculty had not arisen at that plane. At the five-aggregate plane, mind faculty had arisen and eye faculty also had arisen. (Based on eye faculty.)

243. Nose faculty had arisen at this plane. Had femininity faculty: P: masculinity faculty arisen at that plane? Yes.

Or else, masculinity faculty had arisen this plane. Had nose faculty arisen at that plane? Yes.

Nose faculty had arisen at this plane. Had life faculty arisen at that plane? Yes.

Or else, life faculty had arisen at this plane. Had nose faculty arisen at that plane?

At the fine-material plane and at the immaterial plane, life faculty had arisen; nose faculty had not arisen at that plane. At the sensuous plane, life faculty had arisen and nose faculty also had arisen.

Nose faculty had arisen at this plane. Had (mental) joy faculty arisen at that plane? Yes.

Or else, (mental) joy faculty had arisen at this plane. Had nose faculty arisen at that plane?

At the fine-material plane, (mental) joy faculty had arisen; nose faculty had not arisen at that plane. At the sensuous plane, (mental) joy faculty had arisen and nose faculty also had arisen.

Nose faculty had arisen at this plane. Had equanimity faculty arisen at that plane? Yes.

Or else, equanimity faculty had arisen at this plane. Had nose faculty arisen at that plane?

At the fine-material plane and at the immaterial plane, equanimity faculty had arisen; nose faculty had not arisen at that plane. At the sensuous plane, equanimity faculty had arisen and nose faculty also had arisen.

Nose faculty had arisen at this plane. Had faith faculty arisen at that plane? Yes.

Or else, faith faculty had arisen at this plane. Had nose faculty arisen at that plane?

At the fine-material plane and at the immaterial plane, faith faculty had arisen; nose faculty had not arisen at that plane. At the sensuous plane, faith faculty had arisen and nose faculty also had arisen.

Nose faculty had arisen at this plan. Had understanding faculty :P: mind faculty arisen at that plane? Yes.

Or else, mind faculty had arisen at this plane. Had nose faculty arisen at that plane?

At the fine-material plane and at the immaterial plane, mind faculty had arisen ; nose faculty had not arisen at that plane. At the sensuous plane, mind faculty had arisen and nose faculty also had arisen. (Based on nose faculty.)

244. Femininity faculty had arisen at this plane. Had masculinity faculty arisen at that plane? Yes.

Or else, masculinity faculty had arisen at this plane. Had femininity faculty arisen at that plane? Yes. :P:

245. Masculinity faculty had arisen at this plane. Had life faculty arisen at that plane? Yes.

Or else, life faculty had arisen at this plane. Had masculinity faculty arisen at that plane?

At the fine-material plane and at the immaterial plane, life faculty had arisen; masculinity faculty had not arisen at that plane. At the sensuous plane, life faculty had arisen and masculinity faculty also had arisen.

Masculinity faculty had arisen at this plane. Had (mental) joy faculty arisen at that plane? Yes.

Or else, (mental) joy faculty had arisen at this plane. Had masculinity faculty arisen that plane?
At the fine-material plane, (mental) joy faculty had arisen; masculinity faculty had not arisen at that plane. At the sensuous plane, (mental) joy faculty had arisen and masculinity faculty also had arisen.

Masculinity faculty had arisen at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arisen at that plane? Yes.

Or else, mind faculty had arisen at this plane. Had masculinity faculty arisen at that plane?
At the fine-material plane and at the immaterial plane, mind faculty had arisen; masculinity faculty had not arisen at that plane. At the sensuous plane mind faculty had arisen and masculinity faculty also had arisen. (Based on masculinity faculty.)

246. Life faculty had arisen at this plane. Had (mental) joy faculty arisen at that plane?
At that plane of non-percipient beings, life faculty had arisen; (mental) joy faculty had not arisen at that plane. At the four-aggregate and five-aggregate plane; life faculty had arisen and (mental) joy faculty also had arisen.
Or else, (mental) joy faculty had arisen at this plane. Had life faculty arisen at that plane? Yes.

Life faculty had arisen at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arisen at that plane?

At that plane of non-percipient beings, life faculty had arisen; mind faculty had not arisen at that plane. At the four-aggregate and five-aggregate plane, life faculty had arisen and mind faculty also had arisen.
Or else, mind faculty had arisen at this plane. Had life faculty arisen at that plane? Yes. (Based on life faculty.)

247. (Mental) joy faculty had arisen at this plane. Had equanimity faculty arisen at that plane? Yes.
Or else, equanimity faculty had arisen at this plane. Had (mental) joy faculty arisen at that plane? Yes.

(Mental) joy faculty had arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty arisen at that plane? Yes.

Or else, mind faculty had arisen at this plane. Had (mental) joy faculty arisen at that plane? Yes.
(Based on (mental) joy faculty.)

248. Equanimity faculty had arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty arisen at that plane? Yes.

Or else, mind faculty had arisen at this plane. Had equanimity faculty arisen at that plane? Yes.
(Based on equanimity faculty.)

249. Faith faculty had arisen at this plane. Had understanding faculty :P: mind faculty arisen at that plane? Yes.
Or else, mind faculty had arisen at this plane. Had faith faculty arisen at that plane? Yes.
(Based on faith faculty.)

250. Understanding faculty had arisen at this plane. Had mind faculty arisen at that plane? Yes.
Or else, mind faculty had arisen at this plane. Had understanding faculty arisen at that plane? Yes.
(Based on equanimity faculty.)

Positive (Anuloma) Person-Plane (Puggalokāsa)

251. Eye faculty had arisen to this person at this plane. Had ear faculty arisen to that person at that plane? Yes.
Or else, ear faculty had arisen to this person at this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane?
To those fine-material beings, eye faculty had arisen at that plane; nose faculty had not arise to those persons at that plane. To those sensuous persons eye faculty had arisen and nose faculty also had arisen at that plane.
Or else, nose faculty had arisen to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Had femininity faculty :P: masculinity arisen to that person at that plane?

To those fine-material beings, eye faculty had arisen at that plane; masculinity faculty had not arisen to those persons at that plane. To those sensuous persons, eye faculty had arisen and nose faculty also had arisen at that plane.
Or else, nose faculty had arisen to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Had femininity faculty :P: masculinity faculty arisen to that person at that plane?

To those fine-material beings, eye faculty had arisen at that plane; masculinity faculty had not arisen to those persons at that plane. To those sensuous persons eye faculty had arisen and masculinity faculty also had arisen at that plane.

Or else, masculinity faculty had arisen to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.

Or else, life faculty had arisen to this person at this plane. Had eye faculty arisen to that person at that plane?

To those non-percipient beings and to those immaterial beings, life faculty had arisen at that plane, eye faculty had not arisen to those persons at that plane. To those five-aggregate persons, life faculty had arisen and eye faculty also had arisen at that plane.

Eye faculty had arisen to this person at this plane. Had (mental) joy faculty had arisen to this person at this plane? Yes.

Or else, (mental) joy faculty had arisen to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Had equanimity faculty arisen to that person at that plane? Yes.

Or else, equanimity faculty had arisen to this person at this plane. Had eye faculty arisen to that person at that plane?

To those immaterial beings, equanimity faculty had arisen at that plane; eye faculty had not arisen to those persons at that plane. To those five-aggregate persons, equanimity faculty had arisen and eye faculty also had arisen at that plane.

Eye faculty had arisen to this person at this plane. Had faith faculty :P: understanding faculty :P: mind faculty arisen to that person at that plane? Yes.

Or else, mind faculty had arisen to this person at this person at this plane. Had eye faculty arisen to that person at that plane?

To those immaterial beings, mind faculty had arisen at that plane; eye faculty had not arisen to those persons at that plane. To those five-aggregate persons, mind faculty had arisen and eye faculty also had arisen at that plane.

(Based on eye faculty.)

252. Nose faculty had arisen to this person at this plane. Had femininity faculty :P: masculinity faculty arisen to that person at that plane? Yes.

Or else, masculinity faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane? Yes.

Nose faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.

Or else, life faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane?

To those fine-material beings and the immaterial beings, life faculty had arisen at that plane. To those sensuous persons, life faculty had arisen and nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Had (mental) joy faculty arisen to that person at that plane? Yes.

Or else, (mental) joy faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane?

To those fine-material beings (mental) joy faculty had arisen at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons (mental) joy faculty had arisen and nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Had equanimity faculty arisen to that person at that plane? Yes.

Or else, equanimity faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane?

To those fine-material and the immaterial beings, equanimity faculty had arisen at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons, equanimity faculty had arisen and nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Had faith faculty arisen to that person at that plane? Yes.

Or else, faith faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane?

To those fine-material and the immaterial beings, faith faculty had arisen at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons, faith faculty had arisen and nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Had understanding faculty :P: mind faculty arisen to that person at that plane? Yes.

Or else, mind faculty had arisen to this person at this plane. Had nose faculty arisen to that person at that plane?

To those fine-material and the immaterial beings, mind faculty had arisen at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons, mind faculty had arisen and nose faculty also had arisen at that plane. (Based on nose faculty.)

253. Femininity faculty had arisen to this person at this plane. Had masculinity faculty arisen to that person at that plane? Yes.

Or else, masculinity faculty had arisen to this person at this plane. Had femininity faculty arisen to that person at that plane? Yes. :P:

254. Masculinity faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.

Or else, life faculty had arisen to this person at this plane. Had masculinity faculty arisen to that person at that plane?

To those fine-material and the immaterial beings, life faculty had arisen at that plane: masculinity faculty had not arisen to those person at that plane. To those sensuous persons, life faculty had arisen and masculinity faculty also had arisen at that plane.

Masculinity faculty had arisen to this person at this plane. Had (mental) joy faculty arisen to that person at that plane? Yes.

Or else, (mental) joy faculty had arisen to this person at this plane. Had masculinity faculty arisen to that plane? To those fine-material beings (mental) joy faculty had arisen at that plane; masculinity faculty had not arisen to those persons at that plane. To those sensuous persons (mental) joy faculty had arisen and masculinity faculty also had arisen at that plane.

Masculinity faculty had arisen to this person at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arisen to that person at that plane? Yes.

Or else, mind faculty had arisen to this person at this plane. Had masculinity faculty arisen to that plane?

To those fine-material and the immaterial beings, mind faculty had arisen at that plane; masculinity faculty had not arisen to those persons at that plane. To those sensuous persons, mind faculty had arisen and masculinity faculty also had arisen at that plane. (Based on masculinity faculty.)

255. Life faculty had arisen to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?

To those pure-abode beings at the moment of second consciousness and to those non-percipient beings, life faculty had arisen at that plane; (mental) joy faculty had not arisen to those persons at that plane. To those others four-aggregate and five-aggregate persons, life faculty had arisen and (mental) joy faculty also had arisen at that plane.

Or else, (mental) joy faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.

Life faculty had arisen to this person at this plane. Had equanimity faculty arisen to that person at that plane?

To those non-percipient beings, life faculty had arisen at that plane; equanimity faculty had not arisen to those persons at that plane. To those four-aggregate and five-aggregate persons, life faculty had arisen and equanimity faculty also had arisen at that plane.

Or else, equanimity faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.

Life faculty had arisen to this person at this plane. Had faith faculty :P: understanding faculty arisen to that person at that plane?

To those non-percipient beings, life faculty had arisen at that plane; understanding faculty had not arisen to those persons at that plane. To those four-aggregate and five-aggregate persons, life faculty had arisen and understanding faculty also had arisen at that plane.

Or else, understanding faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.

Life faculty had arisen to this person at this plane. Had mind faculty arisen to that person at that plane?

To those non-percipient beings, life faculty had arisen at that plane; mind faculty had not arisen to those persons at that plane. To those four-aggregate and five-aggregate persons, life faculty had arisen and mind faculty also had arisen at that plane.

Or else, mind faculty had arisen to this person at this plane. Had life faculty arisen to that person at that plane? Yes.
(Based on life faculty.)

256. (Mental) joy faculty had arisen to this person at this plane. Had equanimity faculty arisen to that person at that plane? Yes.

Or else, equanimity faculty had arisen to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?

To those pure-abode beings at the moment of second consciousness, equanimity faculty had arisen at that plane; (mental) joy faculty had plane. Had faith faculty arisen to that person at that plane? Yes.

(Based on understanding faculty.)

Negative (Paccanīka) Person (Puggala)

260. Eye faculty had not arisen to this person. Had ear faculty not arisen to that person? None.

Or else, ear faculty had not arisen to this person. Had eye faculty not arisen to that person? None.

Eye faculty had not arisen to this person. Had nose faculty not arisen to that person? None.

Or else, nose faculty had not arisen to this person. Had eye faculty not arisen to this person? None.

Eye faculty had not arisen to this person. Had femininity faculty :P: masculinity faculty not arisen to that person? None.

Or else, masculinity faculty had not arisen to this person. Had eye faculty not arisen to that person? None.

Eye faculty had not arisen to this person. Had life faculty not arisen to that person? None.

Or else, life faculty had not arisen to this person. Had eye faculty not arisen to that person? None.

Eye faculty had not arisen to this person. Had (mental) joy faculty not arisen to that person? None.

Or else, (mental) joy faculty had not arisen to this person. Had eye faculty not arisen to that person? None.

Eye faculty had not arise to this person. Had equanimity faculty not arisen to that person? None.

Or else, (mental) joy faculty had not arisen to this person. Had eye faculty not arisen to that person? None.

Eye faculty had not arisen to this person. Had faith faculty :P: understanding faculty :P: mind faculty not arisen to that person? None.

Or else, mind faculty had not arisen to this person. Had eye faculty not arisen to that person? None.

(Based on eye faculty.)

261. Nose faculty had not arisen to this person. Had femininity faculty :P: masculinity faculty :P: life faculty :P: (mental) joy faculty :P: equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arise to that person? None.

Or else, mind faculty had not arisen to this person. Had nose faculty not arisen to that person? None. :P:

262. Understanding faculty had not arisen to this person. Had mind faculty not arisen to that person? None.

Or else mind faculty had not arisen to this person. Had understanding faculty arisen to that person? None.

(Based on understanding faculty.)

Negative (Paccanīka) Plane (Okāsa)

263. Eye faculty had not arisen at this plane. Had ear faculty not arisen at that plane? Yes.

Or else, ear faculty had not arisen at this plane. Had eye faculty not arisen at that plane? Yes.

Eye faculty had not arisen at that plane? Had nose faculty not arisen at that plane? Yes.

Or else, nose faculty not arisen at this plane. Had eye faculty not arisen at that plane?

At the fine-material plane, nose faculty had not arise at that plane. At that plane of non-percipient beings and at the immaterial plane, neither nose faculty nor eye faculty had arisen at that plane.

Eye faculty had not arisen at this plane. Had femininity faculty :P: masculinity faculty not arisen at that plane? Yes.

Or else, masculinity faculty had not arisen at this plane. Had eye faculty not arisen at that plane?

At the fine-material plane, masculinity faculty had not arisen at that plane; (it is) not that plane eye faculty had not arisen at that plane. At that plane of non-percipient beings and the immaterial plane, neither masculinity faculty nor eye faculty had arisen at that plane.

Eye faculty had not arisen at this plane. Had life faculty not arisen at that plane?

Had arisen.

Or else, life faculty had not arisen at this plane. Had eye faculty not arisen at that plane? None.

Eye faculty had not arisen at this plane. Had (mental) joy faculty not arisen at that plane?

Yes.

Or else, (mental) joy faculty had not arisen at this plane. Had eye faculty not arisen at that plane? Yes.

Eye faculty had not arisen at this plane. Had equanimity faculty not arisen at that plane?

At the immaterial plane, eye faculty had not arisen at that plane; (it is) not that equanimity faculty had not arisen at that plane. At that plane of non-percipient beings, neither eye faculty nor equanimity faculty had arisen at that plane.

Or else, equanimity faculty had not arisen at this plane. Had eye faculty not arisen at that plane? Yes.

Eye faculty had arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen at that plane?

At the immaterial plane, eye faculty had not arisen at that plane; (it is) not that mind faculty had not arisen at that plane.

At that plane of non-percipient beings, neither eye faculty nor mind faculty had arisen at that plane.

Or else, mind faculty had not arisen at this plane. Had eye faculty not arisen at that plane? Yes.

(Based on eye faculty.)

264. Nose faculty had not arisen at this plane. Had femininity faculty :P: masculinity faculty not arisen at that plane? Yes.

Or else, masculinity faculty had not arisen at this plane. Had nose faculty not arisen at that plane? Yes.

Nose faculty had not arisen at this plane. Had life faculty not arisen at that plane? Had arisen.

Or else, life faculty had not arisen at this plane. Had nose faculty not arisen at that plane? None.

Nose faculty had not arisen at this plane. Had (mental) joy faculty not arisen at that plane?

At the fine-material plane, nose faculty had not arisen at that plane; (it is) not that (mental) joy faculty had not arisen at that plane. At that plane of non-percipient beings and at the immaterial plane, neither nose faculty nor (mental) joy faculty had arisen at that plane.

Or else, (mental) joy faculty had not arisen at this plane. Had nose faculty not arisen at that plane? Yes.

Nose faculty had not arisen at this plane. Had equanimity faculty not arisen at that plane?

At the fine-material plane and at the immaterial plane, nose faculty had not arisen at that plane; (it is) not that equanimity faculty had not arisen at that plane. At that plane of non-percipient beings, neither nose faculty nor equanimity faculty had arisen at that plane.

Or else, equanimity faculty had not arisen at this plane.

Had nose faculty not arisen at that plane? Yes.

Nose faculty had not arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen at that plane?

At the fine-material plane and the immaterial plane, nose faculty had not arisen at that plane; (it is) not that mind faculty had not arisen at that plane. At that plane of non-percipient beings, neither nose faculty nor mind faculty had arisen at that plane.

Or else, mind faculty had not arisen at this plane. Had nose faculty not arisen at that plane? Yes.

(Based on nose faculty.)

265. Femininity faculty had not arisen at this plane. Had masculinity faculty not arisen at that plane? Yes.

Or else, masculinity faculty had not arisen at this plane. Had femininity faculty not arisen at that plane? Yes :P:

266. Masculinity faculty had not arisen at this plane. Had life faculty not arisen at that plane? Had arisen.

Or else, life faculty had not arisen at this plane. Had masculinity faculty not arisen at that plane?

None.

Masculinity faculty had not arisen at this plane. Had (mental) joy faculty not arisen at that plane?

At the fine-material plane, masculinity faculty had not arisen at that plane; (it is) not that (mental) joy faculty had not arisen at that plane. At that plane of non-percipient beings and at the immaterial plane, neither masculinity faculty nor (mental) joy faculty had arisen at that plane.

Or else, (mental) joy faculty had not arisen at this plane. Had masculinity faculty not arisen at that plane? Yes.

Masculinity faculty had not arisen at this plane. Had equanimity faculty not arisen at that plane?

At the fine-material plane and at the immaterial plane, masculinity faculty had not arisen at that plane; (it is) not that equanimity faculty had not arisen at that plane. At that plane of non-percipient beings, neither masculinity faculty nor equanimity faculty had arisen at that plane.

Or else, equanimity faculty had not arisen at this plane. Had masculinity faculty not arisen at that plane? Yes.

Masculinity faculty had not arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen at that plane?

At the fine-material plane and at the immaterial plane, masculinity faculty had not arisen at that plane; (it is) not that mind faculty had not arisen at that plane. At that plane of non-percipient beings, neither masculinity faculty nor mind faculty had arisen at this plane.

Or else, mind faculty had not arisen at this plane. Had masculinity faculty not arisen at that plane?

Yes. (Based on masculinity faculty.)

267. Life faculty had not arisen at this plane. Had (mental) joy faculty not arisen at that plane? None.

Or else, (mental) joy faculty had not arisen at this plane. Had life faculty not arisen at that plane? Had arisen.

Life faculty had not arisen at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arisen at that plane? None.

Or else, mind faculty had not arisen at this plane. Had life faculty not arisen at that plane? Had arisen. (Based on life faculty.)

268. (Mental) joy faculty had not arisen at this plane. Had equanimity faculty not arisen at that plane? Yes.

Or else, equanimity faculty had not arisen at this plane. Had (mental) joy faculty not arisen at that plane? Yes.

(Mental) joy faculty had not arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen at that plane? Yes.

Or else, mind faculty had not arisen at this plane. Had (mental) joy faculty not arisen at that plane?

Yes. (Based on (mental) joy faculty.)

269. Equanimity faculty had not arisen at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen at that plane? Yes.

Or else, mind faculty had not arisen at this plane. Had equanimity faculty not arisen at that plane? Yes.

(Based on equanimity faculty.)

270. Faith faculty had not arisen at this plane. Had understanding faculty :P: mind faculty not arisen at that plane? Yes.

Or else, mind faculty had not arisen at this plane. Had faith faculty not arisen at that plane? Yes.

(Based on faith faculty.)

271. Understanding faculty had not arisen at this plane. Had mind faculty not arisen at that plane? Yes.

Or else, mind faculty had not arisen at this plane. Had understanding faculty not arisen at that plane? Yes.

(Based on understanding faculty.)

Negative (Paccanīka) Person-Plane (Puggalokāsa)

272. Eye faculty had not arisen to this person at this plane. Had ear faculty not arisen to that person at that plane? Yes.

Or else, ear faculty had not arisen to this person at this plane. Had eye faculty not arisen to that person at that plane? Yes.

Eye faculty had not arisen to this person at this plane. Had nose faculty not arisen to that person at that plane? Yes.

Or else, nose faculty had not arisen to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those fine material beings, nose faculty had not arisen at that plane; (it is) not that eye faculty had not arisen to those persons at that plane. To those pure abode beings, to those non-percipient beings and to those immaterial beings, neither nose faculty nor eye faculty had arisen at that plane.

Eye faculty had not arisen to this person at this plane. Had equanimity faculty :P: masculinity faculty not arisen at that plane? Yes.

Or else, masculinity faculty had not arisen to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those fine-material beings, masculinity faculty had not arisen at that plane; (it is) not that eye faculty had not arisen to those persons at that plane. To those pure-abode beings, to those non-percipient beings and to those immaterial beings, neither masculinity faculty nor eye faculty had arisen at that plane.

Eye faculty had not arisen to this person at this plane. Had life faculty not arisen to that person at that plane?

To those non-percipient beings and to those immaterial beings, eye faculty had not arisen at that plane; (it is) not that life faculty had arisen to those persons at that plane. To those pure-abode beings, neither eye faculty nor life faculty had arisen at that plane.

Or else, life faculty had not arisen to this person at this plane. Had eye faculty not arisen to that person at that plane? Yes.

Eye faculty had not arisen to this person at this plane. Had equanimity faculty not arisen to that person at that plane?

To those immaterial beings, eye faculty had not arisen at that plane; (it is) not that equanimity faculty had not arisen to those persons at that plane. To those pure-abode beings and to those non-percipient beings, neither eye faculty nor equanimity faculty had arisen at that plane.

Or else, equanimity faculty had not arisen to this person at this plane. Had eye faculty not arisen to that person at that plane? Yes.

Eye faculty had not arisen to this person at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane?

To those immaterial beings, eye faculty had not arisen at that plane; (it is) not that mind faculty had not arisen to those persons at that plane. To those pure-abode beings and to those non-percipient beings, neither eye faculty nor mind faculty had arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Had eye faculty not arisen to that person at that plane? Yes. (Based on eye faculty.)

273. Nose faculty had not arisen to this person at this plane. Had femininity faculty :P: masculinity faculty not arisen to that person at that plane? Yes.

Or else, masculinity faculty had arisen to this person at this plane. Had nose faculty not arisen to that person at that plane? Yes.

To those fine-material beings and to those immaterial beings, nose faculty had not arisen at that plane; (it is) not that life faculty had not arisen to those person at that plane. To those pure-abode beings, neither nose faculty nor life faculty had arisen at that plane?

Or else, life faculty had not arisen to this person, at this plane. Had nose faculty not arisen to that person at that plane? Yes.

Nose faculty had not arisen to this person this plane. Had (mental) joy faculty not arisen to that person at that plane?

To those fine-material beings, nose faculty had not arisen at that plane; (it is) not that (mental) joy faculty had not arisen to those person at that plane. To those pure-abode beings, to those non-percipient beings and to those immaterial beings, neither nose faculty nor (mental) joy faculty had arisen at that plane.

Or else, (mental) joy faculty had not arisen to this person at this plane. Had nose faculty not arisen to that person at that plane? Yes.

Nose faculty had not arisen to this person at this plane. Had equanimity faculty not arisen to that person at that plane?

To those fine-material beings and to those material beings, nose faculty had not arisen at that plane; (it is) not that equanimity faculty had not arisen to those persons at that plane. To those pure-abode beings and to those non-percipient beings, neither nose faculty nor equanimity faculty had arisen at that plane.

Or else, equanimity faculty had not arisen to this person at this plane. Had nose faculty not arisen to that person at that plane? Yes.

Nose faculty had not arisen to this person at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane?

To those fine-material beings and to those immaterial beings, nose faculty had not arisen at that plane; (it is) not that mind faculty had not arisen to those person at that plane. To those pure-abode beings and to those non-percipient beings, neither nose faculty nor mind faculty had arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Had nose faculty not arisen to that person at that plane? Yes. (Based on nose faculty.)

274. Femininity faculty had not arisen to this person at this plane. Had masculinity not arisen to that person at that plane? Yes. Or else, masculinity faculty had not arisen to this person at this plane. Had femininity faculty not arisen to that person at that plane? Yes. :P:

275. Masculinity faculty had not arisen to this person at this plane. Had life faculty not arisen to that person at that plane? To those fine-material beings and to those immaterial beings, masculinity faculty had not arisen at that plane; (it is) not that life faculty had not arisen to those at that plane. To those pure-abode beings, neither masculinity faculty nor life faculty had arisen at that plane.

Or else, life faculty had not arisen to this person at this plane. Had masculinity faculty not arisen to that person at that plane? Yes.

Masculinity faculty had not arisen to this person at this plane. Had (mental) joy not arisen to that person at that plane?

To those fine-material beings, masculinity faculty had not arisen at that plane; (it is) not that (mental) joy faculty had not arisen to those person at that plane. To those pure-abode beings, to those non-percipient beings and to those immaterial, neither masculinity faculty nor (mental) joy faculty had arisen at that plane.

Or else, (mental) joy faculty had not arisen to this person at this plane. Had masculinity faculty not arisen to that person at that plane? Yes.

Masculinity faculty had not arisen to this person at this plane. Had equanimity faculty not arisen at that person at that plane?

To those fine-material beings and to those immaterial beings, masculinity faculty had not arisen at that plane; (it is) not that equanimity faculty had not arisen to those person at that plane. To those pure-abode beings and to those non-percipient beings, neither masculinity faculty nor equanimity faculty had arisen at that plane.

Or else, equanimity faculty had not arise to this person at this plane. Had masculinity faculty not arisen to that person at that plane? Yes.

Masculinity faculty had not arisen to this person at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane?

To those fine-material beings and to those immaterial beings, masculinity faculty had not arisen at that plane; (it is) not that mind faculty had not arisen to those person at that plane. To those pure-abode beings to those non-percipient beings, neither masculinity faculty nor mind faculty had arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Had masculinity faculty not arisen to that person at that plane? Yes.

(Based on masculinity faculty.)

276. Life faculty had not arisen to this person at this plane. Had (mental) joy faculty not arisen to that person at that plane? Yes.

Or else, (mental) joy faculty had not arisen to this person at this plane. Had life faculty not arisen to that person at that plane

To those pure-abode beings at the moment of second consciousness and to those non-percipient beings, (mental) joy faculty had not arisen at that plane; (it is) not that life faculty had not arisen to those persons at that plane. To those pure-abode beings at the nascent phase of rebirth consciousness, neither (mental) joy faculty nor life faculty had arisen at that plane.

Life faculty had not arisen to this person at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane? Yes.

Or else, mind faculty had not arisen to this person at this plane. Had life faculty not arisen to that person at that plane?

To those non-percipient beings, mind faculty had not arisen at that plane; (it is) not that life faculty had not arisen to those person at that plane. To those pure-abode beings at the nascent phase of re-birth consciousness, neither mind faculty nor life faculty had arisen at that plane. (Based on life faculty.)

277. (Mental) joy faculty had not arisen to this person at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane?
To those pure-abode beings at the moments of second consciousness, (mental) joy faculty had not arisen at that plane; (it is) not that mind faculty had not arisen to those persons at that plane. To those at the birth-moment of pure-abode beings and to those non-percipient beings, neither mental-joy faculty nor mind faculty had arisen at that plane.
Or else, mind faculty had not arisen to this person at this plane. Had (mental) joy faculty not arisen to that person at that plane? Yes.
(Based on (mental) joy faculty.)
278. Equanimity faculty had not arisen to this person at this plane. Had faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane? Yes.
Or else, mind faculty had not arisen to this person at this plane. Had equanimity faculty not arisen to that person at that plane? Yes. (Based on equanimity faculty.)
279. Faith faculty had not arisen to this person at this plane. Had understanding faculty :P: mind faculty not arisen to that person at that plane? Yes.
Or else, mind faculty had not arisen to this person at that plane? Yes. (Based on faith faculty.)
280. Understanding faculty had not arisen to this person at this plane. Had mind faculty not arisen to that person at that plane? Yes.
Or else, mind faculty had not arisen to this person at this plane. Had understanding faculty not arisen to that person at that plane? Yes. (Based on understanding faculty.)

3. CHAPTER ON THE FUTURE (*Anāgatavāra*)

Positive (*Anuloma*) Person (*Puggala*)

281. Eye faculty will arise to this person. Will ear faculty arise to that person? Yes.
Or else, ear faculty will arise to this person. Will eye faculty arise to that person? Yes.
- Eye faculty will arise to this person. Will nose faculty arise to that person?
To those who will be born at the fine-material plane and will die finally there (without being reborn i.e. *Parinibbāna*), eye faculty will arise; nose faculty will not arise to those persons. To those others, eye faculty will arise and nose faculty also will arise.
Or else, nose faculty will arise to this person. Will eye faculty arise to that person? Yes.
- Eye faculty will arise to this person. Will femininity faculty arise to that person?
To those person who will be born at the fine-material plane and will die finally there (without being reborn i.e. *Parinibbāna*), and to those men who will take some rebirths only at that manhood and will die finally there (without being reborn i.e. *Parinibbāna*), eye faculty will arise; femininity faculty will not arise to those persons. To those others, eye faculty will arise and femininity faculty also will arise.
Or else, femininity faculty will arise to this person. Will eye faculty arise to that person? Yes.
- Eye faculty will arise to this person. Will masculinity faculty arise to that person?
To those persons who will be born at the fine-material plane and will die finally there (without being reborn i.e. *Parinibbāna*) and to those women who will take some rebirths only as that womanhood and will die finally there (without being reborn i.e. *Parinibbāna*), eye faculty will arise; masculinity faculty will not arise to those persons. To those others eye faculty will arise and masculinity faculty also will arise.
Or else, masculinity faculty will arise to this person. Will eye faculty arise to that person? Yes.
- Eye faculty will arise to this person. Will life faculty arise to that person? Yes.
Or else, life faculty will arise to this person. Will eye faculty arise to that person?
To those person who will be born at the immaterial plane and will die finally there (without being reborn i.e. *Parinibbāna*), life faculty will arise; eye faculty will not arise to those persons. To those others, life faculty will arise and eye faculty also will arise.
Eye faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those person who having eye will be born with equanimity and will die finally there(without being reborn i.e. *Parinibbāna*), eye faculty will arise; mental joy faculty will not arise to those persons. To those others, eye faculty will arise and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Will eye faculty arise to that person? Yes.

Eye faculty will arise to this person. Will equanimity faculty arise to that person?

To those person who having eye will be born with (mental) joy and will die finally there(without being reborn i.e. *Parinibbāna*), eye faculty will arise; equanimity faculty will not arise to those persons. To those, eye faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Will eye faculty arise to that person?

To those persons who will be born at the immaterial plane and will die finally there(without being reborn i.e. *Parinibbāna*), equanimity faculty will arise; eye faculty will not arise to those persons. To those others, equanimity faculty will arise and eye faculty also will arise.

Eye faculty will arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will eye faculty arise to that person?

To those persons who will be born at the immaterial plane and will die finally there(without being reborn i.e. *Parinibbāna*), mind faculty will arise

Eye faculty will not arise to those persons. To those others, mind faculty will arise and eye faculty also will arise. (Based on eye faculty.)

282. Nose faculty will arise to this person. Will femininity faculty arise to that person?

To those men who will take some rebirths only as that manhood will die finally there(without being reborn i.e. *Parinibbāna*), nose faculty will arise, femininity faculty will not arise to those persons. To those others, nose faculty will arise and femininity faculty also will arise.

Or else, femininity faculty will arise to this person. Will nose faculty arise to that person? Yes.

Nose faculty will arise to this person. Will masculinity faculty arise to that person?

To those women who will take some rebirths only as that womanhood and will die finally there(without being reborn i.e. *Parinibbāna*), nose faculty will arise; masculinity faculty will not arise to those persons. To those others, nose faculty will arise and masculinity faculty also will arise.

Or else, masculinity faculty will arise to this person. Will nose faculty will arise to this person? Yes.

Nose faculty will arise to this person. Will life faculty arise to that person? Yes.

Or else, life faculty will arise to this person. Will nose faculty arise to that person?

To those persons who will be born at the fine-material plane and at the immaterial plane and will die finally there(without being reborn i.e. *Parinibbāna*), life faculty will arise; nose faculty will not arise to those persons. To those others, life faculty arise and nose faculty also will arise.

Nose faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those persons who having nose will be born with equanimity and will die finally there(without being reborn i.e. *Parinibbāna*), nose faculty will arise: (mental) joy faculty will not arise to those persons. To those others nose faculty will arise (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Will nose faculty arise to that person?

To those persons who will be born at the fine-material plane and will die finally there(without being reborn i.e. *Parinibbāna*), (mental) joy faculty will arise; nose faculty will not arise to those persons. To those others, (mental) joy faculty will arise and nose faculty also will arise.

Nose faculty will arise to this person. Will equanimity faculty arise to that person?

To those persons who having nose will be born with (mental) joy and will die finally there(without being reborn i.e. *Parinibbāna*), nose faculty will arise; equanimity faculty will not arise to those persons. To those others, nose faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Will nose faculty arise to that person?

To those persons who will be born at the fine-material plane and will die finally there(without being reborn i.e. *Parinibbāna*), (mental) joy faculty will arise; nose faculty will not arise to those persons. To those others, (mental) joy faculty will arise and nose faculty also will arise.

Nose faculty will arise to this person. Will equanimity faculty arise to that person?

To those persons who having nose will be born with (mental) joy and will die finally there (without being reborn i.e. *Parinibbāna*), nose faculty will arise; equanimity faculty will not arise to those persons. To those others, nose faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Will nose faculty arise to that person?

To those persons who will be born at the fine-material plane and at the immaterial plane and will die finally there (without being reborn i.e. *Parinibbāna*), equanimity faculty will arise; nose faculty will not arise to those persons. To those others, equanimity faculty will arise and nose faculty also will arise.

Nose faculty will arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will nose faculty arise to that person?

To those persons who will be born at the fine-material plane and at the immaterial plane and will die finally there (without being reborn i.e. *Parinibbāna*), mind faculty will arise; nose faculty will not arise to those persons. To those others, mind faculty will arise and nose faculty also will arise.

(Based on nose faculty.)

283. Femininity faculty will arise to this person will masculinity faculty arise to that person?

To those women who will take some rebirths only as that womanhood and will die finally there, femininity faculty will arise; masculinity will not arise to those persons. To those others, femininity faculty will arise and masculinity faculty also will arise.

Or else, masculinity faculty will arise to this person. Will femininity faculty arise to that person?

To those men who will take some rebirths only as that manhood and will die finally there, masculinity faculty will arise; femininity faculty will not arise to this persons. To those others, masculinity faculty will arise and femininity faculty also will arise.

Femininity faculty will arise to this person. Will life faculty arise to that person? Yes.

