The Sixth Book of
The Abhidhamma Piṭaka

THE BOOK ON PAIRS
(YAMAKA)

VOLUME ONE

A Text Translation from the Pāli of the Chāṭṭha sangīti Edition
By
Aggamahā pañḍita U Narada (Mūlapāṭṭhāna Sayādaw)
Yangon, Myanmar
and
Aggamahā ganthavācaka U Kumārabhivamsa
Vaṭamakā, Siromani dhammācariya (B.A)
Banmaw Sayādaw, Mandalay

THE INTRODUCTION TO THE ORIGINAL TRANSLATION,
EDITED AND REVISED
By
Aggamahā pañḍita U Paññā varmśa (Dhammācariya Penang Sayādaw
and his disciples
Dhammikārāma, Burmese Buddhist Temple, Penang, Malaysia.
THE BOOK ON PAIRS

(YAMAKA)

FOR FREE DISTRIBUTION
FOR NON MUSLIM ONLY
CONTENTS.

FOREWARD 1

PREFACE 3

THE BOOK ON PAIRS (YAMAKA) 5

Introduction 6
MŪLA YAMAKA - Pairs on Roots 22

Introduction 43
KHANDA YAMAKA - Pairs on Aggregates 57

Introduction 139
ĀYATANA YAMAKA - Pairs on Bases 150

Introduction 315
DHĀTU YAMAKA - Pairs on Elements 325

Introduction 337
SACCA YAMAKA - Pairs on Truth 349
FOREWORD

What makes BUDDHISM the most successful in religious history?

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

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

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

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

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

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

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

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

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

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

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

The Venerable Chief Monk returned to Myanmar in March 1995 and met the members for the Tipitaka Translators,
namely Madam Daw Mya Tin, U Kyaw Htet and U Tin Oo (Myan Aung) who suggested seeking the assistance of some other learned venerable monks.

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

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

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

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

May all share in the joy and pleasure in the study of this Yamaka Book! May the light of the YAMAKA be shone to attainment of Enlightenment.
THE BOOK ON PAIRS (YAMAKA)

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

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

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

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

Accordingly the YAMAKA Pairs has a Ten-fold division, namely:-
- Mūta Yamaka - Pairs on Roots
- Khandha Yamaka - Pairs on Aggregates
- Āyatana Yamaka - Pairs on Bases
- Dhātu Yamaka - Pairs on Elements
- Sacca Yamaka - Pairs on Truths
- Sankhāra Yamaka - Pairs on Formations
- Anusaya Yamaka - Pairs on Latent States
- Citta Yamaka - Pairs on Consciousness
- Dhamma Yamaka - Pairs on Phenomena
- Indriya Yamaka - Pairs on Faculties
MŪLA YAMAKA – PAIRS on ROOTS

INTRODUCTION

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

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

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

Of these, The Buddha explained as follows:-

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

   a) Uddesa - Numeration, and
   b) Niddesa - Exposition
Of the two and in brief, Uddesa [Numeration] has four sub-classification as shown below:

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

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

Furthermore, Uddesa is again two-fold when reckoned in this way:

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

A brief example of the Triplet Table of Contents is as follows:
1) Triplets on Wholesome State
2) Triplets on Feeling, ... and so on.

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

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

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

Kusala Pada - Wholesome words
Akusala Pada - Unwholesome words
Avyākata Pada - Indeterminate words
Nāma Pada - Mental words
Of the four mentioned in the aforesaid, the Wholesome Word is four-fold:-

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

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

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

again, of them the pairs on the root is two-fold (of questions) :-

and furthermore each of the question has two aspects that is:-

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

How certain? They are hereby explained.

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

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

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

but it is Uncertain about their being wholesome or not.

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

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

Thus at the Method on roots, there are three types of pairs, six questions and twelve specifications.
As such, the rest of the three remaining methods, also have the same explanation as the Method on roots.*
(Please refer to CHART “A” and “B” in the APPENDIX)

NIDDESA - EXPOSITION:

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

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

The Triplet Table of Contents consists of:-
1) Triplet on the Wholesome Consciousness
2) Triplet on the Feeling ... and so up to twenty-two categories

Of the twenty-two categories, just mentioned the Triplet on the WHOLESOME is ten-fold, namely:-
1) Chapter on Root
2) Chapter on Cause

and so on. The Chapter on Root is four-fold:-
1) Wholesome words
2) Unwholesome words
3) Indeterminate words
4) Mental words

The Wholesome Word is again four-fold:
1) Method on the root
2) Method on the root condition
3) Method on having root
4) Method on having root condition

The Method on Root is further sub-divided three-fold:
1) Pair on the Root
2) Pair on the same Root
3) Pair on the mutual Root

The Pair on the Root is two-fold as shown below:-
1) In regular order
2) In reverse order

The Regular order is again two-fold:-
1) Question
2) Answer
The Question is also two-fold:-
1) Certainty
2) Uncertainty

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

To continue further in the Question its alternative is fourfold:-

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

1) Pure Pañhā means quality to get optimum value of the first part of the Question.

2) Paccā Pañhā means quality to get optimum value of the last part of the Question.

3) Paripuṇṇa Pañhā means quality to get the optimum value of complete both parts of the Question.

4) Mogha Pañhā (also known as TUCCHA PAÑHĀ) means quality to get only VOID (NOTHING) of both parts of the Question and is mentioned only because of its token participation.

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

1) PĀLI GATI - Answer in Pāli terms
2) PĀTI VACANA - Answer in admission
3) SARUPADASSANA - Answer in specification
4) PAṬISEDHA - Answer in preventing to the last part of uncertain words
5) PAṬIKKHHEPA - Answer by rejecting the first half of the certain words

1) Pāli Gati is answering accordingly in the pāli terms.
2) Pativacana is reply in admission with regards to the first part of certain words.
3) Sarupadassana is answering clearly whatever specification found in the first and the last part as indicated.
4) Patisedha is answering rejecting the last part of the UNCERTAIN word.
5) Patikkhepa is answering rejecting the first part of the CERTAIN word.

How the Questions and Answers are inter-related or connected

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

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

Questions

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

** Please see updated page no.6 **

Answers

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

(Please refer to its relevant comprehensive CHART "D" in the APPENDIX.)
VIBHANGA - ANALYSIS:
Analysis (answer) is five-fold:
1) PĀḷI GATI - means the answer accordingly in Pāḷi Terms.
2) ĀMANTĀ - means the answer in admission (and in position terms).
3) a) Single part - means answer responding to the relevant one part only.
     b) Dual part - means the answer corresponding to all its complete whole.
4) NO - means to answer negatively.
5) NATTHI - means to answer by rejecting.

KOTTHĀSA - DIVISION
The division is made up of two portions:
1) PURIMA KOṬṬHĀSA - the first portion in both the regular and reverse order.
2) PACCHIMA KOṬṬHĀSA - the last portion in both the regular and reverse order.

Finally comes the description and reckoning according to the Universal existence found therein the Thirty-one planes.
VOKARA means the constituents (of a BEING) or Aggregates and is three-fold.
1) EKA VOKĀRA - is the plane of non-percipient beings having only one material aggregate.
2) CATU VOKĀRA - is the four planes of inmaterial beings having four mental aggregates.
3) PANCA VOKĀRA - all the remaining twenty-six planes (i.e. excluding the plane of no perception and the four inmaterial planes), are having five aggregates.

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

THE POSITIVE AND NEGATIVE SECTIONS

NOTE: THE POSITIVE AND NEGATIVE SECTIONS HAVE REGULAR AND REVERSE QUESTIONS. EACH OF THE QUESTIONS HAS THE CERTAINTY AND UNCERTAINTY WORDS
### APPENDIX - CHART "B"

<table>
<thead>
<tr>
<th>QUESTION</th>
<th>REGULAR QUESTION</th>
<th>REVERSE QUESTION</th>
<th>PAIRS</th>
</tr>
</thead>
<tbody>
<tr>
<td>METHOD</td>
<td>CERTAINTY</td>
<td>UNCERTAINTY</td>
<td>PAIRS on Roots</td>
</tr>
<tr>
<td></td>
<td>All wholesome states (are present)</td>
<td>Are they all wholesome roots?</td>
<td>Those wholesome roots (are present)</td>
</tr>
<tr>
<td>METHOD ON ROOTS</td>
<td></td>
<td>Have they all the same roots as wholesome roots?</td>
<td>Those have the same roots as the wholesome roots</td>
</tr>
<tr>
<td></td>
<td>All those states have same roots as the wholesome roots</td>
<td>Have they all mutual roots with wholesome roots?</td>
<td>Those have mutual roots with the wholesome roots</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>PAIRS on mutual roots</td>
</tr>
</tbody>
</table>

Refer: 1) first to the words above top column
2) then method on the left side column
3) followed by pairs on the right side column
4) after that look at the Question (in the above column headings)

5) thus at the method on Roots there are:

6) three (3) pairs

7) six (6) questions and

8) twelve (12) specifications

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

**Specific Senses of Four Words at the Pauks on the Root Section**

<table>
<thead>
<tr>
<th>Phenomena</th>
<th>Roots</th>
<th>Same Roots with Roots</th>
<th>Mutual Roots with Roots</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Wholesome</strong></td>
<td><strong>3 Wholesome Roots</strong></td>
<td><strong>3 Wholesome Roots</strong></td>
<td><strong>3 Wholesome Roots</strong></td>
</tr>
<tr>
<td>31 wholesome Cons., 36 mental factors, without 3 wholesome roots.</td>
<td>Matters produced by wholesome Cons.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Unwholesome</strong></td>
<td><strong>3 Unwholesome Roots</strong></td>
<td><strong>3 Unwholesome Roots, without delusion of Cons, rooted in Delusion</strong></td>
<td><strong>3 Unwholesome Roots, without delusion of Cons, rooted in Delusion</strong></td>
</tr>
<tr>
<td>12 unwholesome Cons., 24 mental factors without 3 unwholesome roots.</td>
<td>Matters produced by unwholesome Cons.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Indeterminate</strong></td>
<td><strong>3 Indeterminate Roots</strong></td>
<td><strong>3 Indeterminate Roots</strong></td>
<td><strong>3 Indeterminate Roots</strong></td>
</tr>
<tr>
<td>34 resultant Cons., 20 functional Cons., 36 mental factors without 3 indeterminate roots, 29 matters, Nibbanas.</td>
<td>Except unrooted in indeterminate Cons, rooted in indeterminate Cons.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Mental</strong></td>
<td><strong>5 Mental Roots</strong></td>
<td><strong>8 mental root without delusion of Cons, rooted in delusion</strong></td>
<td><strong>8 mental root without delusion of Cons, rooted in delusion</strong></td>
</tr>
<tr>
<td>85 Cons., 44 mental factors, 8 mental roots, Nibbanas.</td>
<td>Matters produced by mental Cons.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### APPENDIX - CHART "D"

**INTER-RELATIONSHIP WITH EACH OTHER**

<table>
<thead>
<tr>
<th>CLASSIFICATIONS</th>
<th>FOUR QUESTIONS</th>
<th>FIVE ANSWERS</th>
<th>SIX ANALYSESSES</th>
<th>TWO DIVISION</th>
</tr>
</thead>
</table>
| 1 Different specific senses of two words  
2 Specific sense only in certain word | Question in first part | Answer in Pāli terms | Analysis in Pāli terms | First division |
| 1 Equal specific senses in both words  
2 More specific sense in uncertain word | Question in first part | Answer in admission | Analysis in admitting as "yes" | Last division |
| 1 More specific senses in certain word  
2 Some of the words are equal and some | Question in complete parts | Answer in specification | 1 Specific sense in one part  
2 Specific sense in both parts | First division  
Last division |
| 1 Different specific senses in certain and  
uncertain words  
2 Specific sense only in certain word | Question in vain | Answer in preventing | Analysis in preventing as "no" | Preventing specific sense in uncertain word |
| 1 Specific sense only in uncertain word  
2 Void in certain and uncertain word | Question in vain | Answer in rejecting | Analysis in rejecting as "no" | Rejecting specific sense in certain |
ABHIDHAMMA PIṬAKA

MŪLA YAMAKA

AND

KHANDHA YAMAKA

(The Sixth Book of the Abhidhamma Piṭaka).

A Text Translation from the Pāli of the Chatṭasangāśi Edition
by
Aggamahāpañḍita U Nārada

Mūla Paṭṭhāna Sayādaw

Assisted by his pupils


2. U Indavamsa, Dhammācariya, B.A., Head of Zeyatheingi Monastery, Thayet-law Kyaungdaik.


5. U Tin Nwe, B.Sc.
ABHIDHAMMA PITAKA
MÜLA-YAMAKA

Nama tassa Bhagavato Arahato Sammāsambuddhassā
Veneration to That Exalted, the Arahant, the Fully Self-Enlightened.

1. ENUMERATION CHAPTER ON ROOTS.
   (MÜLA-VĀRA UDESSA).

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

1. (a) All faultless states (are present).
   (b) Are they all faultless roots?
   (c) These faultless roots (are present).
   (d) Are they all faultless states?

2. (a) All faultless states.
   (b) Have they all the same roots as the faultless roots?
   (c) These have the same roots as the faultless roots.
   (d) Are they all faultless states?

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

4. (a) All faultless states.
   (b) Are they all faultless root\(^{11}\) roots?
   (c) These faultless root roots.
   (d) Are they all faultless states?

   (a) and (b) are questions in progressive order (anuloma).
   (c) and (d) are those in regressive order (pāfīloma).

   Again and

   (a) and (c) are ascertainments (saṁnītha), while (b)
   and (d) are doubts (saṁsaya).

   (1) In the Text 'mūla mūla' occurs having no other
   significance than a single word 'mula' but it is
   according to individual disposition.

5. (a) All faultless states.
   (b) Have they all the same root roots as the faultless
   roots?
   (c) These have the same root roots as the faultless roots.
   (d) Are they all faultless states?
6. (a) All these states have the same root roots as the faultless roots.
(b) Have they all mutual root roots with the faultless roots?
(c) These have mutual root roots with the faultless roots.
(d) Are they all faultless states? (2)

7. (a) All faultless states.
(b) Have they all faultless roots?
(c) These have faultless roots.
(d) Are they all faultless states?

8. (a) All faultless states.
(b) Have they all the same roots as the faultless roots?
(c) These have the same roots as the faultless roots.
(d) Are they all faultless states?

9. (a) All these states have the same roots as the faultless roots.
(b) Have they all mutual roots with the faultless roots?
(c) These have mutual roots with the faultless roots.
(d) Are they faultless states? (3)

10. (a) All faultless states.
(b) Have they all faultless root roots?
(c) These have faultless root roots.
(d) Are they all faultless states?

11. (a) All faultless states.
(b) Have they all the same root roots as the faultless roots?
(c) These have the same root roots as the faultless roots.
(d) Are they all faultless states?

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

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

13. (a) All faulty states.
(b) Are they all faulty roots?
(c) These faulty roots.
(d) Are they all faulty states?
14. (a) All faulty states.
(b) Have they all the same roots as the faulty roots?
(c) These have the same roots as the faulty roots.
(d) Are they all faulty states?

15. (a) All these states have the same roots as the faulty roots.
(b) Have they all mutual roots with the faulty roots?
(c) These have mutual roots with the faulty roots.
(d) Are they all faulty states? (1)

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

17. (a) All faulty states.
(b) Have they all the same root roots as the faulty roots?
(c) These have the same root roots as the faulty roots.
(d) Are they all faulty states?

18. (a) All these states have the same root roots as the faulty roots.
(b) Have they all mutual root roots with the faulty roots?
(c) These have mutual root roots with the faulty roots.
(d) Are they all faulty states? (2)

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

20. (a) All faulty states.
(b) Have they all the same roots as the faulty roots?
(c) These have the same roots as the faulty roots.
(d) Are they all faulty states?

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

22. (a) All faulty states.
(b) Have they all faulty root roots?
(c) These have faulty root roots.
(d) Are they all faulty states?
23. (a) All faulty states.
   (b) Have they all the same root roots as the faulty roots?
   (c) These have the same root roots as the faulty roots
   (d) Are they all faulty states?

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

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

25. (a) All indeterminate states.
   (b) Are they all indeterminate roots?
   (c) These indeterminate roots.
   (d) Are they all indeterminate states?