Or else, life faculty will arise to this person. Will femininity faculty arise to that person?

To those who will be born at the fine-material plane and the immaterial plane and will die finally faculty will arise; femininity others, life faculty will arise and femininity faculty also will arise.

Femininity faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, femininity faculty will arise; (mental) joy faculty will not arise to those persons. To those others, femininity faculty will arise and (mental) joy faculty will also arise.

Or else, (mental) joy faculty will arise to that person. Will femininity faculty arise to that person?

To those who will be born at the fine-material plane and will die finally there and to those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, (mental) joy faculty will arise ; femininity faculty will not arise to those persons. To those others, (mental) joy faculty will arise and femininity faculty also will arise.

Femininity faculty will arise to this person. Will equanimity faculty arise to that person?

To those who women will take some rebirths only as that womanhood and will be born with (mental) joy and will be born with (mental) joy and will die finally there, femininity faculty will arise; equanimity faculty will not arise to those persons. To those others, femininity faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will not arise to this person. Will femininity faculty arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, equanimity faculty will arise; femininity faculty will not arise to those persons. To those others, equanimity faculty will arise and femininity faculty will also arise.

Femininity faculty will arise to this person. Will faith faculty :p: understanding faculty :p: mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will femininity faculty arise to this person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will die finally there, mind faculty will arise; femininity faculty will not arise to those persons. To those others, mind faculty will arise and femininity faculty also will arise. (Based on femininity faculty.)

284. Masculinity faculty will arise to this person. Will faculty arise to that person? Yes.

Or else, life faculty will arise to this person. Will masculinity faculty arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those women who will take some births only as that womanhood and will die finally there, life faculty will arise; masculinity faculty will not arise to those persons. To those others, life faculty will arise and masculinity also will arise.

Masculinity faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, masculinity faculty will arise; (mental) joy faculty will not arise to those persons. To those others, masculinity faculty will arise and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Will masculinity faculty arise to that person?

To those who will be born at the fine-material plane and will die finally there and to those women who will take some rebirths only as that womanhood and will be born with (mental) joy and will die finally there, (mental) joy faculty will arise; To those others, (mental) joy faculty will arise and masculinity faculty also will arise.

Masculinity faculty will arise to this person. Will equanimity faculty arise to that person?

To those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, masculinity faculty will arise; equanimity faculty will not arise to those persons. To those others, masculinity faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Will masculinity faculty arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, equanimity faculty will arise; masculinity faculty will not arise to those persons. To those others equanimity faculty will arise and masculinity faculty also will arise.

Masculinity faculty will arise to this person. Will faith faculty : P : understanding faculty :P: mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will masculinity faculty arise to that person?

To those who will be born at the fine-material plane and the immaterial plane and will die finally there, and to those women who will take some rebirths only as that womanhood and will die finally there, mind faculty will arise; masculinity faculty will not arise to those persons. To those others, mind faculty will arise and masculinity faculty also will arise. (Based on masculinity faculty.)

285. Life faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those whose final consciousness associated with equanimity will arise after this consciousness, life faculty will arise; (mental) joy faculty will not arise to those persons. To those others, life faculty will arise and (mental) joy faculty also will arise.

Or else, (mental)joy faculty will arise to this person. Will life faculty arise to that person? Yes.

Life faculty will arise to this person. Will equanimity faculty arise to that person?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, life faculty will arise; equanimity faculty will not arise to those persons. To those others, life faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Will life faculty arise to that person? Yes.

Life faculty will arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person? Yes.

Or else, mind faculty arise to this person. Will life faculty arise to that person? Yes. (Based on life faculty.)

286. (Mental) joy faculty will arise to this person. Will equanimity faculty arise to that person?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, (mental) joy faculty will arise; equanimity faculty will not arise to those persons. To those others, (mental) joy faculty will arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those whose final consciousness associated with equanimity will arise after this consciousness, equanimity faculty will arise; (mental) joy faculty will not arise to those persons. To those others, equanimity faculty will arise and (mental) joy faculty also will arise.

(Mental) joy faculty will arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will (mental) joy faculty arise to that person?

To those whose final consciousness associated with equanimity will arise after this consciousness, mind faculty will arise; (mental) joy faculty will not arise to those persons. To those others, mind faculty will arise and (mental) joy faculty also will arise. (Based on (mental) joy faculty.)

287. Equanimity faculty will arise to this person. Will faith faculty :p: understanding faculty ;p: mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will equanimity faculty arise to that person?

To those whose final consciousness associated with mental joy will arise after this consciousness, mind faculty will arise; equanimity faculty will not arise to those persons. To those others, mind faculty will arise and equanimity faculty also will arise. (Based on equanimity faculty.)

288. Faith faculty will arise to this person. Will understanding faculty :P: mind faculty to that person? Yes.

Or else, mind faculty will arise to this person. Will faith faculty arise to that person? Yes. (Based on faith faculty.)

289. Understanding faculty will arise to this person. Will mind faculty arise to that person? Yes.

Or else, mind faculty will arise to this person. Will understanding faculty arise to that person? Yes. (Based on understanding faculty.)

Positive (Anuloma) Plane (Okāsa)

290. Eye faculty will arise at this plane. Will ear faculty arise at that plane? Yes.

Or else, ear faculty will arise at this plane, will eye faculty arise at that plane? Yes.

Eye faculty will arise at this plane. Will nose faculty arise at that plane?

At the fine-material plane, eye faculty will arise; nose faculty will not arise at that plane. At the sensuous plane, eye faculty will arise and nose faculty also will arise.

Or else, nose faculty will arise at this plane. Will eye faculty arise at that plane? Yes.

Eye faculty will arise at this plane. Will femininity faculty :P: masculinity faculty arise at that plane?

At the fine-material plane, eye faculty will arise; masculinity faculty will not arise at that plane. At the sensuous plane, eye faculty will arise and masculinity faculty also will arise.

Or else, masculinity faculty will arise at this plane. Will eye faculty arise at that plane? Yes.

Eye faculty arise at this plane. Will life faculty arise at that plane? Yes.

Or else, life faculty will arise at this plane. Will eye faculty arise at that plane?

At the plane of non-percipient beings and at the immaterial plane, life faculty will arise, eye faculty will not arise at that plane. At the five-aggregate plane, life faculty will arise and eye faculty also will arise.

Eye faculty will arise at this plane. Will (mental) joy faculty arise at that plane? Yes.

Or else, (mental) joy faculty will arise at this plane. Will eye faculty arise at that plane? Yes.

Eye faculty will arise at this plane. Will equanimity faculty arise at that plane? Yes.

Or else, equanimity faculty will arise at this plane. Will eye faculty arise at that plane?

At the immaterial plane, equanimity faculty will arise, eye faculty will not arise at that plane. At the five-aggregate plane, equanimity faculty will arise and eye faculty also will arise.

Eye faculty will arise at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty will arise at this plane. Will eye faculty arise at that plane?

At the immaterial plane, mind faculty will arise, eye faculty will not arise at that plane. At the five-aggregate plane, mind faculty will arise and faculty also will arise. (Based on eye faculty.)

291. Nose faculty will arise at this plane. Will femininity faculty :P: masculinity faculty arise at that plane? Yes.

Or else, masculinity faculty will arise at this plane. Will nose faculty arise at that plane? Yes.

Nose faculty will arise at nose faculty at this plane. Will life faculty arise at that plane? Yes.

Or else, life faculty will arise at this plane. Will nose faculty arise at that plane?

At the fine-material plane and at the immaterial plane, life faculty will arise; nose faculty will not arise at that plane. At the sensuous plane, life faculty will arise and nose faculty also will arise.

Nose faculty will arise at this plane. Will (mental) joy faculty arise at that plane? Yes.

Or else, (mental) joy faculty will arise at this plane. Will nose faculty arise at that plane?
At the fine material plane, (mental) joy faculty will arise; nose faculty will not arise at that plane. At the sensuous plane, (mental) joy faculty will arise and nose faculty also will arise.

Nose faculty will arise at this plane. Will equanimity faculty arise at that plane? Yes.
Or else, equanimity faculty arise at this plane. Will nose faculty arise at that plane?
At the fine-material plane and at the immaterial plane, equanimity faculty will arise and nose faculty will also arise.

Nose faculty will arise at this plane. Will equanimity faculty :P: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty will arise at this plane. Will nose faculty arise at that plane?
At the fine-material plane and at the immaterial plane, mind faculty will arise; nose faculty will not arise. At the sensuous plane, mind faculty will arise and nose faculty also will arise. (Based on nose faculty.)

292. Femininity faculty will arise at this plane. Will masculinity faculty arise at that plane? Yes.
Or else, masculinity faculty will arise at this plane. Will femininity faculty arise at that plane? Yes. :P:

293. Masculinity faculty will arise at this plane. Will life faculty arise at that plane? Yes.
Or else, life faculty will arise at this plane. Will masculinity faculty arise at that plane?
At the fine-material plane and at the immaterial plane, life faculty will arise; masculinity faculty will not arise at that plane. At the sensuous plane, life faculty will arise and masculinity faculty also will arise.

Masculinity faculty will arise at this plane. Will (mental) joy faculty arise at that plane? Yes.
Or else, (mental) joy faculty will arise at this plane. Will masculinity faculty arise at that plane?
At the fine-material plane, (mental) joy faculty will arise; masculinity faculty will not arise at that plane. At the sensuous plane, (mental) joy faculty will arise and masculinity faculty also will arise.

Masculinity faculty will arise at this plane, will equanimity faculty arise at that plane? Yes.
Or else, equanimity faculty arise at this plane. Will masculinity faculty arise at that plane?
At the fine-material plane and at the immaterial plane, equanimity faculty will arise masculinity faculty will not arise at that plane. At the sensuous plane, equanimity faculty will arise and masculinity faculty also will arise.

Masculinity faculty will arise at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise at that plane? Yes.

Or else, mind faculty will arise at this plane, will masculinity faculty arise at that plane?
At the fine-material plane and at the immaterial plane, mind faculty will arise; masculinity faculty will not arise at that plane. At the sensuous plane, mind faculty will arise and masculinity faculty also will arise. (Based on masculinity faculty.)

294. Life faculty will arise at this plane. Will (mental) joy faculty arise at that plane?
At that plane of non-percipient being, life faculty will arise; (mental) joy faculty will not arise at that plane. At the four-aggregate and five-aggregate plane, life faculty will arise and (mental) joy faculty also will arise.
Or else, (mental) joy faculty will arise at this plane. Will life faculty arise at that plane? Yes.

Life faculty will arise at this plane. Will equanimity faculty: P: faith Faculty: P: understanding faculty: P: mind faculty arise at that plane?

At the plane of non-percipient beings, life faculty will arise: mind faculty will not arise at that plane. At the four-aggregate and five-aggregate planes, life faculty will arise and (mental) joy faculty also will arise.
Or else, mind faculty will arise at this plane. Will life faculty arise at that plane? Yes. (Based on life faculty.)

295. (Mental) joy faculty will arise at this plane. Will equanimity faculty: P: faith Faculty: P: understanding faculty :P: mind faculty arise at that plane? Yes.
Or else, mind faculty will arise to this plane. Will (mental) joy faculty arise at this plane? Yes. (Based on (mental) joy faculty.)

296. Equanimity faculty will arise at this plane. Will faith Faculty: P: understanding faculty: P: mind faculty arise at that plane? Yes.
Or else, mind faculty will arise at this plane. Will equanimity faculty arise at that plane? Yes. (Based on equanimity faculty.)

297. Faith faculty will arise at this plane. Will understanding faculty: P: mind faculty arise at that plane? Yes,
Or else, mind faculty will arise at this plane. Will faith faculty arise at that plane? Yes. (Based on faith faculty.)

298. Understanding faculty will arise at this plane. Will mind faculty arise at that plane? Yes.
Or else, mind faculty will arise at this plane. Will understanding faculty arise at that plane? Yes. (Based on understanding faculty.)

Positive (Anuloma) Person-Plane (Puggalokāsa)

299. Eye faculty will arise to this person at this plane. Will ear faculty arise to that person at that plane? Yes.
Or else, ear faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane? Yes.

Eye faculty will arise to this person at this plane. Will nose faculty arise to that person at that plane?
To those fine-material beings, eye faculty will arise at that plane; nose faculty will not arise to those persons at that plane.
To those sensuous persons, eye faculty will arise and nose faculty also will arise at that plane.
Or else, nose faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane? Yes.

Eye faculty will arise to this plane. Will femininity faculty arise to that person at that plane?
To those fine-material beings and to those men who will take some rebirths only as that manhood and will die finally there, eye faculty will arise at that plane; femininity faculty will not arise to those persons at that plane. To those other sensuous persons, eye faculty will arise and femininity faculty also will arise at that plane.
Or else, femininity faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane? Yes.

Eye faculty will arise to this person at this plane. Will masculinity faculty arise to that person at that plane?
To those fine-material beings and to those women who will take some rebirths only as that womanhood and will die finally there, eye faculty will arise at that plane; masculinity faculty will not arise to those persons at that plane. To those other sensuous persons, eye faculty will arise and masculinity faculty also will arise at that plane.
Or else, masculinity faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane? Yes.

Eye faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes,
Or else, life faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane?
To those non-percipient beings and to those immaterial beings, life faculty will arise at that plane; eye faculty will not arise to those persons at that plane. To those five-aggregate persons, life faculty will arise and eye faculty also will arise at that plane.

Eye faculty will arise to this person at this plane. Will (mental) joy faculty arise to that person at that plane?
To those persons who having eye will be born with equanimity and will die finally there, eye faculty will arise at that plane; (mental) joy faculty will not arise to those persons at that plane. To those other five-aggregate persons, eye faculty will arise and (mental) joy faculty also will arise at that plane.
Or else, (mental) joy faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane? Yes.

Eye faculty will arise to this person at this plane. Will equanimity faculty arise to that person at that plane?
To those persons who having eye will be born with (mental) joy and will die finally there, eye faculty will arise at that plane; equanimity faculty will not arise to those persons at that plane. To those other five-aggregate persons, eye faculty will arise and equanimity faculty also will arise at that plane.
Or else, equanimity faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane?
To those immaterial beings, equanimity faculty will arise at that plane, eye faculty will not arise to those persons at that plane. To those five-aggregate persons, equanimity faculty will arise and eye faculty also will arise at that plane.

Eye faculty will arise to this person at this plane. Will faith faculty: P: understanding faculty: P: mind faculty arise to that person at that plane? Yes.
Or else, mind faculty will arise to this person at this plane. Will eye faculty arise to that person at that plane?
To those immaterial beings, mind faculty will arise at that plane; eye faculty will not arise to those persons at that plane.
To those five-aggregate persons, mind faculty will arise and eye faculty also will arise at that plane. (Based on eye faculty.)

300. Nose faculty will arise to this person at this plane. Will femininity faculty arise to that person at that plane?
To those men who will take some rebirths only as that manhood and will die finally there, nose faculty will arise at that plane; femininity faculty will not arise to those persons at that plane. To those other sensuous persons, nose faculty will arise and femininity faculty also will arise at that plane.
Or else, femininity faculty will arise to that person at that plane? Yes.

Nose faculty will arise to this person at this plane. Will masculinity arise to that person at that plane?

To those women who will take some rebirths only as that womanhood and will die finally there, nose faculty will arise at that plane; masculinity faculty will not arise to those persons at that plane. To those other sensuous persons, nose faculty will arise and masculinity faculty also will arise at that plane.

Or else, masculinity faculty will arise to this person at this plane. Will nose faculty arise to that person at that plane? Yes.

Nose faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes.

Or else, life faculty will arise to this person at this plane. Will nose faculty arise to that person at that plane?

To those fine-material beings and immaterial beings life faculty will arise at that plane; nose faculty will not arise to those persons at that plane. To those sensuous persons, life faculty will arise and nose faculty also will arise at that plane.

Nose faculty will arise to this person at this plane. Will mental joy faculty arise to that person at that plane?

To those persons who having nose will be born with equanimity and will die finally there, nose faculty will arise at that plane; mental joy faculty will not arise to those persons at that plane. To those other sensuous persons, nose faculty will arise and mental joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Will nose faculty arise to that person at that plane?

To those fine-material beings, (mental) joy faculty will arise at that plane; nose faculty will not arise to those persons at that plane. To those sensuous persons, (mental) joy faculty will arise and nose faculty also will arise at that plane.

Nose faculty will arise to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those persons who having nose will be born with (mental) joy and will die finally there, nose faculty will arise at that plane; equanimity faculty will not arise to those persons at that plane. To those other sensuous persons nose faculty will arise and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Will nose faculty arise to that person at that plane?

To those fine-material beings and to those immaterial beings, equanimity faculty will arise at that plane; nose faculty will not arise to those persons at that plane. To those sensuous persons equanimity faculty will arise and nose faculty also will arise at that plane.

Nose faculty will arise to this person at this plane. Will faith faculty: P: understanding faculty: P: mind faculty arise to that person at that plane? Yes.

Or else, mind faculty will arise to this person at this plane. Will nose faculty arise to that person at that plane?

To those fine-material beings and to those immaterial beings, mind faculty will arise at that plane; nose faculty will not arise to those persons at that plane. To those sensuous persons, mind faculty will arise and nose faculty also will arise at that plane. (Based on nose faculty.)

301. Femininity faculty will arise to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those women who will take some rebirths only as that womanhood and will die finally there, femininity faculty will arise at that plane; masculinity faculty will not arise to those persons at that plane. To those other sensuous persons, femininity faculty will arise and masculinity faculty also will arise at that plane.

Or else, masculinity faculty will arise to this person at this plane. Will femininity faculty arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will die finally there, masculinity faculty will arise at that plane; femininity faculty will not arise to those persons at that plane. To those other sensuous beings, masculinity faculty will arise and femininity faculty also will arise at that plane.

Femininity faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes.

Or else, life faculty arise to this person at this plane. Will femininity faculty arise to that person at that plane?

To those fine-material beings, to those immaterial beings, and to those men who will take some rebirths only as that manhood and will die finally there, life faculty will arise at that plane; femininity faculty will not arise to those persons at that plane. To those other sensuous persons, life faculty will arise and femininity faculty also will arise at that plane.

Femininity faculty will arise to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those women who will take some rebirths only as that womanhood and will be born with equanimity, and die finally there, femininity faculty will arise at that plane; (mental) joy faculty will not arise to those persons at that plane. To other sensuous persons, femininity faculty will arise and (mental) joy faculty will also arise.

Or else, (mental) joy faculty arise to this person at this plane. Will femininity faculty arise to that person at that plane?

To those fine-material beings and to those men who will take some rebirths only as that manhood and will be born with (mental) joy, and die finally there, (mental) joy faculty will arise at that plane; femininity faculty will not arise to those persons at that plane. To those other sensuous persons, (mental) joy faculty will arise and femininity will also arise.

Femininity faculty will arise to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those women who will take some rebirths only as that womanhood and will be born with (mental) joy, and die finally there, femininity faculty will arise at that plane; equanimity faculty will not arise to those persons at that plane. To other sensuous persons, femininity faculty will arise and equanimity faculty will also arise.

Or else, equanimity faculty will arise to this person at this plane. Will femininity faculty arise to that person at that plane? To those fine-material beings and to those immaterial beings and to those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, equanimity faculty will arise at that plane: femininity faculty will not arise to those persons at that plane. To those other sensuous persons, equanimity faculty will arise and femininity faculty also will arise at that plane.

Femininity faculty will arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane? Yes.

Or else, mind faculty will arise to this person at this plane. Will femininity faculty to that person at that plane?

To those fine-material beings and to those immaterial beings and to those men who will take some rebirths only as that manhood and will die finally there, mind faculty will arise at that plane: femininity faculty will not arise to those persons at that plane. To those other sensuous persons, mind faculty will arise and femininity faculty also will arise at that plane. (Based on femininity faculty.)

302. Masculinity faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes.

Or else, life faculty will arise to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those fine-material beings and to those immaterial beings and to those women who will take some rebirths only as that womanhood and will die finally there, life faculty will arise at that plane: masculinity faculty will not arise to those persons at that plane. To those other sensuous persons, life faculty will arise and masculinity faculty also will arise at that plane.

Masculinity faculty will arise to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, masculinity will arise that plane: (mental) joy faculty will not arise to those persons at that plane. To those other sensuous persons, masculinity faculty will arise and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those fine-material beings and to those women who will take some rebirths only as that womanhood and will be born with (mental) joy and will die finally there, (mental) joy faculty will arise at that plane: masculinity will not arise to those persons at that plane. To those other sensuous persons, mental joy faculty will arise and masculinity faculty also will arise at that plane.

Masculinity faculty will arise to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, masculinity faculty will arise at that plane; equanimity faculty will not arise to those persons at that plane. To those other sensuous persons, masculinity faculty will arise and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those fine-material beings and to those immaterial beings and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, equanimity faculty will arise and masculinity faculty also will arise at that plane.

Masculinity faculty will arise to this person at this plane. Will faith faculty: P: understanding faculty: P: mind faculty arise to that person at that plane? Yes.

Or else, mind faculty will arise to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those fine-material beings and to those immaterial beings and to those women who will take some rebirths only as that womanhood and will die finally there, mind faculty will arise at that plane; masculinity faculty will not arise to those persons at that plane. To those other sensuous persons mind faculty will arise and masculinity also will arise at that plane. (Based on masculinity.)

303. Life faculty will arise to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those whose final consciousness associated with equanimity will arise after this consciousness and to those non-percipient beings, life faculty will arise at that plane; (mental) joy faculty will not arise to those persons, at that plane. To those other four-aggregate and five-aggregate persons, life faculty will arise and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes.

Life faculty will arise to this person at that plane. Will equanimity faculty arise to that person at that plane?

To those whose final consciousness associated with (mental) joy will arise after this consciousness and to those non-percipient beings, life faculty will arise to that plane; equanimity faculty will not arise to those persons at that plane. To those other four aggregate and five-aggregate persons, life faculty will arise and equanimity faculty also will arise to that plane.

Or else, equanimity faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes.

Life faculty will arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?

To those non-percipient beings, life faculty will arise at that plane; mind faculty will not arise to those persons at that plane. To those other four-aggregate and five-aggregate persons, life faculty will arise and mind faculty also will arise to those persons at that plane.

Or else, mind faculty will arise to this person at this plane. Will life faculty arise to that person at that plane? Yes. (Based on life faculty.)

304. (Mental) joy faculty will arise to this person at this plane. Will equanimity faculty arise to that plane?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, (mental) joy faculty will arise at that plane; equanimity faculty will not arise to those persons at that plane. To those others four-aggregate and five-aggregate persons, (mental) joy faculty will arise and equanimity faculty will also arise to those persons at that plane.

Or else, equanimity faculty will arise to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those whose final consciousness associated with equanimity will arise after this consciousness, equanimity faculty will arise at that plane; (mental) joy will not arise to those persons at that plane. To those other four-aggregate and five-aggregate persons, equanimity faculty will arise and (mental) joy faculty will also arise to those persons at that plane.

(Mental) joy faculty will arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane? Yes.

Or else, mind faculty will arise to this person at this plane. Will (mental) joy faculty arise to those persons at that plane?

To those whose final consciousness associated with equanimity will arise after this consciousness, mind faculty will arise at that plane; (mental) joy faculty will not arise to those persons at that plane. To those other four-aggregate and five-aggregate persons, mind faculty will arise and (mental) joy faculty also will arise at that plane. (Based on (mental) joy faculty.)

305. Equanimity faculty will arise to this person at this at this plane. Will faith faculty: P: understanding faculty: P: mind faculty arise to that person at that plane? Yes.

Or else, mind faculty will arise to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, mind faculty will arise at that plane; equanimity faculty will not arise to those persons at that plane. To those other four-aggregate and five-aggregate persons, mind faculty will arise and equanimity faculty also will arise at that plane. (Based on equanimity faculty.)

306. Faith faculty will arise to this person at this plane. Will understanding faculty :P: mind faculty arise to that person at that plane? Yes.

Mind faculty will arise to this person at this plane. Will faith faculty arise to that person at that plane? Yes. (Based on faith faculty.)

307. Understanding faculty will arise to this person at this plane. Will mind faculty arise to that person at that plane? Yes.

Or else, mind faculty will arise to this person at this plane. Will understanding faculty arose to that person at that plane? Yes. (Based on understanding faculty.)

Negative (Paccanīka) Person (Puggala)

308. Eye faculty will not arise to this person. Will ear faculty not arise to that person? Yes.

Or else, ear faculty will not arise to this person. Will eye faculty not arise to that person? Yes.

Eye faculty will not arise to this person. Will nose faculty not arise not arise to that person? Yes.

Or else, nose faculty will arise to this person. Will eye faculty not arise to that person?

To those persons who will be born at the fine-material plane and will die finally there, nose faculty will not arise; (it is) not that eye faculty will not arise to those persons. To those final existence persons and to those persons who will be born at the immaterial plane and will die finally there, neither nose faculty nor eye faculty will arise.

Eye faculty will arise to this person. Will femininity faculty not arise to that person? Yes.

Or else, femininity faculty will not arise alone to this person. Will eye faculty not arise to that person?

To those person who will be born at the fine-material plane and will die finally there and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise; (it is) not that eye faculty will not arise to those person. To those final existence persons and to those persons who will be born at the immaterial plane and will die finally there, neither femininity faculty nor eye faculty will arise.

Eye faculty will not arise to this person. Will masculinity faculty not arise to that person? Yes.

Or else, masculinity faculty will not arise to this person. Will eye faculty not arise to that person?

To those person who will be born at the fine-material plane and will die finally there and to those women who will take some births only as that womanhood and will die finally there, masculinity faculty will not arise; (it is) not that eye faculty will not arise to those persons. To those final existence persons and to those persons who will be born at the immaterial plane and will die finally there, neither masculinity faculty nor eye faculty will arise.

Eye faculty will not arise to this person. Will life faculty not arise to that person?

To those person who will be born at the immaterial plane and will die finally there, eye faculty will not arise; (it is) not that life faculty will not arise to those persons. To those final existence persons, neither eye faculty nor life faculty will arise.

Or else, life faculty will not arise to this person. Will eye faculty not arise to that person? Yes.

Eye faculty will not arise to this person. Will (mental) joy faculty not arise to that person? Yes.

Or else, (mental) joy faculty will not arise to this person. Will eye faculty not arise to that person?

To those persons who having eye will be born with equanimity and will die finally there, (mental) joy faculty will not arise; (it is) not that eye faculty will not arise to those persons. To those final existence persons and to those persons who will be born at the immaterial plane and will die finally there, neither (mental) joy faculty nor eye faculty will arise.

Eye faculty will not arise to this person. Will equanimity faculty not arise to that person?

To those person who will be born at the immaterial plane and will die finally there, eye faculty will not arise; (it is) not that equanimity faculty will not arise to those persons. To those final existence persons, neither eye faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise to this person. Will eye faculty not arise to that person?

To those persons who having eye will be born with (mental) joy and will die finally there, equanimity faculty will not arise; (it is) not eye faculty will not arise to those persons. To those final existences persons, neither equanimity faculty nor eye faculty will arise.

Eye faculty will not arise to this person. Will faith faculty: P: understanding faculty: P: mind faculty not arise to that person?

To those who will be born at the immaterial plane and will die finally there, eye faculty will not arise; (it is) not that mind faculty will not arise to those persons. To those final existence persons, neither eye faculty nor mind faculty will arise.

Or else, mind faculty will not arise to this person. Will eye faculty not arise to that person? Yes. (Based on eye faculty.)

309. Nose faculty will not arise to this person. Will femininity faculty not arise to that person? Yes.

Or else, femininity faculty will not arise to this person. Will nose faculty not arise to that person?

To those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise; (it is) not that nose faculty will not arise to those persons. To those final existence persons and to those who will be born at the fine-material plane and at the immaterial plane and will die finally there, neither femininity faculty nor nose faculty will arise.

Nose faculty will not arise to this person. Will masculinity faculty not arise to that person? Yes.

Or else, masculinity faculty will not arise to this person. Will nose faculty not arise to that person?

To those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise; (it is) not that nose faculty will not arise to those persons. To those final existence persons and to those who will be born at the fine-material plane and at the immaterial plane and will die finally there, neither masculinity faculty nor nose faculty will arise.

Nose faculty will not arise to this person. Will life faculty not arise to this person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there, nose faculty will not arise; (it is) not that life faculty will not arise to those persons. To those final existences persons, neither nose faculty nor life faculty will arise.

Or else, life faculty will not arise to this person. Will nose faculty not arise to that person? Yes.

Nose faculty will not arise to this person. Will (mental) joy faculty not arise to that person?

To those who will be born at the fine-material plane, nose faculty will not arise; (it is) not that (mental) joy faculty will not arise to those persons. To those final existence persons and to those who will be born at the immaterial plane and will die finally there, neither nose faculty nor (mental) joy faculty will arise.

Or else, (mental) joy faculty will not arise to this person. Will nose faculty not arise to that person?

To those persons who having nose will be born with equanimity and will die finally there, (mental) joy faculty will not arise; (it is) not that nose faculty will not arise to those persons. To those final existence persons and to those who will be born at the immaterial plane and will die finally there, neither (mental) joy faculty nor nose faculty will arise.

Nose faculty will not arise to this person. Will equanimity faculty not arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there, nose faculty will not arise, (it is) not that equanimity faculty will not arise to those persons. To those final existence persons and to those who will be born with (mental) joy at the fine-material plane and will die finally there, neither nose faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise to this person. Will nose faculty not arise to that person?

To those persons who having nose will be born with (mental) joy and will die finally there, equanimity faculty will not arise, (it is) not that nose faculty will not arise to those persons. To those final existence persons and to those who will be born with (mental) joy at the fine-material plane and will die finally there, neither equanimity faculty nor nose faculty will arise.

Nose faculty will not arise to this person. Will faith faculty: P: understanding faculty: P: mind faculty not arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there, nose faculty will not arise; (it is) not that mind faculty will not arise to those persons. To those final-existence persons, neither nose faculty nor mind faculty will arise.

Or else, mind faculty will not arise to this person. Will nose faculty not arise to that person? Yes. (Based on nose faculty.)

310. Femininity faculty will not arise to this person. Will masculinity not arise to that person?

To those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise, (it is) not that masculinity faculty will not arise to those persons. To those final existence persons and to those who will be born at the fine-material plane and at the immaterial plane and will die finally there, neither femininity faculty nor masculinity faculty will arise.

Or else, masculinity faculty will not arise to this person. Will femininity faculty not arise to that person?

To those woman who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise; (it is) not that femininity faculty will not arise to those persons. To those final existence persons and to those who will be born at the fine-material plane and at the immaterial plane and will die finally there, neither masculinity faculty nor femininity faculty will arise.

Femininity faculty will not arise to this person. Will life faculty not arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise; (it is) not that life faculty will not arise to those persons. To those final existence persons, neither femininity faculty nor life faculty will arise.

Or else, life faculty will not arise to this person. Will femininity faculty not arise to that person? Yes.

Femininity faculty will not arise to this person. Will (mental)joy faculty not arise to that person?.

To those who will be born at the fine material plane and will die finally there and to those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, femininity faculty will not arise(it is) not that (mental) joy faculty will not arise to those persons. To those final existence persons and to those who will be born at the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, neither femininity faculty nor(mental) joy faculty will arise.

Or else,(mental) joy faculty will not arise to this person. Will femininity faculty not arise to that person?.

To those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there,(mental) joy faculty will not arise(it is) not that femininity faculty will not arise to those persons. To those final existence persons and to those who will be born at the immaterial plane and will die finally there and to those men, who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, neither mental joy faculty nor femininity faculty will arise.

Femininity faculty will arise to this person. Will equanimity faculty not arise to the person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those men who will take some rebirths, only as that manhood and will be born with equanimity and will die finally there, femininity will not arise;(it is) not that equanimity faculty will not arise to those persons. To those final existence persons to those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, neither femininity faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise to this person. Will femininity faculty not arise to that person?

To those women who will take some rebirths only as that womanhood and will be born with(mental)joy and will die finally there, equanimity faculty will not arise;(it is) not that femininity faculty will not arise to those persons. To those final existence persons, and to those men who will take some rebirths only as that manhood and will be born with(mental)joy and will die finally there, neither equanimity faculty nor femininity faculty will arise.

Femininity faculty will not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To those who will be born at the fine- material plane and at the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise;(it is) not that mind faculty will not arise to those persons. To those final existence persons, neither masculinity faculty nor mind faculty will arise.

Or else, mind faculty will not arise to this person. Will femininity faculty not arise to that person? Yes. (Based on femininity faculty.)

311. Masculinity faculty will not arise to this person. Will life faculty not arise to that person?

To those who will be born at the fine-material plane, and at the immaterial plane and will die finally there and to those women who will some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise;(it is) not that life faculty will not arise to those persons. To those final existence persons, neither masculinity nor life faculty will arise.

Or else, life faculty will not arise to this person. Will masculinity faculty not arise to that person? Yes.

Masculinity faculty will not arise to this person. Will (mental)joy faculty not arise to that person?

To those who will be born at the fine-material plane and will die finally there and to those women who will take some rebirths only as that womanhood and will be born with(mental) joy and die finally there, masculinity faculty will not arise;(it is) not that (mental) joy faculty will not arise to those persons. To those final existence persons to those who will be born at the immaterial plane and will die finally there and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, neither masculinity faculty nor(mental) joy faculty will arise.

Or else,(mental)joy faculty will not arise to this person. Will masculinity faculty not arise to that person?

To those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there,(mental) joy faculty will not arise;(it is) not that masculinity faculty will not arise to those persons. To those final existence persons to those who will be born at the immaterial plane and will die finally there, and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, neither(mental)joy faculty nor masculinity faculty will arise.

Masculinity faculty will not arise to that person. Will equanimity faculty not arise to that person?

To those who will be born at the fine-material plane and at the immaterial plane and will die finally there; and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, masculinity faculty will not arise;(it is) not that equanimity faculty will not arise to those person. To those final existence persons and to those women who will take some rebirths only as that womanhood and will be born with(mental) joy and will die finally there, neither masculinity faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise to this person. Will masculinity faculty not arise to that person?

To those men who will take some rebirths only as that manhood and will be born with(mental) joy and will die finally there, equanimity faculty will not arise;(it is) not that masculinity faculty will not arise to those persons. To those final existence persons and to those women who will take some rebirths only as that womanhood and will be born with(mental) joy and die finally there, neither equanimity faculty nor masculinity faculty will arise.

Masculinity faculty will not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not

arise;(it is) not that mind faculty will not arise to those persons. To those final existence persons, neither masculinity faculty nor faculty will arise.

Or else, mind faculty will not arise to this person. Will masculinity faculty not arise to that person? Yes. (Based on masculinity faculty.)

312. Life faculty will not arise to this person. Will (mental)joy faculty not arise to that person? Yes.

Or else, masculinity faculty will not arise to this person. Will life faculty not arise to that person?

To those whose final consciousness associated with equanimity will arise after this consciousness, (mental)joy faculty will not arise;(it is) not that life faculty will not arise to those persons. To those endowed with final consciousness, neither (mental)joy faculty nor life faculty will arise.

Life faculty will not arise to this person. Will equanimity faculty not arise to that person? Yes.

Or else, equanimity faculty will not arise to this person. Will life faculty not arise to this person?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise;(it is) not that life faculty will not arise to those persons. To those endowed with final consciousness, neither equanimity faculty nor life faculty :P: understanding faculty :P: mind faculty not arise to that person? Yes. (Based on life faculty.)

313. (Mental) joy faculty will not arise to this person. Will equanimity faculty not arise to that person?

To those whose final consciousness associated with equanimity will arise after this consciousness, (mental) joy faculty will not arise;(it is) not that equanimity faculty will not arise to those person. To those endowed with final consciousness, neither(mental) joy faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise to this person. Will (mental) joy faculty not arise to that person?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise;(it is) not that (mental) joy faculty will not arise to those persons. To those endowed with final consciousness, neither equanimity faculty nor (mental) joy faculty will arise.