26. (a) All indeterminate states.
   (b) Have they all the same roots as the indeterminate roots?
   (c) These have the same roots as the indeterminate roots.
   (d) Are they all indeterminate states?

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

28. (a) All indeterminate states.
   (b) Are they all indeterminate root roots
   (c) These indeterminate root roots.
   (d) Are they all indeterminate states?

29. (a) All indeterminate states.
   (b) Have they all the same root roots as the indeterminate roots?
   (c) These have the same root roots as the indeterminate roots.
   (d) Are they all indeterminate states?
30. (a) All these states have the same root roots as the indeterminate roots.
(b) Have they all mutual root roots as the indeterminate roots?
(c) These have mutual root roots as the indeterminate roots.
(d) Are they all indeterminate states?  (2)

31. (a) All indeterminate states.
(b) Have they all indeterminate roots?
(c) These have indeterminate roots.
(d) Are they all indeterminate states?

32. (a) All indeterminate states.
(b) Have they all the same roots as the indeterminate roots?
(c) These have the same roots as the indeterminate roots.
(d) Are they all indeterminate states?

33. (a) All these states have the same roots as the indeterminate roots.
(b) Have they all mutual roots with the indeterminate roots?
(c) These have mutual roots with the indeterminate roots.
(d) Are they all indeterminate states?  (3)

34. (a) All indeterminate states.
(b) Have they all indeterminate root roots?
(c) These have indeterminate root roots.
(d) Are they all indeterminate states?

35. (a) All indeterminate states.
(b) Have they all the same root roots as the indeterminate roots?
(c) These have the same root roots as the indeterminate roots.
(d) Are they all indeterminate states?

36. (a) All these states have the same root roots as the indeterminate roots.
(b) Have they all mutual root roots with the indeterminate roots?
(c) These have mutual root roots with the indeterminate roots.
(d) Are they all indeterminate states?  (4)
4. SET OF FOUR METHODS ON MENTAL
SECTION. (NĀMA-PADA NAYA-CATUKKA).

37. (a) All mental states.
(b) Are they all mental roots?
(c) These mental roots.
(d) Are they all mental states?

38. (a) All mental states.
(b) Have they all the same roots as the mental roots?
(c) These have the same roots as the mental roots.
(d) Are they all mental states?

39. (a) All these states have the same roots as the mental roots.
(b) Have they all mutual roots with the mental roots?
(c) These have mutual roots with the mental roots.
(d) Are they all mental states? (1)

40. (a) All mental states.
(b) Are they all mental root roots?
(c) These mental root roots.
(d) Are they all mental states?

41. (a) All mental states.
(b) Have they all the same root roots as the mental roots?
(c) These have the same root roots as the mental roots.
(d) Are they all mental states?

42. (a) All these states have the same root roots as the mental roots.
(b) Have they all mutual root roots with the mental roots?
(c) These have mutual root roots with the mental roots.
(d) Are they all mental states? (2)

43. (a) All mental states.
(b) Have they all mental roots?
(c) These have mental roots.
(d) Are they all mental states?

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

46. (a) All mental states.
(b) Have they all mental root roots?
(c) These have mental root roots.
(d) Are they all mental states?

47. (a) All mental states.
(b) Have they all the same root roots as the mental roots?
(c) These have the same root roots as the mental roots.
(d) Are they all mental states?

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

End of Enumeration Chapter on Roots.

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

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

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

END OF ENUMERATION CHAPTER.
1. **EXPOSITION CHAPTER ON ROOTS.**
   (MULAVĀRA NIDDESA).

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

50. (a) All faultless states (are present).
    (b) Are they all faultless roots?
        (a+b) Only three are faultless roots (which are both faultless states and faultless roots).
        (a) The remaining are faultless states, not faultless roots.
        (c) These faultless roots (are present).
        (d) Are they all faultless states?
        (c+d) Yes (they are).

51. (a) All faultless states.
    (b) Have they all the same roots as the faultless roots?
        (a+b) Yes.
        (c) These have the same roots as the faultless roots.
        (d) Are they all faultless states?
        (c) Faultless mind-produced matter has the same root as the faultless root, not faultless (state).
        (c+d) Faultless (state) has the same root as the faultless root and is also faultless (state).

52. (a) All these states have the same roots as the faultless roots.
    (b) Have they all mutual roots with the faultless roots?
        (a+b) These faultless roots, which arise together, have both the same roots and mutual roots.
        (a) The remainings, which are conascent with the faultless roots, have the same roots as the faultless roots but no mutual roots.
        (c) These have mutual roots with the faultless roots.
        (d) Are they all faultless states?
        (c+d) Yes. (1)

53. (a) All faultless states.
    (b) Are they all faultless root roots?
        (a+b) Only three are faultless root roots (which are both faultless states and faultless root roots).
        (a) The remainings are faultless states, not faultless root roots.
        (c) These faultless root roots.
        (d) Are they all faultless states?
        (c+d) Yes.
(a) All faultless states.
(b) Have they all the same root roots as the faultless roots?

(a+b) Yes.
(c) These have the same root roots as the faultless roots.
(d) Are they all faultless states?
(c) Faultless mind-produced matter has the same root roots as the faultless root, not faultless (state).
(c+d) Faultless (state) has the same root roots as the faultless root and is also faultless (state).

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

56. (a) All faultless states.
(b) Have they all faultless roots?

(a+b) Yes.
(c) These have faultless roots.
(d) Are they all faultless states?
(c) Faultless mind-produced matter has faultless root, not faultless (state).
(c+d) Faultless (state) has faultless root and is also faultless (state).

57. (a) All faultless states.
(b) Have they all the same roots as the faultless roots?
(a+b) Yes.
(c) These have the same roots as the faultless roots.
(d) Are they all faultless states?
(c) Faultless mind-produced matter has the same root as the faultless root, not faultless (state).
(c+d) Faultless (state) has the same root as the faultless root and is also faultless (state).

58. (a) All these states have the same roots as the faultless roots.
(b) Have they all mutual roots with the faultless roots?
58. (a+b) These faultless roots, which arise together, have both the same roots and mutual roots.
   (a) The remainings, which are conascent with the faultless roots, have the same root as the faultless roots but no mutual roots.
   (c) These have mutual roots with the faultless roots.
   (d) Are they all faultless states?
   (c+d) Yes. (3)

59. (a) All faultless states.
   (b) Have they all faultless root roots?
   (a+b) Yes.
   (c) These have faultless root roots.
   (d) Are they all faultless states?
   (c) Faultless mind-produced matter has the faultless root roots, (but is) not faultless (state).
   (c+d) Faultless (state) has faultless root roots and is also faultless (state).

60. (a) All faultless states.
    (b) Have they all the same root roots as the faultless roots?
    (a+b) Yes.
    (c) These have the same root roots as the faultless roots.
    (d) Are they all faultless states?
    (c) Faultless mind-produced matter has the same root roots as the faultless root, (but is) not faultless (state).
    (c+d) Faultless (state) has the same root roots as the faultless root and is also faultless (state).

61. (a) All these states have the same root roots as the faultless roots.
    (b) Have they all mutual root roots with the faultless roots?
    (a+b) These faultless root roots, which arise together, have both the same root roots and mutual root roots.
    (a) The remainings, which are conascent with the faultless root roots, have the same root roots as the faultless roots but no mutual roots.
    (c) These have mutual root roots with the faultless roots.
    (d) Are they all faultless states?
    (c+d) Yes. (4)
2. SET OF FOUR METHODS ON FAULTY
SECTION
(AKUSALA-PADA, NAYA-CATUKKA).

62. (a) All faulty states.
   (b) Are they all faulty roots?
   (c+d) Only three are faulty roots (which are both faulty
   states and faulty roots).
   (a) The remainings are faulty states, not faulty roots.
   (c) These faulty roots.
   (d) Are they all faulty states?
   (c+d) Yes.

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

64. (a) All these states have the same roots as the faulty
   roots.
   (b) Have they all mutual roots with the faulty roots?
   (a+b) These faulty roots, which arise together, have both the
   same roots and mutual roots.
   (a) The remainings, which are conascent with the faulty
   roots, have the same roots as the faulty roots but no
   mutual roots.
   (c) These have mutual roots with the faulty roots.
   (d) Are they all faulty states?
   (c+d) Yes. (1)

65. (a) All faulty states.
   (b) Are they all faulty root roots?
   (a+b) Only three are faulty root roots (which are both faulty
   states and faulty root roots).
   (a) The remainings are faulty states, not faulty root roots.
   (c) These faulty root roots.
   (d) Are they all faulty states?
   (c+d) Yes.
66.  (a) All faulty states.
    (b) Have they all the same root roots as the faulty roots?
        (a) Rootless faulty (state) has not the same root roots
            as the faulty root.
        (a+b) Rooted faulty (state) has the same root roots as the
            faulty root.
    (c) These have the same root roots as the faulty roots.
    (d) Are they all faulty states?
        (c) Faulty mind-produced matter has the same root roots
            as faulty root, not faulty (state).
        (c+d) Faulty (state) has the same root roots as the faulty
            root and is also faulty (state).

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

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

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

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

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

73 (a) All these states have the same root roots as the faulty roots.
(b) Have they all mutual root roots with the faulty roots?
(a+b) These faulty roots, which arise together, have both the same root roots and mutual root roots.
(a) The remainings, which are conascent with the faulty roots, have the same root roots as the faulty roots but no mutual root roots.
(c) These have mutual root roots with the faulty roots.
(d) Are they all faulty states?
(c+d) Yes. (4)
3. **SET OF METHODS ON INDETERMINATE SECTION**
   (AVYĀKATA-PADA NAYA-CATUKKA).

74. (a) All indeterminate states.
    (b) Are they all indeterminate roots?
    
    (a+b) Only three are indeterminate roots (which are both indeterminate states and indeterminate roots).
    (a) The remainings are indeterminate states, not indeterminate roots.
    (c) These indeterminate roots.
    (d) Are they all indeterminate states?
    (c+d) Yes.

75. (a) All indeterminate states.
    (b) Have they all the same roots as the indeterminate roots?
    
    (a) Rootless indeterminate state has not the same root as the indeterminate root.
    (a+b) Rootless indeterminate (state) has the same root as the indeterminate root.
    (c) These have the same roots as the indeterminate roots.
    (d) Are they all the indeterminate states?
    (c+d) Yes.

76. (a) All these states have the same roots as the indeterminate roots.
    (b) Have they all mutual roots with the indeterminate roots?
    
    (a+b) These indeterminate roots, which arise together, have both the same roots and mutual roots.
    (a) The remainings, which are conascent with the indeterminate roots, have the same roots as the indeterminate roots but no mutual roots.
    (c) These have mutual roots with the indeterminate roots.
    (d) Are they all indeterminate states?
    (c+d) Yes. (1)

77. (a) All indeterminate states.
    (b) Are they all indeterminate root roots?
    
    (a+b) Only three are indeterminate root roots (which are both indeterminate states and indeterminate root roots).
    (a) The remainings are indeterminate states, not indeterminate root roots.
    (c) These indeterminate root roots.
    (d) Are they all indeterminate states?
    (c+d) Yes.
78. (a) All indeterminate states.
   (b) Have they all the same root roots as the
       indeterminate roots?
       (a) Rootless indeterminate state has not the same root
           roots as the indeterminate root.
       (a+b) Rooted indeterminate (state) has the same root
           roots as the indeterminate root.
       (c) These have the same root roots as the indeterminate
           roots.
       (d) Are they all indeterminate states?
       (c+d) Yes.

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

80. (a) All indeterminate states.
   (b) Have they all indeterminate roots?
       (a) Rootless indeterminate (state) has not the
           indeterminate root.
       (a+b) Rooted indeterminate (state) has the indeterminate
           root.
       (c) These have indeterminate roots.
       (d) Are they all indeterminate states?
       (c+d) Yes.

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

83. (a) All indeterminate states.
(b) Have they all indeterminate root roots?
(a) Rootless indeterminate (state) has not the indeterminate root roots.
(a+b) Rooted indeterminate (state) has the indeterminate root roots.
(c) These have indeterminate root roots.
(d) Are they all indeterminate states?
(c+d) Yes.

84. (a) All indeterminate states.
(b) Have they all the same root roots as the indeterminate roots?
(a) Rootless indeterminate (state) has not the same root roots as the indeterminate root.
(a+b) Rooted indeterminate (state) has the same root roots as the indeterminate root.
(c) These have the same root roots as the indeterminate roots.
(d) Are they all indeterminate states?
(c+d) Yes.

85. (a) All these states have the same root roots as the indeterminate roots.
(b) Have they all mutual root roots with the indeterminate roots?
(a+b) These indeterminate roots, which arise together, have both the root roots and mutual root roots.
(a) The remainings, which are conascent with the indeterminate roots, have the same root roots as the indeterminate roots but no mutual root roots.
(c) These have mutual root roots with the indeterminate roots.
(d) Are they all indeterminate states?
(c+d) Yes. (4)
4. SET OF FOUR METHODS ON MENTAL SECTION.
   (NĀMA-PADA-NAYA-CATUKKA).

86  (a) All mental states.
    (b) Are they all mental roots?
(a+b) Only nine are mental roots (which are both mental states and mental roots).
    (a) The remainings are mental states, not mental roots.
    (c) These mental roots.
    (d) Are they all mental states?
(c+d) Yes.

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

88.  (a) All these states have the same roots as the mental roots.
    (b) Have they all mutual roots with the mental roots?
(a+b) These mental roots, which arise together, have both the same roots and mutual roots.
    (a) The remainings, which are consasent with the mental roots, have the same roots as the mental roots but no mutual roots.
    (c) These have mutual roots with the mental roots.
    (d) Are they all mental states?

89.  (a) All mental states.
    (b) Are they all mental root roots?
(a+b) Only nine are mental root roots (which are both mental states and mental root roots).
    (a) The remainings are mental states, not mental root roots.
    (c) These mental root roots.
    (d) Are they all mental states?
(c+d) Yes.
90. (a) All mental states.
   (b) Have they all the same root roots as the mental roots.
       (a) Rootless mental state has not the same root root as the mental root.
       (a+b) Rooted mental (state) has the same root root as the mental root.
       (c) These have the same root roots as the mental roots.
       (d) Are they all mental states?
       (c) Mental mind-produced matter has the same root root as the mental root, not mental (state).
       (c+d) Mental (state) has the same root root as the mental root and is also mental (state).

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

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

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

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

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

97. (a) All these states have the same root roots as the mental roots.
(b) Have they all mutual root roots with the mental roots?
(a+b) These mental roots, which arise together, have both the same root roots and mutual root roots.
(a) The remainings, which are conascent with the mental roots, have the same root roots as the mental roots but no mutual root roots.
(c) These have mutual root roots with the mental roots.
(d) Are they all mental states?
(c+d) Yes. (4)
2. 10. **EXPOSITION OF CAUSE CHAPTER ETC.**
   (HETU VĀRĀDI NĪDDESA).

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

99. All faulty states. All indeterminate states. All mental states. Are they all mental causes?... mental sources... mental bases... mental originations... mental geneses... mental nutriments... mental supports... mental conditions... mental origins.

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

END OF EXPOSITION CHAPTER

END OF MŪLA YAMĀKA.

(MŪLA YAMĀKA PĀLI NĪTTHITĀ.)
INTRODUCTION.

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

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

The Pairs on Aggregates consists of three Chapters namely:

1. PANNATI VĀRA - Chapter on Terms
2. PAVATTI VĀRA - Chapter on Process
3. PARĪṆṆA VĀRA - Chapter on Comprehension

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

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

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

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

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

1. Uddesa - is Nomenclature, and
2. Niddesa - is Exposition
Of the two, *Numeration on the Chapter on Terms* is again three-fold *Chapter* :-

1. PARICCHEDA VĀRA - is the Chapter on numerical reckoning

2. PARICCHINNUDESA VĀRA - Is the Chapter on specific names

3. VIBHĀGA VĀRA - Is the Chapter on analysis

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

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

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

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

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

1. KHANDHUDESA VĀRA - wherein the aggregates are briefly enumerated

2. NĀMAVAVATTHĀNA - wherein contains the classification of names

3. NAYA VĀRA - wherein is shown analysis of aggregates based on methods

Furthermore and in greater detail ;

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

2. Nāmavavathāna Vāra is the chapter that explains the classification of names.
3. Naya Vāra is the chapter that analyses all chapters based on the FOUR methods.

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

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

Of the four described in the above:

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

The Chapter on Process is three-fold:

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

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

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

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

The following Chapter is also three-fold:

1) PUGGALA VĀRA - Chapter on Individuals
2) OKĀSA VĀRA - Chapter on Realms
3) PUGGALOKĀSA - Chapter on Individuals and Realms

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

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

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

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

This is the twelve-fold description of Individuals.

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

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

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

3) Individuals of the dual-rooted worldling type are only found in the seven happy sensual realms and not anywhere else in the other remaining realms.
4) The triple-rooted beings, the Once-returner of the first Noble Path, the Non-returner of the third Noble Path, the Stream-enterer of Noble Fruition, and the Once-returner of Noble Fruition are found in the Seven Happy sensual realms; ten of the five fine material spheres, excluding the five pure abodes (Suddhavasa) and Non-percipient realm, and the four immaterial realms; and they are not found in the other remaining realms.

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

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

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

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

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

The Four Worldlings, and
The Four Fruition Individuals.

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

CLASSIFICATION OF INDIVIDUALS IN THE CHAPTER ON COMPREHENSION

1) BABBA PUTHUJANA fit for enlightenment in this present life.
2) ABABBA PUTHUJANA not fit for enlightenment in this present life.
3) ATTHA ARIYA PUGGALA eight Noble Individuals.
1) The persons who are eligible to attain enlightenment in the Noble Path of the present life.

2) The persons who are not eligible to attain enlightenment in the Noble Path and fruition of the present life.

3) The Eight Noble Individuals are already enlightened in the present life.

A stated in the BOOK of VIBHANGA and PUGGALA PAÑÑATTI, these individuals are not fit for Enlightenment:–

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

Present sincere and eager practice can lead to opportunities in future life.
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Method</th>
<th>Pairs</th>
<th>Question</th>
<th>Specific</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purity of words</td>
<td>2</td>
<td>10</td>
<td>20</td>
<td>40</td>
</tr>
<tr>
<td>Wheel on purity of words</td>
<td>2</td>
<td>40</td>
<td>80</td>
<td>160</td>
</tr>
<tr>
<td>Pure aggregates</td>
<td>2</td>
<td>10</td>
<td>20</td>
<td>40</td>
</tr>
<tr>
<td>Wheel on pure aggregates</td>
<td>2</td>
<td>40</td>
<td>80</td>
<td>160</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>8</td>
<td>100</td>
<td>200</td>
</tr>
</tbody>
</table>
## The Four Ultimates as Aggregates and Elements

<table>
<thead>
<tr>
<th>Ultimate Realities 4</th>
<th>Matter 28</th>
<th>Mental Factors 52</th>
<th>Consciousness 89</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aggregates 5</td>
<td>Material Aggregate</td>
<td>Feeling Ag 1, Perception Ag 1, Formation Ag 50</td>
<td>None</td>
</tr>
<tr>
<td>Elements 16</td>
<td>Eye, Ear, Nose, Tongue, Form, Body, Shape, Smell, Taste, Tangible</td>
<td>Mental-Object element (subtle matter, mental factors, Nibbana)</td>
<td>Consciousness Aggregate</td>
</tr>
</tbody>
</table>

**Note:** *Four-Ultimate Truths*

1. Consciousness - 89: Citta;
2. Mental Factor - 52: Cetasika;
3. Matter - 28: Rupa;

**The Conventional Truth**

The Conventional Truth is a concept, which is the name of the above ultimate truths.
# APPENDIX - CHART E - THE 31 PLANES OF EXISTENCE

<table>
<thead>
<tr>
<th>PLANE</th>
<th>REALM</th>
<th>LIFE - SPAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Air Plane</td>
<td>31. Ether perception</td>
<td>84,000 G.A.</td>
</tr>
<tr>
<td></td>
<td>32. Ether perception and non-perception</td>
<td>84,000 G.A.</td>
</tr>
<tr>
<td></td>
<td>33. Ether consciousness</td>
<td>42,000 G.A.</td>
</tr>
<tr>
<td></td>
<td>34. Ether space</td>
<td>20,000 G.A.</td>
</tr>
<tr>
<td>2nd Air Plane</td>
<td>27. Highest Pure Abode</td>
<td>16,000 G.A.</td>
</tr>
<tr>
<td></td>
<td>28. Clear segment Abode</td>
<td>8,000 G.A.</td>
</tr>
<tr>
<td></td>
<td>29. Beautiful Abode</td>
<td>4,000 G.A.</td>
</tr>
<tr>
<td></td>
<td>30. Serene Abode</td>
<td>2,000 G.A.</td>
</tr>
<tr>
<td></td>
<td>31. Emptiness</td>
<td>1,000 G.A.</td>
</tr>
<tr>
<td></td>
<td>22. Non-perceptual Realm</td>
<td>500 G.A.</td>
</tr>
<tr>
<td></td>
<td>21. Great Reward</td>
<td>500 G.A.</td>
</tr>
<tr>
<td></td>
<td>20. Steady Aura</td>
<td>84 G.A.</td>
</tr>
<tr>
<td></td>
<td>19. Middle Aura</td>
<td>32 G.A.</td>
</tr>
<tr>
<td></td>
<td>18. Inner Aura</td>
<td>14 G.A.</td>
</tr>
<tr>
<td></td>
<td>17. Radiant Light</td>
<td>8 G.A.</td>
</tr>
<tr>
<td></td>
<td>16. Immaculate Light</td>
<td>4 G.A.</td>
</tr>
<tr>
<td></td>
<td>15. Holy Light</td>
<td>7 G.A.</td>
</tr>
<tr>
<td>1st Astral Plane</td>
<td>14. Holy Grammar</td>
<td>1 I.A.</td>
</tr>
<tr>
<td></td>
<td>13. Brahma’s Monastery</td>
<td>1 I.A.</td>
</tr>
<tr>
<td></td>
<td>12. Brahma’s Residence</td>
<td>1 I.A.</td>
</tr>
<tr>
<td>2nd Astral Plane</td>
<td>31. Gods, Lords of the Cosmology of others</td>
<td>16,000 C.Y.</td>
</tr>
<tr>
<td></td>
<td>32. Gods, possessing in their own creations</td>
<td>8,000 C.Y.</td>
</tr>
<tr>
<td>Plane</td>
<td>8. Delightful God</td>
<td>4,000 C.Y.</td>
</tr>
<tr>
<td></td>
<td>7. Divine Beasts Goods</td>
<td>2,000 C.Y.</td>
</tr>
<tr>
<td></td>
<td>6. Thirty-three Gods</td>
<td>1,000 C.Y.</td>
</tr>
<tr>
<td></td>
<td>5. Gods of Four Great Kings</td>
<td>500 C.Y.</td>
</tr>
<tr>
<td></td>
<td>4. Human</td>
<td>Indecisive</td>
</tr>
<tr>
<td>3rd Astral Plane</td>
<td>4. Hall of Annun (Tears)</td>
<td>Indecisive</td>
</tr>
<tr>
<td></td>
<td>3. Shelter of Petes (Hungry ghosts)</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>2. Animal Kingdom</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>1. Hall</td>
<td>-</td>
</tr>
</tbody>
</table>

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

AN AEON: There are three kinds of Aeon, namely,
1. an interim aeon;
2. an incalculable aeon, and
3. a great aeon.

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

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

G.A. = Great Aeon
I.A. = Incalculable Aeon
C.Y. = Celestial Year

In the Pure Abode no wanderings, stream-enterers, or one-returners are found in any way. Noble ones are not found in the non-perceptual realm and in the wondrous planes. In other planes are found both noble ones and non-noble ones (wanderlings).
ABHIDHAMMA PĪTAKA
PAIRS ON AGGREGATES (KHANDHA YAMAKA).
Veneration to That Exalted, the Arahat, the Fully Self-Englightened.

1. SUMMARY CHAPTER ON TERMS.
   (PANNATTIVĀRA UDDESA)

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

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

   Positive                  (Anuloma).

2. (i)  (it is) rūpa.  (Is it) matter aggregate?
   (it is) matter aggregate.  (Is it) rūpa?
       Feeling?
   (iii) Perception, Perception aggregate? Perception
       aggregate. Perception?
   (iv) Mental formations, Mental formation aggregate?
       Mental formation aggregate. Mental formations?
   (v) Consciousness, Consciousness aggregate?
       Consciousness aggregate. Consciousness?

   Negative                  (Paccanīka)

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

*The words in the brackets should be repeated in all the
following sentences.
(1) The word rūpa here means not only matter, but also
mundane consciousness etc. Therefore it is left untranslated.
II. CHAPTER ON WHEEL, BASED ON PURIFICATION OF WORDS.
(PADASODHANA - MÜLA - CÁKKA - VÁRA).

Positive  (Anuloma).

(iii) Rūpa. Matter aggregate? Aggregates. Mental formation aggregate?

(iii) Feeling aggregate? Aggregates. Mental formation aggregate?

(iii) Perception. Perception aggregate? Aggregates. Mental formation aggregate?

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

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

Negative (Paccanika)

Not feeling aggregate?
Not perception aggregate?
Not mental formation aggregate?
Not consciousness aggregate?

Not matter aggregate.
Not perception aggregate?
(iii) Not feeling. Not feeling aggregate? Not aggregates.
Not mental formation aggregate?
Not consciousness aggregate?

11. (i) Not perception. Not perception aggregate?
Not aggregates. Not matter aggregate?
(ii) Not perception. Not perception aggregate?
Not aggregates. Not feeling aggregate?

(ii) Not mental formations. Not mental formation aggregate? Not aggregates. Not feeling aggregate?
(iii) Not mental formations. Not mental formation aggregate? Not aggregates. Not perception aggregate?
(iv) Not mental formations. Not mental formation aggregate? Not aggregates. Not consciousness aggregate?

13. (i) Not consciousness. Not consciousness aggregate?
Not aggregates. Not matter aggregate?
(ii) Not consciousness. Not consciousness aggregate?
Not aggregates. Not feeling aggregate?
(iii) Not consciousness. Not consciousness aggregate? Not aggregates. Not perception aggregate?

(iv) Not consciousness. Not consciousness aggregate? Not aggregates. Not mental formation aggregate?

III. CHAPTER ON PURE AGGREGATE.
(SUDDHAKHANDHAVĀRA)
Positive (Anuloma).

(iv) Mental formations. Aggregate? Aggregates. Mental formations?

Negative (Paccanika)

(iv) Not mental formations. Not aggregate? Not aggregates. Not mental formations?

IV. CHAPTER ON WHEEL, BASED ON PURE AGGREGATE.
(SUDDHAKHANDHAMULACAKKAVĀRA).

Positive (Anuloma).

(iii) Rūpa. Aggregate? Aggregates. Mental formations?
(iv) Rūpa. Aggregate? Aggregates. Consciousness?

(iii) Feeling. Aggregate? Aggregates. Mental formations?
(iv) Feeling. Aggregate? Aggregates. Consciousness?

   (iii) Perception. Aggregate? Aggregates. Mental formations?

   (ii) Mental formations. Aggregate? Aggregates. Feeling?
   (iii) Mental formations. Aggregate? Aggregates. Perception?
   (iv) Mental formations. Aggregate? Aggregates. Consciousness?

    (iv) Consciousness. Aggregate? Aggregates. Mental formations?

    Negative (Paccānika)

    (iii) Not rūpa. Not aggregate? Not aggregates. Not mental formations?

    (iii) Not feeling. Not aggregate? Not aggregates. Not mental formations?

(iii) Not perception. Not aggregate? Not aggregates. Not mental formations?

   (ii) Not mental formations. Not aggregate? Not aggregates. Not feeling?
   (iii) Not mental formations. Not aggregate? Not aggregates. Not perception?
   (iv) Not mental formations. Not aggregate? Not aggregates. Not consciousness?

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

END OF CHAPTER ON TERMS.
( PANNATTI - UDDESA - VĀRO ).
EXPOSITION CHAPTER ON TERMS.
(Paññatti vāra niddesa).

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

2. CENTRAL WHEEL, BASED ON
PURIFICATION OF WORDS.
(Padāsodhana - mūla - cakka - vāra).

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

4. CENTRAL WHEEL, BASED ON PURE
AGGREGATE.
(Suddha - khandha - mūla - cakka - vāra).
EXPOSITION CHAPTER ON TERMS.
(Pañjati - vára nódesa).

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

Positive (Anuloma).

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

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

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

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

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

27. (i) It is not rūpa.
   Is it not matter aggregate? Yes.\(^1\)
   It is not matter aggregate.
   Is it not rūpa?
   Lovable-rūpa and pleasant-rūpa are not matter aggregate, but rūpa. With the exception of rūpa and matter aggregate the remainings are neither rūpa nor matter aggregate.

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

(iii) It is not perception.
   Is it not perception aggregate? Yes.
   Is it not perception?
   Wrong views based on perception are not perception aggregate, but perception. With the exception of perception and perception aggregate the remainings are neither perception nor perception aggregate.

(iv) They are not mental formations.
   Are they not mental formation aggregate? Yes.
   They are not mental formation aggregate.
   Are they not mental formations?
   With the exception of mental formation aggregate the remainings are not mental formation aggregate, but mental formations. With the exception of mental formations and mental formation aggregate the remainings are neither mental formations nor mental formation aggregate.

(v) It is not consciousness.
   Is it not consciousness aggregate? Yes.
   It is not consciousness aggregate.
   Is it not consciousness? Yes.

---

\(^1\) In Pājī we find ‘Āmantā’ = Yes. In most Asiatic Languages the affirmative is used to confirm negative question e.g. ‘Are you not ill?’ ‘Yes.’ (I am ill). Here we’ll use the word, ‘Yes’ according to Pājī. Guide through the Abhidhamma Piṭaka p.73.
28. (i) It is rūpa.
   Is it matter aggregate?
   Lovable-rūpa and pleasant-rūpa are rūpa, but not matter aggregate. Matter aggregate is both rūpa and matter aggregate.
   They are aggregates.
   Are they feeling aggregate?
   Feeling aggregate is both aggregate and feeling aggregate. The remainings are aggregates, but not feeling aggregate.

(ii) It is rūpa.
   Is it matter aggregate?
   Lovable-rūpa and pleasant-rūpa are rūpa, but not matter aggregate. Matter aggregate is both rūpa and matter aggregate.
   They are aggregates.
   Are they perception aggregate?
   Perception aggregate is both aggregate and perception. The remainings are aggregates, but not perception aggregate.

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

(iv) It is rūpa.
   Is it matter aggregate?
   Lovable-rūpa and pleasant-rūpa are rūpa, but not matter aggregate. Matter aggregate is both rūpa and matter aggregate.
   They are aggregates.
   Are they consciousness aggregate?
Consciousness aggregate is both aggregate and consciousness aggregate. The remainings are aggregates, but not consciousness aggregate.

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

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

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

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

30. (i) It is perception.
Is it perception aggregate?
Wrong views based on perception are perception, but not perception aggregate. Perception aggregate is both perception and perception aggregate.
They are aggregates.
Are they matter aggregate?
Matter aggregate is both aggregate and matter aggregate. The remainings are aggregates, but not matter aggregate.

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

They are aggregates.

Are they feeling aggregate?

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

(iii) It is perception.

Is it perception aggregate?

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

They are aggregates.

Are they mental formation aggregate?

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

(iv) It is perception.

Is it perception aggregate?

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

They are aggregates.

Are they consciousness aggregate?

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

31. (i) They are mental formation.

Are they mental formation aggregate?

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

They are aggregates.

Are they matter aggregate?

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

(ii) They are mental formations.

Are they mental formation aggregate?

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

They are aggregates.
Are they feeling aggregate?
Feeling aggregate is both aggregate and feeling aggregate. The remainings are aggregates, but not feeling aggregate.

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

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

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

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

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

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

   NEGATIVE (Paññāṅika).

33. (i) It is not rūpa.
   Is it not matter aggregate? Yes.
   They are not aggregates.
   Are they not feeling aggregate? Yes.