(Mental) joy faculty will not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To those whose final consciousness associated with equanimity will arise after this consciousness, (mental) joy faculty will not arise;(it is) not that mind faculty will not arise to those persons. To those endowed with final consciousness, neither (mental) joy faculty nor mind faculty will arise.

Or else, mind faculty will not arise to this person. Will (mental) joy faculty not arise to that person? Yes. (Based on mental joy faculty.)

314. Equanimity faculty will not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise; (it is) not that mind faculty will not arise to those persons. To those endowed with final consciousness, neither equanimity faculty nor mind faculty will arise.

Or else, mind faculty will not arise to this person. Will equanimity not arise to that person? Yes. (Based on equanimity faculty.)

315. Faith faculty will not arise to this person. Will understanding faculty :P: mind faculty not arise to that person? Yes.

Or else, mind faculty will not arise to this person. Will faith faculty not arise to that person? Yes. (Based on faith faculty.)

316. Understanding faculty will not arise to this person. Will mind faculty not arise to that person? Yes.

Or else, mind faculty will not arise to this person. Will understanding faculty not arise to that person? Yes. (Based on faith faculty.)

Negative (Paccanīka) Plane (Okāsa)

317. Eye faculty will not arise at this plane. Will ear faculty not arise to that plane? Yes.

Or else, ear faculty will not arise at this plane. Will eye faculty not arise at that plane? Yes.

Eye faculty will not arise at this plane. Will nose faculty not arise at that plane? Yes.

Or else, nose faculty will not arise at this plane. Will eye faculty not arise at that plane?

At the fine-material plane, nose faculty will not arise;(it is) not that eye faculty will not arise at that plane. At the plane of non-percipient beings and at the immaterial plane, neither nose faculty nor eye faculty will arise.

Eye faculty will not arise at this plane. Will femininity faculty :P: masculinity faculty not arise at that plane? Yes.

Or else, masculinity faculty will not arise at this plane. Will eye faculty not arise at that plane?

At the fine-material plane, masculinity faculty will not arise at that plane. At the plane of non-percipient beings and at the material plane, neither masculinity faculty nor eye faculty will arise.

Eye faculty will not arise at this plane. Will life faculty not arise at that plane? Will arise.

Or else, life faculty will not arise at this plane. Will eye faculty not arise at that plane? None.

Eye faculty will not arise at this plane. Will (mental) joy faculty not arise at that plane? Yes.

Or else, (mental) joy faculty will not arise at this plane. Will eye faculty not arise at that plane? Yes.

Eye faculty will not arise at this plane. Will equanimity faculty not arise at that plane?

At the immaterial plane, eye faculty will not arise at that plane; (it is) not that equanimity faculty will not arise at that plane. At the plane of non-percipient beings, neither eye faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise at this plane. Will eye faculty not arise at that plane? Yes.

Eye faculty will not arise at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise at that plane?

At the immaterial plane, eye faculty will not arise at that plane; (it is) not that mind faculty will not arise at that plane.

At the plane of non-percipient beings, neither eye faculty nor mind faculty will arise.

Or else, mind faculty will not arise at this plane. Will eye faculty not arise at that plane? Yes. (Based on eye faculty.)

318. Nose faculty will not arise at this plane. Will femininity faculty :P: masculinity faculty not arise at that plane? Yes.

Or else, masculinity faculty will not arise at this plane. Will nose faculty not arise at that plane? Yes.

Nose faculty will not arise at this plane. Will life faculty not arise at that plane? Will arise.

Or else, life faculty will not arise at this plane. Will nose faculty not arise at that plane? None.

Nose faculty will not arise at this plane. Will (mental) joy faculty not arise at that plane?

At the fine-material plane, nose faculty will not arise; (it is) not that mental joy faculty will not arise at that plane. At the plane of non-percipient beings and at the immaterial plane, neither nose faculty nor (mental) joy faculty will arise.

Or else, (mental) joy faculty will not arise at this plane. Will nose faculty not arise at that plane? Yes.

Nose faculty will not arise at this plane. Will equanimity faculty not arise at that plane?

At the fine-material plane and at the immaterial plane, nose faculty will not arise; (it is) not that equanimity faculty will not arise at that plane. At the plane of non-percipient beings, neither nose faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise at this plane. Will nose faculty not arise at that plane? Yes.

Nose faculty will not arise at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise at that plane?

At the fine-material plane and at the immaterial plane, nose faculty will not arise; (it is) not that mind faculty will not arise at that plane. At the plane of non-percipient beings, neither nose faculty nor mind faculty will arise.

Or else, mind faculty will not arise at this plane. Will nose faculty not arise at that plane? Yes. (Based on nose faculty.)

319. Femininity faculty will not arise at this plane. Will masculinity faculty not arise at that plane? Yes.

Or else, masculinity faculty will not arise at this plane. Will femininity faculty not arise at that plane? Yes :P:

320. Masculinity faculty will not arise at this plane. Will life faculty not arise at that plane? Will arise.

Or else, life faculty will not arise at this plane. Will masculinity faculty not arise at that plane? None.

Masculinity faculty will not arise at this plane. Will (mental) joy faculty not arise at that plane?

At the fine-material plane, masculinity faculty will not arise; (it is) not that (mental) joy faculty will not arise at that plane. At the plane of non-percipient beings and the immaterial plane, neither masculinity faculty nor (mental) joy faculty will arise.

Or else, (mental) joy faculty will not arise at this plane. Will masculinity faculty not arise at that plane? Yes.

Masculinity faculty will not arise at that plane. Will equanimity faculty not arise at that plane?

At the fine-material plane and at the immaterial plane, masculinity faculty will not arise; (it is) not that equanimity faculty will not arise at that plane. At the plane of non-percipient beings, neither masculinity faculty nor equanimity faculty will arise.

Or else, equanimity faculty will not arise at this plane. Will masculinity faculty not arise at that plane? Yes.

Masculinity faculty will not arise at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise at that plane?

At the fine-material plane and at the immaterial plane, masculinity faculty will not arise; (it is) not that mind faculty will not arise at that plane. At the plane of non-percipient beings, neither masculinity faculty nor mind faculty will arise.

Or else, mind faculty will not arise at this plane. Will masculinity faculty not arise at that plane? Yes. (Based on masculinity faculty.)

321. Life faculty will not arise at this plane. Will (mental) joy faculty not arise at that plane? None.

Or else, (mental)joy faculty will not arise at this plane. Will life faculty not arise at that plane? Will arise.

Life faculty will not arise at this plane. Will equanimity :P: faith faculty :P: understanding faculty :P: mind faculty not arise at that plane? None.

Or else, mind faculty will not arise at this plane. Will life faculty not arise at that plane? Will arise. (Based on life faculty.)

322. (Mental)joy faculty will not arise at this plane. Will equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arise at that plane? Yes.

Or else, mind faculty will not arise at this plane. Will (mental) joy faculty not arise at that plane? Yes.

323. Equanimity faculty will not arise at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise at that plane? Yes.

Or else, mind faculty will not arise at this plane. Will equanimity faculty not arise at that plane? Yes. (Based on equanimity faculty.)

324. Faith faculty will not arise at this plane. Will understanding faculty :P: mind faculty not arise at that plane? Yes.

Or else, mind faculty will not arise at this plane. Will faith faculty not arise at that plane? Yes. (Based on faith faculty.)

325. Understanding faculty will not arise at this plane. Will mind faculty not arise at that plane? Yes.

Or else, mind faculty will not arise at this plane. Will understanding faculty not arise at that plane? Yes. (Based on understanding faculty.)

Negative (*Paccanīka*)

Person-Plane (*Puggalokāsa*)

326. Eye faculty will not arise to this person at this plane. Will ear faculty not arise to this person at that plane? Yes. Or else, ear faculty will not arise to this person at this plane. Will eye faculty not arise to this person at that plane? Yes.

Eye faculty will not arise to this person at this plane. Will nose faculty not arise to this person at that plane? Yes.

Or else, nose faculty will not arise to this person at this plane. Will eye faculty not arise to this person at that plane?

To those fine-material beings, nose faculty arises to those persons at that plane. To those final-existence persons in the five-aggregate plane, to those non-percipient beings and to those immaterial beings, neither nose faculty nor eye faculty will arise at that plane.

Eye faculty will not arise to this person at this plane. Will femininity faculty not arise to this person at that plane? Yes.

Or else, femininity faculty will not arise to this person at this plane. Will eye faculty not arise to this person at that plane?

To those fine-material beings and to those men who will take some-rebirths only as that manhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that eye faculty will not arise to those persons at that plane. To those final-existence persons in the five-aggregate plane, to those non-percipient beings and to those immaterial beings, neither femininity faculty nor eye faculty will arise at that plane.

Eye faculty will not arise to this person at this plane. Will masculinity faculty not arise to this person at that plane? Yes.

Or else, masculinity faculty will not arise to this person at this plane. Will eye faculty not arise to this person at that plane?

To those fine-material beings and to those women who will take some-rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that eye faculty will not arise to those persons at that plane. To those final-existence persons in the five-aggregate plane, to those non-percipient beings and to those immaterial beings, neither masculinity faculty nor eye faculty will arise at that plane.

Eye faculty will not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To those non-percipient beings and to those immaterial beings, eye faculty will not arise at that plane; (it is) not that life faculty will not arise to that persons at that plane. To those final existence persons, neither eye faculty nor life faculty will arise at that plane.

Or else, life faculty will not arise to this person at this plane. Will eye faculty not arise to that person at that plane? Yes.

Eye faculty will not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane? Yes.
Or else, (mental) joy faculty will not arise to this person at this plane. Will eye faculty not arise to that person at that plane?

To those persons who having eye will be born with equanimity and will die finally there, (mental) joy faculty will not arise to those persons at that plane. To those final existence persons in the five-aggregate planes, to those non-percipient beings and to those immaterial beings, neither (mental) joy faculty nor eye faculty will arise at that plane.

Eye faculty will not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those immaterial beings, eye faculty will not arise at that plane; (it is) not that equanimity faculty will not arise to those person at that plane. To those final existence persons and to those non-percipient beings, neither eye faculty nor equanimity faculty will arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Will eye faculty not arise to this person at that plane?

To those persons who having eye will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that eye faculty will not arise to those persons at that plane. To those final existence persons and to those non-percipient beings, neither equanimity faculty nor eye faculty will arise to that plane.

Eye faculty will not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those immaterial beings, eye faculty will not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those final existence persons and to those non-percipient beings, neither eye faculty nor mind faculty will arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Will eye faculty not arise to that person at that plane? Yes.
(Based on eye faculty.)

327. Nose faculty will not arise to this person at this plane. Will femininity faculty not arise to that person at that plane? Yes.

Or else, femininity faculty will not arise to this person at this plane. Will nose faculty not arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise at that plane; (it is) not that nose faculty will not arise to those persons at that plane. To those final existence persons in the sensuous plane, to those fine-material beings and to those immaterial beings, neither femininity faculty nor nose faculty will arise at that plane.

Nose faculty will not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane? Yes.

Or else, masculinity faculty will not arise to this person at this plane. Will nose faculty not arise to that person at that plane?

To those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that nose faculty will not arise to those persons at that plane. To those final existence persons at the sensuous plane, to those fine-material beings and to those immaterial beings, neither masculinity faculty nor nose faculty will arise at that plane.

Nose faculty will not arise to this person at this plane. Will life-faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, nose faculty will not arise at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those final existence persons, neither nose faculty nor life faculty will arise at that plane.

Or else, life faculty will not arise to this person at this plane. Will nose faculty not arise to that person at that plane? Yes.

Nose faculty will not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those fine-material beings, nose faculty will not arise at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those final existence persons at the five-aggregate plane, to those non-percipient beings and to those immaterial beings, neither nose faculty nor (mental) joy faculty will arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Will nose faculty not arise to that person at that plane?

To those persons who having nose will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that nose faculty will not arise to those persons at that plane. To those final existence persons

at the five-aggregate plane, to those non-percipient beings and to those immaterial beings neither (mental) joy faculty nor nose faculty will arise at that plane.

Nose faculty will not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, nose faculty will not arise at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those final existence persons and to those non-percipient beings, neither nose faculty nor equanimity faculty will arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Will nose faculty not arise to that person at that plane?

To those persons who having nose will be born with mental joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that nose faculty will not arise to those person at that plane. To those final existence persons and to those non-percipient beings, neither equanimity faculty nor nose faculty will arise at that plane.

Nose faculty will not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, nose faculty will not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those final existence persons and to those non-percipient beings, neither nose faculty nor mind faculty will arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Will nose faculty not arise to that person at that plane? Yes. (Based on nose faculty.)

328. Femininity faculty will not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise at that plane; (it is) not that masculinity faculty will not arise at that plane to those persons at that plane; To those finale existence persons in the sensuous plane, to these fine-material beings and to those immaterial beings, neither femininity faculty nor masculinity faculty will arise at that plane.

Or else, masculinity faculty will not arise to this person at this plane. Will femininity faculty not arise to that plane?

To those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that femininity faculty will not arise to those persons at that plane. To those final existence persons and sensuous plane, to those fine-material beings and to those immaterial beings, neither masculinity faculty nor femininity faculty will arise at that plane.

Femininity faculty will not arise to this person at this plane. Will life faculty not arise to that person?

To those fine-material beings, to those immaterial beings and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise that plane; (it is) not that life faculty will not arise to those persons at that plane; To those final existence persons, neither femininity faculty nor life faculty will arise at that plane.

Or else, life faculty will not arise to this person at this plane. Will femininity faculty not arise at that plane? Yes.

Femininity faculty will not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those fine-material beings and to those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, femininity faculty will not arise at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those final existences in the five-aggregate plane, to those non-percipient beings, to those immaterial beings and to those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, neither femininity faculty nor (mental) joy faculty will arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Will femininity faculty not arise tot that person at that plane?

To those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, (mental) joy faculty will not arise to those persons at that plane; (it is) not that femininity faculty will not arise to those persons at that plane. To those final existence persons in the five-aggregate plane, to those non-percipient beings, to those immaterial beings and to those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, neither (mental) joy faculty nor femininity faculty will arise at that plane.

Femininity faculty will not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those fine-material beings, to those immaterial beings and to those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, femininity faculty will not arise at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those final existence persons, to those non-percipients beings and to those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, neither femininity faculty nor equanimity faculty will arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Will femininity faculty not arise to that person at that plane?

To those woman who will take some rebirths only as that womanhood and will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that femininity faculty will not arise to those persons at that plane. To those final existence persons, to those non-percipient beings and to those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, neither equanimity faculty nor femininity faculty will arise at the plane.

Femininity faculty will not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those fine-material beings, to those immaterial beings and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those final existence persons and to those non-percipient beings, neither femininity faculty, nor mind faculty will arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Will femininity faculty not arise to that person that plane? Yes. (Based on femininity faculty.)

329. Masculinity faculty will not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To those fine-material beings, to those immaterial beings and to those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that plane. To those final existence persons, neither masculinity faculty nor life faculty will arise at that plane.

Or else, life faculty will not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane? Yes.

Masculinity faculty will not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those fine-material beings and to those women who will take some rebirths only as that womanhood and will be born with (mental) joy and will die finally there, masculinity faculty will not at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those final existence persons in the five- aggregate plane. To those non-percipient beings, to those immaterial beings and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, neither masculinity faculty nor (mental) joy faculty will arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that masculinity faculty will not arise to those persons at that plane. To those final existence persons in the five-aggregate plane, to those non-percipient beings to those immaterial beings and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, neither (mental) joy faculty nor masculinity faculty will arise at that plane.

Masculinity faculty will not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those fine-material beings to those immaterial beings and to those women who will take some rebirths only as that womanhood and will be born with equanimity and will die finally there, masculinity faculty will not arise at that plane; (it is) not that equanimity faculty will not arise to those person at that plane. To those final existence persons, to those non-percipient beings and to those women who will take some rebirths only as that womanhood and will be born with (mental) joy and will die finally there, neither masculinity faculty nor equanimity faculty will arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane?

To those men who will take some rebirths only as that manhood and will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that masculinity faculty will not arise to those person at that plane. To those final existence persons, to those non-percipient beings and to those women who will take some rebirths only as that womanhood and will be born with (mental) joy and die finally there, neither equanimity nor masculinity faculty will arise at that plane.

Masculinity faculty will not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those fine-material beings, to those immaterial beings and to those woman who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that mind faculty will not

arise to those person at that plane. To those final existence persons and to those non-percipient beings, neither masculinity faculty nor mind faculty will arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane? Yes. (Based on masculinity faculty.)

330. Life faculty will not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane? Yes. Or else, (mental) joy faculty will not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To those whose final consciousness associated with equanimity will arise after this consciousness and will to those non-percipient beings, (mental) joy faculty will not arise at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those endowed with final consciousness, neither (mental) joy faculty nor life faculty will arise at that plane.

Life faculty will not arise to this pe4rson at this plane. Will equanimity faculty not arise to that person at that plane? Yes. Or else, equanimity faculty will not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To those whose final consciousness associated with (mental) joy will arise after this consciousness and to those non-percipient beings, equanimity faculty will not arise at that plane; (it is) not that life faculty will not arise to those person at that plane. To those endowed with final consciousness, neither equanimity faculty nor life faculty will arise at that plane.

Life faculty will not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty to not arise to that person at that plane? Yes.

Or else, mind faculty will not arise to this person at hat this plane. Will life faculty not arise tot that person at that plane?

To those non-percipient beings, mind faculty will not arise at that plane; (it is) not that life faculty will not arise tot those personas at that plane. To those endowed with final consciousness, neither mind faculty nor life faculty will arise at that plane. (Based on life faculty.)

331. (Mental) joy faculty will not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those whose final consciousness associated with equanimity will arise after this consciousness, (mental) joy faculty will not arise at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those endowed with final consciousness and to those non-percipient beings, neither (mental) joy faculty nor equanimity faculty will arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise at that plane: (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those endowed with final consciousness and to those non-percipient beings, neither equanimity faculty nor (mental) joy faculty will arise at that plane.

(Mental) joy faculty will not arise to this person at this plane. Will faith faculty and understanding faculty :P: mind faculty not arise to that person at that plane?

To those final consciousness associated with equanimity will arise after this consciousness, (mental) joy faculty will not arise at that plane; (it is) not that mind faculty will not arise to those personas at that plane. To those endowed with final consciousness and to those non-percipient beings, neither (mental) joy faculty nor mind faculty will arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane? Yes.(Based on (mental) joy faculty.)

332. Equanimity faculty will not arise to this persona at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise at that plane; (it is) not that mind faculty will not arise to those personas at that plane. To those endowed with final consciousness and to those non-percipient beings, neither equanimity faculty nor mind faculty will arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane? Yes. (Based on equanimity faculty.)

333. Faith faculty will not arise to this persona that this plane. Will understanding faculty :P: mind faculty not arise to that person to that person at that plane? Yes.

Or else, mind faculty will not arise to this person at this plane. Will faith faculty not arise to that person at that plane? Yes.

334. Understanding faculty will not arise to this person at this plane. Will mind faculty not arise to that person at that plane? Yes.

Or else, mind faculty will not arise to this person at this plane. Will understanding faculty not arise to that person at that plane? Yes. (Based on understanding faculty.)

4. CHAPTER ON THE PRESENT AND THE PAST (Paccuppananātitavāra)

Positive (Anuloma) Person (Puggala)

335. Eye faculty arise to this person. Had ear faculty arisen to that person? Yes.

Or else, ear faculty had arisen to this person. Does eye faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain eye, ear faculty had arisen; eye faculty does not arise to those person. To those at the birth-moment, who are to obtain eye, ear faculty had arisen and eye faculty also arises.

Eye faculty arises to this person. Had nose faculty arisen to that person? Yes.

Or else, nose faculty had arisen to this person. Does eye faculty arise to that person?

To all those persons at the death moment and to those at the birth moment, who are not to obtain eye, nose faculty and arisen; eye faculty does not arise to those person. To those at the birth-moment, who are to obtain eye, nose faculty had arisen and eye faculty also arises.

Eye faculty arises to this person. Had femininity faculty: P: masculinity faculty arisen to that person? Yes.

Or else, masculinity faculty had arisen to this person. Does eye faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain eye, masculinity faculty had arisen; eye faculty does not arise to those persons. To those at that birth-moment, who are obtain eye, masculinity faculty had arisen and eye faculty also arises.

Eye faculty arises to this person. Had life faculty arisen to that person? Yes.

Or else, life faculty had arisen to this person. Does eye faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain eye, life faculty had arisen; eye faculty does not arise to those persons. To those at the birth moment, who are to obtain eye, life. Faculty had arisen and eye faculty also arises.

Eye faculty arise t this person. Had (mental) joy faculty: P: equanimity faculty arisen to that person? Yes.

Or else, equanimity faculty had arisen t this person. Does eye faculty arise to that person?

To all those personas at the death-moment and to those at the birth-moment, who are not to obtain eye, equanimity faculty had arisen; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, equanimity faculty had arisen and eye faculty also arises.

Eye faculty arises to this person. Had faith faculty: P: understanding faculty: P: mind faculty arisen to that person? Yes.

Or else, mind faculty had arisen to this person. Does eye faculty arises to that person?

To all those persons at the death-moment and to those at the birth-moment; who are not to obtain eye, mind faculty had arisen; eye faculty does not arise to those persons. To those at the birth-moment who are to obtain eye, mind faculty had arisen and eye faculty also arises. (Based on eye faculty.)

336. Nose faculty arises to this person. Had femininity faculty : P: masculinity faculty arisen to that person? Yes.

Or else, masculinity faculty had arisen to this person. Does nose faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain nose, masculinity faculty had arisen; nose faculty does not arise to those persons. To those at that birth-moment, who are to obtain nose, masculinity faculty had arisen and nose faulty also arises.

Nose faculty arises to this person. Had life faculty arisen to that person? Yes.

Or else, life faculty had arisen to this person. Does nose faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain nose, life faculty had arisen; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, life faculty had arisen and nose faculty also arises.

Nose faculty arises to this person. Had (mental) joy faculty: P: equanimity faculty arisen to that person? Yes.

Or else, equanimity faculty had arisen to this person. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, equanimity faculty had arisen; nose faculty does not arise to those persons. To those at the birth-moment who are to obtain nose, equanimity faculty had arisen and nose faculty also arises.

Nose faculty arises to this person. Had faith faculty : P: understanding faculty: P: mind faculty arisen to that person? Yes.

Or else, mind faculty had arisen to this person. Does nose faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain nose, mind faculty had arisen; nose faculty does not arise to those person. To those at the birth-moment, who are to obtain nose, mind faculty had arisen and nose faculty also arises. (Based on nose faculty.)

337. Femininity faculty arises to this person. Had masculinity faculty arisen to that person? Yes.

Or else, masculinity faculty had arisen to this person. Does femininity faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are non-females, masculinity faculty had arisen; femininity faculty does not arise to those persons. To those at the birth moment, who are females, masculinity faculty had arisen and femininity faculty also arises.

Femininity faculty arises to this person. Had life faculty arisen to that person? Yes.

Or else, life faculty had arisen to this person. Does femininity faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are non-females, life faculty had arisen; femininity faculty does not arise to those persons. To those at the birth-moment, who are females, life faculty had arisen and femininity faculty also arises.

Femininity faculty arises to this person. Had (mental) joy faculty: P: faith faculty: P: understanding faculty: P: mind faculty arisen to that person? Yes.

Or else, mind faculty had arisen to this person. Does femininity faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are non-females, mind faculty had arisen; femininity faculty does not arise to those person. To those at the birth-moment, who are females, mind faculty had arisen and femininity faculty also arises. (Based on femininity faculty.)

338. Masculinity faculty arises to this person. Had life faculty arisen to that person? Yes.

Or else, life faculty had arisen to this person. Does masculinity faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are non-females, life faculty had arisen; masculinity faculty does not arise to those persons. To those at the birth-moment, who are females, life faculty had arisen and masculinity also arises.

Masculinity faculty arises to this person. Had (mental) joy faculty: P: equanimity faculty: P: faith faculty: P: understanding faculty: P: mind faculty arisen to that person. Yes.

Or else, mind faculty had arisen to this person. Does masculinity faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are non-females, mind faculty had arisen; masculinity faculty does not arise to those persons. To those at the birth-moment, who are females, mind faculty had arisen and masculinity faculty also arise. (Based on masculinity faculty.)

339. Life faculty arises to this person at this plane. Had (mental) joy arisen to that person at that plane? Yes.

Or else, (mental) joy faculty had arisen to this person. Does life faculty arise to that person?

To all those persons at the death moment and to those during life at the cessant phase of consciousness, (mental) joy faculty had arisen; life faculty does not arise to those persons. To all those persons at the birth moment and to those during life at the nascent phase of consciousness, (mental) joy faculty had arisen and life faculty also arises.

Life faculty arises to this person. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arisen to that person? Yes.

Or else, mind faculty had arisen to this person. Does life faculty arise to that person?

To all those persons at the death-moment and to those during life at the cessant phase of consciousness, mind faculty had arisen; life faculty does not arise to those persons. To all those persons at the birth-moment and to those during life at the nascent phase of consciousness, mind faculty had arisen and life faculty also arises. (Based on life faculty.)

340. (Mental) joy faculty arises to this person. Has equanimity faculty arisen to that person? Yes.
 Or else, equanimity faculty had arisen to this person. Does (mental) joy faculty arise to that person?
 To all at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy, to those at the moment of entering Cessation-Attainment, and to those non-percipient beings, equanimity faculty had arisen; (mental) joy faculty does not arise to those persons. To those at the birth-moment, who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, equanimity faculty had arisen and (mental) joy faculty also arises.

(Mental) joy faculty arises to this person. Had faith faculty :P: understanding :P: mind faculty arisen to that person? Yes.
 Or else, mind faculty had arisen to this person. Does (mental) joy faculty arise to that person?
 To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy, to those the moment of entering Cessation-Attainment and to those non-percipient beings, mind faculty had arisen; (mental) joy faculty does not arise to those persons. To those at the birth-moment, who are with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, mind faculty had arisen and (mental) joy faculty also arises. (Based on mental joy faculty.)

341. Equanimity faculty arises to this person. Had faith faculty arisen to that person? Yes.
 Or else, faith faculty had arisen to this person. Does equanimity faculty arise to that person?
 To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, faith faculty has arisen, equanimity faculty does not arise to those persons. To those at the birth-moment, who are with equanimity and to those during birth-moment, who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, faith faculty had arisen and equanimity also arises.

Equanimity faculty arises to this person. Had understanding faculty :P: mind faculty arisen to that person? Yes.
 Or else, mind faculty had arisen to this person. Does equanimity faculty arise to that person?
 To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, mind faculty had arisen; equanimity faculty does not arise to those person. To those at the birth-moment, who are with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, mind faculty had arisen and equanimity faculty also arises. (Based on equanimity faculty.)

342. Faith faculty arises to this person. Had understanding faculty arise to that person? Yes.
 Or else, understanding faculty had arisen to this person. Does faith faculty arise to that person?
 To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith, to those at the moment of entering cessation -attainment and to those non-percipient beings, understanding faculty had arisen; faith faculty does not arise to those person. To those at the birth-moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, understanding faculty had arisen and faith faculty also arises.

Faith faculty arises to this person. Had mind faculty arisen to that person? Yes.
 Or else, mind faculty had arisen to this person. Does faith faculty arise to that person?
 To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, mind faculty had arisen; faith faculty does not arise to those persons. To those at the birth moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, mind faculty had arisen and faith faculty also arises. (Based on faith faculty.)

343. Understanding faculty arises to this person. Had mind faculty arisen to that person? Yes.
 Or else, mind faculty had arisen to this person. Does understanding faculty arise to that person?
 To all these at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge, to those at the moment of entering Cessation-Attainment, and to those non-percipient beings; mind faculty had arisen; understanding faculty does not arise to those persons. To those at the birth-moment, who are associated with knowledge and to those during life the nascent phase of consciousness associated with knowledge, mind faculty had arisen and understanding faculty also arises. (Based on understanding faculty.)

Positive (Anuloma) Plane (Okāsa)

344. Eye faculty arises at this plane. Had ear faculty arisen to that person at that plane. Yes. :P:

Positive (Anuloma) Person-Plane (Puggalokāsa)

345. Eye faculty arises to this person at this plane. Had ear faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, eye faculty arises at that plane; ear faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are to obtain eye, eye faculty arises and ear faculty also had arisen at that plane.

Or else, ear faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of fine-aggregate persons and persons, who are not to obtain eye, ear faculty had arisen at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain eye, ear faculty had arisen and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Had nose faculty arisen to that person at that plane?

To those at the birth-moment of fine-material persons, eye faculty arises at that plane; nose faculty had not arisen to those persons at that plane. To those at the birth –moment of sensuous persons who are to obtain eye, eye faculty arises and nose faculty also arisen at that plane.

Or else, nose faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are not to obtain eye, nose faculty had arisen at that plane; eye faculty does not arise to those persons that plane. To those the birth-moment of sensuous Persons who are to obtain eye, nose faculty and arisen and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Had femininity faculty :P: masculinity faculty arisen to that person at that plane?

To those at the birth-moment of fine-material persons, eye faculty arises at that plane; masculinity faculty had not arisen to those persons at that plane. To those at the birth-moment of sensuous persons who are to obtain eye, eye faculty arises and masculinity faculty also had arisen at that plane.

Or else, masculinity faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are not to obtain eye, masculinity faculty had arisen at that plane; eye faculty does not arise to those persons at that plane., To those at the birth-moment of sensuous persons who are to obtain eye, masculinity faculty had arisen and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Had life faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, eye faculty arise at that plane; life faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are to obtain eye, eye faculty arise and life faculty also had arisen at that that plane.

Or else, life faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane.

To all those persons at the death-moment and to those at the birth-moment, who are not obtain eye, life faculty had arisen at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain eye, life faculty had arisen eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, eye faculty arises at that plane; (mental) joy faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are to obtain eye, eye faculty arises and (mental) joy faculty also had arisen at that plane.

Or else (mental) joy faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of five-aggregate persons and to those at the birth-moment of sensuous persons who are not to obtain eye, (mental) joy faculty had arisen at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment, who are not obtain eye , (mental) joy faculty had arisen and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Had equanimity faculty arisen to that person at that plane?

To those at the birth moment pure abode beings, eye faculty arises at that plane; equanimity faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are to obtain eye, eye faculty arises and equanimity faculty also had arisen to that plane.

Or else, equanimity faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous person who are not obtain eye and to those immaterial beings, equanimity faculty had arisen at that plane; eye faculty does not arise to those

at that plane. To those at the birth-moment who are to obtain eye, equanimity faculty had arisen and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Had faith faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, eye faculty arises at that plane; faith faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are to obtain eye, eye faculty arise and faith faculty also had arisen at that plane.

Or else, faith faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye and to those immaterial beings, faith faculty had arisen at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain eye, faith faculty had arisen and eye faculty also arises at that plane.

Eye faculty arises to this person at this plane. Had understanding faculty :P: mind faculty arise at that plane?

To those at birth-moment of pure-abode beings, understanding faculty arises at that plane; mind faculty had arisen to those persons at that plane. To those others at the birth-moment, who are to obtain eye, eye faculty arises and mind faculty also had arisen at that plane.

Or else, mind faculty had arisen to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye, and to those immaterial beings, mind faculty had arisen at that plane; eye faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain eye, mind faculty had arisen and eye faculty also arises at that plane. (Based on eye faculty.)

346. Nose faculty arises to this person at this plane. Had femininity faculty :P: masculinity faculty arisen to that person at that plane? Yes.

Or else, masculinity faculty had arisen to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain nose, masculinity faculty had arisen at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain nose, masculinity faculty had arisen and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Had life arisen to that person at that plane? Yes.

Or else, life faculty had arisen to this person at this plane. Does nose faculty arise to that person at that plane?

To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose, life-faculty had arisen at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain nose, life faculty had arisen and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Had (mental) joy faculty arisen to that person at that plane? Yes.

Or else, (mental) joy faculty had arisen to this person at this plane? Does nose faculty arise to that person at that plane?

To these at the death moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose and to those fine-material beings, (mental) joy faculty had arisen at the plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain nose, (mental) joy faculty had arisen and nose faculty also at that plane.

Nose faculty arises to this person at this plane. Had equanimity faculty arisen to that person at that plane? Yes.

Or else, equanimity faculty had arisen to this person at this plane? Does nose faculty arise to that person at that plane?

To those at the death moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose and to those fine-material beings, equanimity faculty had arisen at the plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain nose, equanimity faculty had arisen and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Had faith faculty: P: understanding faculty : P: mind faculty arisen to that person at that plane? Yes.

Or else, mind faculty had arisen to this person at this plane? Does nose faculty arise to that person at that plane?

To those at the death moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose, to those fine-material beings, and to those immaterial beings mind faculty had arisen at that plane; nose faculty does not arise to those persons at that plane. To those at the birth-moment, who are to obtain nose, mind faculty had arisen and nose faculty also arises at that plane. (Based on nose faculty.)

347. Femininity faculty arises to this person at this plane. Had masculinity faculty arisen to that person at that plane? Yes.
Or else, masculinity faculty had arisen to this person at this plane? Does femininity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not females, masculinity faculty had arisen at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, masculinity faculty had arisen and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Had life faculty arisen to that person at that plane? Yes.
Or else, life faculty had arisen to this person at this plane? Does femininity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not females, masculinity faculty had arisen at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are non-females, to those fine-material beings, and to those immaterial beings, life faculty had arisen at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, life faculty had arisen and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Had (mental) joy faculty arisen to that person at that plane? Yes.
Or else, (mental) joy faculty had arisen to this person at this plane? Does femininity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, and to those fine-material beings, (mental) joy faculty had arisen at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, (mental) joy faculty had arisen and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Had equanimity faculty: P: faith faculty: P: understanding faculty: P: mind faculty arisen to that person at that plane? Yes.
Or else, mind faculty had arisen to this person at this plane? Does femininity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings, and to those immaterial beings, mind faculty had arisen at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, mind faculty had arisen and femininity faculty also arises at that plane. (Based on femininity faculty.)

348. Masculinity faculty arises to this person at this plane. Had masculinity faculty arisen to that person at that plane? Yes.
Or else, life faculty had arisen to this person at this plane? Does masculinity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, to those fine-material beings, and to those immaterial beings, life faculty had arisen at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, life faculty had arisen and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Had (mental) joy faculty arisen to that person at that plane? Yes.
Or else, (mental) joy faculty had arisen to this person at this plane? Does masculinity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, and to those fine-material beings, (mental) joy faculty had arisen at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, (mental) joy faculty had arisen and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Had equanimity faculty arisen to that person at that plane? Yes.
Or else, equanimity faculty had arisen to this person at this plane? Does masculinity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, and to those fine-material beings, equanimity faculty had arisen at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, equanimity faculty had arisen and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Had faith faculty: P: understanding faculty: P: mind faculty arisen to that person at that plane? Yes.
Or else, mind faculty had arisen to this person at this plane? Does masculinity faculty arise to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, to those fine-material beings, and to those immaterial beings, mind faculty had arisen at that plane; masculinity faculty

does not arise to those persons at that plane. To those at the birth-moment, who are males, mind faculty had arisen and masculinity faculty also arises at that plane. (Based on masculinity faculty.)

349. Life faculty arises to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?

To those at the nascent phase of rebirth consciousness and to those at the birth-moment of non-percipient beings, life faculty arises at that plane; (mental) joy faculty had not arisen to those persons at that plane. To those others at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, life faculty arises and (mental) joy faculty had also arisen at that plane.

Or else, (mental) joy faculty had arisen to this person at this plane? Does life faculty arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, (mental) joy faculty had arisen at that plane: life faculty does not arise to those persons at that plane. To those at the nascent phase of consciousness, and (mental) joy faculty had arisen and life faculty also arises at that plane.