(ii) It is not rūpa.
   Is it not matter aggregate? Yes.
   They are not aggregates.
   Are they not perception aggregate? Yes.

(iii) It is not rūpa.
   Is it not matter aggregate? Yes.
   They are not aggregates.
   Are they not mental formation aggregate? Yes.

(iv) It is not rūpa.
   Is it not matter aggregate? Yes.
   They are not aggregates.
   Are they not consciousness aggregate? Yes.

34. (i) It is not feeling.
   Is it feeling aggregate? Yes.
   They are not aggregates.
   Are they not matter aggregate? Yes.

(ii) It is not feeling.
   Is it not feeling aggregate? Yes.
   They are not aggregates.
   Are they not perception aggregate? Yes.

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

35. (i) It is not perception.
   Is it not perception aggregate? Yes.
   They are not aggregates.
   Are they not matter aggregate? Yes.

(ii) It is not perception.
   Is it not perception aggregate? Yes.
   They are not aggregates.
   Are they not feeling aggregate? Yes.

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

(iv) It is not perception.
   Is it not perception aggregate? Yes.
   They are not aggregates.
   Are they not consciousness aggregate? Yes.

36. (i) They are not mental formations.
   Are they not mental formation aggregate? Yes.
   They are not aggregates.
   Are they not matter aggregate? Yes.

(ii) They are not mental formations.
   Are they not mental formation aggregates? Yes.
   They are not aggregates.
   Are they not feeling aggregates? Yes.

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

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

37. (i) It is not consciousness.
   Is it not consciousness aggregate? Yes.
   They are not aggregates.
   Are they not matter aggregate? Yes.
(ii) It is not consciousness.
Is it not consciousness aggregate? Yes.
They are not aggregates.
Are they not feeling aggregate? Yes.

(iii) It is not consciousness.
Is it not consciousness aggregate? Yes.
They are not aggregates.
Are they not perception aggregate? Yes.

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

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

Positive ( Anuloma ).

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

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

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

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

(v) They are mental formations.
Are they aggregate? Yes.
They are aggregate.
Are they mental formation aggregate?
Mental formation aggregate is both aggregate and mental formation aggregate. The remainings are aggregates, but not mental formation aggregate.

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

NEGATIVE (Paccanika).

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

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

(ii) It is not feeling.
Is it not aggregate?
With the exception of feeling the remaining aggregates are not feeling, but aggregates. With the exception of feeling and aggregates the remainings are neither feeling nor aggregates.

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

(iii) It is not perception.
Is it not aggregate?
With the exception of perception the remaining aggregates are not perception, but aggregates. With the exception of perception and aggregates the remainings are neither perception nor aggregates.

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

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

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

**Positive**  (Anuloma).

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

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

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

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

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

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

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

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

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

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

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

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

43. (i) They are mental formations.
Are they aggregate? Yes.
They are aggregates.
Are they matter aggregate?
Matter aggregate is both aggregate and matter aggregate. The remainings are aggregates, but not matter aggregate.

(ii) They are mental formations.
Are they aggregate? Yes.
They are aggregates.
Are they feeling aggregate?
Feeling aggregate is both aggregate and feeling aggregate. The remainings are aggregates, but not feeling aggregate.

(iii) They are mental formations.
Are they an aggregate? Yes.
They are aggregates.
Are they perception aggregate?
Perception aggregate is both aggregate and perception aggregate. The remainings are aggregates, but not perception aggregate.

(iv) They are mental formations.
Are they an aggregate? Yes.
They are aggregates.
Are they consciousness aggregate?
Consciousness aggregate is both aggregate and consciousness aggregate. The remainings are aggregates, but not consciousness aggregate.

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

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

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

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

NEGATIVE (Paccanīka).

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

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

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

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

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

(iii) It is not feeling.
Is it not aggregate?
With the exception of feeling the remaining aggregates are not feeling, but aggregates. With the exception of feeling and aggregates the remainings are neither feeling nor aggregates.

They are not aggregates.
Are they not mental-formation-aggregates? Yes.

(iv) It is not feeling.
Is it not aggregate?
With the exception of feeling the remaining aggregates are not feeling, but aggregates. With the exception of feeling and aggregates, the remainings are neither feeling nor aggregates.

They are not aggregates.
Are they not consciousness-aggregates? Yes.

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

They are not aggregates.
Are they not matter-aggregates? Yes.

(ii) It is not perception.
Is it not aggregate?
With the exception of perception the remaining aggregates are not perception, but aggregates. With the exception of perception and aggregates, the remainings are neither perception nor aggregates.

They are not aggregates.
Are they not feeling-aggregates? Yes.

(iii) It is not perception.
Is it not aggregate?
With the exception of perception the remaining aggregates are not perception, but remainings are neither perception nor aggregates.

They are not aggregates.
Are they not mental-formation-aggregates? Yes.

(iv) It is not perception.
Is it not aggregate?
With the exception of perception, the remaining aggregates are not perception, but aggregates. With the exception of perception and aggregates, the remainings are neither perception nor aggregates.

They are not aggregates.
Are they not consciousness-aggregates? Yes.
48. (i) They are not mental formations
   Are they not aggregate? Yes.
   They are not aggregates.
   Are they not matter-aggregate? Yes.

   (ii) They are not mental formations.
   Are they not aggregate? Yes.
   They are not aggregates.
   Are they not feeling-aggregate? Yes.

   (iii) They are not mental formations.
   Are they not aggregates? Yes.
   They are not aggregates.
   Are they not perception-aggregate? Yes.

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

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

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

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

Is it not aggregate?

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

They are not aggregates.

Are they not mental-aggregate? Yes.

END OF EXPOSITION CHAPTER OF TERMS.
II. PROCESS (Pavatti).
1. CHAPTER ON ORIGINATION (Uppādavāra).

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

Positive (Anuloma) Person (Puggala).

50. Matter aggregate arises to this person.

Does feeling aggregate arise to that person?

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

Feeling aggregate arise to this person.

Does matter aggregate arise to that person?

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

*(Feeling aggregate arises to this person.

Does perception aggregate arise to that person?

Yes.

Perception aggregate arises to this person.

Does feeling aggregate arise to that person?

Yes.)*

Positive (Anuloma) Plane (Okāsa)

51. Matter aggregate arises at this plane.

Does feeling aggregate arise at that plane?

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

Feeling aggregate arises at the plane.

Does matter aggregate arise at that plane?

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

*Not mentioned in the Text, but should be understood.*
*(Feeling aggregate arises at this plane.
Does perception aggregate arise at that plane? Yes.
Perception aggregate arises at this plane.
Does feeling aggregate arise at that plane? Yes.)*

Positive (Anuloma) Person and Plane (Puggalokāsa).

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

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

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

Negative (Paccaniṣa) Person (Puggala).

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

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

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

Negative ( Paccanīka ) Plane ( Okāsa ).

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

"( Feeling aggregate does not arise at this plane. Does perception aggregate not arise at that plane. Yes. Perception aggregate does not arise at this plane. Does feeling aggregate not arise at that plane? Yes. )

Negative ( Paccanīka ) Person and Plane ( Puqqalokāsa ).

55. Matter aggregate does not arise to this person at this plane. Does feeling aggregate not arise to that person at that plane?

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

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

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

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

2. CHAPTER ON THE PAST (Atīta-vāra).

Positive (Anuloma) Person (Puggala).

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

Positive (Anuloma) Plane (Okāsa).

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

Positive (Anuloma) Person and Plane (Puggalokāsa).

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

Feeling aggregate had arisen to this person at this plane.

Had matter aggregate arisen to that person at that plane?

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

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

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

Perception aggregate had arisen to this person at this plane.

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

Negative (Paccanika) Person (Puggala).

59. Matter aggregate had not arisen to this person.

Had feeling aggregate not arisen to that person? None. (No such person).

Feeling aggregate had not arisen to this person.

Had matter aggregate not arisen to that person? None. (No such person).

*(Feeling aggregate had not arisen to this person.

Had perception aggregate not arisen to that person? None. (No such person).

Perception aggregate had not arisen to this person.

Had feeling aggregate not arisen to that person? None. (No such person).

Negative (Paccanika) Plane (Okāsa).

60. Matter aggregate had not arisen at this plane.

Had feeling aggregate not arisen at that plane. (If) had arisen.

Feeling aggregate had not arisen at this plane.

Had matter aggregate not arisen at that plane? (If) had arisen.

*(Feeling aggregate had not arisen at this plane.

Had perception aggregate not arisen at that plane? Yes.

Perception aggregate had not arisen at this plane.

86
Had feeling aggregate not arisen at that plane?
Yes.)

**Negative (Paccanīka) Person and Plane (Puggalokāsa)**

61. Matter aggregate had not arisen to this person at this plane.
Had feeling aggregate not arisen to that person at that plane?
To those immaterial persons matter aggregate had not arisen at that plane; (it is) not that feeling aggregate had not arisen to those persons at that plane. To those pure-abode persons neither matter aggregate nor feeling aggregate had arisen at that plane.

Feeling aggregate had not arisen to this person at this plane.
Had matter aggregate not arisen to that person at that plane?
To those non-perceipient beings feeling aggregate had not arisen at that plane; (it is) not matter aggregate had not arisen to those persons at that plane. To those pure-abode persons neither feeling aggregate nor matter aggregate had arisen at that plane.

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

Had perception aggregate not arisen to that person at that plane? Yes.
Perception aggregate had not arisen to this person at this plane.
Had feeling aggregate not arisen to that person at that plane? Yes.)

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

**Positive (Anuloma) Person (Puggala).**

62. Matter aggregate will arise to this person.
Will feeling aggregate arise to that person? Yes.
Feeling aggregate will arise to this person.
Will matter aggregate arise to that person?
To those persons, who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), feeling aggregate will arise; matter aggregate will not arise to those persons. To other persons feeling aggregate will arise and matter aggregate will also arise.

(Feeling aggregate will arise to this person.
Will perception aggregate arise to that person? Yes.
Perception aggregate will arise to this person.
Will feeling aggregate arise to that person? Yes.)
Positive (Anuloma)    Plane (Okāsa).

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

Positive (Anuloma)    Person and Plane (Puggalokāsa).

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

§§
Negative (Paccanîka) Person (Puggala).

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

Negative (Paccanîka) Plane (Okāsa)

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

Negative (Paccanîka) Person and Plane (Puggalokāsa)

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

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

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

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

4. CHAPTER ON THE PRESENT AND THE PAST.
(Paccuppannālitāvāra).

Positive (Anuloma) Person (Puggala).

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

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

Positive (Anuloma) Plane (Okāsa).

70. Matter aggregate arises at this plane.
Had feeling aggregate arisen at that plane?
At the plane of non-percipient beings matter aggregate arises; feeling aggregate had not arisen at that plane. At the five-aggregate plane matter aggregate arises and feeling aggregate had also arisen.

Feeling aggregate had arisen at this plane.
Does matter aggregate arise at that plane?

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

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

Positive (Anulomā)  Person and Plane (Puggalokāsa).

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

Feeling aggregate had arisen to this person at this plane.

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

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

Does feeling aggregate arise to that person at that plane?

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

Negative (Paccanīka) Person (Puggala).

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

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

Negative (Paccanīka) Plane (Okāsa)

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

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

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

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

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

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

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

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

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

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

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

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

To those at the birth-moment of pure-abode persons perception aggregate had not arisen at that plane; (it is) not that feeling aggregate does not arise to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-perceipient beings, perception aggregate had not arisen and feeling aggregate also does not arise at that plane.
5. CHAPTER ON THE PRESENT AND THE FUTURE.
(Paccuppanā - nāgata - vāra).

Positive (Anuloma) Person (Puggala).

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

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

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

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

Positive (Anuloma) Plane (Okāsa).

82. Matter aggregate arises at this plane.
Will feeling aggregate arise at that plane?
At the plane of non-perceptible beings matter aggregate arises; feeling aggregate will not arise at that plane. At the five-aggregate plane matter aggregate arises and feeling aggregate will also arise.

Feeling aggregate will arise at this plane.
Does matter aggregate arise at that plane?

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

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

Positive (Anuloma) Person and Plane (Puggalokâsa).

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

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

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

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

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

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

Perception aggregate will arise to this person at this plane.

Does feeling aggregate arise to that person at this plane?

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

Negative (Paccanika) Person (Puggala).

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

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

87. Feeling aggregate does not arise to this person.
   Will perception aggregate not arise to that person?
   To all those persons at the death-moment and to those at the birth-moment of non-peripient beings, feeling aggregate does not arise; (it is) not that perception aggregate will not arise to those persons. To those at the death-moment of final-existence persons feeling aggregate does not arise and perception aggregate also will not arise.

   Perception aggregate will not arise to this person.
   Does feeling aggregate not arise to that person?
   To those at the birth-moment of final-existence persons perception aggregate will not arise; (it is) not that feeling aggregate does not arise to those persons. To those at the death-moment of final-existence persons perception
aggregate will not arise and feeling aggregate also does not arise.

Negative (Paccāniya) Plane (Okāsa)

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

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

Negative (Paccāniya) Person and Plane (Puggalokāsa).

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

91. Feeling aggregate does not arise to this person at this plane.
Will perception aggregate not arise to that person at that plane?

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

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

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

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

6. CHAPTER ON THE PAST AND THE FUTURE.

(Aḍḍanāgatavāra)

Positive (Anuloma) Person (Puggala).

92. Matter aggregate had arisen to this person.

Will feeling aggregate arise to that person?

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

Feeling aggregate will arise to this person.

Had matter aggregate arisen to that person? Yes.

93. Feeling aggregate had arisen to this person.

Will perception aggregate arisen to that person?

To those final-existence persons feeling aggregate had arisen; perception aggregate will not arise to those persons. To other persons feeling aggregate had arisen and perception aggregate will also arise.

Perception aggregate will arise to this person.

Had feeling aggregate arisen to that person? Yes.

Positive (Anuloma) Plane (Okāsa).

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

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

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

Positive (Anukomā)  Person and Plane (Puggalokāsa).

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

Feeling aggregate will arise to this person at this plane.

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

97. Feeling aggregate had arisen to this person at this plane.
Will perception aggregate arise to that person at that plane?
To those final-existence persons feeling aggregate had arisen at that plane; perception aggregate will not arise to those persons at that plane. To other four- or five-aggregate persons, (except those final-existence persons) feeling aggregate had arisen and perception aggregate will also arise at that plane.
Had feeling aggregate arisen to that person at that plane? Yes.

Negative (Paṭṭhāna) Person (Puggala).

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

99. Feeling aggregate had not arisen to this person.
Will perception aggregate not arise to that person?
None.
Had perception aggregate not arisen to that person?
(it) had arisen.

Negative (Paṭṭhāna) Plane (Okāsa).

100. Matter aggregate had not arisen at this plane.
Will feeling aggregate not arise at that plane?
(it) will arise.
Feeling aggregate will not arise at this plane.
Had matter aggregate not arisen at that plane?
(it) had arisen.

101. Feeling aggregate had not arisen at this plane.
Will perception aggregate not arise at that plane?
Yes.
Perception aggregate will not arise at this plane.
Had feeling aggregate not arisen at that plane?
Yes.

Negative (Paṭṭhāna) Person and Plane (Puggalokāsa).

102. Matter aggregate had not arisen to this person at that plane.
Will feeling aggregate not arise to that person at that plane?
To those immaterial persons matter aggregate had not arisen at that plane; (it is) not that feeling aggregate will not
arise to those persons at that plane. To those pure-abode persons and to those final-existence persons in the immaterial plane, matter aggregate had not arisen and feeling aggregate also will not arise at that plane.

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

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

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

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

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

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

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

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

END OF CHAPTER ON ORIGINATION

(Uppāda vāra niṣṭhilo).


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

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

Positive (Anuloma) Person (Puggala).

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

* Feeling aggregate ceases to this person.
  Does perception aggregate cease to that person?
  Yes.
  Perception aggregate ceases to this person.
  Does feeling aggregate cease to that person? Yes.

Positive (Anuloma) Plane (Okāsa).

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

* Feeling aggregate ceases at this plane.
  Does perception aggregate cease at that plane?
  Yes.
  Perception aggregate ceases at this plane.
  Does feeling aggregate cease at that plane? Yes.
Positive (Anuloma)  Person and Plane (Puggalokāsa).

106. Matter aggregate ceases to this person at this plane.

Does feeling aggregate cease to that person at that plane?

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

Feeling aggregate ceases to this person at this plane.

Does matter aggregate cease to that person at that plane?

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

Yes.

Feeling aggregate ceases to this person at this plane.

Perception aggregate ceases to this person at this plane.

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

Negative (Paccanika) Person (Puggala).

107. Matter aggregate does not cease to this person.

Does feeling aggregate not cease to that person?

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

Feeling aggregate does not cease to this person.

Does matter aggregate not cease to that person?

To those at the death-moment of non-percipient beings feeling aggregate does not cease; (it is) not that matter aggregate does not cease. To all those persons at the birth-moment, neither feeling aggregate nor matter aggregate ceases.
(Feeling aggregate does not cease to this person.
Does perception aggregate not cease to that person? Yes.
Perception aggregate does not cease to this person.
Does feeling aggregate not cease to that person? Yes.)

Negative (Paccanika) Plane (Okasa).

108. Matter aggregate does not cease at this plane.
Does feeling aggregate not cease at that plane?
(\#) ceases.
Feeling aggregate does not cease at this plane.
Does matter aggregate not cease at that plane?
(\#) ceases.
(Feeling aggregate does not cease at this plane.
Does perception aggregate not cease to that person? Yes.
Perception aggregate does not cease to this person.
Does feeling aggregate not cease to that person at that plane? Yes.)

Negative (Paccanika) Person and Plane (Puggalokasa).

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

104
2. CHAPTER ON THE PAST (Atīta-vāra)

Positive (Anuloma) Person (Puggala).

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

Positive (Anuloma) Plane (Okāsa).

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

Positive (Anuloma) Person and Plane (Puggalokāsa).

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

105
Feeling aggregate had ceased to this person at this plane.

Had matter aggregate ceased to that person at that plane?

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

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

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

Perception aggregate had ceased to this person at this plane.

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

Negative (Paccanīka) Person (Pugqāla)

113. Matter aggregate had not ceased to this person.

Had feeling aggregate not ceased to that person?

None.

Feeling aggregate had not ceased to that person.

Had matter aggregate not ceased to that person?

None.

"(Feeling aggregate had not ceased to this person.

Had perception aggregate not ceased to that person? None.

Perception aggregate had not ceased to this person.

Had feeling aggregate not ceased to that person? None.

Negative (Paccanīka) Plane (Okāsa)

114. Matter aggregate had not ceased at this plane.

Had feeling aggregate not ceased at that plane?

(If) had ceased.

Feeling aggregate had not ceased at this plane?

(If) had ceased.

"(Feeling aggregate had not ceased at this plane.

Had perception aggregate not ceased at that plane? Yes.)"

Negative (Paccanīka) Person and Plane (Puggalokāsa)

115. Matter aggregate had not ceased to this person at this plane.
Had feeling aggregate not ceased to that person at that plane?

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

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

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

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

"Feeling aggregate had not ceased to this person at this plane.
Had perception aggregate not ceased to that person at that plane? Yes.
Perception aggregate had not ceased to this person at this plane.
Had feeling aggregate not ceased to that person at that plane? Yes.)

3. CHAPTER ON THE FUTURE (Anāgata-vāra)

Positive (Anuloma) Person (Puggala).

116. Matter aggregate will cease to this person. Will feeling aggregate cease to that person? Yes. Feeling aggregate will cease to this person. Will matter aggregate cease to that person?

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

"(Feeling aggregate will cease to this person. Will perception aggregate cease to that person? Yes. Perception aggregate will cease to this person. Will feeling aggregate cease to that person? Yes.)
Positive (Anuloma) Plane (Okāsa).

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

Positive (Anuloma) Person and Plane (Puggalamāṇa).

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

Negative. (Paccanika) Person (Puggala).

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

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

* Feeling aggregate will not cease to this person.
Will perception aggregate not cease to that person?
Yes.

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

Negative (Paccānīka) Plane (Okāsa).

120.
Matter aggregate will not cease at this plane.
Will feeling aggregate not cease at that plane?
( It ) will cease.
Feeling aggregate will not cease at this plane.
Will matter aggregate not cease at that plane?
( It ) will cease.

* Feeling aggregate will not cease at this plane.
Will perception aggregate not cease at that plane?
Yes.

Perception aggregate will not cease at this plane.
Will feeling aggregate not cease at that plane?
Yes.

Negative (Paccānīka) Person and Plane (Puggalokāsa).

121.
Matter aggregate will not cease to this person at this plane.
Will feeling aggregate not cease to that person at that plane?
To those immaterial persons matter aggregate will not cease at that plane; (it is) not that feeling aggregate will not cease to those person at that plane. To those at the death-moment final-existence persons neither matter aggregate nor feeling aggregate will cease at that plane.

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

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

Will perception aggregate not cease to that person at that plane? Yes.
Perception aggregate will not cease to this person at this plane.
Will feeling aggregate not cease to that person at that plane? Yes.

4. CHAPTER ON THE PRESENT AND THE PAST.
(Paccupannā-ūta-vāra).

Positive (Anuloma) Person (Puggala)

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

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

Positive (Anuloma) Plane (Okāsa).

124. Matter aggregate ceases at this plane.
Had feeling aggregate ceased at that plane?
At the plane of non-perceptive beings matter aggregate ceases; feeling aggregate had not ceased at that plane. At the five-aggregate plane matter aggregate ceased at that plane. At the five-aggregate plane matter aggregate ceases and feeling aggregate also had ceased.

Feeling aggregate had ceased at this plane.

Does matter aggregate cease at that plane?

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

125. Feeling aggregate ceases at this plane.

Had perception aggregate ceased at that plane? Yes.

Perception aggregate had ceased at this plane.

Does feeling aggregate cease at that plane? Yes.

Positive (Anuloma) Person and Plane (Paqgalokāsa).

126. Matter aggregate ceases to this person at this plane.

Had feeling aggregate ceased to that person at that plane?

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

Feeling aggregate had ceased to this person at this plane.

Does matter aggregate cease to that person at that plane?

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

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

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

Does feeling aggregate cease to that person at that plane?

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

**Negative (Paccanika) Person (Puggala).**

128. Matter aggregate does not cease to this person.

Had feeling aggregate not ceased to that person?

(.*?) had ceased.

Feeling aggregate had not ceased to this person.

Does matter aggregate not cease to that person?

None.

129. Feeling aggregate does not cease to this person.

Had perception aggregate not ceased to that person?

(.*?) had ceased.

Perception aggregate had not ceased to this person.

Does feeling aggregate not cease to that person?

None.

**Negative (Paccanika) Plane (Okasa).**

130. Matter aggregate does not cease at this plane.

( *The rest should be fully inserted as mentioned before.* )

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

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

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

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

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

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

5. CHAPTER ON THE PRESENT AND THE FUTURE.
(Paccupannanāgatavāra)

Positive (Anuloma) Person (Paccala)

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

Feeling aggregate will cease to this person.

Does matter aggregate cease to that person?

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

134. Feeling aggregate ceases to this person.

Will perception aggregate cease to that person?

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

Perception aggregate will cease to this person.

Does feeling aggregate cease to that person?

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

Positive (Anuloma) Plane (Okāsa)

135. Matter aggregate ceases at this plane......

Positive (Anuloma) Person and Plane (Puggalokāsa).

126. Matter aggregate ceases to this person at this plane.

Will feeling aggregate cease to that person at that plane?

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

Does matter aggregate cease to that person at that plane?

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

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

Will perception aggregate cease to that person at that plane?

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

Perception aggregate will cease to this person at this plane.

Does feeling aggregate cease to that person at that plane?

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

Negative (Paccanika) Person (Puggala).

138. Matter aggregate does not cease to this person.

Will feeling aggregate not cease to that person?

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

Feeling aggregate will not cease to this person.

Does matter aggregate not cease that person?

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

139. Feeling aggregate does not cease to this person. Will perception aggregate not cease to that person? (it) will cease.

Perception aggregate will not cease to this person. Does feeling aggregate not cease to that person? (it) ceases.

Negative (Paccanīka)  Plane (Okāsa).

140. Matter aggregate does not cease at this plane.....

Negative (Paccanīka)  Person and Plane (Puggalokāsa)

141. Matter aggregate does not cease to this person at this plane. Will feeling aggregate not cease to that person at that plane?

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

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

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

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

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

Will perception aggregate not cease to that person at that plane?
To those at the birth-moment of four- or five-aggregate persons feeling aggregate does not cease at that plane: (it is) not that perception aggregate will not cease to those persons at that plane. To those non-percipliant beings feeling aggregate does not cease and perception aggregate also will not cease at that plane. Perception aggregate will not cease to this person at this plane. Does feeling aggregate not cease to that person at that plane?

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

6. CHAPTER ON THE PAST AND THE FUTURE.

(Atītāṅgatavāra).

Positive (Anuloma) Person (Puggala).

143. Matter aggregate had ceased to this person.

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

Feeling aggregate will cease to this person.

Had matter aggregate ceased to that person? Yes.

144. Feeling aggregate had ceased to this person.

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

Perception aggregate will cease to this person.

Had feeling aggregate ceased to that person? Yes.

Positive (Anuloma) Plane (Okāsa).

145. Matter aggregate had ceased at this plane.

Positive (Anuloma) Person and Plane (Puggalokāsa).

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

117
Will feeling aggregate cease to that person at that plane?

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

Feeling aggregate will cease to this person at this plane.

Had matter aggregate ceased to that person at that plane?

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

Feeling aggregate had ceased to this person at this plane.

Will perception aggregate cease to that person at that plane.

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

Perception aggregate will cease to this person at this plane.

Had feeling aggregate ceased to that person at that plane?

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

Negative (Paccanika) Person (Puggala).

Matter aggregate had not ceased to this person.

Will feeling aggregate not cease to that person?

None.

Feeling aggregate will not cease to this person.

Had matter aggregate not ceased to that person? (It) had ceased.
Feeling aggregate had not ceased to this person.
Will perception aggregate not cease to that person?
None.
Perception aggregate will not cease to this person.
Had feeling aggregate not ceased to that person?
\( \# \) had ceased.

Negative (Paccānaika) Plane (Okāsa).

Matter aggregate had not ceased at this plane....

Negative (Paccānaika) Person and Plane (Pυγγαλοκαύσα)

151. Matter aggregate had not ceased to this person at this plane.
Will feeling aggregate not cease to that person at that plane?
To those at the birth-moment of pure-abode persons and to those immaterial persons, matter aggregate had not ceased at that plane; \( \# \) is not that feeling aggregate will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, matter aggregate had not ceased and feeling aggregate also will not cease at that plane.

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

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

152. Feeling aggregate had not ceased to this person at this plane.
Will perception aggregate not cease to that person at that plane?
To those at the birth-moment of pure-abode persons feeling aggregate had not ceased at that plane; \( \# \) is not that perception aggregate will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and
to those non-percipient beings, feeling aggregate had not cease
and perception aggregate also will not cease at that plane.

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

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

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

END OF CHAPTER ON CESSION.
(Nirodhavāra).
3. CHAPÉER ON ORIGINATION AND CESSATION.
   (Uppādanirodha - vāra).

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

Positive (Anuloma) Person (Puggala).

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

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

Positive (Anuloma) Plane (Okāsa).

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

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

Positive (Anuloma) Person and Plane (Puggalokāsa).

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

121
Does matter aggregate arise to that person at that plane? No.

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

Negative (Paccanika) Person (Puqqala).

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

160. Feeling aggregate does not arise to this person.
Does perception aggregate not cease to that person?
To those at the death-moment of four- or five-aggregate persons feeling aggregate does not arise; (it is) not that perception aggregate does not cease to those persons. To those non-percipient beings feeling aggregate does not arise and also perception aggregate does not cease.
Perception aggregate does not cease to this person.
Does feeling aggregate not arise to that person?
To those at the birth-moment of four- or five-aggregate persons perception aggregate does not arise; (it is) not that feeling aggregate does not cease to those persons. To those non-percipient beings perception aggregate does not cease and also feeling aggregate does not cease and also feeling aggregate does not arise.
161. Matter aggregate does not arise at this plane.
Does feeling aggregate not cease at that plane?
(ā�) ceases.
Feeling aggregate does not cease at this plane?
(ā�) arises.
162. Feeling aggregate does not arise at this plane.
Does perception aggregate not cease at that plane?
Yes.
Perception aggregate does not cease at this plane.
Does feeling aggregate not arise at that plane? Yes.

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

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

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

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

2. CHAPTER ON THE PAST (Aṭṭavāra).

Positive (Anuloma) Person (Puggala).

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

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

Positive (Anuloma) Plane (Okāsa).

167. Matter aggregate had arisen at this plane..

Positive(Anuloma) Person and Plane(Puggalokāsa).

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

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

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

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

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

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

Perception aggregate had ceased to this person at this plane.

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

Negative (Paccanika) Person (Puggala).

570. Matter aggregate had not arisen to this person.

Had feeling aggregate not ceased to that person?

None.

Feeling aggregate had not ceased to this person.

Had matter aggregate not arisen to that person?

None.

571. Feeling aggregate had not arisen to this person.

Had perception aggregate not ceased to that person?

None.

Perception aggregate had not ceased to this person.

Had feeling aggregate not arisen to that person?

None.

Negative (Paccanika) Plane (Okāsa).

572. Matter aggregate had not arisen at this plane ....

Negative(Paccanika) Person and Plane(Puggalokāsa)

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

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

125
To those immaterial persons matter aggregate had not arisen at that plane; \textit{(it is)} not feeling aggregate had not ceased to those persons at that plane. To those pure-abode persons matter aggregate had not arisen and also feeling aggregate had not ceased at that plane.

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

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

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

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

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

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

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

3. \textsc{CHAPTER ON THE FUTURE} (\textit{Anāgatavāra}).

\textbf{Positive} (Anuloma) \textbf{Person} (Puggala).

175. Matter aggregate will arise to this person.

Will feeling aggregate cease to that person? Yes.

Feeling aggregate will cease to this person.

Will matter aggregate arise to that person?

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

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

Perception aggregate will cease to this person.

Will feeling aggregate arise to that person?

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

177. Matter aggregate will arise at this plane......

Positive (Anuloma) Person and Plane (Puggalokāsa).

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

Will feeling aggregate cease to that person at that plane?

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

Feeling aggregate will cease to this persons at this plane.

Will matter aggregate arise to that person at that plane?

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

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

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

Perception aggregate will cease to this person at this plane.

Will feeling aggregate arise to that person at that plane?

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

Negative (Paccanika) Person (Puggala).

180. Matter aggregate will not arise to this person.

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

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

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

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

Negative (Paccanīka) Plane (Okāsa).

182. Matter aggregate will not arise at this plane ....

Negative (Paccanīka) Person and Plane (Puggalokāsa).

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

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

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

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

4. CHAPTER ON THE PRESENT AND THE PAST
(Paccuppanñātila - vāra).

Positive (Anuloma) Person (Puggala).

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

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

5. CHAPTER ON THE PRESENT AND THE FUTURE
(Paccuppānāñāgata vāra).

Positive (Anuloma) Person (Puggala).

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

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

Positive (Anuloma) Plane (Okāsa).

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

Positive(Anuloma) Person and Plane(Puggalokāsa).

189. Matter aggregate arises to this person at this plane. Will feeling aggregate cease to that person at that plane?
To those at the birth-moment of non-percipient beings matter aggregate arises at that plane; feeling aggregate will not cease to those persons at that plane. To those at the birth-moment of five-aggregate persons matter aggregate arises and also feeling aggregate will cease at that plane.
Feeling aggregate will cease to this person at this plane.

Does matter aggregate arise to that person at that plane.

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

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

Does feeling aggregate arise to that person at that plane?

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

Negative (Paṭṭañika) Person (Puṇṇala).

191. Matter aggregate does not arise to this person.

Will feeling aggregate does not cease to that person?

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

Feeling aggregate will not cease to this person.

Does matter aggregate not arise to that person?

Yes.

192. Feeling aggregate does not arise to this person.

Will perception aggregate not cease to that person?

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

Perception aggregate will not cease to this person.