Life faculty arises to this person at this plane. Had equanimity faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, and to those at the birth-moment of non-percipient Life faculty arises at that plane; equanimity faculty had not arisen to those persons at that plane. To those others at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, Life faculty arises and equanimity faculty had also arisen at that plane.

Or else, equanimity faculty had arisen to this person at this plane? Does life faculty arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, equanimity faculty had arisen at that plane: life faculty does not arise to those persons at that plane. To those at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, equanimity faculty had arisen and life faculty also arises at that plane.

Life faculty arises to this person at this plane. Had faith faculty :P: understanding faculty :P: mind faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings and to those at the birth-moment of non-percipient beings, Life faculty arises at that plane; mind faculty had not arisen to those persons at that plane. To those others at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, Life faculty arises and mind faculty had also arisen at that plane.

Or else, mind faculty had arisen to this person at this plane? Does life faculty arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, mind faculty had arisen at that plane; life faculty does not arise to those persons at that plane. To those at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, mind faculty had arisen and life faculty also arises at that plane. (Based on life faculty.)

350. (Mental) joy faculty arises to this person at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty arisen to that person at that plane? Yes.

Or else, mind faculty had arisen to this person at this plane? Does (mental) joy faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from (mental) joy, mind faculty had arisen at that plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy faculty; mind faculty had arisen and (mental) joy faculty also arises at that plane. (Based on (mental) joy faculty.)

351. Equanimity faculty arises to this person at this plane. Had faculty arisen to that person at that plane?

To those at the birth-moment pure-abode beings, equanimity faculty arises at that plane; faith faculty had not arisen to those persons at that plane. To those others at the birth-moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, equanimity faculty arises and faith faculty had also arisen at that plane.

Or else, faith faculty had arisen to this person at this plane? Does equanimity faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated equanimity, faith faculty had arisen at that plane; equanimity faculty does not arise to those persons at that plane. To those at the birth-moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity faculty; faith faculty had arisen and equanimity faculty also arises at that plane.

Equanimity faculty arises to this person at this plane. Had understanding faculty :P: mind faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, equanimity faculty arises at that plane; mind faculty had not arisen to those persons at that plane. To those others at the birth-moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, equanimity faculty arises and mind faculty also had arisen at that plane.

Or else, mind faculty had arisen to this person at this plane? Does equanimity faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from equanimity, mind faculty had arisen at that plane; equanimity faculty does not arise to those persons at that plane. To those at the birth-moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity faculty; mind faculty had arisen and equanimity faculty also arises at that plane. (Based on equanimity faculty.)

352. Faith faculty arises to this person at this plane. Had understanding faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, faith faculty arises at that plane; understanding faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, faith faculty arises and understanding faculty had also arisen at that plane.

Or else, understanding faculty had arisen to this person at this plane? Does faith faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from faith, understanding faculty had arisen at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, understanding faculty had arisen and faith faculty also arises at that plane.

Faith faculty arises to this person at this plane. Had mind faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, faith faculty arises at that plane; mind faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, faith faculty arises and mind faculty also had arisen at that plane.

Or else, mind faculty had arisen to this person at this plane? Does faith faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from faith, mind faculty had arisen at that plane; faith faculty does not arise to those persons at that plane. To those at the birth-moment, who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, mind faculty had arisen and faith faculty also arises at that plane. (Based on faith faculty.)

353. Understanding faculty arises to this person at this plane. Had mind faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, understanding faculty arises at that plane; mind faculty had not arisen to those persons at that plane. To those others at the birth-moment, who are associated with knowledge and to those during life at the nascent phase

Negative (Paccanīka) Person (Puggala)

354. Eye faculty does not arise to this person. Had ear faculty not arisen to that person? (It) had arisen.

Or else, ear faculty had not arisen to this person. Does eye faculty not arise to that person? None.

Eye faculty does not arise to this person. Had nose faculty not arisen to that person?

Or else, nose faculty had not arisen to this person. Does eye faculty not arise to that person? None.

Eye faculty does not arise to this person. Had femininity faculty :P: masculinity faculty not arisen to that person? (It) had arisen.

Or else, masculinity faculty had not arisen to this person. Does eye faculty not arise to that person? None.

Eye faculty does not arise to this person. Had life faculty not arisen to that person? (It) had arisen.

Or also, life faculty had not arisen to this person. Does eye faculty not arise to that person? None.

Eye faculty does not arise to this person. Had (mental) joy faculty :P: equanimity not arisen to that person? (It) had arisen.

Or else, equanimity faculty had not arisen to this person. Does eye faculty not arise to that person? None.

Eye faculty does not arise to this person. Had faith faculty :P: understanding faculty not arisen to that person? (It) had arisen.

Or else, mind faculty had not arisen to this person. Does eye faculty not arise to that person? None. :P:

355. Understanding faculty does not arise to this person. Had mind faculty not arisen to that person?(It) had arisen. Or else, mind faculty had not arisen to this person. Does understanding faculty not arise to that person? None.

Negative (Paccanīka) Plane (Okāsa)

356. Eye faculty does not arise this plane. Had eye faculty not arise at that plane? (It) had arisen. :P:

Negative (Paccanīka) Person-Plane (Puggalokāsa)

357. Eye faculty does not arise to this person at this plane. Had ear faculty not that plane?

To those at the death-moment of fine-aggregate person and to those at the birth-moment at sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (It is) not that ear faculty had not arisen to those person at that plane. To those at the death-moment of pure-abode beings, to those non-percipient beings and to those immaterial beings, eye faculty does not arise and ear faculty also had not arisen at that plane.

Or else, ear faculty had not arisen to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, ear faculty had not arisen at that plane; (It is) not that eye faculty does not arisen to those persons at that plane. To those at the death-moment of pure-abode beings, to those non-percipient beings and to those immaterial beings, ear faculty had not arisen eye faculty had not arisen eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Had nose faculty not arisen to that person at that plane?

To those at the death moment of sensuous person and to those at the birth moment of sensuousness persons who are not to obtain eye, eye faculty does not arise at that plane;(it is) not that nose faculty had not arisen to those persons at that plane. To those at the death moment of fine material beings, to those non-percipient beings and nose faculty also had not arisen at that plane.

Or also, nose faculty had not arisen to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth moment of fine-material beings, nose faculty had not arisen at that plane; (It is) not that eye faculty does not arise to those persons at that plane. To those at the death moment of fine-material beings, to those non-percipient beings and to those immaterial beings, nose faculty had not arisen and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Had femininity faculty: P: masculinity faculty not arisen to that person at that plane?

To those at the death moment of sensuous persons and to those at the birth moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (It is) not that masculinity faculty had not arisen to those persons at that plane. To those at the death moment of fine-material beings, to those non-percipient beings and to those immaterial beings, eye faculty does not arise and masculinity faculty also had not arisen at that plane.

Or else, masculinity faculty had not arisen to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of fine-material beings, masculinity faculty had not arisen at that plane; (It is) not that eye faculty dose not arise to those persons at that plane. To those at the death moment of fine-material beings, to those non-percipient beings and to those immaterial beings, masculinity faculty had not arisen and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Had life faculty not arisen to that person, at that person, at that plane?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, eye faculty does not arise at that plane: (It is) not that life faculty had not arisen to those persons at that plane. To those at the death-moment of pure-abode beings, eye faculty does not arise and life faculty also had arisen at that plane.

Or also, life faculty had not arisen to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, life faculty had not arisen at that plane.(It is) not that eye faculty does not arise to those persons at that plane. To those at the death-moment of pure-abode beings, life faculty had not arisen and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Had(mental) joy faculty not arisen to that person at that plane?

To those at the death-moment of five-aggregate persons and to those at the birth-moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane. (It is) not that (mental) joy faculty had not arisen to those

persons at that plane, to those non-percipient beings and to those immaterial beings, eye faculty does not arise and (mental) joy faculty also had not arisen at that plane.

Or else, (mental) joy faculty had not arisen to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, (mental) joy faculty had not arisen at that plane;(It is) not that eye faculty does not arise to those persons at that plane. To those at the death-moment of pure-abode beings, to those non-percipient beings and to those immaterial beings, (mental) joy faculty had not arisen and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Had equanimity faculty not arisen to that person at that plane?

To those at the death-moment of five-aggregate persons to those at the birth-moment of sensuous persons who are not to those immaterial beings, eye faculty does not arise at that plane;(It is) not that equanimity faculty had not arisen to those persons at that plane. To those at the death-moment beings, eye faculty does not arise and equanimity faculty also had not arisen at that plane.

Or else, equanimity faculty had not arisen to those persons at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, equanimity faculty had not arisen at that plane;(It is) not that eye faculty does not arise to those persons at that plane. To those at the death-moment of pure-abode beings and to those non-percipient beings, equanimity faculty had not arisen and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Had faith faculty :P: understanding faculty :P: wind faculty not arisen to that person at that plane?

To those at the birth-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye and to those immaterial beings, eye faculty does not arise at that plane;(it is) not that mind faculty had not arisen to those person at that plane. To those at the death-moment of pure-abode beings and to those non-percipient beings, eye faculty does not arise and mind faculty also had not arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, mind faculty had not arisen at that plane:(It is) not that eye faculty does not arise to those persons at that plane. To those at the death-moment of pure-abode beings and to those non-percipient beings, mind faculty had not arisen and eye faculty also not at that plane. (Based on eye faculty.)

358. Nose faculty does not arise to this person at this plane. Had femininity faculty :P: masculinity faculty not arisen to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are not to obtain nose, nose faculty does not arise at that plane;(it is) not that masculinity faculty had not arisen to those persons at that plane. To those fine-material beings and immaterial beings, nose faculty does not arise and masculinity faculty also had not arisen at that plane

Or else, masculinity faculty had not arisen to this person at this plane. Does nose faculty not arise to that person at that plane? Yes.

Nose faculty does not arise to this person at this plane. Had life faculty not arisen to that person at that plane?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, nose faculty does not arise at that plane;(it is) not that life faculty had not arisen to those persons at that plane. To those pure-abode beings, nose faculty does not arise and life faculty also had not arisen at that plane.

Or else, life faculty had not arisen to this person at this plane. Does nose faculty not arise to that person at that plane? Yes.

Nose faculty does not arise to this person at this plane. Had (mental) joy faculty not arisen to that person at that plane?

To those at the death-moment of sensuous persons to those at the birth-moment of sensuous persons who are not to obtain nose not arise at that plane;(it is) not that (mental) joy faculty had not arisen to those persons at that plane. To those pure-abode beings, to those non-percipient beings and to those immaterial beings, nose faculty does not arise and (mental) joy faculty also had not arisen at that plane.

Or else, (mental) joy faculty had not arisen to this person at this plane. Does nose faculty not arise to that plane? Yes.

Nose faculty does not arise to this person at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose, to those fine-material beings and to those immaterial beings, nose faculty does not arisen to those persons at that plane. To those pure-abode beings and to those non-percipient beings, nose faculty does not arise and mind faculty also had not arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Does nose faculty not arise to that person at that plane? Yes. (Based on nose faculty).

359. Femininity does not arise to this person at this plane. Had masculinity faculty not arisen to that person at that plane? To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are non-females, femininity faculty does not arise at that plane; (it is) not that masculinity faculty had not arisen to those persons at that plane. To those fine-material beings and to those immaterial beings, femininity faculty does not arise and masculinity faculty also had not arisen at that plane. Or else, masculinity faculty had not arisen to this person at this plane. Does femininity faculty not arise to that person at that plane? Yes.

Femininity faculty does not arise to that person at this plane. Had life faculty not arisen to that person at that plane? To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, femininity faculty does not arise at that plane; (it is) not that life faculty had not arisen to those persons at that plane. To those pure-abode beings, femininity faculty does not arise and life faculty also had not arisen at that plane. Or else, life faculty had not arisen to this person at this plane. Does femininity faculty not arise to that person at that plane? Yes.

Femininity faculty does not arise to this person at this plane. Had (mental) joy faculty not arisen to that person at that plane? To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females and to those fine-material beings, femininity faculty does not arise at that plane; (it is) not that (mental) joy faculty had not arisen to those persons at that plane. To those pure-abode beings, to those non-percipient beings and to those immaterial beings, femininity faculty does not arise and (mental) joy faculty also had not arisen at that plane. Or else, (mental) joy faculty had not arisen to this person at this plane. Does femininity faculty not arise to that person at that plane? Yes.

Femininity faculty does not arise to this person at this plane. Had equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arisen to that person at that plane? To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, femininity faculty does not arise at that plane; (it is) not that mind faculty had not arisen to those persons at that plane. To those pure-abode beings and to those persons at those non-percipient beings, femininity faculty does not arise and mind faculty also had not arisen at that plane. Or else, mind faculty had not arisen to this person at this plane. Does femininity faculty not arise to that person at that plane? Yes. (Based on femininity faculty.)

360. Masculinity faculty does not arise to this person at this plane. Had life faculty not arisen to that person at that plane? To those at the death-moment of sensuous beings, to those at the birth-moment of sensuous persons who are non-males, to those fine-materials beings and to those immaterial beings, masculinity faculty does not arise at that plane, (it is) not that life faculty had not arisen to those persons at that plane. To those pure-abode beings, masculinity faculty does not arise and life faculty also had not arisen at that plane. Or else, life faculty had not arisen to this person at this plane. Does masculinity faculty not arise to that person at that plane? Yes.

Masculinity faculty does not arise to this person at this plane, had (mental) joy faculty not arisen to that person at that plane? To those at the death moment of sensuous persons to those at the birth-moment of sensuous persons who are non-males and to those fine-material beings, masculinity faculty does not arise at that plane; (it is) not that (mental) joy faculty had not arisen to those persons at that plane. To those pure-abode beings, to those no-percipient beings and to those immaterial beings, masculinity faculty does not arise and (mental) joy faculty also had not arisen at that plane. Or else, (mental) joy faculty had not arisen to this person at this plane. Does masculinity faculty not arise to that person at that plane? Yes.

Masculinity faculty does not arise to this person at this plane. Had equanimity faculty: P: faith faculty: P: understanding faculty: P: mind faculty not arisen to that person at that plane? To those at the death-moment of sensuous beings, to those at the birth-moment of sensuous persons who are non-males, to those fine-materials beings and to those immaterial beings, masculinity faculty does not arise at that plane, (it is) not

that life faculty had not arisen to those persons at that plane. To those pure-abode beings, masculinity faculty does not arise and life faculty also had not arisen at that plane.

Or else, life faculty had not arisen to this person at this plane. Does masculinity faculty not arise to that person at that plane? Yes. (Based on masculinity faculty.)

361. Life faculty does not arise to this person at this plane. Had (mental) joy faculty not arisen to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the cessant phase of consciousness, life faculty does not arise at that plane; (it is) not that mental joy faculty had not arisen to those persons at that plane: to those pure-abode beings at the cessant phase of rebirth-consciousness and to those at the death-moment of non-percipient beings, life faculty does not arise and (mental) joy faculty also had not arisen at that plane.

Or else, (mental) joy faculty had not arisen to this person at this plane. Does life faculty not arise to that person at that plane?

To those pure-abode beings at the nascent phase of rebirth consciousness and to those at the birth-moment of non-percipient beings, (mental) joy faculty does not arise at that plane; (it is) not that life faculty had not arisen to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those at the death-moment of non-percipient beings (mental) joy faculty had not arisen and life faculty also does not arise at that plane.

Life faculty does not arise to this person at this plane. Had equanimity faculty: P: faith faculty: P: understanding faculty: P: mind faculty had not arisen to that person at that plane?

To those at the death-moment of four aggregate and five-aggregate persons and to those during life at this cessant phase of consciousness, life faculty does not arise at that plane: (it is) not that mind faculty had not and to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those at the death-moment of non-percipient beings, life faculty does not arise and mind faculty also had not arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings and to those at the birth-moment of non-percipient beings, mind faculty had not arisen at that plane; (it is) not that life faculty does not arise to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those at the death-moment of non-percipient beings, mind faculty had not arisen and life faculty also does not arise at that plane. (Based on life faculty.)

362. (Mental) joy faculty does not arise to this person at this plane. Had equanimity faculty: P: faith faculty: P: understanding faculty: P: mind faculty had not arisen to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from (mental) joy, (mental) joy faculty does not arise at that plane: (it is) not that mind faculty had not arisen to those persons at that plane. To those at the birth-moment of pure-abode beings and to those non-percipient beings, (mental) joy faculty does not arise and mind faculty also had not arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Does (mental) joy faculty not arise to that person at that plane? Yes. (Based on (mental) joy faculty.)

363. Equanimity faculty does not arise to this person at this plane. Had faith faculty not arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise at that plane; (it is) not that faith faculty had not arisen to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings, equanimity faculty does not arise and faith faculty also had not arisen at that plane.

Or else faith faculty had not arisen to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, faith faculty had not arisen at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings, faith faculty had not arisen and equanimity faculty also does not arise at that plane.

Equanimity faculty does not arise to this person at this plane. Had understanding faculty: P: mind faculty not arisen to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise at that plane; (it is) not that mind faculty had not arisen to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings, equanimity faculty does not arise mind faculty also had not arisen at that plane.

Or else faith faculty had not arisen to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, faith faculty had not arisen at that plane; (it is) not that equanimity faculty does not arise to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth

consciousness and to those non-percipient beings, faith faculty had not arisen and equanimity faculty also does not arise at that plane. Equanimity faculty does not arise to this person at this plane. (Based on equanimity faculty.)

364. Faith faculty does not arise to this person at this plane. Had understanding faculty: P: mind faculty not arisen to that person at that plane?

To all those at the cessant phase of consciousness to those at the nascent phase of consciousness dissociated from faith, faith faculty does not arise at that plane; (it is) not that mind faculty had not arisen to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings, faith faculty does not arise and mind faculty also had not arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane, does faith faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings, mind faculty had not arisen at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings, mind faculty had not arisen and faith faculty also does not arise at that plane. (Based on faith faculty.)

365. Understanding faculty does not arise to this person at this plane. Had mind faculty not arisen to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from knowledge, understanding faculty does not arise at that plane; (it is) not that mind faculty had not arisen to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings, understanding faculty does not arise and mind faculty also had not arisen at that plane.

Or else, mind faculty had not arisen to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings mind faculty had not arisen at that plane, (it is) not that understanding faculty does not arise to those persons at that plane. To those pure-abode beings at the cessant phase of rebirth consciousness and to those non-percipient beings mind faculty had not arisen and understanding faculty also does not arise at that plane. (Based on understanding faculty.)

5. CHAPTER ON THE PRESENT AND THE FUTURE (*Paccuppannānāgatavara*)

Positive (*Anuloma*) Person (*Puggala*)

366. Eye faculty arises to this person. Will ear faculty arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, to those persons at the birth-moment who will be born at the immaterial plane and will die finally there, eye faculty arises; ear faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and ear faculty also will arise.

Or else, ear faculty will arise to this person. Does eye faculty arise to that person?

To all those persons at the death-moment and to those at the birth-moment, who are not to obtain eye, ear faculty will arise; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, ear faculty will arise and eye faculty also arises.

Eye faculty arises to this person. Will nose faculty arise to that person?

To those at the birth-moment of final existence persons in the five-aggregate plane and to those persons at the birth-moment who will be born at the fine-material plane and at the immaterial plane and will die finally there, eye faculty arises nose faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and nose faculty also will arise.

Or else, nose faculty will arise to this person. Does eye faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, nose faculty will arise: eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, nose faculty will arise and eye faculty also arises to this person.

Eye faculty arises to this person. Will femininity faculty arise to that person?

To those at the birth-moment of final existence persons in the five-aggregate plane, to those persons who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those men, who will take some rebirths only as that manhood and will die finally there, eye faculty; femininity faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and femininity faculty also will arise.

Or else, femininity faculty will arise to this person. Does eye faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, femininity faculty will arise; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, femininity faculty will arise and eye faculty also arises.

Eye faculty arises to this person. Will masculinity faculty arise to that person? (The same).

Eye faculty arises to this person. Will life faculty arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, eye faculty arises; life faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and life faculty also will arise.

Or else, life faculty will arise to this person. Does eye faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, life faculty will arise; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, life faculty will arise and eye faculty also arises.

Eye faculty arises to this person. Will (mental) joy faculty arise to that person?

To those at the birth-moment of final existence persons at the five-aggregate plane and to those at the birth-moment, who having eye will be born with equanimity and will die finally there, eye faculty arises; (mental) joy faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Does eye faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, (mental) joy faculty will arise; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, (mental) joy faculty will arise and eye faculty also arises.

Eye faculty arises to this person. Will equanimity faculty arise to that person?

To those at the birth-moment of final existence persons the five-aggregate plane and to those at the birth-moment, who having eye will be born with (mental) joy and will die finally there, eye faculty arises; equanimity faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Does eye faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, equanimity faculty will arise; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, equanimity faculty will arise and eye faculty also arises.

Eye faculty arises to this person. Will faith faculty: P: understanding faculty: P: mind faculty arise to that person?

To those at the birth-moment of final existence persons at the five-aggregate plane, eye faculty arises; mind faculty will not arise to those persons. To those others at the birth-moment, who are to obtain eye, eye faculty arises and mind faculty also will arise.

Or else, mind faculty will arise to this person. Does eye faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, mind faculty will arise; eye faculty does not arise to those persons. To those at the birth-moment, who are to obtain eye, mind faculty will arise and eye faculty also arises. (Base on eye faculty.)

367. Nose faculty arises to this person. Will femininity faculty arise to that person?

To those at the birth-moment of final existence persons at the sensuous plane, to those at the birth-moment, who will be born at the fine-material plane and at the immaterial plane and will die finally there and to those men at the birth-moment who will take some rebirths only as that manhood and will die finally there, nose faculty arises; femininity faculty will not arise to those persons. To those others at the birth-moment, who are to obtain nose, nose faculty arises and femininity faculty also will arise.

Or else, femininity faculty will arise to this person. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, femininity faculty will arise; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, femininity faculty will arise and nose faculty also arises.

Nose faculty arises to this person. Will masculinity faculty arise to that person?

To those at the birth-moment of final existence persons at the sensuous plane, to those at the birth-moment, who will be born at the fine-material plane and at the immaterial plane, and will die finally there and to those women at the birth-moment, who will take some rebirths only as that womanhood and will die finally there, nose faculty arises: masculinity

faculty will not arise to those persons. To those others at the birth-moment, who are to obtain nose, nose faculty arises and masculinity faculty also will arise.

Or else, masculinity faculty will arise to this person. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, masculinity faculty will arise. Nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, masculinity faculty will arise and nose faculty also arises.

Nose faculty arises to this person. Will life faculty arise to that person?

To those at the birth-moment of final-existence persons at the sensuous plane, nose faculty arises; life faculty will not arise to those persons. To those other at the birth-moment who are to obtain nose, nose faculty arises and life faculty also will arise.

Or else, life faculty will arise to this person. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, life faculty will arise; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, life faculty will arise and nose faculty also arises.

Nose faculty arises to this person. Will (mental) joy faculty arise to that person?

To those at the birth-moment of final-existence persons at the sensuous plane and to those at the birth-moment, who having nose will be born with equanimity and will die finally there, nose faculty arises; (mental) joy faculty will not arise to those persons. To those others at the birth-moment, who are to obtain nose, nose faculty arises and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, (mental) joy faculty will arise; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, (mental) joy faculty will arise and nose faculty also arises.

Nose faculty arises to this person. Will equanimity faculty arise to that person?

To those at the birth-moment of final-existence persons at the sensuous plane and to those at the birth-moment, who having nose will be born with (mental) joy and will die finally there, nose faculty arises; equanimity faculty will not arise to those persons. To those others at the birth-moment, who are to obtain nose, nose faculty arises and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, equanimity faculty will arise; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, equanimity faculty will arise and nose faculty also arises.

Nose faculty arises to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those at the birth-moment of final-existence persons at the sensuous plane, nose faculty arises; mind faculty will not arise to those persons. To those others at the birth-moment, who are to obtain nose, nose faculty arises and mind faculty also will arise.

Or else, mind faculty will arise to this person. Does nose faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, mind faculty will arise; nose faculty does not arise to those persons. To those at the birth-moment, who are to obtain nose, mind faculty will arise and nose faculty also arises. (Base on nose faculty.)

368. Femininity faculty arises to this person. Will masculinity arise to that person?

To those women at the birth-moment; final existence persons and to those women at the birth-moment, who will be born at the fine-material plane and to at the immaterial plane and will die finally there and to those women at the birth-moment, who will take some rebirths only as that womanhood and will die finally there, femininity faculty arises; masculinity faculty will not arise to those persons. To those others women at the birth-moment femininity faculty arises and masculinity faculty also will arise.

Or else, masculinity faculty will arise to this person. Does femininity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not-females, masculinity faculty will arise; femininity faculty does not arise to those persons. To those at the birth-moment, who are females, masculinity faculty will arise and feminine faculty also arises.

Femininity faculty arises to this person. Will life faculty arise to that person?

To those women at the birth-moment of final-existence persons, femininity faculty arises; life faculty will not arise to those persons. To those others women at the birth-moment, femininity arises and life faculty also will arise.

Or else, life faculty will arise to this person. Does femininity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not-females, life faculty will arise; femininity faculty does not arise to those persons. To those at the birth moment, who are females, life faculty will arise and femininity faculty also arises.

Femininity faculty arises to this person. Will (mental) joy faculty arise to that person?

To those women at the birth-moment of final-existence persons and to those women at the birth-moment, who will be born with equanimity and will die finally there, femininity faculty arises; (mental) joy faculty will not arise to those persons. To those others women at the birth-moment, femininity faculty arises and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Does femininity faculty arise to that person?

To all those at the death-moment and to those at the birth moment, who are non-females, (mental) joy faculty will arise; femininity faculty does not arise to those persons. To those at the birth-moment, who are females,(mental) joy faculty will arise and femininity faculty also arises.

Femininity faculty arises to this person. Will equanimity faculty arise to that person?

To those women at the birth-moment of final-existence persons and to those women at the birth-moment, who will be born with (mental) joy and will die finally there, femininity faculty arises; equanimity faculty not arise to those persons.

To those others women at the birth-moment, femininity faculty arises and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Does femininity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-females, equanimity faculty will arise, femininity faculty does not arise to those persons. To those at the birth-moment, who are females, equanimity faculty will arise and femininity faculty also arises.

Femininity faculty arises to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those women at the birth-moment of final existence persons, femininity faculty arises; mind faculty will not arise to those persons. To those others women at the birth-moment, femininity faculty arises and mind faculty also will arise.

Or else, mind faculty will arise to this person. Does femininity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-females, mind faculty will arise; femininity faculty does not arise to those persons. To those at the birth-moment, who are females, mind faculty will arise and femininity faculty also arises. (Based on femininity faculty.)

369. Masculinity faculty arises to this person. Will life faculty arise to that person?

To those men at the birth-moment of final existence persons, masculinity faculty arises; life faculty will not arise to those persons. To those others men at the birth-moment, masculinity faculty arises and life faculty also will arise.

Or else, life faculty will arise to this person. Does masculinity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-males, life faculty will arise; masculinity faculty does not arise to those persons To those at the birth0moment, who are males, life faculty will arise and masculinity faculty also arises.

Masculinity faculty arise to this person. Will (mental) joy faculty arise to that person?

To those men at the birth-moment of final existence persons and to those men at the birth-moment, who will be born with equanimity and will finally there, masculinity faculty arises; (mental) joy faculty will not arise to those persons. To those others men at the birth-moment, masculinity faculty arises ; (mental) joy faculty will not arise.

Or else, (mental) joy faculty will arise to this person. Does masculinity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-males, (mental) joy faculty will arise; masculinity faculty does not arise to those persons. To those at the birth-moment, who are males , (mental) joy faculty will arise and masculinity faculty also arises.

Masculinity faculty arises to this person. Will equanimity faculty arise to that person?

To those men at the birth-moment of final existence persons, and to those men at the birth-moment, who will be born with (mental) joy and will die finally there, masculinity faculty arises; equanimity faculty will not arise to those persons.

To those others men at the birth-moment, masculinity faculty arises and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Does masculinity faculty arise to that person?

To all those at the death-moment and to those at birth-moment, who are non-males, equanimity faculty will arise; masculinity faculty does not arise to those persons. To those at the birth-moment, who are males, equanimity faculty will arise and masculinity faculty also arises.

Masculinity faculty arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those men at the birth-moment of final existence persons, masculinity faculty arises; mind faculty will not arise to those persons. To those others men at the birth-moment, masculinity faculty arises and mind faculty also will arise.

Or else, mind faculty will arise to this person. Does masculinity faculty arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-males, mind faculty will arise; masculinity faculty does not arise to those persons. To those at the birth-moment, who are males, mind faculty will arise and masculinity faculty also arises. (Based on masculinity faculty).

370. Life faculty arise to this person. Will (mental) joy faculty arise to that person?

To those at the nascent phase of final consciousness and to those at the nascent phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness, life faculty arises; (mental) faculty will not arise to those persons. To those at the birth-moment and to those during life at the nascent phase of consciousness, life faculty arises and (mental)joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Does life faculty arise to that person?

To all those at the death-moment and to those during life at the cessant phase of consciousness, (mental) joy faculty will arise; life faculty does not arise to those persons. To all those at the birth-moment and to those during life at the nascent phase of consciousness, (mental) joy faculty will arise and life faculty also arises.

Life faculty arises to this person. Will equanimity faculty arise to that person?

To those at the nascent phase of final consciousness and to those at the nascent phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, life faculty arises; equanimity faculty will not arise to those persons. To those others at the birth-moment and to those during life at the nascent phase of consciousness, life faculty arise and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Does life faculty arise to that person?

To all those at the death-moment and to those during life at the cessant phase of consciousness, equanimity faculty will arise; life faculty does not arise to those persons. To all those at the birth moment and to those during life at the nascent phase of consciousness, equanimity faculty will arise and life faculty also arises.

Life faculty arises to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those at the nascent phase of final consciousness, life faculty arises; mind faculty will not arise to those persons. To those others, at the birth-moment and to those during life at the nascent phase of consciousness, life faculty arises and mind faculty also will arise.

Or else, mind faculty will arise to this person. Does life faculty arise to that person?

To all those at the death-moment and to those during life at the cessant phase of consciousness, mind faculty will arise; life faculty does not arise to those persons. To all those at the birth-moment and to those during life at the nascent phase of consciousness, mind faculty will arise and life faculty also arises. (Based on life faculty.)

371. (Mental) joy faculty arises to this person. Will equanimity faculty arise to that person?

To those at the nascent phase of consciousness associated with (mental) joy and to those at the nascent phase of consciousness, whose final consciousness associated (mental) joy will arise after this consciousness, (mental) joy arises; equanimity faculty will not arise to those persons. To those at the birth-moment with (mental) joy arises; equanimity faculty will not arise to those persons. To those at the birth-moment with mental joy and to those during life at the nascent phase of consciousness associated with (mental) joy, (mental) joy faculty arises and equanimity faculty also will arise.

Or else equanimity faculty will arise to this person. Does (mental) joy faculty arise to that person?

To all those at the cessant phase of consciousness, to those at the cessant of consciousness, to those at the nascent phase of consciousness dissociated from (mental)joy, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, equanimity faculty will arise; (mental) joy faculty does not arise to those person. To those at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associate with (mental) joy, equanimity faculty will arise and (mental) joy faculty also arises.

(Mental) joy faculty arises to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those at the nascent phase of consciousness associated with (mental) joy, (mental) joy faculty arises; mind faculty will not arise to those persons. To those others at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associate with (mental) joy, (mental) joy faculty arises and mind faculty also will arise.

Or else, mind faculty will arise to this person. Does (mental) joy faculty arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy to those at the moment of entering Cessation-Attainment and to those non-percipient beings, mind faculty will arise; (mental) joy faculty does not arise to those persons. To those at the birth moment with (mental)joy and to those during life at the nascent phase of consciousness associated with (mental)joy, mind faculty will arise and (mental)joy faculty also arises. (Based on mental joy faculty.)

372. Equanimity faculty arises to this person. ?Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those at the nascent phase of final consciousness associated with equanimity, equanimity faculty arises; mind faculty will not arise to those persons. To those others at the birth-moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, equanimity faculty arises and mind faculty also arise.

Or else mind faculty will arise to this person. Does equanimity faculty arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity, to those at the moment of entering Cessation-Attainment and to those non-percipient beings mind faculty will arise; equanimity faculty does not arise to those persons. To those at the birth moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, mind faculty will arise and equanimity faculty also arises. (Based on equanimity faculty.)

373. Faith faculty arises to this person. Will understanding faculty :P: mind faculty arise to that person?

To all those at the cessant phase of final consciousness, faith faculty arises; mind faculty will not arise to those persons. To those others at the birth moment who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, faith faculty arises and mind faculty also arises.

Or else mind faculty will arise to this person. Does faith faculty arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith, to those at the moment of entering Cessation-Attainment and to those non-percipient beings mind faculty will arise; faith faculty does not arise to those persons. To those at the birth moment who are with root-cause and to those during life at the nascent phase of consciousness associated with faith, mind faculty will arise and faith faculty also arises. (Based on faith faculty.)

374. Understanding faculty arises to this person. Will mind faculty arise to that person?

To those at the nascent phase of final consciousness, understanding faculty; mind faculty does not arise to those persons. To those others at the birth moment who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, understanding faculty arises and mind faculty also will arise.

Or else mind faculty will arise to this person. Does understanding faculty arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from knowledge, to those at the moment of entering Cessation-Attainment and to those non-percipient beings mind faculty will arise; understanding faculty does not arise to those persons. To those at the birth moment who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, mind faculty will arise and understanding faculty also arises. (Based on understanding faculty.)

Positive (Anuloma) Plane (Okāsa)

375. Eye faculty arises at this plane. Will ear faculty arise at that plane? :P:

Positive (Anuloma) Person-Plane (Puggalokāsa)

376. Eye faculty arises to this person at this plane. Will ear faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the five-aggregate planes, eye faculty arises at that plane; ear faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain eye, eye faculty arises and ear faculty also will arise at that plane.

Or else ear faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of five-aggregate persons and to those at the birth- moment of sensuous persons who are not to obtain eye, ear faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain eye, ear faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will nose faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the sensuous planes and to those at the birth-moment of fine material persons, eye faculty arises at that plane; nose faculty will not arise to those persons at that plane. To those others at the birth- moment of sensuous persons, who are to obtain eye, eye faculty arises and nose faculty also will arise at that plane.

Or else nose faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain eye, nose faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment sensuous persons, who are to obtain eye, nose faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will femininity faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at sensuous planes; to those at the birth-moment of fine material beings and to those men at the birth-moment who will take some rebirths only as that manhood and will die finally there,

eye faculty arises at that plane; femininity faculty will not arise to those persons at that plane. To those others at the birth-moment of sensuous persons, who are to obtain eye, eye faculty arises and femininity faculty also will arise at that plane.

Or else femininity faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain eye, femininity faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment sensuous persons, who are to obtain eye, femininity faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at sensuous planes; to those at the birth-moment of fine material beings and to those women at the birth-moment who will take some rebirths only as that womanhood and will die finally there, eye faculty arises at that plane; masculinity faculty will not arise to those persons at that plane. To those others at the birth- moment of sensuous persons, who are to obtain eye, eye faculty arises and masculinity faculty also will arise at that plane.

Or else masculinity faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain eye, masculinity faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment sensuous persons, who are to obtain eye, masculinity faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will life faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the five-aggregate planes, eye faculty arises at that plane; life faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain eye, eye faculty arises and life faculty also will arise at that plane.

Or else life faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To all those at the death- moment and to those at the birth- moment of who are not to obtain eye, life faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain eye, ear faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the five-aggregate planes and to those at the birth-moment, who having eye will be born with equanimity and will finally die there, eye faculty arises at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain eye, eye faculty arises and (mental) joy faculty also will arise at that plane.

Or else (mental) joy faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of five-aggregate persons and to those at the birth- moment of sensuous persons who are not to obtain eye, (mental) joy faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain eye, (mental) joy faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the five-aggregate planes and to those at the birth-moment, who having eye will be born with joy and will finally die there, eye faculty arises at that plane; equanimity faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain eye, eye faculty arises and equanimity faculty also will arise at that plane.

Or else equanimity faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of five-aggregate persons and to those at the birth- moment of sensuous persons who are not to obtain eye, and to those fine immaterial beings equanimity faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain eye, equanimity faculty will arise and eye faculty also arise at that plane.

Eye faculty arises to this person at this plane. Will faith: p: understanding, mind faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the five-aggregate planes, eye faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain eye, eye faculty arises and mind faculty also will arise at that plane.

Or else mind faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To those at the death- moment of five-aggregate persons and to those at the birth- moment of sensuous persons who are not to obtain eye, and to those fine immaterial beings mind faculty will arise at that plane: eye faculty does not arise to

those persons at that plane. To those at the birth- moment, who are to obtain eye, mind faculty will arise and eye faculty also arise at that plane. (Based on eye faculty.)

377. Nose faculty arises to this person at this plane. Will femininity faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at sensuous planes; to those men at the birth-moment who will take some rebirths only as that manhood and will die finally there, nose faculty arises at that plane; femininity faculty will not arise to those persons at that plane. To those others at the birth- moment of sensuous persons, who are to obtain nose, nose faculty arises and femininity faculty also will arise at that plane.

Or else femininity faculty will arise to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain nose, femininity faculty will arise at that plane: nose faculty does not arise to those persons at that plane. To those at the birth- moment who are to obtain nose, femininity faculty will arise and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at sensuous planes; to those women at the birth-moment who will take some rebirths only as that womanhood and will die finally there, nose faculty arises at that plane; masculinity faculty will not arise to those persons at that plane. To those others at the birth- moment of who are to obtain nose, nose faculty arises and masculinity faculty also will arise at that plane.

Or else masculinity faculty will arise to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain nose, masculinity faculty will arise at that plane: nose faculty does not arise to those persons at that plane. To those at the birth- moment who are to obtain nose, masculinity faculty will arise and eye faculty also arises at that plane.

Nose faculty arises to this person at this plane. Will life faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the sensuous planes, nose faculty arises at that plane; life faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain nose, nose faculty arises and life faculty also will arise at that plane.

Or else life faculty will arise to this person at this plane. Does eye faculty arise to that person at that plane?

To all those at the death- moment and to those at the birth- moment of who are not to obtain nose, life faculty will arise at that plane: eye faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain nose, life faculty will arise and nose faculty also arises at that plane.

Eye faculty arises to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the sensuous planes and to those at the birth-moment, who having nose will be born with equanimity and will finally die there, nose faculty arises at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain nose, nose faculty arises and (mental) joy faculty also will arise at that plane.

Or else (mental) joy faculty will arise to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain nose, and to those fine-material beings, (mental) joy faculty will arise at that plane: nose faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain nose, (mental) joy faculty will arise and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the sensuous planes and to those at the birth-moment, who having nose will be born with joy and will finally die there, nose faculty arises at that plane; equanimity faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain nose, nose faculty arises and equanimity faculty also will arise at that plane.

Or else equanimity faculty will arise to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the death- moment of sensuous persons and to those at the birth- moment of sensuous persons who are not to obtain nose, and to those fine-material beings and to those immaterial beings equanimity faculty will arise at that plane: nose faculty does not arise to those persons at that plane. To those at the birth- moment, who are to obtain nose, equanimity faculty will arise and nose faculty also arises at that plane.

Nose faculty arises to this person at this plane. Will faith: p: understanding, mind faculty arise to that person at that plane?

To those at the birth-moment of final existence persons at the sensuous planes, nose faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others at the birth- moment, who are to obtain nose, nose faculty arises and mind faculty also will arise at that plane.

Or else mind faculty will arise to this person at this plane. Does nose faculty arise to that person at that plane?

To those at the death moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose, to those fine-material beings and to those immaterial beings, mind faculty will arise at that plane; nose faculty does not arise to those persons at that plane; to those at the birth-moment, who are to obtain nose, mind faculty will arise and nose faculty also arise at that plane. (Based on nose faculty.)

378. Femininity faculty arises to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those women at the birth-moment of final existence persons and to those women at the birth-moment, who will take some rebirths only as that womanhood and will die finally there, femininity faculty arises at that plane; masculinity faculty will not arise to those persons at that plane. To those others women at the birth-moment, femininity faculty arises and masculinity faculty also will arise at that plane.

Or else, masculinity will arise to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are non-females, masculinity faculty will arise at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, masculinity faculty will arise and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Will life faculty arise to that person at that plane?

To those women at the birth-moment of final existence person, femininity faculty arises at that plane; life faculty will not arise to those persons at that plane. To those others women at the birth-moment, femininity faculty arises and life faculty also will arise at that plane.

Or else, life faculty will arise to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, life faculty will arise at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, life faculty will arise and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those women at the birth-moment of final existence persons and to those women at the birth-moment, who will be born with equanimity and will die finally there, femininity faculty arises at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others women at the birth-moment, femininity faculty arises and (mental) joy faculty also will arise at that time.

Or else, (mental) joy faculty will arise to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females and to those fine-material beings, (mental) joy faculty will arise at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, (mental) joy faculty will arise and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those women at the birth-moment of final existence persons and to those women at the birth-moment, who will be born with mental joy and will die finally then, femininity faculty arises at that plane; equanimity faculty will not arise to those persons at that plane. To those others women at the birth-moment, femininity faculty arises and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, equanimity faculty will arise at that plane; femininity faculty does not arise to those persons at that plane. To those at the birth-moment, who are females, equanimity faculty will arise and femininity faculty also arises at that plane.

Femininity faculty arises to this person at this plane. Will faith faculty :p: understanding faculty :p: mind faculty arise to that person at that plane?

To those women of the birth-moment of final existence persons, femininity faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others women at the birth-moment, femininity faculty arise and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does femininity faculty arise to that person at that plane?

To those at the death-moment of sensuous person, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, mine faculty does not arise to those persons at that

plane. To those at the birth-moment, who are females, mind faculty will arise and femininity faculty also arises at that plane. (Based on femininity faculty.)

379. Masculinity faculty arises to this person at this plane. Will life faculty arise to that person at that plane?

To those men at the birth-moment of final existence persons masculinity faculty arises at that plane; life faculty will not arise to those persons at that plane. To those others men at the birth-moment, masculinity faculty arises and life faculty also will arise at that plane.

Or else, life faculty will arise to this person at this plane. Does masculinity faculty arise to that plane? To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, to those fine-material beings and to those immaterial beings, life faculty will arise at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, life faculty will arise and masculinity also arises at that plane.

Masculinity faculty arises to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those men at the birth-moment of final existence persons and to those men at the birth-moment, who will be born with equanimity and will die finally there, masculinity faculty arises at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others men at the birth-moment, masculinity faculty arises and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Does masculinity faculty arise to that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males and to those fine-material beings, (mental) joy faculty will arise at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, (mental) joy faculty will arise and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those men at the birth-moment of final existence persons and to those men at the birth-moment, who will be born with (mental) joy and will die finally there, masculinity faculty arises at that plane; equanimity faculty will not arise to those persons at that plane. To those others men at the birth-moment, masculinity faculty arises and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Does masculinity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, to those fine-material beings and to those immaterial beings, equanimity faculty will arise at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, equanimity faculty will arise and masculinity faculty will arise and masculinity faculty also arises at that plane.

Masculinity faculty arises to this person at this plane. Will faith faculty :p: understanding faculty :p: mind faculty arise to that person at that plane?

To those men at the birth-moment of final existence persons, masculinity faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others men at the birth-moment, masculinity faculty arise and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does masculinity faculty arise to that person at that plane?

To those at the death-moment of sensuous persons who are non-males, to those fine-material beings and to those immaterial beings, mind faculty will arise at that plane; masculinity faculty does not arise to those persons at that plane. To those at the birth-moment, who are males, mind faculty will arise and masculinity faculty also arises at that plane. (Based on masculinity faculty.)

380. Life faculty arises to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those at the nascent phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness and to those at the birth-moment of non-percipient beings, life faculty arise at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness life faculty arises and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Does life faculty arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the cessant phase of consciousness, (mental) joy faculty will arise at that plane; life faculty does not arise to those persons at that plane. To those at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness (mental) joy faculty will arise and life faculty also arises at that plane.

Life faculty arises to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those at the nascent phase of consciousness, whose final consciousness associated with (mental) joy will arise after this consciousness and to those at the birth-moment of non-percipient beings, life faculty arises at that plane; equanimity faculty will not arise to those persons at that plane. To those others at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, life faculty arises and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Does life faculty arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the cessant phase of consciousness, equanimity faculty will arise at that plane; life faculty does not arise to those persons at that plane. To those at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, equanimity faculty will arise and life faculty also arises at that plane.

Life faculty arises to this person at this plane. Will faith faculty :p: understanding faculty :p: mind faculty arise to that person at that plane?

To those at the nascent phase of final consciousness and to those at the birth-moment of non-percipient beings, life faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, life faculty arises and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does life faculty arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the cessant phase of consciousness, mind faculty will arise at that plane; life faculty does not arise to those persons at that plane. To those at the birth-moment of four-aggregate and five-aggregate persons and to those during life at the nascent phase of consciousness, mind faculty will arise and life faculty also arises at that plane. (Based on life faculty.)

381. (Mental) joy faculty arises to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those at the nascent-phase of final consciousness associated with (mental) joy and to those at the ascent phase of consciousness, whose final consciousness associated with (mental) joy will arise after this consciousness, (mental) joy faculty arises at that plane; equanimity faculty will not arise to those persons at that plane. To those others at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, (mental) joy faculty arises and equanimity faculty also will arise at that plane

Or else, equanimity faculty will arise to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from (mental) joy, equanimity faculty will arise at that plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, equanimity will arise and (mental) joy faculty also arises at that plane.

(Mental) joy faculty arises to this person at this plane. Will faith faculty :P: understanding faculty: P: mind faculty arise to that person at that plane?

To those at the nascent phase of final consciousness associated with (mental) joy, (mental) joy faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, (mental) joy faculty arises and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does (mental) joy faculty arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from (mental) joy, mind faculty will arise at that plane; (mental) joy faculty does not arise to those persons at that plane. To those at the birth-moment with (mental) joy and to those during life at the nascent phase of consciousness associated with (mental) joy, mind faculty will arise and (mental) joy faculty also arises at that plane. (Based on (mental) joy faculty.)

382. Equanimity faculty arises to this person at this plane. Will faith faculty :p: understanding faculty :p: mind faculty arise to that person at that plane?

To those at the nascent phase of final consciousness associated with equanimity, equanimity faculty arises at that plane; mind faculty will not arise to those persons at that plane. To those others at the birth-moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, equanimity faculty arises and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does equanimity faculty arise to that person at that plane?

To all those at the cessation phase of consciousness and to those at the nascent phase of consciousness dissociated from equanimity, mind faculty does not arise to those persons at that plane. To those at the birth moment with equanimity and to those during life at the nascent phase of consciousness associated with equanimity, mind faculty will arise and equanimity faculty also arises at that plane. (Based on equanimity faculty.)

383. Faith faculty arises to this person at this plane .Will understanding faculty; Mind faculty arises to that person at that plane?

To those at the nascent phase of final consciousness, faith faculty arises at the plane; mind faculty will not arise to those persons at that plane. To those others at the birth moment, who are with root cause and to those during life at the nascent phase of consciousness associated with faith , faith faculty arises and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does faith faculty arise to that person at that plane?

To all those at the cessation phase of consciousness and to those at the nascent phase of consciousness dissociated from birth, mind faculty will arise at that plane; faith faculty does not arise to those persons at that plane. To those at the birth moment, who are with root cause and to those during life at the nascent phase of consciousness associated with faith, mind faculty will arise and faith faculty also arises at that plane. (Based on faith faculty.)

384. Understanding faculty arises to this person at this plane. Will mind faculty arise to that person at that plane?

To those at the nascent phase of final consciousness understanding faculty arises at that plane. To those others at the birth moment who are associated with knowledge, and to those at during life at the nascent phase of consciousness associated with knowledge, understanding faculty arises and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Does understanding faculty arises to that person at that plane?

To all those at the cessation phase of consciousness and to those at the nascent phase of consciousness dissociated from knowledge, mind faculty will arise at that plane; understanding faculty does not arise to those persons at that plane. To those at the birth moment, who are associated with knowledge and to those during life at the nascent phase of consciousness associated with knowledge, mind faculty will arise and understanding faculty also arises at that plane. (Based on understanding faculty.)

Negative (Paccanīka) Person (Puggala)

385. Eye faculty does not arise to this person. Will ear faculty not arise to that person?

To all those at the death-moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise; (it is) not that ear faculty will not arise to those persons. To those at the final death-moment in the five-aggregate plane, to those final existence persons in the immaterial plane and to those at the death moment, who will be born at the immaterial plane and will die finally there, eye faculty does not arise and ear faculty also will not arise.

Or else, ear faculty will not arise to this person. Does eye faculty not arise to that person?

To those at the birth moment final existence persons in the five-aggregate plane and to those at the birth moment, who will be born at the immaterial plane, ear faculty will not arise; (It is)not that eye faculty does not arise to those persons. T those at the final death moment in the five-aggregate plane and to those final existence persons in the immaterial plane and to those at the death moment, who will be born at the immaterial plane and will die finally there, ear faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will nose faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain eye, eye faculty does not arise; (it is) not that nose faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane, to those final existence persons in the immaterial plane and to those at the death-moment, who will be born at the fine material plane and the immaterial plane and will die finally there, eye faculty does not arise and nose faculty also will not arise.

Or else, nose faculty will not arise to this person. Does eye faculty not arise to that person?

T o those at the birth-moment of final existence persons in the five-aggregate plane and to those at the birth moment, who will be born at fine material plane and in the immaterial plane and will die finally there, nose faculty will not arise;(It is) not that eye faculty does not arise to those persons. To those at the final death moment in the five-aggregate plane, to those final existence persons in the immaterial plane and to those at the death moment, who will be born at fine material plane and at in the immaterial plane and will die finally there, nose faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will femininity faculty not arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, ear faculty does not arise; (it is) not that femininity faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane, to those final existence persons in the immaterial plane, to those at the death moment, who will be born at the fine material plane, and at the immaterial plane and will die finally there and to those men at the death moment, who will take some rebirths only as that manhood and will die finally there, eye faculty does not arise and femininity faculty also will not arise.

Or else, femininity faculty will not arise to this person. Does eye faculty not arise to that person?

To those at the birth moment of final existence persons in the five-aggregate plane, to those at the birth moment, who will be born at fine material plane and at the immaterial plane and will die finally there and to those men at the birth-moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise; (it

is) not that eye faculty does not arise to those persons. To those at the final death moment in the five-aggregate plane, to those final existence persons in the immaterial plane, to those at the death moment, who will be born at the fine material plane and at the immaterial plane and will die finally there and to those men at the death moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will masculinity faculty arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise; (it is) not that masculinity faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane, to those at the death moment, who will be born at fine material plane and at the immaterial plane and will die finally there and to those women at the death moment, who will take some rebirths only as that womanhood and will die finally there, eye faculty does not arise and masculinity faculty also will not arise.

Or else, masculinity faculty also will not arise to this person. Does eye faculty not arise to that person?

To those at the birth moment of final existence persons in the five-aggregate plane, to those at the birth moment who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women at the birth moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise; (it is) not that eye faculty does not arise to those persons. To those at the final-death moment in the five-aggregate plane, to those final existence persons in the immaterial plane, to those at the death moment, who will be born at the fine material plane and at the immaterial plane and will die finally there, and to those women at the death moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will life faculty not arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise; (it is) not that life faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane and to those final existence persons in the immaterial plane, eye faculty does not arise and life faculty also will not arise.

Or else, life faculty will not arise to this person. Does eye faculty not arise to that person?

To those at the birth moment of final existence persons in the five-aggregate plane, life faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane, life faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane and to those final existence persons in the immaterial plane, life faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will (mental) joy faculty not arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise; (it is) not that (mental) faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane, To Those final existence persons in the immaterial plane, and to those at the death moment, who will be born with equanimity and will die finally there, eye faculty does not arise and (mental) joy faculty also will not arise.

Or else, (mental) joy faculty will not arise to this person. Does eye faculty not arise to that person?

To those at the birth moment of final existence persons in the five-aggregate plane and to those at the birth moment, who having eye will be born with equanimity and will die finally there,(mental) joy faculty will not arise;(it is)not that eye faculty does not arise to those persons. To those at the final death moment in the five-aggregate plane, to those final existence persons in the immaterial plane, and to those at the death moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will equanimity faculty not arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise; (it is) not that equanimity faculty will not arise to those persons. To those at the final moment in the five-aggregate plane, to those final existence persons in the immaterial plane and to those at the death moment, who will be born with (mental) joy and will die finally there, eye faculty dose not arise and equanimity faculty also will not arise.

Or else, equanimity faculty will not arise to this person. Does eye faculty not arise to that person?

To those at the birth moment of final existence persons in the five-aggregate plane and to those at the birth moment, who have eye will be born with(mental) joy and will die finally there, equanimity faculty will not arise, (it is) not that eye faculty does not arise to those persons. To those at the final death moment in the five-aggregate plane, to those final existence persons in the immaterial plane and to those at the death moment, who will be born (mental) joy and will die finally there, equanimity faculty will not arise and eye faculty also does not arise.

Eye faculty does not arise to this person. Will faith faculty: p: understanding faculty :P: mind faculty not arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the final death moment in the five-aggregate plane and to those final existence persons in the immaterial plane, eye faculty does not arise and mind faculty also will not arise to this person.

Or else, mind faculty will not arise to this person. Does eye faculty not arise to that person?

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

386. Nose faculty does not arise to this person. Will femininity faculty not arise to that person?

To all those at the death moment and to those at the birth moment who are not to obtain nose, nose faculty does not arise; (it is) not that femininity faculty will not arise to those persons. To those at the final death moment at the sensuous plane, to those final existence persons at the fine material plane and at the immaterial plane, to those who will be born at the fine material plane and at the immaterial plane, to those who will be born at the fine material planes and at the immaterial plane and will die finally there and at the immaterial plane and will die finally there and at the fine material plane and to those men at the death moment who will take some rebirths only as manhood and will die finally there, nose faculty does not arise and femininity faculty also does not arise.

Or else, femininity will not arise to this person. Does nose faculty not arise to that person?

To those at the birth moment of final existence persons in the sensuous plane, to those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those men at the birth moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise; (it is) not that nose faculty does not arise to those persons. To those at the final death moment in the sensuous plane, to those final existence persons in the fine material plane and in the immaterial plane, to those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those men at the death moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise and nose faculty also does not arise.

Nose faculty does not arise to this person. Will masculinity faculty not arise to that person?

To all those at the death moment and to those at the birth moment, who are not to obtain nose, nose faculty does not arise; (it is) not that masculinity faculty will not arise to those persons. To those at the final death moment in the sensuous plane, to those the final existence persons, in the fine material plane and in the immaterial plane to those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women at the death moment who will take some rebirths only as that womanhood and will die finally there, nose faculty does not arise and masculinity faculty also will not arise.

Or else, masculinity faculty will not arise to this person. Does nose faculty not arise to that person?

To those at the birth moment of final existence persons in the sensuous plane, to those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women at the birth moment who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise; (it is) not that nose faculty does not arise to those persons. To those at the final death moment in the sensuous plane, to those final existence persons in the fine material plane and in the immaterial plane, to those who will be born at the fine material plane and at the immaterial plane and will die finally there and those women at the death moment who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise and nose faculty also does not arise.

Nose Faculty does not arise to this person. Will life faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, nose faculty does not arise; (it is) not that life faculty will not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, nose faculty does not arise and life faculty also will not arise.

Or else, life faculty will not arise to this person. Does life faculty not arise to that person?

To those at the birth-moment of final existence persons in the sensuous plane, life faculty will not arise; (it is) not that nose faculty does not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, life faculty will not arise and nose faculty also does not arise.

Nose faculty does not arise to this person. Will (mental) joy faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, nose faculty does not arise; (it is) not that (mental) joy faculty will not arise to those persons. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine material plane and in the immaterial plane and to those at the

death-moment, who will be born with equanimity and will die finally there, nose faculty does not arise and (mental) joy faculty also will not arise.

Or else, (mental) joy faculty will not arise to this person. Does nose faculty not arise to that person?

To those final existence persons at the birth-moment in the sensuous plane and to those at the birth-moment, who having nose will be born with equanimity and will die finally there, (mental) joy faculty will not arise; (it is) not that nose faculty does not arise to those persons. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and nose faculty also does not arise.

Nose faculty does not arise to this person. Will equanimity faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, nose faculty does not arise; (it is) not that equanimity faculty will not arise to those persons. To those at the final death-moment in the fine material plane and in the immaterial plane and to those at the death-moment, who will be born with (mental) joy and will die finally there, nose faculty does not arise and equanimity faculty will not arise.

Or else, equanimity faculty will not arise to this person. Does nose faculty not arise to that person?

To those final existence persons in the sensuous plane and to those at the birth-moment who having nose will be born with (mental) joy and will die finally there, equanimity faculty will arise; (it is) not that nose faculty does not arise to those persons. To those at final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with (mental) joy and will die finally there, equanimity faculty will not arise and nose faculty also does not arise.

Nose faculty does not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are not to obtain nose, nose faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, nose faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does nose faculty not arise to that person?

To those final existence persons at the birth-moment in the sensuous plane, mind faculty will not arise; (it is) not that nose faculty does not arise to those persons. To those at the final birth-moment in the sensuous plane and to those final existence persons in the fine material plane and immaterial plane, mind faculty will not arise and nose faculty also does not arise. (Based on nose faculty.)

387. Femininity faculty does not arise to this person. Will masculinity faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment who are non-females, femininity faculty does not arise; (it is) not that masculinity faculty will not arise to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane to those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women at the death-moment, who will take some rebirths only as that womanhood and will die finally there, femininity faculty does not arise and masculinity faculty also will not arise.

Or else, masculinity faculty will not arise to this person. Does femininity faculty not arise to that person?

To those final existence persons at the birth-moment who are females, to those women who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women at the birth-moment who will take some rebirths only as that woman hood and will die finally there, masculinity faculty will not arise; (it is) not that femininity faculty does not arise to those persons. To those at the final death-moment in the sensuous plane, in the fine material plane and to those final existence persons in the immaterial plane to those who will be born at the fine material plane and at the immaterial plane and will die finally there and to those women at the death-moment who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise and femininity faculty also does not arise.

Femininity faculty does not arise to this person. Will life faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment who are non-females, femininity faculty does not arise; (it is) not that life faculty will not arise those persons. To those final death-moment persons in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, femininity faculty does not arise and life faculty also will not arise.

Or else, life faculty will not arise to this person. Does femininity faculty not arise to that person?

To those final existence persons at the birth-moment who are females, life faculty will not arise; (it is) not that femininity faculty does not arise to those persons. To those at the final death-moment in the sensuous plane and to those final

existence persons in the fine material plane and in the immaterial plane, life faculty will not arise and femininity faculty also does not arise.

Femininity faculty does not arise to this person. Will (mental) joy faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-females, femininity faculty does not arise; (it is) not the (mental) joy faculty will not arise to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with equanimity and will die finally there femininity faculty does not arise and (mental) joy faculty also will not arise.

Or else, (mental) joy faculty will not arise to this person. Does femininity faculty not arise to that person?

To those women at the birth-moment at the final existence persons and to those women at the birth-moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise; (it is) not that femininity faculty does not arise to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and femininity faculty also not arise.

Femininity faculty does not arise to this person. Will equanimity faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-females, femininity faculty does not arise; (it is) not that equanimity faculty will not arise to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with (mental) joy and will die finally there femininity faculty does not arise and equanimity faculty also will not arise.

Or else, equanimity faculty will not arise to this person. Does femininity faculty not arise to that person?

To those women at the birth-moment of final existence persons and to those women at the birth-moment, who will be born with (mental) joy and will die finally there, equanimity faculty will not arise; (it is) not that femininity faculty does not arise to those persons. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with (mental) joy and will die finally there, equanimity faculty will not arise and femininity faculty also does not arise.

Femininity faculty does not arise to this person. With faith faculty :P: understanding faculty :P: mid faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment who are non-females, femininity faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, femininity faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does femininity faculty not arise to that person?

To those women at the birth-moment of final existence persons, mind faculty will not arise; (it is) not that femininity faculty does not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, mind faculty will not arise and femininity faculty also does not arise. (Based on femininity faculty.)

388. Masculinity faculty does not arise to this person. Will life faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-females, masculinity faculty does not arise; (it is) not that life faculty will not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, masculinity faculty does not arise and life faculty also will not arise.

Or else, life faculty will not arise to this person. Does masculinity faculty not arise to that person?

To those men at the birth-moment of final existence persons, life faculty will not arise; (it is) not that masculinity faculty does not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, life faculty will not arise and masculinity faculty also does not arise.

Masculinity faculty does not arise to this person. Will (mental) joy faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-males, masculinity faculty does not arise; (it is) not that (mental) joy faculty will not arise to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment, who will be born with equanimity and will die finally there, masculinity faculty does not arise and (mental) joy faculty also will not arise.

Or else, (mental) joy faculty will not arise to this person. Does masculinity faculty not arise to that person?

To those men at the birth-moment of final existence persons and to those men at the birth-moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise; (it is) not that masculinity faculty does not arise

to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and masculinity faculty also does not arise.

Masculinity faculty does not arise to this person. Will equanimity faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-males, masculinity faculty does not arise; (it is) not that equanimity faculty will not arise to those persons. To those at the final death-moment in the sensuous plane to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment, who will be born with (mental) joy and will die finally there, masculinity faculty does not arise and equanimity faculty also will not arise.

Or else, equanimity faculty will not arise to this person. Does masculinity faculty not arise to that person?

To those men at the birth-moment of final existence persons and to those men at the birth-moment of final existence persons and to those men at the birth-moment, who will be born with (mental) joy and will die finally there, equanimity faculty will not arise; (it is) not that masculinity faculty does not arise to those persons. To those at the final death-moment, in the sensuous plane, to those final existence persons in the fine material plane and in the immaterial plane and to those at the death-moment, who will be born with (mental) joy and will die finally there, equanimity faculty will not arise and masculinity faculty also does not arise.

Masculinity faculty does not arise to this person. Will faith faculty :P: understanding :P: mind faculty not arise to that person?

To all those at the death-moment and to those at the birth-moment, who are non-males, masculinity faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine material plane and in the immaterial plane, masculinity faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does masculinity faculty not arise to that person?

To those men at the birth-moment of final existence persons, mind faculty will not arise; (it is) not that masculinity faculty does not arise to those persons. To those at the final death-moment in the fine material plane and in the immaterial plane, mind faculty will not arise and masculinity faculty also does not arise. (Based on masculinity faculty.)

389. Life faculty does not arise to this person. Will (mental) joy faculty not arise to that person?

To all those at the death-moment and to those during life at the cessant phase of consciousness, life faculty does not arise; (it is) not that (mental) joy faculty will not arise to those persons. To those at the cessant phase of final consciousness and to those at the cessant phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness, life faculty does not arise and (mental) joy faculty also will not arise.

Or else, (mental) joy faculty will not arise to that person. Does life faculty not arise to that person?

To those at the nascent phase of final consciousness and to those at the nascent phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness, (mental) joy faculty will not arise; (it is) not that life faculty does not arise to those persons. To those at the cessant phase of final consciousness and to those at the cessant phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness, (mental) joy faculty will not arise and life faculty also does not arise.

Life faculty does not arise to this person. Will equanimity faculty not arise to that person?

To all those at the death moment and to those during life at the cessant phase of consciousness, life faculty does not arise; (it is) not that equanimity faculty will not arise to those persons. To those at the cessant phase of final consciousness and to those at the cessant phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, life faculty does not arise and equanimity faculty also will not arise.

Or else, equanimity faculty will not arise to this person. Does life faculty not arise to that person?

To those at the nascent phase of final consciousness and to those at the nascent phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise; (it is) not that life faculty does not arise to those persons. To those at the cessant phase of final consciousness and to those at the cessant phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise and life faculty also does not arise.

Life faculty does not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To all those at the death moment and to those during life at the cessant phase of consciousness, life faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the cessant phase of final consciousness, life faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does life faculty not arise to that person?

To those at the nascent phase of final consciousness, mind faculty will not arise; (it is) not that life faculty does not arise to those persons. To those at the cessant phase of final consciousness, mind faculty will not arise and life faculty also does not arise. (Based on life faculty.)

390. (Mental) joy faculty does not arise to this person. Will equanimity faculty not arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy, to those at the moment of entering cessation attainment and to those non percipient beings, (mental) joy faculty does not arise; (it is) not that equanimity faculty will not arise to those persons. To those at the cessant phase of final consciousness associated with (mental) joy, to those endowed with final consciousness associated with equanimity and to those at the cessant phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, (mental) joy faculty does not arise and equanimity faculty also will not arise.

Or else, equanimity faculty will not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the nascent phase of final consciousness associated with (mental) joy and to those at the nascent phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise; (it is) not that (mental) joy faculty does not arise to those persons. To those at the cessant phase of final consciousness associated with (mental) joy. To those endowed with final consciousness associated with equanimity and to those at the cessant phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise and (mental) joy faculty also does not arise.

(Mental) joy faculty does not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from (mental) joy, to those at the moment of entering cessation attainment and to those non percipient beings, (mental) joy faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the cessant phase of final consciousness associated with (mental) joy and to those endowed with final consciousness associated with equanimity, (mental) joy faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does (mental) joy faculty not arise to that person?

To those at the nascent phase of final consciousness associated with (mental) joy, mind faculty will not arise; (it is) not that (mental) joy faculty does not arise to those persons. To those at the cessant phase of final consciousness associated with (mental) joy and to those endowed with final consciousness associated with equanimity, mind faculty will not arise and (mental) joy faculty also does not arise. (Based on mental joy faculty.)

391. Equanimity faculty does not arise to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from equanimity, to those at the moment of entering cessation attainment and to those non percipient beings, equanimity faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the cessant phase of final consciousness associated with equanimity and to those endowed with, final consciousness associated with (mental) joy, equanimity faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does equanimity faculty not arise to that person?

To those at the nascent phase of final consciousness associated with equanimity, mind faculty will not arise; (it is) not that equanimity faculty does not arise to those persons. To those at the cessant phase of final consciousness associated with equanimity, mind faculty will not arise; (it is) not that equanimity faculty does not arise to those persons. To those at the cessant phase of final consciousness associated with equanimity and to those endowed with final consciousness associated with (mental) joy, mind faculty will not arise and equanimity faculty also does not arise. (Based on equanimity faculty.)

392. Faith faculty does not arise to this person. Will understanding faculty :P: mind faculty not arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from faith, to those at the moment of entering cessation attainment and to those non percipient beings, faith faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the cessant phase of final consciousness, faith faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does faith faculty not arise to that person?

To those at the nascent phase of final consciousness, mind faculty will not arise; (it is) not that faith faculty does not arise to those person. To those at the cessant phase of final consciousness, mind faculty will not arise and faith faculty also does not arise. (Based on faith faculty.)

393. Understanding faculty does not arise to this person. Will mind faculty not arise to that person?

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness associated with knowledge, to those at the moment of entering cessation attainment and to those non percipient beings, understanding

faculty does not arise; (it is) not that mind faculty will not arise to those persons. To those at the cessant phase of final consciousness, understanding faculty does not arise and mind faculty also will not arise.

Or else, mind faculty will not arise to this person. Does understanding faculty not arise to that person?

To those at the nascent phase of final consciousness, mind faculty will not arise; (it is) not that understanding faculty does not arise to those; (it is) not that understanding faculty does not arise to those persons. To those at the cessant phase of final consciousness, mind faculty will not arise and understanding faculty also does not arise. (Based on understanding faculty.)

Negative (Paccanīka) Plane (Okāsa)

394. Eye faculty does not arise at this plane. Will ear faculty not arise at that plane? :P:

Negative (Paccanīka) Person-Plane (Puggalokāsa)

395. Eye faculty does not arise to this person at this plane. Will ear faculty not arise to that person at that plane?

To those at the death moment of five-aggregate persons and to those at the birth moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that ear faculty will not arise to those persons at that plane. To those at the final death moment in the five-aggregate plane, to those non percipient beings and to those immaterial beings, eye faculty does not arise and ear faculty also will not arise at that plane.

Or else, ear faculty will not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

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

Eye faculty does not arise to this person at this plane. Will nose faculty not arise to that person at that plane?

To those at the death moment of sensuous persons and to those at the birth moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that nose faculty will not arise to those persons at that plane.

To those at the final death moment in the sensuous plane to those at the death moment of fine material beings, to those non percipient beings and to those immaterial beings, eye faculty does not arise and nose faculty also will not arise at that plane.

Or else, nose faculty will not arise to this person at that plane. Does eye faculty not arise to that person at that plane?

To those at the birth moment of final existence persons in the sensuous plane and to those at the birth moment in the fine material plane, nose faculty will not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To those at the final death moment in the sensuous plane, to those at the death moment of fine material beings, to those non percipient beings and to those immaterial beings, nose faculty will not arise and eye faculty does not arise at that plane.

Eye faculty does not arise to this person at this plane. Will femininity faculty not arise to that person at that plane?

To those at the death moment of sensuous persons and to those at the birth moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that femininity faculty will not arise to those persons at that plane. To those at the final death moment in the sensuous plane, to those at the death moment in the fine material beings, to those non percipient beings, to those immaterial beings and to those men at the death moment who will take some rebirths only as that manhood and will die finally there, eye faculty does not arise and femininity faculty also will not arise at that plane.

Or else, femininity faculty will not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth moment of final existence persons in the sensuous plane, to those at the birth moment in the fine material plane and to those men at the birth moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To those at the final death moment in the sensuous plane, to those at the death moment of fine material beings, to those non percipient beings, to those immaterial beings and to those men, at the death moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Will masculinity faculty not arise to that person at that plane?

To those at the death moment of sensuous persons and to those at the birth moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that masculinity faculty will not arise to those persons at that plane. To those at the final death moment of sensuous persons, to those at the death moment of fine material beings, to

those non percipient beings, to those immaterial beings and to those women at the death moment, who will take some rebirths only as that womanhood and will die finally there, eye faculty does not arise and masculinity faculty also will not arise at that plane.

Or else, masculinity faculty will not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth moment of final existence persons in the sensuous plane, to those at the birth moment in the fine material plane and to those women, at the birth moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane. To those at the final death moment in the sensuous plane, to those at the death moment of final material beings, to those non percipient beings, to those immaterial beings and to those women at the death moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To all those at the death moment and to those at the birth moment, who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those at the final death moment in the five-aggregate plane and to those final existence persons in the immaterial plane, eye faculty does not arise and life faculty also will not arise at that plane.

Or else, life faculty will not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

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

Eye faculty does not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those at the death moment of five-aggregate persons and to those at the birth moment of sensuous persons who are not to obtain eye, eye faculty does not arise at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those the final death moment in the five-aggregate plane, to those non percipient beings, to those immaterial beings and to those at the death moment who having eye will be born with equanimity and will die finally there, eye faculty does not arise and (mental) joy faculty also will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth moment of final existence persons in the five-aggregate plane and to those at the birth moment, who having eye will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that eye faculty does not arise to those person at that plane. To those at the final death-moment in the five-aggregate plane, to those non-percipient beings, to those immaterial beings and to those, at the death-moment, who having eye will be born with equanimity and will die finally there, (mental) joy faculty will not arise and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye and to those immaterial beings, eye faculty does not arise at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those at the final death-moment in the five-aggregate plane, to those final existence persons in the immaterial plane, to those non-percipient beings and those at the death-moment, who having eye will be born with (mental) joy and will die finally there, eye faculty does not arise and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Does eye faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons in the five-aggregate plane and to those, at t he birth-moment, who having eye will be born (mental) joy and will die finally there, equanimity faculty will not arise to that plane; (it is) not that eye faculty does not arise to those persons at that plane. To those at the final death-moment in the five-aggregate plane, to those final-existence persons in the immaterial plane, to those non-percipient beings and to those, at the death-moment, who having eye will be born with (mental) joy and will die finally there, equanimity faculty will not arise and eye faculty also does not arise at that plane.