Does feeling aggregate not arise to that person?

Yes.

Negative (Puṭṭañika) Plane (Okāsa).

193. Matter aggregate does not arise at this plane.

Negative (Paṭṭañika) Person and Plane (Puṇṇalkaśa).

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

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

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

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

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

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

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

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

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

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

6. CHAPTER ON THE PAST AND THE FUTURE
(Aśrāṅgata - vāra)

Positive (Anuloma) Person (Puṣqala).

196. Matter aggregate had arisen to this person. Will feeling aggregate cease to that person?

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

Feeling aggregate will cease to this person.

Had matter aggregate arisen to that person? Yes.

132
197. Feeling aggregate had arisen to this person. Will perception aggregate cease to that person? To those at the death-moment of final-existence persons feeling aggregate had arisen; perception aggregate will not cease to those persons. To other persons feeling aggregate had arisen and also perception aggregate will cease. Perception aggregate will cease to this person. Had feeling aggregate arisen to that person? Yes.

\(\text{Positive (Anuloma) Plane (Okāsa).}\)

198. Matter aggregate had arisen at this plane ..... \(\text{Positive (Anuloma) Person and Plane (Puggalokāsa).}\)

199. Matter aggregate had arisen to this person at this plane. Will feeling aggregate cease to that person at that plane? To those at the death-moment of final-existence persons in the five-aggregate plane and to those non-perciptent beings, matter aggregate had arisen at that plane; feeling aggregate will not cease to those persons at that plane. To other five-aggregate persons, (except those at the death-moment of final-existence persons in the five-aggregate plane), matter aggregate had arisen and also feeling aggregate will cease at that plane.

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

200. Feeling aggregate had arisen to this person at this plane. Will perception aggregate cease to that person at that plane? To those at the death-moment of final-existence persons feeling aggregate had arisen at that plane; perception aggregate will not cease to those persons at that plane. To other four- or five-aggregate persons, (except those at the death-
moment of final-existence persons), feeling aggregate had arisen and also perception aggregate will cease at that plane. Perception aggregate will cease to this person at this plane.

Had feeling aggregate arisen that person at that plane?

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

Negative (Paccanika) Person (Puggala).

201. Matter aggregate had not arisen to this person. Will feeling aggregate not cease to that person?

None.

Feeling aggregate will not cease to this person.

Had matter aggregate not arisen to that person? (If) had arisen.

202. Feeling aggregate had not arisen to this person. Will perception aggregate not cease to that person?

Perception aggregate will not cease to this person.

Had feeling aggregate not arisen to that person? (If) had arisen.

Negative (Paccanika) Plane (Okasa).

203. Matter aggregate had not arisen at this plane....

Negative (Paccanika) Person and Plane (Puggalokasa).

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

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

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

134
Feeling aggregate will not cease to this person at this plane.

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

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

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

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

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

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

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

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

END OF CHAPTER ON ORIGINATION AND CESSION.
( Uppāda - nirodhavāro ).

END OF PROCESS CHAPTER
( Pavattivāro niṭṭhito ).
3. CHAPTER ON COMPREHENSION
   (Parinnāvāra).

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

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

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

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

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

203. This person will comprehend matter aggregate.
     Will that person comprehend feeling aggregate?
     Yes.
     This person will comprehend feeling aggregate.
     Will that person comprehend matter aggregate?
Will that person not comprehend feeling aggregate?
Yes.
This person will not comprehend feeling aggregate.
Will that person not comprehend matter aggregate?
Yes.

4. CHAPTER ON THE PRESENT AND THE PAST.
   (Paccuppanññātī - vāra).

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

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

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

5. CHAPTER ON THE PRESENT AND THE FUTURE
   (Paccuppanññāgata - vāra).

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

6. CHAPTER ON THE PAST AND THE FUTURE
(Aśīpadavā - vára).

211. This person had comprehended matter aggregate. Will that person comprehend feeling aggregate? No.
This person will comprehend feeling aggregate. Had that person comprehended matter aggregate? No.
This person had not comprehended matter aggregate.
Will that person not comprehend feeling aggregate? Persons who will attain the Path had not comprehended matter aggregate; (it is) not that they will not comprehend feeling aggregate. Arahatta Path person, and common worldlings who will not attain the Path, had not comprehended matter aggregate and also will not comprehend feeling aggregate.
This person will not comprehend feeling aggregate. Had that person not comprehend matter aggregate? Arahat will not comprehend feeling aggregate; (it is) not that he had not comprehended matter aggregate. Arahat Path person, and common worldlings who will not attain the Path, will not comprehend feeling aggregate and also had not comprehended matter aggregate.

END OF CHAPTER ON COMPREHENSION.
(Pammapā - vára).

END OF THE PAIRS ON AGGREGATES.
(Khandhā yamaka pāli nīṭṭhitā).
AYATANA YAMAKA - PAIRS ON BASES

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

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

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

of them, the Chapter on Terms is two-fold:
1) Uddesa - is Numeration, and
2) Niddesa - is Exposition

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

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

1) Pariccheda Vāra means to briefly explain the bases, and so on, numerically according to their numeric classification.
2) Paricchinuddesa Vāra means to explain the specific meanings of the names.
3) Vibhāga Vāra means to analyse the BASES, and so on, in detail by the Four methods.

On the other hand, it is also three-fold as alternatively explained:
1) ĀYATANUDESA VĀRA - the Chapter wherein the bases are briefly enumerated
2) NĀMAVAVATTHĀNA VĀRA - the Chapter wherein contains the classification of names.
3) NAYA VĀRA

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

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

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

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

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

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

1) PADASODHANA VĀRA - Chapter on Purification

2) PADASODHANA MŪLACAKKA VĀRA - Chapter on Wheel of Words based on Purification of words

3) SUDDHĀYATANA VĀRA - Chapter on Pure Bases

4) SUDDHĀYATANA MŪLACAKKA VĀRA - Chapter on Wheel based on Pure Bases.

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

1) CAKKHĀYATANA - EYE BASE

2) SOTĀYATANA - EAR BASE

3) KĀYĀYATANA - BODY BASE

4) GANDHĀYATANA - TONGUE BASE

5) RASĀYATANA - TANGIBLE (OBJECT) BASE

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

1) DĪBBĀ CAKKHU - The Divine Eye

2) PANNĀ CAKKHU - Eye of Wisdom discerning the eradication of defilements

3) BUDDHA CAKKHU - BUDDHA Eye Consciousness

4) SAMANTA CAKKHU - Eye of Omniscience
5) DHAMMA CAKKHU - Eye of DHAMMA
discerning the three
tower Noble Paths

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

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

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

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

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

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

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

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

1) Nāma Kāya - means the eighty-nine
CONCIOUSNESSES, fifty-two
mental states and one
NIBBĀNA.

2) Rūpa Kāya - means the twenty-eight kinds,
sixteen of which is subtle and
twelve remaining gross.

3) Paññātī Kāya - means the two-fold
classifications. One is name
(of an object) and two is a
term given to an idea e.g.
society, association, and so on.

The three above is taken to be one group known as the
mental group and is classified as body without base.
The ordinary material body has body and base.
4) At the Pair of NOSE base (which is essentially that of SMELL), this is three fold when installed under the Eight-fold Path such as:-

1) Sila Gandha - means right speech, right action and right livelihood.

2) Samādhi Gandha - means right effort, right effort, right remembrance and right concentration.

3) Panna Gandha - means right understanding and right view.

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

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

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

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

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

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

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

3) the FORM base (Rūpyatana) is found in the twenty-six realms of beings with five aggregates and one aggregate, but is not found in the FOUR IMMATERIAL realms.
4) the MIND base (Mano-vatana) is found in the twenty-six realms of five aggregates, and the four IMMATERIAL realms but not in the Non-Percipient beings realm.

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

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

In Buddhism there are four kinds of birth, namely:

1) the egg-born beings (Anadaja)
2) the womb-born beings (Jalabuja)
3) the moisture-born beings (Sammasaja) and
4) the spontaneous-born beings (Opasaka)

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

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

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

4) The spontaneous-born beings are found in the lower and higher heavenly realms, also amongst certain spirits/ghosts. Some of these beings are asexual. In the Fine Material realms, are not only asexual but do not have nose, tongue and body bases which have become latent. However, all beings must possess a consciousness upon conception with the exception of Non-Percipient beings.

143
BONSINSAN (UNIVERSAL TRAVELLER) INDIVIDUALS

For any Buddhist literary work to be completed, it must include an account of this Bonsinsan individuals. The Burmese (Myanmar) word Bonsinsan which is actually made up of three words:

1) Bon means existence
2) Sin means in successive serial
3) San means experiencing, enjoying

So, the Bonsinsan individual is usually one who attain the Stream-Enterer (SOTAPANNA) who enjoys existence (life) in one lower realms to the next higher realms until he reaches the highest realm of his choice and there attains the highest path and fruition, putting an end to his mundane life based on total eradication of defilements. With this, we have come to the end of the chapter on Individual, written for gladdening the hearts of good people.
## THE PAIRS ON BASES

The numeration in Chapter of Terms

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Method</th>
<th>Rotative</th>
<th>Pairs</th>
<th>Question</th>
<th>Specific</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purification of words</td>
<td>2</td>
<td>-</td>
<td>24</td>
<td>48</td>
<td>96</td>
</tr>
<tr>
<td>Rotative for Purification of words</td>
<td>2</td>
<td>24</td>
<td>264</td>
<td>528</td>
<td>1056</td>
</tr>
<tr>
<td>Pure bases</td>
<td>2</td>
<td>-</td>
<td>24</td>
<td>48</td>
<td>96</td>
</tr>
<tr>
<td>Rotative for Pure bases</td>
<td>2</td>
<td>24'</td>
<td>264</td>
<td>528</td>
<td>1056</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>48</td>
<td>576</td>
<td>1152</td>
<td>2304</td>
</tr>
</tbody>
</table>
### The Pairs on Bases

#### The Exposition in Chapter of Purification of Words

<table>
<thead>
<tr>
<th>Part</th>
<th>Classification of specifics</th>
<th>Certainty</th>
<th>Uncertainty</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eye Base</td>
<td>Eleven eye and wisdom eye</td>
<td>Eye</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Eye - base</td>
<td>Eye</td>
<td>Eye - base</td>
</tr>
<tr>
<td></td>
<td>Eleven other bases and concepts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ear Base</td>
<td>Eleven ear and stream of craving</td>
<td>Ear</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ear - base</td>
<td>Ear</td>
<td>Ear - base</td>
</tr>
<tr>
<td></td>
<td>Eleven other bases and concepts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nose Base</td>
<td>Eleven other bases and concepts</td>
<td>Nose</td>
<td>Nose - base</td>
</tr>
<tr>
<td>Tongue Base</td>
<td>Eleven other bases and concepts</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Tongue - base</td>
<td>Tongue</td>
<td>Tongue - base</td>
</tr>
<tr>
<td></td>
<td>Eleven other bases and concepts</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Body Base</td>
<td>Concepts in spaces, which are well, cave and so on</td>
<td>Body</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Body - base</td>
<td>Body</td>
<td>Body - base</td>
</tr>
<tr>
<td>Visible Object</td>
<td>Eovable and pleasant 61 mundane consc. 52 mental factors, 27 matters (except visible object)</td>
<td>Visible</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Visible object base</td>
<td>Visible</td>
<td>Visible object base</td>
</tr>
<tr>
<td></td>
<td>6 mundane consc. 36 mental factors, Nibbana and concept</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sound Base</td>
<td>Sound base</td>
<td>Sound</td>
<td>Sound base</td>
</tr>
<tr>
<td></td>
<td>Eleven other bases and concept</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Smell Base</td>
<td>Fragrance of morality, concentration &amp; wisdom</td>
<td>Smell</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Smell base</td>
<td>Smell</td>
<td>Smell base</td>
</tr>
<tr>
<td>Taste Base</td>
<td>Eleven other bases and concept</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Taste of four path and fruition consciousness &amp; taste of emancipation</td>
<td>Taste</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Taste Base</td>
<td>Taste</td>
<td></td>
</tr>
<tr>
<td>Taste Base</td>
<td>Eleven other bases and concept</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tangible Object Base</td>
<td>Tangible object base</td>
<td>Tangible</td>
<td>Tangible object base</td>
</tr>
<tr>
<td></td>
<td>Eleven other bases and concept</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mind Base</td>
<td>Mind base</td>
<td>Mind</td>
<td>Mind base</td>
</tr>
<tr>
<td></td>
<td>Eleven other bases and concept</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cognizable Base</td>
<td>Concept in spaces that are well, cave &amp; so on</td>
<td>Cognizable</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cognizable Base</td>
<td>Cognizable</td>
<td>Cognizable Base</td>
</tr>
</tbody>
</table>

147
ABHIDHAMMA PIṬAKA

ĀYATANA YAMAKA

AND

DHĀTU YAMAKA

(The Sixth Book of the Abhidhamma Piṭaka)

A Text Translation from the Pali of the Chaṭṭasangīti Edition

by

Aggamahāpanḍita U Nārada

Mūla Paṭṭhana Sayādaw

Assisted by his pupils


4. U Tin Nwe, B. Sc.

149
ABHIDHAMMA PITAKA

THE PAIRS ON BASES (ĀYATANA YAMAKA).

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

1. SUMMARY CHAPTER ON TERMS

( Pannattivāra Uddesa ).

( There are ) twelve bases: eye base, ear base, nose base, tongue base, body base, visible object base, sound base, smell base, taste base, tangible object base, mind base and cognizable base.

1. CHAPTEON PURIFICATION OF WORD

( Padasodhanavāra ).

Positive  ( Anuloma ).

2. ( i ) ( It is ) eye. ( Is it ) eye base?
   ( It is ) eye base. ( Is it ) eye?
   (ii) Ear. Ear base? Ear base. Ear?
   (iii) Nose. Nose base? Nose base Nose?
   (iv) Tongue. Tongue base? Tongue base. Tongue?
       Rūpa?
   ( vii ) Sound. Sound base? Sound base. Sound?
   ( viii ) Smell. Smell base? Smell base. Smell?
   ( ix ) Taste. Taste base? Taste base. Taste?
   ( x ) Tangible object. Tangible object base?
       Tangible object base. Tangible object?
   ( xii ) Dhamma. Cognizable base? Cognizable base. Dhamma?

The words Kāya and Dhamma signify not only the ultimate realities but also the basic concepts. Therefore they are left untranslated. Rūpa should be understood as shown in Khandha Yamaka.
Negative (Paccānīka).

   (ix) Not taste. Not taste base? Not taste base. Not taste?
   (x) Not tangible object. Not tangible object base? Not tangible object base. Not tangible object?

2. CHAPTER ON WHEEL, BASED ON PURIFICATION OF WORDS (Padasodhana-māla-cakkavāra).

Positive (Anuloma).

   (iii) Eye. Eye base? Bases. Tongue base?.....
   (i) Ear. Ear base? Bases. Eye base?
   (x) Ear. Ear base? Bases. Tongue base? (2)
   (i) Nose. Nose base? Bases. Eye base?.....
   (xi) Nose. Nose base? Bases. Cognizable base?..... (3-11)
(i) Dhamma. Cognizable base? Bases. Eye base?

(Bind to the cycle.)

Negative

(Paccanīka.)


(i) Not Dhamma. Not cognization base? Not bases. Not eye base?

(Bind to the cycle.)

3. CHAPTER ON PURE BASE

(Suddhāyatanavāra.)

Positive

(Anuloma.)

(iii) Nose. Base? Bases. Nose?
(iv) Tongue. Base? Bases. Tongue?
(x) Not tangible object. Not base? Not bases. Not tangible object?

4. CHAPTER ON WHEEL, BASED ON PURE BASE
(Suddhāyatanamūlacakkaṇāvāra).


(Bind to the cycle).

153
### (Paccānīka)

<table>
<thead>
<tr>
<th>Negative</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>9.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Not ear?</td>
</tr>
<tr>
<td></td>
<td>Not nose? .....</td>
</tr>
<tr>
<td></td>
<td>Not Dhamma? (1)</td>
</tr>
<tr>
<td></td>
<td>Not eye? .....</td>
</tr>
<tr>
<td></td>
<td>Not Dhamma? (2)</td>
</tr>
<tr>
<td>(vi)</td>
<td>Not nose Not base? Not bases.</td>
</tr>
<tr>
<td></td>
<td>Not eye .....</td>
</tr>
<tr>
<td></td>
<td>Not Dhamma? (3-11)</td>
</tr>
</tbody>
</table>

### (Bind to the cycle)

**END OF SUMMARY CHAPTER ON TERMS**

(Pannatti Uddesavārō)
1. EXPOSITION CHAPTER ON TERMS
   (Pāṇṇattiṭṭhāna niddesa).

1. CHAPTER ON PURIFICATION OF WORDS
   (Pādasodhānaṇḍāna).

    It is eye. Is it eye base? Yes.
    Divine eye and Wisdom eye are eye, but not eye base. Eye base is both eye and eye base.
    It is eye base. Is it eye? Yes.
    It is ear. Is it ear base? Yes.
    Divine ear and stream of craving are ear, but not ear base. Ear base is both ear and ear base.
    It is ear base. Is it ear? Yes.
    It is nose. Is it nose base? Yes.
    It is nose base. Is it nose? Yes.
    It is tongue. Is it tongue base? Yes.
    It is tongue base. Is it tongue? Yes.
    It is Kāya. Is it body base? Yes.
    With the exception of body base the remainings are Kāya, but not body base. Body base is both Kāya and body base.
    It is body base. Is it Kāya? Yes.
    It is Rūpa. Is it visible object base? Yes.
    With the exception of visible object base the remainings are Rūpa, but not visible object base. Visible object base is both Rūpa and visible object base.
    It is visible object base. Is it Rūpa? Yes.
    It is sound. Is it sound base? Yes.
    It is sound base. Is it sound? Yes.
    It is smell. Is it smell base? Yes.
    Fragrance of morality, fragrance of concentration and fragrance of wisdom are smell, but not smell base. Smell base is both smell and smell base.
    It is smell base. Is it smell? Yes.
    It is taste. Is it taste base? Yes.
    Taste of: Attha, taste of Dhamma and taste of emancipation are taste, but not taste base. Taste base is both taste and taste base.
    It is taste base. Is it taste? Yes.
    It is tangible object. Is it tangible object base? Yes.
    It is tangible object base. Is it tangible object? Yes.
    It is mind. Is it mind base? Yes.
    It is mind base. Is it mind? Yes.
    It is Dhamma. Is it cognizable base? Yes.
With the exception of cognizable base the remainings are Dhamma, but not cognizable base. Cognizable base is both Dhamma and cognizable base.

It is cognizable base. Is it Dhamma? Yes.

**Negative (Paccanika)**

11. It is not eye. Is it not eye base? Yes.
   It is not eye base. Is it not eye?
   Divine eye and Wisdom eye are not eye base, but eye. With the exception of eye and eye base the remainings are neither eye nor eye base.

   It is not ear. Is it not ear base? Yes.
   It is not ear base. Is it not ear?
   Divine ear and stream of craving are not ear base, but ear.

   With the exception of ear and ear base the remainings are neither ear nor ear base.

   It is not nose. Is it not nose base? Yes.
   It is not nose base. Is it not nose? Yes.
   It is not tongue. Is it not tongue base? Yes.
   It is not tongue base. Is it not tongue? Yes.
   It is not Kāya. Is it not body base? Yes.
   It is not body base. Is it Kāya?

   With the exception of body base the remainings are not body base, but Kāya. With the exception of Kāya and body base the remainings are neither Kāya nor body base.

   It is not Rūpa. Is it not visible object base? Yes.
   It is not visible object base. Is it Rūpa?

   With the exception of visible object base the remainings not visible object base, but Rūpa. With the exception of Rupa and visible object base the remainings are neither Rupa nor visible object base.

   It is not sound. Is it not sound base? Yes.
   It is not sound base. Is it not sound? Yes.
   It is ... smell. Is it not smell base? Yes.
   It is not smell base. Is it not smell?

   Fragrance of morality, fragrance of concentration and fragrance of wisdom are not smell base, but smell. With the exception of smell and smell base the remainings are neither smell nor smell base.

   It is not taste. Is it not taste base? Yes.
   It is not taste base. Is it not taste?

   Taste of "*" Attha *, taste of "*" Dhamma * and taste of emancipation are not taste base, but taste. With the exception of taste and taste base the remainings are neither taste nor taste base.
It is not tangible object. Is it not tangible object base? Yes.
It is not tangible object base. Is it not tangible object? Yes.
It is not mind. Is it not mind base? Yes.
It is not mind base. Is it not mind? Yes.
It is not Dhamma. Is it not cognizable base? Yes.
It is not cognizable base. Is it not Dhamma?
With the exception of cognizable base the remainings are cognizable base, but Dhamma. With the not exception of Dhamma and cognizable base the remainings are neither Dhamma nor cognizable base.

**Altha here means four Fruition consciousnesses.
**Dhamma here means four Path consciousnesses.

2. CHAPTER ON WHEEL, BASED ON PURIFICATION OF WORDS.
(Padasodhanamūlacakkkavāra.)

Positive  (Anuloma.)

12. It is eye. Is it eye base?
   Divine eye and Wisdom eye are eye, but not eye base. Eye base is both eye and eye base.
   They are bases. Are they ear base?
   Ear base is both and ear base. The remainings are bases, but not ear base.
   It is eye. Is it eye base?
   Divine eye and Wisdom eye are eye, but not eye base. Eye base is both eye and eye base.
   They are bases. Are they nose base?.....
   They are bases. Are they cognizable base?
   Cognizable base is both base and cognizable base.
   The remainings are bases, but not cognizable base.
   It is ear. Is it ear base?..... The remainings are bases, but cognizable base.....
   It is Dhamma. Is it cognizable base?
   With the exception of cognizable base the remainings are Dhamma, but not cognizable base. Cognizable base is both Dhamma and cognizable base.
   They are bases. Are they eye base?
   Eye base is both base and eye base. The remainings are bases, but not eye base.
   It is Dhamma. Is it cognizable base?
   With the exception of cognizable base the remainings are Dhamma, but not cognizable base. Cognizable base is both Dhamma and cognizable base.
   They are bases. Are they ear base?.....
   They are bases. Are they mind base?
Mind base is both base and mind base. The remainings are bases, but not mind base.  
( Bind each basic word to the cycle without confusion. )

**Negative** ( Paccanika ).

13.  
It is not eye.  
Is it not eye base?  
Yes.  
They are not bases. Is it not ear base?  
Yes.  
It is not eye.  
Is it not eye base?  
Yes.  
They are not bases. Is it not nose base?  
Yes ....  
They are not bases. Is it not cognizable base? Yes.  
It is not ear.  
Is it not ear base?  
Yes.  
They are not bases. Is it not eye base? ....  
They are not bases. Is it not cognizable base? Yes.  
It is not nose.  
Is it not nose base? ....  
They are not bases. Is it not cognizable base? Yes.  
Yes. ( 2 - 12 )  
It is not Dhamma.  
Is it not cognizable base? Yes.  
They are not bases. Is it eye base? Yes.  
It is not Dhamma.  
Is it not cognizable base? Yes.  
They are not bases. Is it not ear base ? ....  
They are not bases. Is it not mind base? Yes. ( 12 )  
( The one who binds to the cycle should answer  
"Yes " in all planes. )

3. **CHAPTER ON PURE BASE**  
( Suddhāyatanavāra ).

**Positive** ( Anuloma ).

14.  
It is eye.  
Is it base?  
Yes.  
They are bases.  
Is it eye base?  
Eye base is both base and eye base. The remainings are bases, but not eye base.  
It is ear.  
Is it base?  
Yes ....  
Nose. Tongue.  
It is Dhamma.  
Is it base?  
Yes.  
They are bases.  
Is it cognizable base?  
Cognizable base is both base and cognizable base.  
The remainings are bases, but not cognizable base.

15.  
Negative  
( Paccanika ).  
It is not eye.  
Is it not base?  
With the exception of eye the remainings bases are not eye, but bases. With the exception of eye and bases the remainings are neither eye nor bases.  
They are not bases. Are they not eye base? Yes.  
It is not ear.  
Is it not base?
With the exception of ear ...... with the exception of nose ...... with the exception of tongue ...... nor bases.

They are not bases. Are they not tongue base? Yes.

It is not Kāya. Is it not base? Yes.

They are not bases. Are they not body base? Yes.

It is not Rūpa. Is it not base?

With the exception of Rūpa ...... with the exception of sound ...... with the exception of smell ...... with the exception of taste ...... with the exception of tangible object ...... nor bases.

They are not bases. Are they not tangible object base? Yes.

It is not mind. Is it not mind base?

With the exception of mind the remaining bases are not mind, but bases. With the exception of mind and bases the remaining are neither mind nor bases.

They are not bases. Are they not mind base? Yes.

It is not Dhamma. Is it not base? Yes.

They are not bases. Are they not cognizable base? Yes.

4. CHAPTER ON WHEEL. BASED ON PURE BASE

(Suddhāyatana mūlākākavāra).

Positive (Anuloma).

16. It is eye. Is it base? Yes.

They are bases. Are they ear base?

Ear base is both base and ear base. The remainings are bases, but not ear base.

It is eye. Is it base? Yes.

They are bases. Are they nose base?.....

They are bases. Are they cognizable base?

Cognizable base is both base and cognizable base.

The remainings are bases, but not cognizable base. (1)

It is ear. Is it base? Yes.

They are bases. Are they eye base? ..... but not eye base.

They are bases. Are they cognizable base?.....

But not cognizable base. (2)

It is nose. Is it base? Yes.

They are bases. Are they eye base?.....

They are bases. Are they cognizable base?.....

But not cognizable base ..... (3-11)

It is Dhamma. Is it base? Yes.

They are bases. Are they eye base?.....

They are bases. Are they mind base?

Mind base is both base and mind base. The remainings are bases, but not mind base.

(Bind to the cycle.)
17. It is not eye. Is it not base?
   With the exception of eye the remaining bases are not eye but bases. With the exception of eye and bases the remainings are neither eye nor bases. Are they eye? Yes.
   They are not bases. Are they not ear base? Yes.
   It is not eye. Is it not base?
   With the exception of eye the remaining bases are not eye, but bases. With the exception of eye and bases the remainings are neither eye nor bases.
   They are not bases. Are they not nose base? Yes.
   They are not bases. Are they not cognizable base?
   Yes. (1)
   It is not ear. Is it not base?
   With the exception of ear, with the exception of nose, with the exception of tongue, not bases.
   They are not bases. Are they not cognizable base?
   Yes. (4)
   It is Kāya. Is it not base? Yes.
   They are not bases. Are they not base? Yes.
   They are not bases. Are they not cognizable base?
   Yes. (5-11)
   It is not Dhamma. Is it not base? Yes.
   They are not bases. Are they not eye base? Yes.
   It is not Dhamma. Is it not base? Yes.
   They are not bases. Are they not ear base? Yes.
   They are not bases. Are they not mind base?
   Yes. (12)

(Bind to the cycle.)

END OF EXPOSITION CHAPTER ON TERMS.
(Pangattīnīkādesavāro).
1. **CHAPTER ON ORIGINATION**  
   (Uppādavāra).

1. **CHAPTER ON THE PRESENT**  
   (Paccuppannavāra).

**Positive (Anuloma) Person (Puuggala).**

18. Eye base arises to this person.
Does ear base arise to that person?
To those at the birth-moment, who are to obtain eye base but not ear base, eye base arises; ear does not arise to those persons. To those at the birth-moment, who are to obtain eye base and ear base, eye base arises and ear base also arises.

Ear base arises to this person.
Does eye arise to that person?
To those at the birth-moment, who are to obtain ear base but not eye base, ear base arises; eye base does not arise to those persons. To those at the birth-moment, who are to obtain ear base and eye base, ear base arises and eye base also arises.

Eye base arises to this person.
Does nose base arise to that person?
To those at the birth-moment, who are to obtain eye base, but not nose base, eye base arises; nose base does not arise to those persons. To those at the birth-moment, who are to obtain eye base and nose base, eye base arises and nose base also arises.

Nose base arises to this person.
Does eye base arise to that person?
To those at the birth-moment, who are to obtain nose base but not eye base, nose base arises; eye base does not arise to those persons. To those at the birth-moment, who are to obtain nose base and eye base, nose arises and eye base also arises.

**Birth-moment (Upapajjantam) here means whole life span (Addha paccuppanna).**

Eye base arises to this person.
Does visible object base arise to that person? Yes.
Visible object base arises to this person.
Does eye base arise to that person?
To those at the birth-moment, who are to obtain visible object base but not eye base, visible object base arises; eye base does not arise to those persons. To those at the birth-
moment, who are to obtain eye base, visible object base arises and eye base also arises.

Eye base arises to this persons.
Does mind base arise to that person? Yes.

Mind base arises to this person. 
Does eye base arise to that person?

To those at the birth-moment, who are to obtain mind base but not eye base, mind base arises; eye base does not arise to those persons. To those at the birth-moment, who are to obtain eye base, mind base arises and eye base also arises.

Eye base arises to this person.
Does cognizable base arise to that person? Yes.

Cognizable base arises to this person.
Does eye base arise to that person?

To those at the birth-moment, who are not to obtain eye base, cognizable base arises; eye base does not arise to those persons. To those at the birth-moment, who are to obtain eye base, cognizable base arises and eye base also arises.

(End of eye base.)

19. Nose base arises to this person.
Does visible object base arise to that person? Yes.

Visible object base arises to this person.
Does nose base arise to that person?

To those at the birth-moment, who are to obtain visible object base but not nose base, visible object base arises; nose base does not arise to those persons. To those at the birth-moment, who are to obtain nose, visible object base arises and nose base also arises.

Nose base arises to this person.
Does mind base arise to that person? Yes.

Mind base arises to this person.
Does nose base arise to that person?

To those at the birth-moment, who are to obtain mind base but not nose base, mind base arises; nose base does not arise to those persons. To those at the birth-moment, who are to obtain nose base, mind base arises and nose base also arises.

Nose base arises to this person.
Does cognizable base arise to that person? Yes.

Cognizable base arises to this person.
Does nose base arise to that person?

To those at the birth-moment, who are not to obtain nose base, cognizable base arises; nose base does not arise to those persons. To those at the birth-moment, who are to obtain nose base, cognizable base arises and nose base also arises.

(End of nose base.)
20. Visible object base arises to this person.
Does mind base arise to that person?
To those at the birth-moment, who are not to obtain
mind base, visible object base arises; mind base does not arise
to those persons. To those at the birth-moment, who are to
obtain visible object base and mind base, visible object base
arises and mind base also arises.
Mind base arises to this person.
Does visible object base arise to that person?
To those at the birth-moment, who are not to obtain
visible object base, mind base arises; visible object base does
not arise to those persons. To those at the birth-moment, who
are to obtain mind base and visible object base, mind base
arises and visible object base also arises.
Visible object base arises to this person.
Does cognizable base arise to that person? Yes.
Cognizable base arises to this person.
Does visible object base arise to that person?
To those at the birth-moment, who are not to obtain
visible object base, cognizable base arises; visible object base
does not arise to those persons. To those at the birth-moment,
who are to obtain visible object base, cognizable base arises
and visible object base also arises.

(End of visible object base.)

21. Mind base arises to this person.
Does cognizable(base arise to that person? Yes.
Cognizable base arises to this person.
Does mind base arise to that person?
To those at the birth-moment, who are not to obtain
mind base, cognizable base arise; mind does not arise to those
persons. To those at the birth-moment, who are to obtain mind
base, cognizable base arises and mind base also arises.

(End of mind base.)

Positive (Anuloma) Plane (Okāsa).

22. Eye base arises at this plane.
Does ear base arise at that plane? Yes.
Ear base arises at this plane.
Does eye base arise at that plane? Yes.
Eye base arise at this plane.
Does nose base arise at that plane?
At the fine-material plane eye base arises; nose
base does not arise at that plane. At the sensuous plane eye
base and nose base also arises.
Nose base arises at this plane.
Does eye arise at that plane? Yes.
Eye base arises at this plane.
Does visible object base arise at that plane? Yes.
Visible object base arises at this plane.
Does eye base arise at that plane?
At the plane of non-percipient beings visible object base arises; eye base does not arise at that plane. At the five aggregate plane visible object base arises and eye base also arises.