Eye faculty does not arise to this person at this plane. Will faith faculty, understanding faculty and mind faculty not arise to that person at that plane?

To those at the death-moment of five-aggregate persons to those at the birth-moment of sensuous persons who are not to obtain eye and to those immaterial beings, eye faculty does not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the final death-moment in the five-aggregate plane, to those final

existence persons in the immaterial plane, and to those non-percipient beings, eye faculty does not arise, and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does eye faculty not arise to this person at that plane?

To those at the birth-moment of final existence persons in the five-aggregate plane, mind faculty will not arise at that plane; (it is) not that eye faculty does not arise to those persons at that plane; to those at the final death-moment in the five-aggregate plane, to those final existence persons in the immaterial plane and to those non-percipient beings, mind faculty will not arise and eye faculty does not arise at that plane. (Based on eye faculty.)

396. Nose faculty does not arise to this person at this plane. Will femininity not arise to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are not to obtain nose, nose faculty does not arise at that plane; (it is) not that femininity faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to fine-material beings, to those immaterial beings and to those men, at the death-moment, who will take some rebirths only as that manhood and will die finally there, nose faculty does not arise and femininity faculty also will not arise at that plane.

Or else, femininity faculty will not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons in the sensuous plane, and to those men at the birth-moment, who will take some rebirths only as that manhood and will finally die there, femininity faculty will not arise at the plane; (it is) not that nose faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those fine-material beings, to those immaterial beings, and to those men, at the death moment, who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise and nose faculty also does not arise at that plane.

Nose faculty does not arise to this person at this plane. Will masculinity not arise to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are not to obtain nose, nose faculty does not arise at that plane; (it is) not that masculinity faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those fine-material beings, to those immaterial beings, and to those men, at the death-moment, who will take some rebirths only as that womanhood and will die finally there, nose a not arise and masculinity faculty also will not arise at that plane.

Or else, masculinity faculty will not arise to this person at this person at this plane. Does nose faculty not arise to that person at that person at that plane?

To those at the birth-moment of final existence persons in the sensuous plane, and to those women, at the birth-moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those fine-material beings, to those immaterial beings and to those women, at the death-moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise and nose faculty also does not arise at that plane.

Nose faculty does not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To all those at the death-moment and to those, at the birth-moment, who are not to obtain nose, nose faculty does not arise at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine-material plane and in the immaterial being, nose faculty does not arise and life faculty also will not arise at that plane.

Or else, life faculty will not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment of final existence person in the sensuous plane, life faculty will not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine-material plane and in the immaterial plane, life faculty will not arise and nose faculty also does not arise at that plane.

Nose faculty does not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose and to those fine-material beings, nose faculty does not arise at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane, to those non-percipient beings, to those immaterial beings and to those, at the death-moment, who will be born with equanimity and will die finally there, nose faculty does not arise and (mental) joy faculty also will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons in the sensuous plane and to those, at the birth-moment, who having nose will be born with equanimity and will die finally there, (mental) faculty will not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane, to those non-percipient beings, to those immaterial beings and to those, at the death-moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and nose faculty also will not arise at that plane.

Nose faculty does not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose, to those fine-material beings and to those immaterial beings, nose faculty does not arise at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane, to those non-percipient beings and to those, at the death-moment, who will be born with (mental) joy and will die finally there, nose faculty does not arise and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Does nose faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons in the sensuous plane and to those, at the birth-moment, who having nose will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons at the fine material plane and the immaterial plane, to those non-percipient beings and to those at the death-moment who will be born with (mental) joy and will die finally there, equanimity faculty will not arise and nose faculty also does not arise at that plane.

Nose faculty does not arise to this person at this plane. Will faith faculty, understanding faculty and mind faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose, to those fine-material beings and to those immaterial beings, nose faculty does not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, nose faculty does not arise and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane; does nose faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons, who are to obtain nose, mind faculty will not arise at that plane; (it is) not that nose faculty does not arise to those persons at that plane. . To those at the final death-moment in the sensuous plane, to those final existence persons at the fine material plane and the immaterial plane, to those non-percipient beings, mind faculty will not arise and nose faculty also does not arise at that plane. (Based on nose faculty.)

397. Femininity does not arise to this person at this plane. Will masculinity not arise to that person at that plane?

To those at the death-moment of sensuous persons and to those, at the birth moment of sensuous persons, femininity faculty does not at that plane; (it is) not that masculinity faculty will not arise to those persons at that plane. Do those at the final death-moment in the sensuous plane, to those fine-material beings, to those immaterial beings and to those women, at the death-moment, who will take some rebirths only as that womanhood and will die finally there, femininity faculty does not arise and masculinity faculty also will not arise at that plane.

Or else, masculinity faculty will not arise to this person at that plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons who are females and to those women, at the birth-moment, who will take some rebirths only as that woman and will die finally there, masculinity faculty will not arise at that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those fine-material beings, to those immaterial beings and to those women, at the death-moment, who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise and femininity faculty also will not arise at that plane.

Femininity faculty does not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, femininity faculty does not arise at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine-material plane and in the immaterial plane, femininity faculty does not arise and life faculty also will not arise at that plane.

Or else, life faculty will not arise to this person at this plane. Does femininity faculty not arise to that plane?

To those at the birth-moment of final existence persons who are females, life faculty will not arise at that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous

plane and to those final existence persons in the fine-material plane and in the immaterial plane, life faculty will not arise and femininity faculty also does not arise at that plane.

Femininity faculty does not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-females and to those fine-material beings. Femininity faculty does not arise at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane, to those non-percipient beings, to those immaterial beings and to those women, at the death-moment, who will be born with equanimity and will die there finally there, femininity faculty does not arise and (mental) joy faculty also will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons who are females and to those women, at the birth moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise to that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To those final existence persons in the fine-material plane, to those non-percipient beings, to those immaterial beings and to those women, at the death-moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and femininity faculty also does not arise at that plane.

Femininity faculty does not arise to this person at that plane. Will equanimity faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment sensuous persons who are non-females, to those fine-material beings and to those immaterial beings, femininity faculty does not arise at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the sensuous plane and in the immaterial plane, to those non-percipient beings and to those women, at the death-moment, who will be born with (mental) joy and will die finally there, femininity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Does femininity faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons who are females and to those women, at the birth-moment who will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that femininity faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane; to those non-percipient beings and to those women, at the death-moment, who will be born with (mental) joy and will be die finally there, equanimity faculty will not arise and femininity faculty also does not arise at that plane.

Femininity faculty does not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous person who are non-females, to those fine-material beings and to those immaterial beings, femininity faculty does not arise at this plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, femininity faculty does not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does femininity will not arise to that person at that plane?

To those at the birth-moment of final existence persons who are females, mind faculty will not arise at that plane; (it is) not that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, mind faculty will not arise and femininity faculty arise at that plane. (Based on femininity faculty).

398. Masculinity faculty does not arise to this person at this plane. Will life faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous person who are non-females, to those fine-material beings and to those immaterial beings, masculinity faculty dies not arise at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine-material existence persons in the fine-material plane and in the immaterial plane, masculinity faculty does not arise and life faculty also will not arise in that plane.

Or else, life faculty will not arise in to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment of final existence persons who are males, life faculty will not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To those at the final death-moment in the sensuous plane and to those final existence persons in the fine-material and in the immaterial plane, life faculty will not arise and masculinity also does not arise at that plane.

Masculinity faculty does not arise to this person at that plane. Will (mental) joy faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males and to those fine-material beings, masculinity faculty does not arise at that plane: (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those at the final death-moment in the fine-material death-moment in the sensuous plane, to those final existence persons in the fine-material plane, to those non-percipient beings to those immaterial beings and to those men at the death moment, who will be born with equanimity and will die finally there, masculinity faculty does not arise and (mental) joy faculty also will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those men at the birth-moment of final existence persons and to those men at the birth-moment, who will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane: (it is) not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence person in the final fine-material plane, to those non-percipient beings, to those immaterial beings and to those men at the death-moment who will be born with equanimity and will die finally there, (mental) joy faculty will not arise and masculinity faculty also does not arise at that plane.

Masculinity faculty does not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males to those fine-material beings and to those immaterial beings, masculinity faculty does not arise at that plane; equanimity faculty will not arise to those persons at that plane. To those at the final death-moment the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane, to those non-percipient beings and to those men at the death-moment, who will be born with (mental) joy and will die finally there, masculinity faculty does not arise and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Does masculinity faculty not arise to that person at that plane?

To those at the birth-moment of final existence person who are males and to those men, at the birth-moment, who will be with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that masculinity faculty does not arise to those person at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane, to those non-percipient beings and to those men at the death-moment, who will be born with (mental) joy and will die finally there, equanimity faculty will not arise and masculinity also does not arise to that plane.

Masculinity faculty does not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are non-males, to those fine-material beings and to those immaterial beings, masculinity faculty does not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the final death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, masculinity faculty does not arise and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does masculinity faculty will not arise to that person at that plane?

To those at the birth-moment of final existence persons who are males, mind faculty will not arise at that plane; (it is) not that masculinity faculty does not arise to those persons at that plane. To those at the final- death-moment in the sensuous plane, to those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, mind faculty will not arise and masculinity faculty also does not arise at that plane. (Based on masculinity faculty)

399. Life faculty does not arise to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those at the death-moment of four-aggregate and five-aggregate persons and to those during life at the cessant phase of consciousness, life faculty does not arise at the plane: (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those at the cessant phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness and to those at the death-moment of non-percipient beings, life faculty does not arise and (mental) joy faculty also will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness, to those at the nascent phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness and to those at the birth-moment non-percipient beings, (mental) joy faculty will not arise at that plane; (it is) not that life faculty not arise to those person at that plane. To those at the cessant phase of final of consciousness, to those at the cessant phase of consciousness whose final consciousness associated with equanimity will arise after this consciousness and to those at the death-moment of non-percipient beings, (mental) joy faculty will not arise and life faculty also does not arise at that plane.

Life faculty does not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those at the death-moment of four-aggregate persons and five-aggregate persons, and to those during life at the cessant phase of consciousness, life faculty does not arise at plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those at the cessant phase of final consciousness, to those at the cessant phase of consciousness whose final consciousness associated with(mental) joy will arise after this consciousness and to those at the death-moment of non-percipient beings life faculty does not arise and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness, to those at the nascent phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness and to those at the birth-moment of non-percipient beings, equanimity faculty will not be arise at that plane(it is) not that life faculty does not arise to those person at that plane. To those at the cessant phase of final consciousness, to those at the cessant phase of consciousness whose final consciousness associated with (mental) joy will arise after consciousness and to those at the death-moment of non-percipient beings, equanimity faculty will not arise and life faculty also does not arise at that plane.

Life faculty does not arise to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that person?

To those at the death-moment of four aggregate persons and five-aggregate person and to those during life at the cessant phase of consciousness, life faculty will not arise to those persons at that plane. To those at the cessant phase of final consciousness, to those at the death-moment of non-percipient beings, life faculty does not arise and (mental) joy faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does life faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness and to those at the birth-moment of non-percipient beings, mind faculty will not arise at that plane: (it is) not that life faculty does not arise to those persons at that plane, to those at the cessant phase of final consciousness and to those at the death-moment of non-percipient beings, mind faculty will not arise and life faculty also does not at that plane. (Base on life faculty)

400. (Mental) joy faculty does not arise to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To all those at the cessant phase of consciousness disassociated from (mental) joy, (mental)joy faculty does not arise at that plane; (it is) not that equanimity faculty will not arise to those person at that plane. To those at the cessant phase of final consciousness associated with (mental) joy, to those endowed with final consciousness associated with equanimity, to those at that cessant phase of consciousness whose final consciousness associated with (mental)joy will arise after this consciousness and to those non-percipient beings, (mental) joy faculty does not arise and equanimity faculty also will not arise at that plane.

Or else, equanimity will not arise to this person at this plane. Does (mental) joy faculty will not arise to that person at that plane?

To those at the nascent phase of final consciousness associated with (mental) joy and to those at the nascent phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness, equanimity faculty will not arise at that plane; (it is) not that (mental) joy faculty does not arise to those persons at that plane. To those at the cessant phase of final consciousness associated with (mental) joy, to those endowed with final consciousness associated with equanimity, to those at the cessant phase of consciousness whose final consciousness associated with (mental) joy will arise after this consciousness and to those non-percipient beings, equanimity faculty will not arise and (mental) joy faculty also does not arise at that plane.

(Mental) joy faculty does not arise to this person at this plane. Will faith faculty: P: understanding faculty: P: mind faculty not arises to that person at that plane?

To all those at that cessant phase of consciousness dissociated from (mental) joy, (mental) joy faculty does not arise at that plane;(it is) not that mind faculty will not arise to those persons at that plane. To those at the cessant phase of final

consciousness associated with (mental) joy, to those endowed with final consciousness associated with equanimity and to those non-percipient beings, (mental) joy faculty does not arise and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does (mental) joy faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness associated with (mental) joy, mind faculty will not arise at that plane; (it is) not that joy faculty does not arise to those persons at that plane. To those at the cessant phase of final consciousness associated with (mental) joy, to those endowed with final consciousness associated with equanimity and to those non-percipient beings, mind faculty will not arise and (mental) joy faculty also does not arise at that plane. (Based on mental faculty).

401. Equanimity faculty does not arise to this person at this plane. Will faith faculty: P: understanding faculty: P: mind faculty not arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from equanimity, equanimity faculty does not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the cessant phase of final consciousness associated with equanimity, to those endowed with final consciousness associated with (mental) joy and to those non-percipient beings, equanimity faculty does not arise and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does equanimity faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness associated with equanimity, mind faculty will not arise at that plane; (it is) not that equanimity faculty does not arise the cessant phase of final consciousness associated with equanimity, to those endowed with final consciousness associated with (mental) joy and to those non-percipient beings, mind faculty will not arise and equanimity faculty also does not arise at that plane. (Based on equanimity faculty).

402. Faith faculty does not arise to this person at this plane. Will understanding faculty: P: mind faculty not arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from faith, faith faculty does not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the cessant phase of final consciousness and to those non-percipient beings, faith faculty does not arise and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does faith faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness, mind faculty will not arise at that plane; (it is) not that faith faculty does not arise to those persons at that plane. To those at the cessant phase of final consciousness and to those non-percipient beings, mind faculty will not arise and faith faculty also does not arise at that plane. (Based on faith faculty).

403. Understanding faculty does not arise to this person at this plane. Will mind faculty not arise to that person at that plane?

To all those at the cessant phase of consciousness and to those at the nascent phase of consciousness dissociated from knowledge, understanding faculty does not arise at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those at the cessant phase of final consciousness and to those non-percipient beings, understanding faculty does not arise and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Does understanding faculty not arise to that person at that plane?

To those at the nascent phase of final consciousness, mind faculty will not arise at that plane; (it is) not that understanding faculty does not arise to those persons at that plane. To those at the cessant phase of final consciousness and to those non-percipient beings, mind faculty will not arise and understanding faculty also does not arise at that plane. (Based on understanding faculty).

6. Chapter on the Past and the Future. (*Atītānāgatavāra*)

Positive (*Anuloma*) Person (*Puggala*)

404. Eye faculty had arisen to this person. Will ear faculty arise to that person?

To those final existence persons and to those who will be born in the immaterial plane and will die finally there, eye faculty had arisen; ear faculty will not arise to those persons. To those other eye faculty also will arise.

Or else ear faculty will arise to this person. Had eye faculty arisen to that person? Yes.

Eye faculty had arisen to this person. Will nose faculty arise to that person?

To those final existences persons, to those who will be born in the fine-material plane and immaterial plane, and will die finally there, eye faculty had arisen; nose faculty will not arise to those persons. To those others eye faculty had arisen and nose faculty also will arise.

Or else, nose faculty will arise to this person. Had eye faculty arisen to that person? Yes.

Eye faculty had arisen to this person. Will femininity faculty arise to that person?

To those existence persons, to those who will be born in the fine material plane and in the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will die finally there eye faculty had arisen; femininity faculty will not arise to those persons. To those others eye faculty had arisen femininity faculty also will arise.

Or else, femininity faculty will arise to this person. Had eye faculty arisen to that person? Yes.

Eye faculty has arisen to this person. Will masculinity faculty arise to that person?

To those final existence persons, to those who will be born in the fine-material plane and in the immaterial plane and will die finally there and to those women who will take some rebirths only as womanhood and will die finally there, eye faculty had arisen; masculinity faculty will not arise to those person. To those others eye faculty had arisen and masculinity faculty also will arise.

Or else, masculinity faculty will not arise to this person. Had eye faculty arisen to that person? Yes.

Eye faculty had arisen to this person. Will life faculty arise to that person?

To those final existence persons, eye faculty had arisen; Life faculty will not arise to those persons. To those others eye faculty had arisen and life faculty also will arise.

Or else life faculty will not arise to this person. Had eye faculty arisen to that person? Yes.

Eye faculty had arisen to this person. Will (mental) joy faculty arise to that person?

To those final existence persons and to those who will be born with equanimity and will die finally there, eye faculty had arisen; (mental) joy faculty will not arise to those persons. To those others, eye faculty hat arisen and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to those persons. Had eye faculty arisen to that person? Yes.

Eye faculty had arisen to this person. Will equanimity faculty arise to that person?

To those final existence persons and to those who will be born with (mental) joy and will die finally there, eye faculty had arisen; equanimity faculty will not arise to those persons. To those others, eye faculty had arisen and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Had eye faculty arisen to that person? Yes.

Eye faculty had arisen to this person. Will faith faculty :P: understanding :P: mind faculty arise to that person?

To those final existence persons, eye faculty had arisen: mind faculty will not arise to those persons. To those others, eye faculty hat arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had eye faculty arisen, to that person? Yes. (Based on eye faculty).

405. Nose faculty had arisen to this person. Will femininity faculty arise to that person?

To those final existence persons, to those who will be born in the fine-material plane and in the immaterial plane and will die finally there and to those men who will take some rebirths only as that manhood and will die finally there, nose faculty had arisen: femininity faculty will not arise to those persons. To those others, nose faculty had arisen and femininity faculty also will arise.

Or else, femininity faculty will arise to this person at this plane. Had nose faculty arise to that person? Yes.

Nose faculty had arisen to this person. Will masculinity faculty arise to that person?

To those final existence persons, to those who will be born in the fine-material plane and in the immaterial plane and will finally there and to those women who will take some rebirth only as that womanhood and will die finally there, nose faculty had arisen; masculinity faculty will not arise to those persons. To those others, nose faculty had arisen and masculinity faculty also will arise.

Or else, masculinity faculty will arise to this person. Had nose faculty arisen to that person? Yes.

Nose faculty had arisen to this person. Will life faculty arise to that person?

To those final existence persons, nose faculty had arisen: life faculty will not arise to those persons. To those others, nose faculty had arisen and life faculty also will arise.

Or else, life faculty will arise to this person. Had nose faculty arisen to that person? Yes.

Nose faculty had arisen to this person. Will (mental) joy faculty arise to that person?

To those final existence persons and those who will be born with equanimity and will die finally there, nose faculty had arisen; (mental) joy faculty will not arise to those persons. To those others, nose faculty had arisen and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Had nose faculty arisen to that person? Yes.

Nose faculty had arisen to this person. Will equanimity faculty arise to that person?

To those final existence persons and to those who will be born with (mental) joy and will die finally there, nose faculty had arisen: equanimity faculty will not arise to those persons. To those others, nose faculty had arisen and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Had nose faculty arisen to that person? Yes.

Nose faculty had arisen to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to this person?

To those final existence person, nose faculty had arisen mind faculty will not arise to those persons. To those others nose faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had nose faculty arisen to that person? Yes. (Based on nose faculty)

406. Femininity faculty had arisen to this person. Will masculinity faculty arise to that person?

To those final existence persons, to those who will be born in the fine-material plane and immaterial plane and will die finally there and to those women who will take some rebirths only as that womanhood and will die finally there, femininity faculty had arisen; masculinity faculty will not arise to those person. To those others, femininity faculty had arisen and masculinity faculty also will arise.

Or else, masculinity faculty will arise to this person. Had femininity faculty arisen to that person? Yes.

Femininity faculty had arisen to that person. Will life faculty arise to that person?

To those final existence persons, femininity faculty had arisen; life faculty will not arise to those persons. To those others, femininity faculty had arisen and life faculty also will arise.

Or else, life faculty will arise to this person. Had femininity faculty arisen to that person? Yes.

Femininity faculty had arisen to this person. Will (mental) joy faculty arise to that person?

To those final existence persons and to those who will be reborn with equanimity and will die finally there, femininity faculty had arisen; (mental) joy faculty will not arise to those persons. To those others, femininity faculty had arisen and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Had femininity faculty arisen to that person? Yes.

Femininity faculty has arisen to this person. Will equanimity faculty arisen to that person?

To those final existence person and to those will be born with (mental) joy and will die finally then, femininity faculty had arisen; equanimity faculty will not arise to those person. To those others, femininity faculty had arisen and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Had femininity faculty arisen to that person? Yes.

Femininity faculty had arisen to this person. Will faith faculty :P: understandings faculty :P: mind faculty arise to that person?

To those final existence persons, femininity faculty had arisen; mind faculty will not arise to those, persons. To those others, femininity faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had femininity faculty arisen to that person? Yes. (Based on femininity faculty)

407. Masculinity faculty had arisen to this person. Will life faculty arise to that person?

To those final existence persons, masculinity faculty had arisen; life faculty will not arise to those persons. To those others, masculine faculty had arisen and life faculty also will arise.

Or else, life faculty will arise to this person. had masculine faculty arisen to that person? Yes.

Masculinity faculty had arisen to that person. Will (mental) joy faculty arise to that person?

To those final existence persons and to those who will be born with equanimity and will die finally there, masculinity faculty had arisen; (mental) joy faculty will not arise to those persons. To those others, masculinity faculty had arisen and (mental) joy faculty also will arise.

Or else, (mental) joy faculty will arise to this person. Had masculinity faculty arisen to that person? Yes.

Masculinity faculty had arisen to this person. Will equanimity faculty arise to that person?

To those will be born with (mental) joy and will die finally there, masculinity faculty had arisen; equanimity faculty will not arise to those persons. To those others, masculinity faculty had arisen and equanimity faculty also will arise. Or else, equanimity faculty will arise to this person. Had masculinity faculty arisen to that person? Yes.

Masculinity faculty had arisen to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those final existence persons, masculinity faculty had arisen: mind faculty will not arise to those persons. To those others, masculinity faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had masculinity faculty arisen to that person? Yes. (Based on masculinity faculty)

408. Life faculty had arisen to this person. Will (mental) joy faculty arise to that person?

To those endowed with final consciousness and with equanimity will arise after this consciousness, life faculty had arisen; (mental) joy faculty will not arise to those persons. To those others, life faculty had arisen and (mental) joy faculty also will arise.

Or else, (mental) joy will arise to this person. Had life faculty arisen to that person? Yes.

Life faculty had arisen to this person. Will equanimity faculty arise to that person?

To those endowed with final consciousness and to those whose final consciousness associated with (mental) joy will arise after this consciousness, life faculty had arisen: equanimity faculty will not arise to those person. To those others, life faculty had arisen and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Had life faculty arisen to that person? Yes.

Life faculty had arisen to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those endowed with final consciousness. Life faculty had arisen; mind faculty will not arise to those persons. To those others life faculty arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had life faculty arisen to that person? Yes. (Based on life faculty)

409. (Mental) joy faculty had arisen to this person. Will equanimity faculty arise to that person?

To those endowed with final consciousness and to those whose final consciousness associated with (mental) joy will arise after this consciousness, (mental) joy faculty had arisen: equanimity faculty will not arise to those persons. To those persons (mental) joy faculty had arisen and equanimity faculty also will arise.

Or else, equanimity faculty will arise to this person. Had (mental) joy faculty arisen to that person? Yes.

(Mental) joy faculty had arisen to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those endowed with final consciousness, (mental) joy faculty had arisen: mind faculty will not arise to those persons. To those others (mental) joy faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had (mental) joy faculty arisen to that person? Yes. (Based on mental joy faculty)

410. Equanimity faculty had arisen to this person. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person?

To those endowed with final consciousness, equanimity faculty had arisen: mind faculty will not arise to those persons. To those others, equanimity faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had equanimity faculty arisen to that person? Yes. (Based on equanimity faculty)

411. Faith faculty had arisen to this person. Will understanding faculty: P: mind faculty arise to that person?

To those endowed with final consciousness, faith faculty had arisen: mind faculty will not arise to those persons. To those others, faith faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had faith faculty arisen to that person? Yes. (Based on faith faculty)

412. Understanding faculty had arisen to this person. Will mind faculty arise to that person?

To those endowed final consciousness, understanding faculty had arisen: mind faculty will not arise to those persons. To those others, understanding faculty had arisen and mind faculty also will arise.

Or else, mind faculty will arise to this person. Had understanding faculty arisen to that person? Yes. (Based on understanding faculty)

Positive

(*Anuloma*)

Plane (*Okāsa*)

413. Eye faculty had arisen at this plane. Will ear faculty arise at that plane? :P:

Positive (*Anuloma*) Person-Plane (*Puggalokāsa*)

414. Eye faculty had arisen to this person at this plane. Will ear faculty arise to that person at that plane?

To those final existence persons in the five-aggregate plane, eye faculty had arisen at that plane. Ear faculty will not arise to those persons at that plane. To those other five aggregate persons, eye faculty had arisen and ear faculty also will arise at that plane.

Or else, ear faculty will arise to this person at this plane. Had ear faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Will nose faculty arise to that person at that plane?

To those final existence persons in the sensuous plane and to those final material beings, eye faculty had arisen at that plane; nose faculty will not arise to those persons at that plane. To those other sensuous persons, eye faculty had arisen and nose faculty also will arise at that plane.

Or else, nose faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Will femininity faculty arise to that person at that plane?

To those final existence persons in the sensuous plane, to those fine material beings and to those men who will take some rebirth only as that manhood and will die finally there, eye faculty had arisen at that plane, femininity faculty will not arise to those persons at that plane. To those other sensuous persons, eye faculty had arisen and femininity faculty also will arise at that plane.

Or else, femininity faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Will masculinity faculty arise to that person at that plane?

To those final existence persons in the sensuous plane, to those fine material beings and to those women who will take some rebirths only as that womanhood and will die finally there, eye faculty had arisen at that plane, masculinity faculty will not arise to those persons at that plane. To those other sensuous persons, eye faculty also will arise at that plane.

Or else, masculinity faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Will life faculty arise to that person at that plane?

To those final existence persons in the five-aggregate plane, eye faculty had arisen at that plane; life faculty will not arise to those persons at that plane. To those other five-aggregate persons, eye faculty had arisen and life faculty also will arise as that plane.

Or else, life faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane?

To those non-percipient beings and to those immaterial beings, life faculty will arise at that plane; eye faculty had arisen to those persons at that plane. To those five-aggregate persons, life faculty will arise and eye faculty also had arisen at that plane.

Eye faculty had arisen to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those final existence persons in the five-aggregate plane and to those who having eye will be born with equanimity and will die finally there, eye faculty had arisen at that plane; (mental) joy faculty will not arise to those persons at that plane. To those other five-aggregate persons, eye faculty had arisen and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane? Yes.

Eye faculty had arisen to this person at this plane. Will equanimity faculty arise to that person at that plane?

To those final existence persons in the five-aggregate plane and to those who having eye will be born with (mental) joy and will die finally there, eye faculty had arisen at that plane; equanimity faculty will not arise to those persons at that plane. To those other five-aggregate persons, eye faculty had arisen and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane?

To those immaterial beings, equanimity faculty will arise at that plane; eye faculty had not arisen to those persons at that plane. To those five-aggregate persons, equanimity faculty will arise and eye faculty also had arisen at that plane.

Eye faculty had arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?

To those final existence persons in the five-aggregate plane, eye faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those other five-aggregate persons, eye faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had eye faculty arisen to that person at that plane?
To those immaterial beings, mind faculty will arise at that plane; eye faculty had not arisen to those persons at that plane.
To those five-aggregate persons mind faculty will arise and eye faculty also had arisen at that plane. (Based on eye faculty).

415. Nose faculty had arisen to this person at this plane. Will femininity faculty arise to that person at that plane?
To those final existence persons in the sensuous plane and to those men who will take some rebirths only as that manhood and will die finally there, nose faculty had arisen at that plane; femininity faculty will not arise to those persons at that plane. To those others sensuous persons, nose faculty had arisen and femininity faculty also will arise at that plane.

Or else, femininity faculty will arise to this person at this plane. Had nose faculty arisen to that person at that plane? Yes.

Nose faculty had arisen to this person at this plane. Will masculinity faculty arise to that person at that plane?
To those final existence persons in the sensuous plane and to those women who will take some rebirths only as that woman hood and will die finally there, nose faculty had arisen at that plane; masculinity faculty will not arise to those persons at that plane. To those other sensuous persons, nose faculty had arisen and masculinity faculty also will arise at that plane.

Or else, masculinity faculty will arise to this person at this plane. Had nose faculty arisen to that person at that plane? Yes.

Nose faculty had arisen to this person at this plane. Will life faculty arise to that person at that plane?
To those final existence persons in the sensuous plane, nose faculty had arisen at that plane; life faculty will not arise to those persons at that plane. To those others sensuous persons, nose faculty had arisen and life faculty also will arise at that plane.

Or else, life faculty will arise to this person at this plane. Had nose faculty arisen to that person at that plane?
To those fine material beings and immaterial beings, life faculty will arise at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons, life faculty will arise and nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Will (mental) joy faculty arise to that person at that plane?
To those final existence persons in the sensuous plane and to those who having nose will be born with equanimity and will die finally there, nose faculty had arisen at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others sensuous persons, nose faculty had arisen and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Had arisen to that person at that plane?
To those fine material beings, (mental) joy faculty will arise at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons, (mental) joy faculty will arise and nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Will equanimity faculty arise to that person at that plane?
To those final existence persons in the sensuous plane and to those who having nose will be born with (mental) joy and will die finally there, nose faculty had arisen at that plane; equanimity faculty will not arise to those persons at that plane. To those others sensuous persons, nose faculty had arisen and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Had nose faculty arisen to that person at that plane?
To those fine material beings and to those immaterial beings, equanimity faculty will arise at that plane. To those sensuous persons, equanimity faculty will arise and nose faculty also had arisen at that plane.

Nose faculty had arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?

To those final existence persons in the sensuous plane, nose faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those other sensuous persons, nose faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had nose faculty arisen to that person at that plane?
To those fine material beings and to those immaterial beings, mind faculty will arise at that plane; nose faculty had not arisen to those persons at that plane. To those sensuous persons, mind faculty will arise and nose faculty also had arisen at that plane. (Based on nose faculty).

416. Femininity faculty had arisen to this person at this plane. Will masculinity faculty arise to that person at that plane?
To those final existence persons in the sensuous plane and to those women who will take some rebirths only as that womanhood and will die finally there, femininity faculty had arisen at that plane; masculinity faculty will not arise to

those persons at that plane. To those other sensuous persons, femininity faculty had arisen and masculinity faculty also will arise at that plane.

Or else, masculinity faculty will arise to this person at this plane. Had femininity faculty arisen to that person at that plane? Yes.

Femininity faculty had arisen to this person at this plane. Will life faculty arise to that person at that plane?

To those final existence persons in the sensuous plane, femininity faculty had arisen at that plane; life faculty will not arise to those persons at that plane. To those other sensuous persons, femininity faculty had arisen and life faculty also will arise at that plane.

Or else, life faculty will arise to this person at this plane. Had femininity faculty arisen to that person at that plane?

To those fine material beings and immaterial beings, life faculty had not arisen to those persons at that plane. To those sensuous persons, life faculty will arise and femininity faculty also had arisen at that plane.

Femininity faculty had arisen to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those final existence persons in the sensuous plane and to those women who will be born with equanimity and will die finally there, femininity faculty had arisen at that plane; (mental) joy faculty will not arise to those persons at that plane. To those other sensuous persons, femininity faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Had femininity arisen to that person at that plane?

To those fine material beings, (mental) joy faculty will arise at that plane; femininity faculty had not arisen to those at that plane. To those sensuous persons, (mental) joy faculty will arise and femininity faculty also had arisen that plane.

Femininity faculty had arisen to this person at this plane. Will equanimity faculty arise to this person at that plane?

To those final existence persons in the sensuous plane and to those women who will be born with (mental) joy and will die finally there, femininity faculty had arisen at that plane; equanimity faculty will not arise to those persons at that plane. To those other sensuous persons, femininity faculty had arisen and equanimity faculty also will arise at that plane.

Or else, equanimity faculty will arise to this person at this plane. Had femininity faculty arisen to that person at that plane?

To those fine material beings and immaterial beings, equanimity faculty will arise at that plane; femininity faculty had not arisen to those persons at that plane. To those sensuous persons, equanimity faculty will arise and femininity faculty also had arisen at that plane.

Femininity faculty had arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?

To those final existence persons in the sensuous plane, femininity faculty had arisen at that plane, mind faculty will not arise to those persons at that plane. To those others sensuous persons, femininity faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had femininity faculty arisen to that plane?

To those fine material beings and immaterial beings, mind faculty will arise at that plane; femininity faculty had not arisen to those persons at that plane. To those sensuous persons, mind faculty will arise and femininity faculty also had arisen at that plane. (Based on femininity faculty).

417. Masculinity faculty had arisen to this person at this plane. Will life faculty arise to that person at that plane?

To those final existence persons in the sensuous plane, masculinity faculty had arisen at that plane; life faculty will not arise to those persons at that plane. To those other sensuous persons, masculinity faculty had arisen and life faculty also will arise at that plane.

Or else, life faculty will arise to this person at this plane. Had masculinity faculty arisen to that person at that plane?

To those fine material beings and immaterial beings, life faculty will arise at that plane; masculinity faculty had not arisen to those persons at that plane. To those sensuous persons, life faculty will arise and masculinity faculty also had arisen at that plane.

Masculinity faculty had arisen to this person at this plane. Will (mental) joy faculty arise to that person at that plane?

To those final existence persons in the sensuous plane and to those men who will be born with equanimity and will die finally there, masculinity faculty had arisen at that plane; (mental) joy faculty will not arise to those persons at that plane. To those others sensuous persons, masculinity faculty had arisen and (mental) joy faculty also will arise at that plane.

Or else, (mental) joy faculty will arise to this person at this plane. Had masculinity faculty arisen to that person at that plane?

To those fine material beings, (mental) joy faculty will arise at that plane; masculinity faculty had not arise to those persons at that plane. To those sensuous persons, (mental) joy faculty will arise and masculinity faculty also had arisen at that plane.

Masculinity faculty had arisen to this person at this plane. Will equanimity faculty arise to that person at that plane?
 To those final existence persons in the sensuous plane and to those men who will be born with (mental) joy and will die finally there, masculinity had arisen at that plane; equanimity faculty will not arise to those persons at that plane. To those others sensuous persons, masculinity faculty had arisen and equanimity faculty also will arise at that plane.
 Or else, equanimity faculty will arise to this person at this plane. Had masculinity faculty arisen to that person at that plane?
 To those fine material beings and immaterial beings, equanimity faculty will arise at that plane; masculinity faculty had not arisen to those persons at that plane. To those sensuous persons, equanimity faculty will arise and masculinity faculty also had arisen at that plane.

Masculinity faculty had arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?
 To those final existence persons in the sensuous plane, masculinity faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those other sensuous persons, masculinity faculty had arisen and mind faculty also will arise at that plane.
 Or else, mind faculty will arise to this person at this plane. Had masculinity faculty arisen to that person at that plane?
 Yes. (Based on masculinity faculty)

418. Life faculty had arisen to this person at this plane. Will (mental) joy faculty arise to that person at that plane?
 To those endowed with final consciousness to those final consciousness associated with equanimity will arise after this consciousness and to those non-percipient beings, life faculty had arisen at that plane: (mental) joy faculty will not arise to those persons at that plane. To those other four-aggregate and five-aggregate persons, life faculty had arisen and (mental) joy faculty also will arise at that plane.
 Or else, (mental) joy faculty will arise to this person at this plane. Had life faculty arisen to that person at that plane?
 To those at the birth-moment of four abode beings, (mental) joy faculty will arise at that plane: life faculty had not arisen to those persons at that plane. To those others four-aggregate and five-aggregate persons (mental) joy faculty will arise and life faculty also had arisen at that plane.

Life faculty had arisen to this person at this plane. Will equanimity faculty arise to that person at that plane?
 To those endowed with final consciousness, to those whose final consciousness associated with (mental) joy faculty will arise after this consciousness and to those non-percipient beings, life faculty had arisen at that plane; equanimity faculty will not arise to those persons at that plane. To those other four-aggregate and five-aggregate persons, life faculty had arisen and equanimity faculty also will arise at that plane.
 Or else, equanimity faculty will arise to this person at this plane. Had life faculty arisen to that person at that plane?
 To those at the birth-moment, of pure abode beings equanimity faculty will arise at that plane; life faculty had not arisen to those persons at that plane. To those other four-aggregate and five-aggregate persons, equanimity faculty will arise and life faculty also had arisen at that plane.

Life faculty had arisen to this person at this plane. Will faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?
 To those endowed with final consciousness and to those non-percipient beings, life faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those others four-aggregate and five-aggregate persons, life faculty had arisen and mind faculty also will arise at that plane.
 Or else, mind faculty will arise to this person at this plane. Had life faculty arisen to that person at that plane?
 To those at the birth-moment of pure-abode beings, mind faculty will arise at that plane; life faculty and not arisen to those persons at that plane. To those others four-aggregate and five-aggregate persons, mind faculty will arise and life faculty also had arisen at that plane. (Based on life faculty)

419. (Mental) Joy faculty had arisen to this person at this plane. Will equanimity faculty arise to that person at that plane?
 To those endowed with final consciousness and to those whose final consciousness associated with (mental) joy will arise after this consciousness, (mental) joy faculty had arisen at that plane; equanimity faculty will not arise to those persons at that plane. To those others four-aggregate and five-aggregate persons, (mental) joy faculty had arisen and equanimity faculty also will arise at that plane.
 Or else, equanimity faculty will arise to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?
 To those pure-abode beings at the moment of second consciousness, equanimity faculty will arise at that plane; (mental) joy faculty had not arisen to those persons at that plane. To those others four-aggregate persons and five-aggregate persons, equanimity faculty will arise and (mental) joy faculty also had arisen at that plane.

(Mental) Joy faculty had arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?

To those endowed with final consciousness, (mental) joy faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those others four-aggregate and five-aggregate persons, (mental) joy faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?

To those pure-abode beings at the moment of second consciousness, mind faculty will arise at that plane; (mental) joy faculty will arise at that plane; (mental) joy faculty had not arisen to those persons at that plane. To those four-aggregate and five-aggregate persons, mind faculty will arise and (mental) joy faculty also had arisen at that person. (Based on mental joy faculty)

420. Equanimity faculty had arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty arise to that person at that plane?

To those endowed with final consciousness, equanimity faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those others four-aggregate and five-aggregate persons, equanimity faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had equanimity faculty arisen to that person at that plane?

To those at the birth-moment of pure abode beings, mind faculty will arise at that plane; equanimity faculty had not arisen to those persons at that plane. To those others four-aggregate and five-aggregate persons, mind faculty will arise and equanimity faculty also had arisen at that plane. (Based on equanimity faculty)

421. Faith faculty had arisen to this person at this plane. Will understanding faculty :P: mind faculty arise to that person at that plane?

To those endowed with final consciousness, faith faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those four aggregate and five-aggregate persons, faith faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had faith faculty arisen to that person at that plane?

To those at the birth-moment of pure-abode beings, mind faculty will arise at that plane; faith faculty had not arisen to those persons at that plane. To those others four-aggregate and five-aggregate persons, mind faculty will arise and faith faculty also had arisen at that plane. (Based on faith faculty)

422. Understanding faculty had arisen to this person at this plane. Will mind faculty arise to that person at that plane?

To those endowed with final consciousness, understanding faculty had arisen at that plane; mind faculty will not arise to those persons at that plane. To those others four-aggregate and five-aggregate persons, understanding faculty had arisen and mind faculty also will arise at that plane.

Or else, mind faculty will arise to this person at this plane. Had understanding faculty arisen to that person at that plane?

To those at the birth-moment of pure abode beings, mind faculty will arise at that plane; understanding faculty had not arisen to those persons at that plane. To those others four-aggregate and five-aggregate persons, mind faculty will arise and understanding faculty also had arisen at that plane. (Based on understanding faculty)

Negative (Paccanīka) Person (Puggala)

423. Eye faculty had not arisen to this person . Will ear faculty arise to that person? None.

Or else, ear faculty will not arise to this person. Had eye faculty not arisen to that person? It had arisen.

Eye faculty had not arisen to this person. Will nose faculty :P: femininity faculty :P: masculinity faculty not arise to that person? None.

Or else, masculinity faculty will not arise to this person. Had eye faculty not arisen to that person? Had arisen.

Eye faculty had not arisen to this person. Will life faculty not arise to that person? None.

Or else, life faculty will not arise to this person. Had eye faculty not arisen to that person? Had arisen.

Eye faculty had not arisen to this person. Will (mental) joy faculty :P: equanimity faculty not arisen to that person? None.

Or else, equanimity faculty will not arise to this person. Had eye faculty not arisen to that person? Had arisen.

Eye faculty had not arisen to this person. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person? None.

Or else, mind faculty will not arise to this person. Had eye faculty not arisen to that person? Had arisen. (Based on eye faculty)

424. Nose faculty :P: femininity faculty :P: masculinity faculty :P: life faculty :P: (mental) joy faculty :P: equanimity faculty :P: faith faculty :P: understanding faculty had not arisen to this person. Will mind faculty not arise to that person? None.
Or else, mind faculty will not arise to this person. Had understanding faculty not arisen to that person? Had arisen.

Negative (Paccanīka) Plane (Okāsa)

425. Eye faculty had not arisen at this plane. Will ear faculty not arise that plane? :P:

Negative (Paccanīka) Person-Plane (Puggalokāsa)

426. Eye faculty had arisen to this person at this plane. Will ear faculty not arise to that person at that plane? Yes.
Or else, ear faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?
To those final existence persons in the five-aggregate plane, ear faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those persons at that plane. To those pure-abode beings, to those non-percipient beings and to those immaterial beings, ear faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will nose faculty not arise to that person at that plane? Yes.
Or else, nose faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?
To those final existence persons in the sensuous plane and to those fine-material beings, nose faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those persons at that plane. To those pure abode beings, to those non percipient beings and to those immaterial beings, nose faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will femininity faculty not arise to that person at this plane? Yes.
Or else, femininity faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?
To those final existence persons in the sensuous plane to those fine-material beings and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those persons at that plane. To those pure abode beings, to those non percipient beings and to those immaterial beings femininity faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will masculinity faculty not arise to that person at that plane? Yes.
Or else, masculinity faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?
To those final existence persons in the sensuous plane, to those fin-material beings and to those women who will take some rebirths only as the womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that eye faculty had not arisen those at that plane. To those pure abode beings, to those non percipient beings and to those immaterial beings, masculinity faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will life faculty not arise to that person at that plane?
To those non percipient beings and to those immaterial beings, eye faculty had not arisen at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those pure abode beings and to those final existence persons in the immaterial plane, eye faculty had not arisen and life faculty also will not arise at that plane.
Or else, life faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?
To those final existence persons in the five-aggregate plane, life faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those person at that plane. To those pure abode beings and to those final existence persons in the immaterial plane, life faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will (mental) joy faculty not arise to that person at that plane? Yes.
Or else, (mental) joy faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?
To those final existence persons in the five-aggregate plane and to those who having eye will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those persons at plane. To those pure abode beings, to those non percipient beings and to those immaterial beings, (mental) joy faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will equanimity faculty not arise to that person at that plane?
To those immaterial beings, eye faculty had not arisen at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those pure abode beings, to those final existence persons in the immaterial plane and to those non-percipient beings, eye faculty had not arisen and equanimity faculty also will not arise at that plane.
Or else, equanimity faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those final existence persons in the five-aggregate plane and to those who having eye will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those persons at that plane. To those pure abode beings, to those final existence persons in the immaterial plane and to those non-percipient beings, equanimity faculty will not arise and eye faculty also had not arisen at that plane.

Eye faculty had not arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

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

Or else, mind faculty will not arise to this person at this plane. Had eye faculty not arisen to that person at that plane?

To those final existence persons in the five-aggregate plane, mind faculty will not arise at that plane; (it is) not that eye faculty had not arisen to those person at that plane. To those pure abode beings, to those final existence persons in the immaterial plane and to those non-percipient beings, mind faculty will not arise and eye faculty also had not arisen at that plane. (Based on eye faculty)

427. Nose faculty had not arisen to this person at this plane. Will femininity faculty not arise to that person at that plane? Yes.
Or else, femininity faculty will not arise to this person at this plane. Had nose faculty not arisen to that person at this plane?

To those final existence persons in the sensuous plane and to those men who will take some rebirths only as that manhood and will die finally there, femininity faculty will not arise at that plane; (it is) not that nose faculty had not arisen to those persons at that plane. To those fine-material beings and to those immaterial beings, femininity faculty will not arise and nose faculty also had not arisen to those persons at that plane.

Nose faculty had not arisen to this person at this plane. Will masculinity faculty not arise to that person at that plane? Yes.

Or else, masculinity faculty will not arise to this person at this plane. Had nose faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that nose faculty had not arisen to those persons at that plane. To those fine-material beings and immaterial beings, masculinity faculty will not arise and nose faculty also had not arisen to at that plane.

Nose faculty had not arisen to this person at this plane. Will life faculty not arise to that person at that plane?

To those fine-material beings and immaterial beings, nose faculty had not arisen at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane, nose faculty had not arisen and life faculty will not arise at that plane.

Or else, life faculty will not arise to this person at this plane. Had nose faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane, life faculty will not arise at that plane; (it is) not that nose faculty had not arisen to those persons at that plane. To those final existence persons in the fine material plane and immaterial plane, life faculty will not arise and nose faculty also had not arisen at that plane.

Nose faculty had not arisen to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those fine-material beings, nose faculty had not arisen at that plane; (it is) not that (mental) joy faculty will not arise to those persons in the fine-material plane, to those non-percipient beings and to those immaterial beings, nose faculty had not arisen and (mental) joy faculty will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Had nose faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those who having nose will be reborn with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that nose faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane, to those non-percipient beings and to those immaterial beings, (mental) joy faculty will not arise and nose faculty also had not arisen at that plane.

Nose faculty had not arisen to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those fine-material beings and immaterial beings, nose faculty had not arisen at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane and to those non-percipient beings, nose faculty had not arisen and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person. Had nose faculty not arisen to those persons at that plane?

To those final existence persons in the sensuous plane and to those who having nose will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that nose faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, equanimity faculty will not arise and nose faculty also had not arisen at that plane.

Nose faculty had not arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those fine-material beings and immaterial beings, nose faculty had not arisen at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those final existence persons in the final-material plane and immaterial plane and to those non-percipient beings, nose faculty had not arisen and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Had nose faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane, mind faculty will not arise at that plane; (it is) not that nose faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane and immaterial plane and to those non-percipient beings, mind faculty will not arise and nose faculty also had not arisen at that plane. (Based on nose faculty)

428. Femininity faculty had not arisen to this person at this plane. Will masculinity faculty not arise to that person at that plane? Yes.

Or else masculinity faculty will not arise to this person at this plane. Had femininity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those women who will take some rebirths only as that womanhood and will die finally there, masculinity faculty will not arise at that plane; (it is) not that femininity faculty had not arisen to those persons at that plane. So those fine-material beings and to those immaterial beings, masculinity faculty will not arise and femininity faculty also had not arisen at that plane.

Femininity faculty had not arisen to this person at this plane. Will life faculty not arise to this person at that plane?

To those fine-material beings and immaterial beings, femininity faculty had not arisen at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those final existence persons in the fine-material and immaterial plane, femininity faculty had not arisen and life faculty also will not arise at that plane.

Or else, life faculty will not arise to this person at this plane. Had femininity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane, life faculty will not arise at that plane; (it is) not that femininity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane and immaterial plane, life faculty will not arise and femininity faculty also had not arisen at that plane.

Femininity faculty had not arisen to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those fine-material beings, femininity faculty had not arisen at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane, to those non-percipient beings and to those immaterial beings, femininity faculty had not arisen and (mental) joy faculty will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Had femininity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those women who will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that femininity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane, in those non-percipient beings and to those immaterial beings, (mental) joy faculty will not arise and femininity faculty also had not arisen at that plane.

Femininity faculty had not arisen to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, femininity faculty had not arisen at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those final existence persons in the fine-material

plane and in the immaterial plane and to those non-percipient beings, femininity faculty had not arisen and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Had femininity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those women who will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that femininity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material and in the immaterial plane and to those non-percipient beings, equanimity faculty will not arise and femininity faculty also had not arisen at that plane.

Femininity faculty had not arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, femininity faculty had not arisen at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, femininity faculty had not arisen and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Had femininity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane, mind faculty will not arise at that plane; (it is) not that femininity faculty had not arisen to those persons at that plane.

To those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, mind faculty will not arise and femininity faculty also had not arisen at that plane.

(Based on femininity faculty)

429. Masculinity faculty had not arisen to this person at this plane. Will life faculty not arise to that person at that plane?

To those fine-material and to those immaterial beings, masculinity faculty had not arisen at that plane; (it is) not that life faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane, masculinity faculty had not arisen and life faculty also will not arise at that plane.

Or else, life faculty will not arise to this person at this plane. Had masculinity faculty not arisen in that at that plane?

To those final existence persons in the sensuous plane, life faculty will not arise at that plane; (it is) not that masculinity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane, life faculty will not arise and masculinity faculty also had not arisen at that plane.

Masculinity faculty had not arisen to this person at this plane. Will (mental) joy faculty not arise to that person at that plane?

To those fine-material beings, masculinity faculty had not arisen at that plane; (it is) not that (mental) joy faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane, to those non-percipient beings and to those immaterial beings, masculinity faculty had not arisen and (mental) joy faculty also will not arise at that plane.

Or else, (mental) joy faculty will not arise to this person at this plane. Had masculinity faculty also had not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those men who will be born with equanimity and will die finally there, (mental) joy faculty will not arise at that plane; (it is) not that masculinity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane, to those non-percipient beings and to those immaterial beings, (mental) joy faculty will not arise and masculinity faculty also had not arisen at that plane.

Masculinity faculty had not arisen to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, masculinity faculty had not arisen at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, masculinity faculty had not arisen and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Had masculinity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane and to those men who will be born with (mental) joy and will die finally there, equanimity faculty will not arise at that plane; (it is) not that masculinity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, equanimity faculty will not arise and masculinity faculty also had not arisen at that plane.

Masculinity faculty had not arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those fine-material beings and to those immaterial beings, masculinity faculty had not arisen at that plane; (it is) not that mind faculty will not arise to those persons at that plane. To those final existence persons in the immaterial plane and to those non-percipient beings, masculinity faculty had not arisen and mind faculty also will not arise at that plane. Or else, mind faculty will not arise to this person at this plane. Had masculinity faculty not arisen to that person at that plane?

To those final existence persons in the sensuous plane, mind faculty will not arise at that plane; (it is) not that masculinity faculty had not arisen to those persons at that plane. To those final existence persons in the fine-material plane and in the immaterial plane and to those non-percipient beings, mind faculty will not arise and masculinity faculty also had not arisen at that plane. (Based on masculinity faculty)

430. Life faculty had not arisen to this person at this plane. Will (mental) joy faculty not arise to that person at that plane? Will arise.

Or else, (mental) joy faculty will not arise to this person at this plane. Had life faculty not arisen to that person at that plane? Had arisen.

Life faculty had not arisen to this person at this plane. Will equanimity faculty :P: faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane? Will arise.

Or else, mind faculty will not arise to this person at this plane. Had life faculty not arisen to that person at that plane? Had arisen. (Based on life faculty)

431. (Mental) joy faculty had not arisen to this person at this plane. Will equanimity faculty not arise to that person at that plane?

To those pure-abode beings at that moment of second consciousness, (mental) joy faculty had not arisen at that plane; (it is) not that equanimity faculty will not arise to those persons at that plane. To those non-percipient beings, (mental) joy faculty had not arisen and equanimity faculty also will not arise at that plane.

Or else, equanimity faculty will not arise to this person at this plane. Had (mental) joy faculty arisen to that person at that plane?

To those endowed with final consciousness and to those whose final consciousness associate with (mental) joy will arise after this consciousness equanimity faculty will arise at that plane; (it is) not that mental joy faculty had not arisen to those person at that plane. To those non percipient beings equanimity faculty will not arise and (mental) joy faculty also had not arisen at that plane.

(Mental) joy faculty had not arisen to this person at this plane. Will faith faculty :P: understanding faculty :P: mind faculty not arise to that person at that plane?

To those pure-abode beings at the moment of second consciousness (mental) joy faculty had not arisen at that plane (it is) not that mind faculty will not arise to those persons at that plane. To those non percipient beings (mental) joy faculty had not arisen and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at that plane. Had (mental) joy faculty arisen to that person at that plane?

To those endowed with final consciousness, mind faculty will not arise at that plane; (it is) not that (mental) joy faculty had not arisen to those person at that plane. To those non percipient beings mind faculty will not arise at that plane. (Base on (mental) joy faculty)

432. Equanimity faculty had not arisen to this person at this plane. Will faith faculty P: understanding faculty P: mind faculty not arise to that person at that plane?

To those at the birth-moment of pure abode beings equanimity faculty had not arisen at that plane, it is not that mind faculty will not arise to those persons at that plane. To those non percipient beings equanimity faculty had not arisen and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Had equanimity faculty not arisen to that person at that plane?

To those endowed with final consciousness mind faculty will not arise at that plane it is not equanimity faculty had not arisen to those persons at that plane. To those non-percipient beings mind faculty will not arise and equanimity faculty also had not arisen at that plane. (Based on equanimity faculty)

433. Faith faculty had not arisen to this person at this plane. Will understanding faculty P: mind faculty not arise to that person at that plane?

To those at the birth-moment of pure-abode beings faith faculty had not arisen at that plane it is not that mind faculty will not arise to those persons at that plane to those non percipient beings faith faculty had not arisen and mind faculty also will not arise at that plane.

Or else, mind faculty will not arise to this person at this plane. Had faith faculty not arisen to that person at that plane?
To those endowed with final consciousness mind faculty will not arise at that plane. It is that faith faculty had not arisen to those persons at that plane. To those non-percipient beings mind faculty will not arise and faith faculty also had not arisen at that plane. (Based on faith faculty)

434. Understanding faculty had not arisen to this person at this plane. Will mind faculty arise to that person at that plane?
To those at the birth-moment of pure-abode beings understanding faculty had not arisen at that plane. It is not that mind faculty will not arise to those persons at that plane. To those non-percipient beings understanding faculty had not arisen and mind faculty also will not arise at that plane.
Or else, mind faculty will not arise to this person at this plane. Had understanding faculty not arisen to that person at that plane?
To those endowed with final consciousness mind faculty will not arise at that plane. It is not that understanding faculty had not arisen to those persons at that plane. To those non-percipient beings mind faculty will not arise and understanding faculty also had not arisen at that plane. (Based on understanding faculty) :P:

END OF PROCESS CHAPTER. (*Pavattivāro Niṭṭhito*)

3. CHAPTER ON COMPREHENSION (*Pariññāvāra*)

1. CHAPTER ON THE PRESENT (*Paccuppannavāra*)

Positive (*Anuloma*)

435. This person comprehends ear faculty? Yes.
Or else, this person comprehends ear faculty. Does that person comprehend eye faculty? Yes.

This person comprehends eye faculty. Does that person eradicate (mental) grief faculty? No.
Or else, this person eradicates (mental) grief faculty. Dose that person comprehend eye faculty? No.

This person comprehends eye faculty. Dose this person cultivate “I shall come to know the unknown” faculty? No.
Or else, this person cultivates “I shall come to know the unknown.” Dose that person comprehend eye faculty. No.

This person comprehends eye faculty. Does that person cultivate final knowledge faculty? Yes.
Or else, that person cultivate final knowledge faculty. Dose that person comprehends eye faculty?
Two persons cultivate final knowledge faculty. They do not comprehend eye faculty. Arahath-path person cultivate final knowledge faculty and comprehend also eye faculty.

This person comprehend eye faculty. Dose that person realize final-knowledge faculty? No.
Or else, this person realize final-knowledge faculty. Dose that person comprehends eye faculty? No (Based on eye faculty).
436. This person eradicate (mental) grief faculty. Dose that person cultivate “I shall come to know the unknown” faculty? No.
Or else, this person cultivates “I shall come to know the unknown” faculty. Dose that person eradicate (mental) grief faculty? No.

This person eradicate (mental) grief faculty. Does that person cultivate final-knowledge faculty? Yes.
Or else, this person cultivates final-knowledge faculty. Dose that person eradicate (mental) grief faculty?
Two persons cultivate final-knowledge faculty. They do not eradicate (mental) grief faculty. No return-path person cultivate final-knowledge faculty and eradicate also (mental) grief faculty.

This person eradicates (mental) grief faculty. Does that person realize final-knowledge faculty? No.
Or else, this person realizes final-knowledge. Dose that person eradicate (mental)grief faculty? No. (Based on (mental) grief faculty)

437. This person cultivates “I shall come to know the unknown” faculty. Does that person cultivate final-knowledge faculty?
No.
Or else, this person cultivates final-knowledge faculty. Does that person cultivate “I shall come to know the unknown” faculty? No.

This person cultivates “I shall come to know the unknown” faculty. Does that person realize final-knowledge faculty? No.
Or else, this person realizes final-knower faculty. Does that person cultivate “I shall come to know the unknown” faculty? No. (Based on “I shall come to know the unknown” faculty)

438. This person cultivates final-knowledge faculty. Does that person realize final-knower faculty? No.
Or else, this person realizes final-knower faculty. Does that person cultivate final-knowledge faculty? No.
(Based on final knowledge faculty)

Negative (*Paccanīka*)

439. This person does not comprehend eye faculty. Does that person not eradicate (mental)grief faculty?
Non return–path person does not comprehend eye faculty ; it is not that he does not eradicate (mental)grief faculty. With the exception of two path persons, the remaining persons do not comprehend eye faculty and also do not eradicate (mental) grief faculty.
Or else, this person does not eradicate (mental) grief faculty. Does that person not comprehend eye faculty?
Arahat-path person does not eradicate (mental) grief faculty; (it is) not that he does not comprehend eye faculty. With the exception two path persons, the remaining persons do not eradicate (mental)grief faculty and also do not comprehend eye faculty.

This person does not comprehend eye faculty. Does that person not cultivate “I shall come to know the unknown” faculty?

The eighth person does not comprehend eye faculty. It is not that he does not cultivate “I shall come to know the unknown” faculty . With the exception of two path persons, the remaining persons do not comprehend eye faculty and also do not cultivate “I shall come to know the unknown” faculty.

Or else, this person does not cultivate “I shall come to know the unknown” faculty. Does that person not comprehend eye faculty?

Arahat path person does not cultivate “I shall come to know the unknown” faculty. It is not that he does not comprehend eye faculty. With the exception two path persons , the remaining persons do not cultivate “I shall come to know the unknown” faculty and also do not comprehend eye faculty.

This person does not comprehend eye faculty . Does that person not cultivate final-knowledge faculty?

Two persons do not comprehend eye faculty ; (it is) not that they do not cultivate final-knowledge faculty. With the exception of three path persons, the remaining persons do not comprehend eye faculty and also do not cultivate final-knowledge faculty.

Or else, this person does not cultivate final-knowledge faculty. Does that person not comprehend eye faculty? Yes

This person not comprehend eye faculty . Does that person not realize final-knowledge faculty?

This person realizes Arahat-fruit. That person does not comprehend eye faculty; (it is) not that he does not realize final-knower faculty. With the exception of Arahat-path person and Arahat person, the remaining persons do not comprehend eye faculty and also do not realize final knower faculty.

Or else, this person does not realize final-knower faculty. Does that person not comprehend eye faculty?

Arahat-path person does not realize final-knower faculty; (it is) not that does not comprehend eye faculty. With the exception of Arahat-path person and Arahat person, the remaining persons do not realize final-knower faculty and also do not comprehend eye faculty. (Based on eye faculty)

440. This person does not eradicate (mental) grief faculty. Does that person not cultivate “I shall come to know the unknown” faculty?

The eighth person does not eradicate (mental) grief faculty ; (it is) not that he does not cultivate “I shall come to know the unknown” faculty. With exception of two path persons, the remaining persons do not eradicate (mental) grief faculty and also do not cultivate “I shall come to know the unknown” faculty.

Or else, this person does not cultivate “I shall come to know the unknown” faculty. Does that person not eradicate (mental) grief faculty?

Non returner path person does not cultivate “I shall come to know the unknown” faculty ; it is not that he does not eradicate (mental) grief faculty . With the exception of two path persons, the remaining persons do not cultivate “I shall come to know the unknown” faculty and also do not eradicate (mental) grief faculty.

This person does not eradicate (mental) grief faculty. Does that person not cultivate final-knowledge faculty?

Two persons do not eradicate (mental) grief faculty; (it is) not that they do not cultivate final-knowledge faculty . With exception of three path persons the remaining persons do not eradicate (mental) grief faculty and also do not cultivate final-knowledge faculty.

Or else, this person does not cultivate final-knowledge faculty. Does that person not eradicate (mental) grief faculty? Yes.

This person does not eradicate (mental) grief faculty. Does that person not realize final-knower faculty?

This person realize Arahat-fruit. That person does not eradicate (mental) grief faculty; it is not that he does not realize final-knower faculty . With the exception of non-returner path person and Arahat person, the remaining person do not eradicate (mental) grief faculty and also do not realize final-knower faculty.

Or else, this person does not realize final-knower faculty , does that person not eradicate (mental)grief faculty? Non-returner path person does not realize final-knower faculty; (it is) not that he does not eradicate (mental)grief faculty. With the exception of non-returner path person and Arahat-person, the remaining persons do not realize final-knower faculty and also do not eradicate (mental) grief faculty. (Based on (mental) grief faculty).

441. This person does not cultivate “I shall come to know the unknown” faculty. Does that person not cultivate final-knowledge faculty?

Three path persons do not cultivate “I shall come to know the unknown “faculty; (it is) not they do not cultivate final-knowledge faculty. With the exception of four path persons , the remaining persons do not cultivate “I shall come to know the unknown “faculty and also do not cultivate final-knowledge faculty.

Or else, this person does not cultivate final-knowledge faculty. Does that person not cultivate “I shall come to know the unknown” faculty ?

The eighth person does not cultivate final-knowledge faculty; it is not that he does not cultivate “ I shall come to know the unknown” faculty. With the exception of four path persons , the remaining persons do not cultivate final-knowledge faculty and also do not cultivate “I shall come to know the unknown” faculty.

This person does not cultivate “I shall come to know the unknown” faculty. Does that person not realize final-knower faculty?

This person realizes Arahat-fruit. That person does not cultivate “I shall come to know the unknown” faculty; it is not that he does not realize final-knower faculty. With the exception of the eighth person and Arahat person, the remaining persons do not cultivate “I shall come to know the unknown” faculty and also do not realize final-knower faculty.

Or else, this person does not realize final-knower faculty. Does that person not cultivate “ I shall come to know the unknown” faculty?

The eighth person does not realize final-knower faculty; (it is) not that he does not cultivate “I shall come to know the unknown” faculty. With the exception of the eighth person and Arahat person , the remaining persons do not realize final-knower faculty and also do not cultivate “ I shall come to know the unknown” faculty. (Based on “I shall come to know the unknown” faculty.)

442. This person does not cultivate final-knowledge faculty. Does that person not realize final-knower faculty?

This person realizes Arahat fruit that person does not cultivate final-knowledge faculty; it is not that he does not realize final-knower faculty. With the exception of the three path persons and Arahat person , the remaining persons do not cultivate final-knowledge faculty and also do not realize final-knower faculty.

Or else, this person does not realize final-knower faculty. Does that person does not cultivate final-knowledge faculty?

Three path persons do not realize final-knower faculty; it is not that they do not cultivate final-knowledge faculty. With the exception of three path persons and Arahat person , the remaining persons do not realize final-knower faculty and also do not cultivate final-knowledge faculty. (Based on final knowledge faculty)

2. CHAPTER ON THE PAST (*Atītavāra*)

Positive (*Anuloma*)

443. This person had comprehended eye faculty. Had that person eradicated (mental) grief faculty? Yes.

Or else, this person had eradicated (mental) grief faculty. Had that person comprehended eye faculty?

Two persons had eradicated (mental) grief faculty; he had not comprehended eye faculty, Arahat person had eradicate (mental) grief faculty and also had comprehend eye faculty.

This person had comprehended eye faculty. Had that person cultivated “I shall-come-to-know-the-unknown” faculty? Yes.

Or else, this person had cultivated “I shall-come-to-know-the-unknown” faculty. Had that person comprehended eye faculty?

Six persons had cultivated “I shall-come-to-know-the-unknown” faculty; they had not comprehended eye faculty. Arahat person had cultivated “I shall-come-to-know-the-unknown” faculty and also had comprehended eye faculty.

This person had comprehended eye faculty. Had that person cultivated final knowledge faculty? Yes.

Or else, this person had cultivated final knowledge faculty, had that person comprehended eye faculty? Yes.

This person had comprehended eye faculty. Had that person realized final-knower faculty?

This person realizes Arahat fruition. That person had comprehended eye faculty; he had not realized final-knower faculty. This person had realized Arahat fruition. That person had comprehended eye faculty and also had realized final-knower faculty.

Or else, this person had realized final-knower faculty. Had that person comprehended eye faculty? Yes.

(Based on eye faculty)

444. This person had eradicated (mental) grief faculty. Had that person cultivated “I shall-come-to-know-the-unknown” faculty? Yes.

Or else, this person had cultivated “I shall-come-to-know-the-unknown” faculty. Had that person had eradicated (mental) grief faculty?

Four persons had cultivated “I shall-come-to-know-the-unknown” faculty; they had not eradicated (mental) grief faculty. Three persons had cultivated “I shall-come-to-know-the-unknown” faculty and also had eradicated (mental) grief faculty.

This person had eradicated (mental) grief faculty. Had that person cultivated final-knowledge faculty?

Two persons had eradicated (mental) grief faculty; they had not cultivated final-knowledge faculty. Arahat person had eradicated (mental) grief faculty and also had cultivated final-knowledge faculty.

Or else, this person had cultivated final-knowledge faculty. Had that person eradicated (mental) grief faculty? Yes.

This person had eradicated (mental) grief faculty. Had that person realized final-knower faculty?

Three persons had eradicated (mental) grief faculty; they had not realized final-knower faculty. Arahat person had eradicated (mental) grief faculty and also had realized final-knower faculty.

Or else, this person had realized final-knower faculty. Had that person eradicated (mental) grief faculty? Yes.

(Based on (mental) grief faculty)

445. This person had cultivated “I shall-come-to-know-the-unknown” faculty. Had that person cultivated final-knowledge? Six persons had cultivated “I shall-come-to-know-the-unknown” faculty; they had not cultivated final-knowledge faculty. Arahat person had cultivated “I shall-come-to-know-the-unknown” faculty and also had cultivated final-knowledge faculty.

Or else, this person had cultivated final-knowledge faculty. Had that person cultivated “I shall-come-to-know-the-unknown” faculty? Yes.

This person had person cultivated “I shall-come-to-know-the-unknown” faculty. Had that person realized final-knower faculty?

Seven persons had cultivated “I shall-come-to-know-the-unknown” faculty; they had not realized final-knower faculty. Arahat person had cultivated “I shall-come-to-know-the-unknown” faculty and also had realized final-knower faculty.

Or else, this person had realized final-knower faculty. Had that person cultivated “I shall-come-to-know-the-unknown” faculty? Yes. (Based on “I shall-come-to-know-the-unknown” faculty).

446. This person had cultivated final-knowledge faculty. Had that person realize final-knower faculty?

This person realizes Arahat-fruition. That person had cultivated final-knowledge faculty; he had not realized final-knower faculty. This person had realized Arahat-fruition had cultivated final-knowledge faculty and also had realized final-knower faculty.

Or else, this person had realized final-knower faculty. Had that person cultivated final-knowledge faculty? Yes.

(Based on final-knowledge faculty)

Negative (*Paccanīka*)

447. This person had not comprehended eye faculty. Had that person not eradicated (mental) grief faculty?
Two persons had not comprehended eye faculty; (it is) not that they had not eradicated (mental) grief faculty. Six persons had not comprehended eye faculty and also had not eradicated (mental) grief faculty.
Or else, this person had not eradicated (mental) grief faculty. Had that person not comprehended eye faculty? Yes.
- This person had not comprehended eye faculty. Had that person not cultivated “I shall-come-to-know-the-unknown” faculty?
Six persons had not comprehended eye faculty; (it is) not that they had not cultivated “I shall-come-to-know-the-unknown” faculty. Two persons had not comprehended eye faculty and also had not cultivated “I shall-come-to-know-the-unknown” faculty.
Or else, this person had not cultivated “I shall-come-to-know-the-unknown” faculty. Had that person not comprehended eye faculty? Yes.
- This person had not comprehended eye faculty. Had that person not cultivated final-knowledge faculty? Yes.
Or else, this person had not cultivated final-knowledge faculty. Had that person not comprehended eye faculty? Yes.
- This person had not comprehended eye faculty. Had that person not realized final-knower faculty? Yes.
Or else, this person had not realized final-knower faculty? Had that person not comprehended eye faculty?
This person realizes Arahat-fruit. That person had not realized final-knower faculty; (it is) not that he had not comprehended eye faculty. Eighth persons had not realized final-knower faculty and also had not comprehended eye faculty. (Based on eye faculty)
448. This person had not eradicated (mental) grief faculty. Had that person not cultivated “I shall-come-to-know-the-unknown” faculty?
Four persons had not eradicated (mental) grief faculty; (it is) not that they had not cultivated “I shall-come-to-know-the-unknown” faculty. Two persons had not eradicated (mental) grief faculty and also they had not cultivated “I shall-come-to-know-the-unknown” faculty.
Or else, this person had not cultivated “I shall-come-to-know-the-unknown” faculty. Had that person not eradicated (mental) grief faculty? Yes.
- This person had not eradicated (mental) grief faculty. Had that person not cultivated final knowledge faculty? Yes.
Or else, this person had not cultivated final knowledge faculty. Had that person not eradicated (mental) grief faculty?
Two persons had not cultivated final knowledge faculty; (it is) not that they had not eradicated (mental) grief faculty. Six persons had not cultivated final knowledge faculty and also had not eradicated (mental) grief faculty.
- This person had not eradicated (mental) grief faculty. Had that person not realized final knower faculty? Yes.
Or else, this person had not realized final knower faculty. Had that person not eradicated (mental) grief faculty?
Three persons had not realized final knower faculty; (it is) not that they had not eradicated (mental) grief faculty. Six persons had not realized final knower faculty and also had not eradicated (mental) grief faculty.
(Based on (mental) grief faculty)
449. This person had not cultivated “I shall-come-to-know-the-unknown” faculty. Had that person not cultivated final-knowledge faculty? Yes.
Or else, this person had not cultivated final-knowledge faculty. Had that person not cultivated “I shall-come-to-know-the-unknown” faculty?
Six persons had not cultivated final-knowledge faculty; (it is) not that they had not cultivated “I shall-come-to-know-the-unknown” faculty. Two persons had not cultivated final-knowledge faculty and also had not cultivated “I shall-come-to-know-the-unknown” faculty.
- This person had not cultivated “I shall-come-to-know-the-unknown” faculty. Had that person not realized final-knowledge faculty? Yes.
Or else, this person had not realized final-knower faculty. Had that person not cultivated “I shall-come-to-know-the-unknown” faculty?
Seven persons had not realized final-knower faculty; (it is) not that they had not cultivated “I shall-come-to-know-the-unknown” faculty. Two persons had not realized final-knower faculty and also had not cultivated “I shall-come-to-know-the-unknown” faculty.
(Based on “I shall-come-to-know-the-unknown” faculty)
450. This person had not cultivated final-knowledge faculty. Had that person not realized final-knower faculty? Yes.
Or else, this person had not realized final-knower faculty. Had that person not cultivated final-knowledge faculty?

This person realizes Arahat fruition. That person had not realized final-knower faculty; (it is) not that he had not cultivated final-knowledge faculty. Eight persons had not realized final-knower faculty and also had not cultivated final-knowledge faculty. (Based on final-knowledge faculty)

3. CHAPTER ON THE FUTURE (*Anāgatavāra*)

Positive (*Anuloma*)

451. This person will comprehend eye faculty. Will that person eradicate (mental) grief faculty?
Two persons will comprehend eye faculty; they will not eradicate (mental) grief faculty. Five persons will comprehend eye faculty and also will eradicate (mental) grief faculty.

Or else, this person will eradicate (mental) grief faculty. Will that person comprehend eye faculty? Yes.

This person will comprehend eye faculty. Will that person cultivate “I shall-come-to-know-the-unknown” faculty?
Six persons will comprehend eye faculty; they will not cultivate “I shall-come-to-know-the-unknown” faculty. Common worldlings who will attain the Path, will comprehend eye faculty and also will cultivate “I shall-come-to-know-the-unknown” faculty.

Or else, this person will cultivate “I shall-come-to-know-the-unknown” faculty. Will that person comprehend eye faculty? Yes.

This person will comprehend eye faculty. Will that person cultivate final-knowledge faculty? Yes.

Or else, this person will cultivate final-knowledge faculty. Will that person comprehend eye faculty? Yes.

This person will comprehend eye faculty. Will that person realize final-knower faculty? Yes.

Or else, this person will realize final-knower faculty. Will that person comprehend eye faculty?

Arahat path person will realize final-knower faculty; he will not comprehend eye faculty. Seven persons will realize final-knower faculty and also will comprehend eye faculty. (Based on eye faculty)

452. This person will eradicate (mental) grief faculty. Will that person cultivate “I shall-come-to-know-the-unknown” faculty?
Four persons will eradicate (mental) grief faculty; they will not cultivate “I shall-come-to-know-the-unknown” faculty. Common worldlings who will attain the Path, will eradicate (mental) grief faculty and also will cultivate “I shall-come-to-know-the-unknown” faculty.

Or else, this person will cultivate “I shall-come-to-know-the-unknown” faculty. Will that person eradicate (mental) grief faculty? Yes.

This person will eradicate (mental) grief faculty. Will that person cultivate final-knowledge faculty? Yes.

Or else, this person will cultivate final-knowledge faculty. Will that person eradicate (mental) grief faculty?

Two persons will cultivate final-knowledge faculty; he will not eradicate (mental) grief faculty. Five persons will cultivate final-knowledge faculty and also will eradicate (mental) grief faculty.

This person will eradicate (mental) grief faculty. Will that person realize final-knower faculty? Yes.

Or else, this person will realize final-knower faculty. Will that person eradicate (mental) grief faculty?

Three persons will realize final-knower faculty; they will not eradicate (mental) grief faculty. Five persons will realize final-knower faculty and also will eradicate (mental) grief faculty. (Based on (mental) grief faculty)

453. This person will cultivate “I shall-come-to-know-the-unknown” faculty. Will that person cultivate final-knowledge faculty? Yes.

Or else, this person will cultivate final-knowledge faculty. Will that person will cultivate “I shall-come-to-know-the-unknown” faculty?

Six persons will cultivate final-knowledge faculty; they will not cultivate “I shall-come-to-know-the-unknown” faculty. Common worldlings who will attain the path, will cultivate final-knowledge faculty and also will cultivate “I shall-come-to-know-the-unknown” faculty.

This person will cultivate “I shall-come-to-know-the-unknown” faculty. Will that person realize final-knower faculty? Yes.

Or else, this person will realize final-knower faculty. Will that person cultivate “I shall-come-to-know-the-unknown” faculty?

Seven persons will realize final-knower faculty; they will not cultivate “I shall-come-to-know-the-unknown” faculty. Common wordlings who will attain the path, will realize final-knower faculty and also will cultivate “I shall-come-to-know-the-unknown” faculty. (Based on “I shall-come-to-know-the-unknown” faculty)

454. This person will cultivate final-knowledge faculty. Will that person realize final-knower faculty? Yes.
Or else, this person will realize final-knower faculty. Will that person cultivate final-knowledge faculty?
Arahat path person will realize final-knower faculty; he will not cultivate final-knowledge faculty. Seven persons will realize final-knower faculty and also will cultivate final-knowledge faculty. (Based on final-knowledge faculty)

Negative (*Paccanīka*)

455. This person will not comprehend eye faculty. Will that person not eradicate (mental) grief faculty? Yes.
Or else, this person will not eradicate (mental) grief faculty. Will that person not comprehend eye faculty?
Two person will not eradicate (mental) grief faculty; (it is) not that they will not comprehend eye faculty. Three persons eradicate (mental) grief faculty and also will not comprehend eye faculty.

This person will not comprehend eye faculty. Will that person not cultivate “I shall-come-to-know-the-unknown” faculty? Yes.

Or else, this person will not cultivate “I shall-come-to-know-the-unknown” faculty. Will that person not comprehend eye faculty?

Six persons will not cultivate “I shall-come-to-know-the-unknown” faculty; (it is) not that they will not comprehend eye faculty. Three persons will not comprehend eye faculty.

This person will not comprehend eye faculty. Will that person not cultivate final-knowledge faculty? Yes

Or else, this person will not cultivate final-knowledge faculty. Will that person not comprehend eye faculty? Yes.

This person will not comprehend eye faculty. Will that person not realize final-knower faculty?

Arahat path person will not comprehend eye faculty; (it is) not that they will not realize final-knower faculty. Two persons will not comprehend eye faculty and also will not realize final-knower faculty.

Or else, this person will not realize final-knower faculty. Will that person not comprehend eye faculty? Yes.
(Based on eye faculty)

456. This person will not eradicate (mental) grief faculty. Will that person not cultivate “I shall-come-to-know-the-unknown” faculty? Yes.

Or else, this person will not cultivate “I shall-come-to-know-the-unknown” faculty. Will that person not eradicate (mental) grief faculty?

Four persons will not cultivate “I shall-come-to-know-the-unknown” faculty; (it is) not that they will not eradicate (mental) grief faculty. Five persons will not cultivate “I shall-come-to-know-the-unknown” faculty and also will not eradicate (mental) grief faculty.

This person will not eradicate (mental) grief faculty. Will that person not cultivate final knowledge faculty?

Two persons will not eradicate (mental) grief faculty; (it is) not that he will not cultivate final knowledge faculty. Three persons will not eradicate (mental) grief faculty and also will not cultivate final knowledge faculty.

Or else, this person will not cultivate final knowledge faculty. Will that person not eradicate (mental) grief faculty? Yes.

This person will not eradicate (mental) grief faculty. Will that person not realize final knower faculty?

Three persons will not eradicate (mental) grief faculty; (it is) not that they will not realize final knower faculty. Two persons will not eradicate (mental) grief faculty and also will not realize final knower faculty.

Or else, this person will not realize final knower faculty. Will that person not eradicate (mental) grief faculty? Yes.
(Based on mental grief faculty)

457. This person will not cultivate “I-shall-come-to-know-the-unknown” faculty. Will that person not cultivate final knowledge faculty?

Six persons will not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that they will not cultivate final knowledge faculty. Three persons will not cultivate “I-shall-come-to-know-the-unknown” faculty.

Or else, this person will not cultivate final knowledge faculty. Will that person not cultivate “I-shall-come-to-know-the-unknown” faculty? Yes.

This person will not cultivate “I-shall-come-to-know-the-unknown” faculty. Will that person not realize final knower faculty?

Seven persons will not cultivate “ I-shall-come-to-know-the-unknown” faculty; (it is) not that they will not realize final knower faculty. Two persons will not cultivate “ I-shall-come-to-know-the-unknown” faculty and also will not realize final knower faculty.

Or else, this person will not realize final knower faculty. Will that person not cultivate “ I-shall-come-to-know-the-unknown” faculty? Yes. (Based on “ I shall come to know the unknown” faculty).

458. This person will not cultivate final knowledge faculty. Will that person not realize final knower faculty?

Arahat path person will not cultivate final knowledge faculty; (it is) not that they will not realize final knower faculty. Two persons will not cultivate final knowledge faculty and also will not realize final knower faculty.

Or else, this person will not realize final knowledge faculty. Will that person not cultivate? Yes. (Based on final knowledge faculty).

4. CHAPTER ON THE PRESENT-PAS (*Paccuppannāṭṭāvāra*)

Positive (*Anuloma*)

459. This person comprehends faculty. Had that person eradicated (mental) grief faculty? Yes.

Or else, this person had eradicated [mental] grief faculty. Does that person comprehend eye faculty?

Two persons had eradicated (mental) grief faculty; they do not comprehend eye faculty. Arahat-path person had eradicated (mental) grief faculty and also comprehends eye faculty.

This person comprehends eye faculty. Had that person cultivated “I-shall-comes-to-know-the-unknown” faculty? Yes.

Or else, this person had cultivated “I-shall-come-to-know-the-unknown” faculty. Does that person comprehend eye faculty?

Six persons had cultivated “ I-shall-come-to-know-the-unknown” faculty; they do not comprehend eye faculty. Arahat-path person had cultivated “I-shall-come-to-know-the-unknown” faculty and also comprehends eye faculty.

This person comprehends eye faculty. Had that person cultivated final knowledge faculty? No.

Or else, this person had cultivated final knowledge faculty. Dose that person comprehends eye faculty? No.

This person comprehends eye faculty. Had that person realized final knower faculty? No.

Or else, this person had realized final knower faculty. Does that person comprehend eye faculty? No. (Based on eye faculty)

460. This person eradicates (mental) grief faculty. Had that person cultivated “I-shall-come-to-know-the-unknown” faculty? Yes.

Or else, this person had cultivated “I-shall-come-to-know-the-unknown”. Does that person eradicate (mental) grief faculty?

Six persons had cultivated “I-shall-come-to-know-the-unknown” faculty; they do not eradicate (mental) grief faculty. Non-returner path person had cultivated “I-shall-come-to-know-the-unknown” faculty and also eradicates (mental) grief faculty.

This person eradicates (mental) grief faculty. Had that person cultivated final-knowledge faculty? No.

Or else, this person had cultivated final-knowledge faculty. Does that person eradicate (mental) grief faculty; No.

This person eradicates (mental) grief faculty. Had that person realized final knower faculty? No.

Or else, this person had realized final knower faculty. Dose that person eradicate (mental) grief faculty? No. (Based on mental grief faculty).

461. This person cultivates “I-shall-to-know-the-unknown” faculty. Had that person cultivated final knowledge faculty? No.

Or else, this person had cultivated final knowledge faculty. Dose that person cultivate” I shall come to know the unknown” faculty? No.

This person cultivates “I-shall-come-to-know-the-unknown” faculty. Had that person realized final knowledge faculty? No.

Or else, this person had realized final knower faculty. Dose that person cultivate “ I shall come to know the unknown” faculty? No. (Based on “ I shall-come-to know-the-unknown” faculty)

462. This person cultivates final knowledge faculty. Had that person realized final knower faculty? No.
Or else, this person had realized final knower faculty. Dose that person cultivate final knowledge faculty? No.
(Based on final knowledge faculty).

Negative (*Paccanīka*)

463. This person does not comprehend eye faculty. Had that person not eradicated (mental) grief faculty?
Two persons do not comprehend eye faculty; (it is) not that they had not eradicated (mental) grief faculty. Six persons do not comprehend eye faculty and also had not eradicated [mental] grief faculty.
Or else, this person had not eradicated [mental] grief faculty. Does that person not comprehend eye faculty? Yes.

This person does not comprehend eye faculty. Had that person not cultivated “ I-shall-come-to-know-the- unknown” faculty?

Six persons do not comprehend eye faculty; [it is] not that they had not cultivated “ I shall come to know the unknown” faculty. Two persons do not comprehend eye faculty and also had not cultivate “ I shall come to know the unknown” faculty.

Or else, this person had not cultivated “I-shall-come-to-know-the-unknown” faculty. Does that person not comprehend eye faculty ? Yes.

This person does not comprehend eye faculty. Had that person not cultivated final knowledge faculty?
Arahat person does not comprehend eye faculty; (it is) not that he had not cultivated final knowledge faculty. Seven persons do not comprehend eye faculty and also had not cultivated final knowledge faculty.
Or else, this person had not cultivated final knowledge faculty. Does that person not comprehend eye faculty? Arahat path person had not cultivated final knowledge faculty; (it is) not that he does not comprehend eye faculty. Seven persons had not cultivated final knowledge faculty and also do not comprehend eye faculty.

This person does not comprehend eye faculty. Had that person not realized final knower faculty?
Arahat person does not comprehend eye faculty; (it is) not that he had not realized final knower faculty. Eight persons do not comprehend eye faculty and also had not realized final knower faculty.
Or else, this person had not realized final knower faculty. Does that person not comprehend eye faculty?
Arahat path person had not realized final knower faculty; [it is] not that he does not comprehend eye faculty. Eight persons had not realized final knower faculty and also do not comprehend eye faculty. (Based on eye faculty).

464. This person does not eradicate (mental) grief faculty. Had that person not cultivated “I-shall-come-know-the-unknown” faculty?
Six persons do not eradicate (mental) grief faculty; (it is) not that they had not cultivated “I-shall-come-to-know-the-unknown” faculty. Two persons do not eradicate (mental) grief faculty and also had not cultivated “I-shall-come-to-know-the-unknown” faculty.
Or else, this person had not cultivated “ I shall come to know the unknown” faculty. Does that person not eradicate [mental] grief faculty? Yes.

This person does not eradicate (mental) grief faculty. Had that person not cultivated final knowledge faculty? Arahat person does not eradicate [mental] grief faculty; (it is) not that he had not cultivated final knowledge faculty. Seven persons do not eradicate (mental) grief faculty and also had not cultivated final knowledge faculty.
Or else, this person had not cultivated final knowledge faculty. Does that person not eradicate (mental) grief faculty. Non returner path person had not cultivated final knowledge faculty; (it is) not that he does not eradicate (mental) grief faculty. Seven persons had not cultivated final knowledge faculty and also do not eradicate[mental] grief faculty.

This person does not eradicate (mental) grief faculty. Had that person not realized final knower faculty?
Arahat person does not eradicate (mental) grief faculty; (it is) not that he had not realized final knower faculty. Eight persons do not eradicate (mental) grief faculty and also had not realized final knower faculty.
Or else, this person had not realized final knower faculty. Does that person not eradicate (mental) grief faculty? Non returner path person had not realized final knower faculty; (it is) not that he does not eradicate (mental) grief faculty. Eight persons had not realized final knower faculty and also do not eradicate (mental) grief faculty.
(Based on (mental) grief faculty).

465. This person does not cultivate “I-shall-come-to-know-the-unknown” faculty. Had that person not cultivated final knowledge faculty?

Arahat person does not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that he had not cultivated final knowledge faculty. Seven persons do not cultivate “I-shall-come-to-know-the-unknown” faculty and also had not cultivated final knowledge faculty.

Or else, this person had not cultivated final knowledge faculty. Does that person not cultivate “I-shall-come-to-know-the-unknown” faculty?

The eighth person had not cultivated final knowledge faculty; (it is) not that he does not cultivate “I-shall-come-to-know-the-unknown” faculty. Seven persons had not cultivated final knowledge faculty and also do not cultivate “I-shall-come-to-know-the-unknown” faculty.

This person does not cultivate “I-shall-come-to-know-the-unknown” faculty. Had that person not realized final knower faculty?

Arahat person does not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that he had not realized final knower faculty. Eight persons do not cultivate “I-shall-come-to-know-the-unknown” faculty and also had not realized final knower faculty.

Or else, this person had not realized final knower faculty. Does that person not cultivate “I-shall-come-to-know-the-unknown” faculty?

The eighth person had not realized final knower faculty; (it is) not that he does not cultivate “I-shall-come-to-know-the-unknown” faculty. Eight persons had not realized final knower faculty and also do not cultivate “I-shall-come-to-know-the-unknown” faculty. (Based on “I-shall-come-to-know-the-unknown” faculty.)

466. This person does not cultivate final knowledge faculty. Had that person not realized final knower faculty?

Arahat person does not cultivate final knowledge faculty; (it is) not that he had not realized final knower faculty. Six persons do not cultivate final knowledge faculty and also had not realized final knower faculty.

Or else, this person had not realized final knower faculty. Does that person not cultivate final knowledge faculty?

Three path persons had not realized final knower faculty; (it is) not that they do not cultivate final knower faculty. Six persons had not realized final knower faculty and also do not cultivate final knowledge faculty. (Based on final knowledge faculty.)

5. Chapter on the Present- Future (*Paccuppannānāgatavara*)

Positive (*Anuloma*)

467. This person comprehends eye faculty. Will that person eradicate (mental) grief faculty? No.

Or else, this person will eradicate (mental) grief faculty. Does that person comprehend eye faculty? No.

This person comprehends eye faculty. Will that person cultivate “I-shall-come-to-know-the-unknown” faculty? No.

Or else, this person will cultivate “I-shall-come-to-know-the-unknown” faculty. Does that person comprehend eye faculty? No.

This person comprehends eye faculty. Will that person cultivate final knowledge faculty? No.

Or else, this person will cultivate final knowledge faculty. Does that person comprehend eye faculty? No.

This person comprehends eye faculty. Will that person realize final knower faculty? Yes.

Or else, this person will realize final knower faculty. Does that person comprehend eye faculty?

Seven persons will realize final knower faculty; they do not comprehend eye faculty. Arahat path person will realize final knower faculty and also eye faculty. (Based on eye faculty).

468. This person eradicates (mental) grief faculty. Will that person cultivate “I-shall-come-to-know-the-unknown” faculty? No.

Or else, this person will cultivate “I-shall-come-to-know-the-unknown” faculty. Does that person eradicate (mental) grief faculty? No.

This person eradicates (mental) grief faculty. Will that person cultivate final knowledge faculty? No.

Or else, this person will cultivate final knowledge faculty. Does that person eradicate (mental) grief faculty? No.

This person eradicates (mental) grief faculty. Will that person realize final knower faculty? Yes.

Or else, this person will realize final knower faculty. Does that person eradicate (mental) grief faculty?

Seven persons will realize final knower faculty; they do not eradicate (mental) grief faculty. Non returner path person will realize final knower faculty and also eradicates (mental) grief faculty. (Based on mental grief faculty).

469. This person cultivates “I-shall-come-to-know-the-unknown” faculty. Will that person cultivate final knowledge faculty? Yes.

Or else, this person will cultivate final knowledge faculty. Does that person cultivate “I-shall-come-to-know-the-unknown” faculty?

Four persons will cultivate final knowledge faculty; they do not cultivate “I-shall-come-to-know-the-unknown” faculty. The Eighth person will cultivate final knowledge faculty and also cultivates “I-shall-come-to-know-the-unknown” faculty.

This person cultivates “I-shall-come-to-know-the-unknown” faculty. Will that person realize final knower faculty? Yes.

Or else, this person will realize final knower faculty. Does that person cultivate “I-shall-come-to-know-the-unknown” faculty?

Seven persons will realize final-knower faculty; they do not cultivate “I-shall-to-know-the-unknown” faculty. The Eighth person will realize final knower faculty and also cultivates “I-shall-come-to-know-the-unknown” faculty. (Based on “I-shall-come-to-know-the-unknown” faculty).

470. This person cultivates final-knowledge faculty. Will that person realize final knower faculty? Yes.

Or else, this person will cultivate final knower faculty. Does that person cultivate final knowledge faculty?

Five persons will realize final knower faculty; they do not cultivate final knowledge. Three path persons will realize final knower faculty and also cultivate final knowledge. (Based on final-knowledge faculty).

Negative (*Paccanīka*)

471. This person does not comprehend eye faculty. Will that person not eradicate (mental) grief faculty?

Five person do not comprehend eye faculty; (it is) not that they will not eradicate (mental) grief faculty. Four person do not comprehend and also will not eradicate (mental) grief faculty.

Or else, this person will not eradicate (mental) grief faculty. Does that person not comprehend eye faculty?

Arahat-path person will not eradicate (mental) grief faculty; (it is) not that he does not comprehend eye faculty. Four persons will not eradicate (mental) grief and also do not comprehend eye faculty.

This person does not comprehend eye faculty. Will that person not cultivate “I-shall-come-to-know-the-unknown” faculty?

Common worldlings who will attain the path, do not comprehend eye faculty; (it is) not that they will not cultivate “I-shall-come-to-know-the-unknown” faculty. Eight persons do not comprehend eye faculty and also will not cultivate “I-shall-come-to-know-the-unknown” faculty.

Or else, this person will not cultivate “I-shall-come-to-know-the-unknown” faculty. Does that person not comprehend eye faculty?

Arahat path person will not cultivates “I-shall-come-to-know-the-unknown” faculty; (it is) not that he does not comprehend eye faculty. Eight persons will not cultivate “I-shall-come-to-know-the-unknown” faculty and also do not comprehend eye faculty.

This person does not comprehend eye faculty. Will that person not cultivate final-knowledge faculty?

Seven persons do not comprehend eye faculty; (it is) not that they will not cultivate final-knowledge. Two persons do not comprehend eye faculty and also will not cultivate final-knowledge faculty.

Or else, this person will not cultivate final-knowledge faculty. Does that person not comprehend eye faculty?

Arahat-path person will not cultivate final-knowledge faculty; (it is) not that he does not comprehend eye faculty. Two persons will not cultivate final-knowledge faculty and also do not comprehend eye faculty.

This person does not comprehend eye faculty. Will that person not realize final-knower faculty?

Seven persons do not comprehend eye faculty; (it is) not that they will not realize final-knower faculty. Two persons do not comprehend eye faculty and also will not realize final-knower faculty.

Or else, this person will not realize final-knower faculty. Does that person not comprehend eye faculty? Yes. (Based on eye faculty).

472. This person does not eradicate (mental) grief faculty. Will that person not cultivate “I-shall-come-to-know-unknown” faculty?

Common worldlings who will attain the path, do not eradicate (mental) grief faculty; (it is) not that they will not cultivate “I-shall-come-to-know-the-known” faculty. Eight persons do not eradicate (mental) grief faculty and also will not cultivate “I-shall-come-to-the-unknown” faculty.

Or else, this person will not cultivate “I-shall-come-to-know-the-unknown” faculty. Does that person not eradicate (mental) grief faculty?

Non returner path person will not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that he does not eradicate (mental) grief faculty. Eight persons will not cultivate “I-shall-come-to-know-the-unknown” faculty and also not eradicate (mental) grief faculty.

This person does not eradicate (mental) grief faculty. Will that person not cultivate final-knowledge faculty? Six persons do not eradicate (mental) grief faculty; (it is) not that they will not cultivate final-knowledge faculty. Three persons do not eradicate (mental) grief faculty and also will not cultivate final-knowledge faculty.
Or else, this person will not cultivate final-knowledge faculty. Does that person not eradicate (mental) grief faculty? Yes.

This person does not eradicate (mental) grief faculty. Will that person not realize final-knower faculty?
Seven persons do not eradicate (mental) grief faculty; (it is) not that they will not realize final-knower faculty. Two persons do not eradicate (mental) grief faculty and also will not realize the final-knower faculty.
Or else, this person will not realize final-knower faculty. Does that person not eradicate (mental) grief faculty? Yes. (Based on (mental) grief faculty).

473. This person does not cultivate “I-shall-come-to-know-the-unknown” faculty. Will that person not cultivate final-knower faculty?

Four persons do not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that they will not cultivate final-knowledge faculty. Three persons do not cultivate “I-shall-come-to-know-the-unknown” faculty and also will not cultivate final-knowledge faculty.

Or else, this person will not cultivate final-knowledge faculty. Does that person not cultivate “I-shall-come-to-know-the-unknown” faculty? Yes.

This person does not cultivate “I-shall-come-to-know-the-unknown” faculty. Will that person not realize final-knower faculty?

Seven persons do not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that they will not realize final-knower faculty. Two persons do not cultivate “I-shall-come-to-know-the-unknown” faculty and also will not realize final-knower faculty.

Or else, this person will not realize final-knower faculty. Does that person not cultivate “I-shall-come-to-know-the-unknown” faculty? Yes. (Based on “I-shall-come-to-know-the-unknown” faculty).

474. This person does not cultivate final-knowledge faculty. Will that person not realize final-knower faculty?

Five persons do not cultivate final-knowledge faculty; (it is) not that they will not realize final-knower faculty. Two persons do not cultivate final-knowledge faculty and also will not realize final-knower faculty.

Or else, this person will not realize final-knower faculty. Does that person not cultivate final-knowledge faculty? Yes. (Based on final-knowledge faculty).

6. Chapter on the Past-Future (*Aītānāgatavāra*)

Positive

(*Anuloma*)

475. This person had comprehended eye faculty. Will that person eradicate (mental) grief faculty? No.

Or else, this person will eradicate (mental) grief faculty. Had that person comprehend faculty? No.

This person had comprehended eye faculty. Will that person cultivate “I-shall-come-to-know-the-unknown” faculty? No.
Or else, this person will cultivate final-knowledge faculty. Had that person comprehend eye faculty? No.

This person had comprehended eye faculty. Will that person realize final-knower faculty? No.
Or else, this person will realize final-knower faculty. Had that person comprehend eye faculty? No.
(Based on eye faculty).

476. This person had eradicated (mental) grief faculty. Will that person cultivate “I-shall-come-to-know-the-unknown” faculty? No.

Or else, this person will cultivate “I-shall-come-to-know-the-unknown” faculty. Had that person eradicate (mental) grief faculty? No.

This person had eradicated (mental) grief faculty. Will that person cultivate final-knowledge faculty?

Two persons had eradicated (mental) grief faculty; they will not cultivate final-knowledge faculty. Non-returner person had eradicated (mental) grief faculty.

Or else, this person will cultivate final-knowledge faculty. Had that person eradicated (mental) grief faculty? Six persons will cultivate final-knowledge faculty; they had not eradicated (mental) grief. Non-returner person will cultivate final-knowledge faculty and also had eradicated (mental) grief faculty.

This person had eradicated (mental) faculty. Will that person realize final-knower faculty?

Arahat person had eradicated (mental) grief faculty; he will not realize final-knower faculty. Two persons had eradicated (mental) grief faculty and also will realize final-knower faculty.

Or else, this person will realize final-knower faculty. Had that person eradicated (mental) grief faculty?

Six persons will realize final-knower faculty; they had not eradicated (mental) grief faculty. Two persons will realize final-knower faculty and also had eradicated (mental) grief faculty. (Based on (mental) grief faculty).

477. This person had cultivated “I-shall-come-to-know-the-unknown” faculty. Will that person cultivate final-knowledge faculty?

Two persons had cultivated “I-shall-come-to-know-the-unknown” faculty; they will not cultivate final-knowledge faculty. Five persons had cultivated “I-shall-come-to-know-the-unknown” faculty and also will cultivate final-knowledge faculty.

Or else, this person will cultivate final-knowledge faculty. Had that person cultivated “I-shall-come-to-know-the-unknown” faculty?

Two persons will cultivate final-knowledge faculty; they had not cultivate “I-shall-come-to-know-the-unknown” faculty. Five persons will cultivate final-knowledge and also had cultivated “I-shall-come-to-know-the-unknown” faculty.

This person had cultivated “I-shall-come-to-know-the-unknown” faculty. Will that person realize final-knower faculty?

Arahat person had cultivated “I-shall-come-to-know-the-unknown” faculty; he will not realize final-knower faculty. Six persons had cultivated “I-shall-come-to-know-the-unknown” faculty and also will realize final-unknown” faculty and also will realize final-knower faculty.

Or else, this person will realize final-knower faculty. Had that person cultivated “I-shall-come-to-know-the-unknown” faculty?

Two persons will realize final-knower faculty; they had not cultivated “I-shall-come-to-know-the-unknown” faculty. Six persons will realize final-knower faculty and also faculty. (Based on “I-shall-come-to-know-the-unknown” faculty).

478. This person had cultivated final-knowledge faculty. Will that person realize final-knower faculty? No.

Or else, this person will realize final-knower faculty. Had that person cultivated final-knowledge faculty? No. (Based on final-knowledge faculty).

Negative (*Paccanika*)

479. This person had not comprehended eye faculty. Will that person not eradicate (mental) grief?

Five persons had not comprehended eye faculty; (it is) not that they will not eradicate (mental) grief faculty. Four persons had not comprehended eye faculty and also will not eradicate (mental) grief faculty.

Or else, this person will not eradicate (mental) grief faculty. Had that person not comprehended eye faculty?

Arahat person will not eradicate (mental) grief faculty; (it is) not that he had not comprehended eye faculty. Four persons will not eradicate (mental) grief faculty and also had not comprehended eye faculty.

This person had not comprehended eye faculty. Will that person not cultivate “I-shall-come-to-know-the-unknown” faculty?

Common worldlings who will attain the path had not comprehended eye faculty; (it is) not that they will not cultivate “I-shall-come-to-know-the-unknown” faculty. Eight persons had not comprehended eye faculty and also will not cultivate “I-shall-come-to-know-the-unknown” faculty.

Or else, this person will not cultivate “I-shall-come-to-know-the-unknown” faculty. Had that person not comprehended eye faculty?

Arahat person will not cultivate “I-shall-come-to-know-the-unknown” faculty; (it is) not that he had not comprehended eye faculty. Eight persons will not cultivate “I-shall-come-to-know-the-unknown” faculty and also had not comprehended eye faculty.

This person had not comprehended eye faculty. Will that person not cultivate final-knowledge faculty?

Seven persons had not comprehended eye faculty; (it is) not that they will not cultivate final-knowledge faculty. Two persons had not comprehended eye faculty and also will not cultivate final-knowledge faculty.

Or else, this person will not cultivate final-knowledge faculty. Had that person not comprehended eye faculty?

Arahat person will not cultivate final-knowledge faculty; (it is) not that he had not comprehended eye faculty. Two persons will not cultivate final-knowledge faculty and also had not comprehended eye faculty.

This person had not comprehended eye faculty. Will that person not realize final-knower faculty?

Eight persons had not comprehended eye faculty; (it is) not that they will not realize final-knower faculty. Common worldlings, who will not attain the path, had not comprehended eye faculty and also will not realize final-knower faculty.

Or else, this person will realize final-knower faculty. Had that person not comprehended eye faculty?

Arahat person will not realize final-knower faculty; (it is) not that he had not comprehended eye faculty. Common worldlings, who will not attain the path, will not realize final-knower faculty and also had not comprehended eye faculty. (Based on eye faculty)

480. This person had not eradicated (mental) grief faculty. Will that person not eradicate “I-shall-come-to-know-the-unknown” faculty?

Common worldlings who will attain the path, had not eradicated (mental) grief faculty; (it is) not that they will not cultivate “I-shall-come-to-know-the-unknown” faculty. Six persons had not eradicated (mental) grief faculty and also will not cultivate “I-shall-come-to-know-the-unknown” faculty.

Or else, this person will not cultivate “I-shall-come-to-know-the-unknown” faculty. Had that person not eradicated (mental) grief faculty?

Three persons will not eradicate “I-shall-come-to-know-the-unknown” faculty; (it is) not that they had not eradicated (mental) grief faculty. Six persons will not eradicate “I-shall-come-to-know-the-unknown” faculty and also had not eradicated (mental) grief faculty.

This person had not eradicated (mental) grief faculty. Will that person not eradicate final-knowledge faculty? Six persons had not eradicated (mental) faculty; (it is) not that they will not cultivate final-knowledge faculty. Common worldlings who will not attain path had not eradicated (mental) grief faculty and also will not cultivate final-knowledge faculty.

Or else, this person will not cultivate final-knowledge faculty. Had that person not eradicated (mental) grief faculty?

Two persons will not cultivate final-knowledge faculty; (it is) not that they had not eradicated (mental) grief faculty. Common worldlings, who will not attain path, will not cultivate final-knowledge faculty and also had not eradicated (mental) grief faculty.

This person had not eradicated (mental) grief faculty. Will that person not realize final-knower faculty?

Six persons had not eradicated (mental) grief faculty; (it is) not that they will not realize final-knower faculty. Common worldlings, who will not attain the path, will not eradicate (mental) grief faculty and also will not realize final-knower faculty.

Or else, his person will not realize final-knower faculty. Had that person not eradicated (mental) grief faculty?

Arahat person will not realize final-knower faculty; (it is) not that he had not eradicated (mental) grief faculty. Common worldlings, who will not attain the path, will not realize final-knower faculty and also had not eradicated (mental) grief faculty. (Based on mental grief faculty).

481. This person had not cultivated “I-shall-come-to-know-the-unknown” faculty. Will that person not cultivate final-knowledge faculty?

Two persons had not cultivated “I-shall-come-to-know-the-unknown” faculty; (it is) not that they will not cultivate final-knowledge faculty. Common worldlings, who will not attain the path, had not cultivated “I-shall-come-to-know-the-unknown” faculty and also will not cultivate final-knowledge faculty.

Or else, this person will not cultivate final-knowledge faculty. Had that person not cultivate “I-shall-come-to-know-the-unknown” faculty?

Two persons will not cultivate the final-knowledge faculty; (it is) not that they had not cultivated “I-shall-come-to-know-the-unknown” faculty. Common worldlings, who will not attain the path, will not cultivate final-knowledge faculty and also had not cultivated “I-shall-come-to-know-the-unknown” faculty.

This person had not cultivated “I-shall-come-to-know-the-unknown” faculty. Will that person not realize final-knower faculty?

Two persons had not cultivated “I-shall-come-to-know-the-unknown” faculty; (it is) not that they will not realize final-knower faculty. Common worldlings, who will not attain the path, had not cultivated “I-shall-come-to-know-the-unknown” faculty and also will not realize final-knower faculty.

Or else, this person will not realize final-knower faculty. Had that person not cultivated “I-shall-come-to-know-the-unknown” faculty?

Arahat person will not realize final-knower faculty; (it is) not that he had not cultivated “I-shall-come-to-know-the-unknown” faculty. Common worldlings, who will not attain the path, will not realize final-knower faculty and also had not cultivated “I-shall-come-to-know-the-unknown” faculty. (Based on “I-shall-come-to-know-the-unknown” faculty)

482. This person had not cultivated final-knowledge faculty. Will that person not realize final-knower faculty?
Eight persons had not cultivated final-knowledge faculty; (it is not) that they will not realize final-knower faculty. Common worldlings, who will not attain the path, had not cultivated final-knowledge faculty and also will not realize final-knower faculty.

Or else, this person will not realize final-knower faculty. Had that person not cultivated final-knowledge faculty?
Arahat person will not realize final-knower faculty; (it is) not that he had not cultivated final-knowledge faculty. Common worldlings, who will not attain the path, will not realize final-knower faculty and also had not cultivated final-knowledge faculty. (Based on final-knowledge faculty).

End of Chapter on Comprehension. (*Pariññāvāro*)