Eye base arises at this plane.
Does mind base arise at that plane? Yes.
Mind base arises at this plane.
Does eye base arise at that plane?
At the immaterial plane mind base arises; eye base does not arise at that plane. At the five-aggregate plane mind base arises and eye base also arises.

Eye base arises at this plane.
Does cognizable base arise at that plane? Yes.
Cognizable base arises at this plane.
Does eye base arise at that plane?
At the plane of non-percipient beings and at the immaterial plane, cognizable base arises; eye base does not arise at those planes. At the five-aggregate plane cognizable base arises and eye base also arises.

(End of eye base.)

23.
Nose base arises at this plane.
Does visible object base arise at that plane? Yes.
Visible object base arises at this plane.
Does nose base arise at that plane?
At the fine-material plane visible object base arises; nose base does not arise at that plane. At the sensuous planes visible object base arises and nose base also arises.

(End of nose base.)

Nose base arises at this plane.
Does cognizable base arise at that plane? Yes.
Cognizable base arises at this plane.
Does nose arise at that plane?
At the four- or five-aggregate plane cognizable base arises; nose base does not arise at that plane. At the sensuous plane cognizable base arises and nose base also arises.

(End of nose base.)

164
24. Visible object base arises at this plane.
   Does mind base arise at that plane?
   At the plane of non-percipient beings visible object base arises; mind base does not arise at that plane. At that five-aggregate plane visible object base arises and mind base also arises.
   Mind base arises at this plane.
   Does visible object base arise at that plane?
   At the immaterial plane mind base arises; visible object base does not arise at that plane. At the five-aggregate plane mind base arises and cognizable base also arises.
   Visible object base arises at this plane.
   Does cognizable base arise at that plane? Yes.
   Cognizable base arises at this plane.
   Does visible object base arise at that plane?
   At the immaterial plane cognizable base arises; visible object base does not arise at that plane. At the five-aggregate plane and at the plane of non-percipient beings, cognizable base arises and visible object base also arises.

(End of visible object base.)

25. Mind base arises at this plane.
   Does cognizable base arise at that plane? Yes.
   Cognizable base arises at this plane.
   Does mind base arise at that plane?
   At the plane of non-percipient beings cognizable base arises; mind base does not arise at that plane. At the four-or five-aggregate plane cognizable base arises and mind base also arises.

(End of mind base.)

Positive (Anuloma) Person-Plane (Puggalokāsa)

26. Eye base arises to this person at this plane.
   Does ear base arise to that person at that plane?
   To those at the birth-moment, who are to obtain eye base but not ear base, eye base arises at that plane; ear base does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base and ear base, eye base arises and ear base also arises at that plane.
   Ear base arises to this person at this plane.
   Does eye base arise to that person at that plane?
   To those at the birth-moment, who are to obtain ear base but not eye base, ear base arises at that plane; eye base does not arise to those persons at that plane. To those at the birth-moment who are to obtain ear base and eye base, ear base arises and eye base also arises at that plane.

(Abbreviated, Same as Person.)
27. Mind base arises to this person at this plane.
Does cognizable base arise to that person at that plane?
Yes.
Cognizable base arises to this person at this plane.
Does mind base arise to that person at that plane?
To those at the birth-moment, who are not to obtain mind base, cognizable base arises at that plane; mind base does not arise to those persons at that plane. To those at the birth-moment who are to obtain mind base, cognizable base arises and mind base also arises at that plane.

28. Negative (Paccanika) Person (Puggala).
Eye base does not arise to this person.
Does ear base not arise to that person?
To those at the birth-moment, who are not to obtain eye base but to obtain ear base, eye base does not arise; (it is) not that ear base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base and ear base, neither eye base nor ear base arises.

Ear base does not arise to this person.
Does ear base not arise to that person?
To those at the birth-moment, who are not to obtain ear base but to obtain eye base, ear base does not arise; (it is) not that eye base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain ear base and eye base, neither ear base nor eye base arises.

Eye base does not arise to this person.
Does nose base not arise to that person?
To those at the birth-moment, who are not to obtain eye base but to obtain nose base, eye base does not arise; (it is) not that nose base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base and nose base, neither eye base nor nose base arises.

Nose base does not arise to this person.
Does eye base not arise to that person?
To those at the birth-moment, who are not to obtain nose base but to obtain eye base, nose base does not arise; (it is) not that eye base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base and eye base, neither nose base nor eye base arises.

Eye base does not arise to this person.
Does visible object base not arise to that person?
To those at the birth-moment, who are not to obtain eye base but to obtain visible object base, eye base does not arise.
Visible object base does not arise to this person.
Does eye base not arise to that person? Yes.
Eye base does not arise to this person.
Does mind base not arise to that person?
To those at the birth-moment, who are not to obtain eye base but to obtain mind base, eye base does not arise; (it is) not that mind base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, neither eye base nor mind base arises.
Mind base does not arise to this person.
Does eye base not arise to that person? Yes.
Eye base does not arise to this person.
Does cognizable base not arise to that person?
To those at the birth-moment, who are not to obtain eye base, eye base does not arise; (it is) not that cognizable base does not arise. To all those persons at the death-moment neither eye base nor cognizable base arises.
Cognizable base does not arise to this person.
Does eye base not arise to that person? Yes.

(End of eye base.)

29.
Nose base does not arise to this person.
Does visible object base not arise to that person?
To those at the birth-moment, who are not to obtain nose base but to obtain visible object base, nose base does not arises (it is) not that visible object base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, neither nose base nor visible object base arises.
Visible object base does not arise to this person.
Does nose base not arise to that person? Yes.
Nose base does not arise to this person.
Does mind base not arise to that person?
To those at the birth-moment, who are not to obtain nose base but to obtain mind base, nose base does not arise; (it is) not that mind base does not arise. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, neither nose base nor mind base arises.
Mind base does not arise to this person.
Does nose base not arise to that person? Yes.
Nose base does not arise to that person.
Does cognizable base not arise to that person?
To those at the birth-moment, who are not to obtain nose base, nose base does not arise; (it is) not that cognizable
base does not arise. To all those persons at the death-moment neither nose nor cognizable base arises.

Cognizable base does not arise to this person.

Does nose base not arise to that person? Yes.

(End of nose base.)

30. Visible object base does not arise to this person.

Does mind base not arise to that person?

To those at the birth-moment, who are not to obtain visible object base, visible object base does not arise; (it is) not that mind base does not arise. To all those persons at the death-moment neither visible object base nor mind base arises.

Mind base does not arise to this person.

Does visible object base not arise to that person?

To those at the birth-moment, who are not to obtain mind base, mind base does not arise; (it is) not that visible object base does not arise. To all those persons at the death-moment neither mind base nor visible object base arises.

Visible object base does not arise to this person.

Does cognizable base not arise to that person?

To those at the birth-moment, who are not to obtain visible object base, visible object base does not arise; (it is) not that cognizable base does not arise. To all those persons at the death-moment neither visible object base nor cognizable base arises.

Cognizable base does not arise to this person.

Does visible object base not arise to that person? Yes.

(End of visible object base.)

31. Mind base does not arise to this person.

Does cognizable base not arise to that person?

To those at the birth-moment, who are not to obtain mind base, mind base does not arise; (it is) not that cognizable base does not arise. To all those persons at the death-moment neither mind base nor cognizable base arises.

Cognizable base does not arise to this person.

Does mind base not arise to that person? Yes.

(End of mind base.)

32. Negative (Paccanika) Plane (Okāsa).

Eye base does not arise at this plane.

Does ear base not arise at that plane? Yes.

Ear base does not arise at this plane.

Does eye base not arise at that plane? Yes.

Eye base does not arise at this plane.
Does nose base not arise at that plane? Yes.
Nose base does not arise at this plane.
Does eye base not arise at that plane?
At the fine-material plane nose base does not arise;
(it is) not that eye base does not arise at that plane. At the plane
of non-percipient beings and at the immaterial plane,
neither nose base nor eye base arises.
Eye base does not arise at this plane.
Does visible object base not arise at that plane?
At the plane of non-percipient beings eye base does
not arise; (it is) not that visible object base does not arise at
that plane. At the immaterial plane neither eye base nor visible
object base arises.
Visible object base does not arise at this plane.
Does eye base not arise at that plane? Yes.
Eye base does not arise at this plane.
Does mind base not arise at that plane?
At the immaterial plane eye base does not arise; (it
is) not that mind base does not arise at that plane. At the plane
of non-percipient beings neither eye base nor mind base arises.
Mind base does not arise at this plane.
Does eye base not arise at that plane? Yes.
Eye base does not arise at this plane.
Does cognizable base not arise at that plane?
(it) arises.
Cognizable base does not arise at this plane.
Does eye base not arise at that plane? None.

(End of eye base.)

33. Nose base does not arise at this plane.
Does visible object base not arise at that plane?
At the fine-material plane nose base does not arise;
(it is) not that visible object base does not arise at that plane.
At the immaterial plane neither nose base nor visible object
base arises.
Visible object base does not arise at this plane.
Does nose base not arise at that plane? Yes.
Nose base does not arise at this plane.
Does mind base not arise at that plane?
At the fine-material and immaterial planes nose
base does not arise; (it is) not that mind base does not arise at
that plane. At the plane of non-percipient beings neither nose
base nor mind base arises.
Mind base does not arise at this plane.
Does nose base not arise at that plane? Yes.
Nose base does not arise at this plane.
Does cognizable base not arise at that plane?
(it) arises.
Cognizable base does not arise at this plane.
Does nose base not arise at this plane?
None.

(End of nose base.)

34. Visible object base does not arise at this plane.
Does mind base not arise at that plane?
(If) arises.
Mind base does not arise at this plane.
Does visible object base not arise at that plane?
(If) arises.
Visible object base does not arise at this plane.
Does cognizable base not arise at that plane?
(If) arises.
Cognizable base does not arise at this plane.
Does visible object base not arise at that plane?
None.

(End of visible object base.)

35. Mind base does not arise at this plane.
Does cognizable base not arise at that plane?
(If) arises.
Cognizable base does not arise at this plane.
Does mind base not arise at that plane?
None.

(End of mind base.)

36. Negative (Passanika) Person-Plane (Puggalokasa)

Eye base does not arise to this person at this plane.
Does ear base not rise to that person at that plane?
To those at the birth-moment, who are not to obtain eye base but to obtain ear base, eye base does not arise at that plane; (it is) not that ear base does not arise to those persons at that plane. To all those persons at the death-moment and to those at birth-moment who are not to obtain eye base and ear base, neither eye base nor ear base arises at that plane.

Ear base does not arise to this person at this plane.
Does eye base not arise to that person at that plane?
To those at the birth-moment, who are not to obtain ear base but to obtain eye base, ear base does not arise at that plane; (it is) not that eye base does not arise to those persons at that plane. To all those persons at the death-moment, and to those at the birth-moment who are not to obtain ear base and eye base, neither ear base nor eye base arises at that plane.
37. Mind base does not arise to this person at this plane.
   Does cognizable base not arise to that person at that plane?
   To those at the birth-moment, who are not to obtain mind base, mind base does not arise at that plane' (it is) not that cognizable base does not arise to those persons at that plane. To all those persons at the death-moment neither mind base nor cognizable base arises at that plane.
   Cognizable base does not arise to this person at this plane.
   Does mind base not arise to that person at that plane? Yes.

2. CHAPTER ON THE PAST (Aţāvāra).

38. Positive (Anuloma) Person (Puggala).
   Eye base had arisen to this person.
   Had ear base arisen to that person? Yes.
   Ear base had arisen to this person.
   Had eye base arisen to that person? Yes.
   Eye base had arisen to this person.
   Had nose base ... visible object base, mind base, cognizable base arisen to that person? Yes.
   Cognizable base had arisen to this person.
   Had eye base arisen to that person? Yes.

39. Nose base ... visible object base, mind base had arisen to this person.
   Had cognizable base arisen to that person? Yes.
   Cognizable base had arisen to this person.
   Had mind base arisen to that person? Yes.

40. Positive (Anuloma) Plane (Okāsa).
   Eye base had arisen at this plane.
   (All the Chapters on Plane - Present, Past, Future, Present - Past, Present - Future, Past - Future - are the same.
Use appropriate name (tense) 'arises', 'had arisen' etc accordingly.)

41. Positive (Anuloma) Person-Plane (Puggalokāsa).
   Eye base had arisen to this person at this plane.
   Had ear base arisen to that person at that plane? Yes.
   Ear base had arisen to this person at this plane.
   Had eye base arisen to that person at that plane? Yes.
Eye base had arisen to this person at this plane.
Had nose base arisen to that person at that plane?
To those fine-material persons eye base had arisen at that plane; nose base had not arisen to those persons at that plane. To those sensuous persons eye base had arisen and nose base had also arisen at that plane.

Nose base had arisen to this person at this plane.
Had eye base arisen to that person at that plane?
Yes.
Eye base had arisen to this person at this plane.
Had visible object base arisen to that person at that plane?
Yes.
Visible object base had arisen to this person at this plane.

Had eye base arisen to that person at that plane?
To those non-percipient beings visible object base had arisen; eye base had not arisen to those persons at that plane. To those five-aggregate persons visible object base had arisen and eye base had also arisen at that plane.
Eye base had arisen to this person at this plane.
Had mind base arisen to that person at that plane?
Yes.
Mind base had arisen to this person at this plane.
Had eye base arisen to that person at that plane?
To those immaterial persons mind base had arisen; eye base had not arisen to those persons at that plane. To those five-aggregate persons mind base had arisen and eye base had also arisen at that plane.
Eye base had arisen to this person at this plane.
Had cognizable base arisen to that person at that plane?
Yes.
Cognizable base had arisen to this person at this plane.

Had eye base arisen to that person at that plane?
To those non-percipient beings and to those immune, persons, cognizable base had arisen at that plane; eye base had not arisen to those persons at that plane. To those five-aggregate persons cognizable base had arisen and eye base had also arisen at that plane.

(End of eye base.)

42. Nose base had arisen to this person at this plane.
Had visible object base arisen to that person at that plane?
Yes.
Visible object base had arisen to this person at this plane.

Had nose base arisen to that person at that plane?
To those fine-material persons visible object base had arisen at that plane; nose base had not arisen to those
Visible object base had arisen to this person at this plane.
Had mind base arisen to that person at that plane?
To those non-percipient beings visible object base had arisen at that plane; mind base had not arisen to those persons at that plane. To those five-aggregate persons visible object base had arisen and mind base had also arisen at that plane.

Mind base had arisen to this person at this plane.

43. Visible object base had arisen to this person at this plane.

Had mind base arisen to that person at that plane?
To those non-percipient beings visible object base had arisen at that plane; mind base had not arisen to those persons at that plane. To those five-aggregate persons visible object base had also arisen at that plane.

Mind base had arisen to this person at this plane.
Had visible object base arisen to that person at that plane?
To those immaterial persons mind base had arisen at that plane; visible object base had not arisen to those persons at that place. To those five-aggregate persons mind base had arisen and visible object base had also arisen at that plane.

Visible object base had arisen to this person at this plane.
Had cognizable base arisen to that person at that plane?
Yes.
Cognizable base had arisen to this person at this plane.

Had visible object base arisen to that person at that plane?
To those immaterial persons cognizable base had arisen at that plane; visible object base had arisen to those persons at that plane. To those five-aggregate persons and to those non-percipient beings, cognizable base had arisen and visible object base had also arisen at that plane.

(End of visible object base.)

44. Mind base had arisen to this person at this plane.

Had cognizable base arisen to that person at that plane? Yes.

Cognizable base had arisen to this person at this plane.

Had mind base arisen to that person at that plane?

To those non-percipient beings, cognizable base had arisen at that plane; mind base had not arisen to those persons at that plane. To those four or five-aggregate persons, cognizable base had arisen and mind base had also arisen at that plane.

(End of mind base.)

Negative (Paccanika) Person (Puggāla).

45. Eye base had not arisen to this person.

Had ear base not arisen to that person? None.

Ear base had not arisen to this person.

Had eye base not arisen to that person? None. (Abbreviated.)

46. Mind base had not arisen to this person.

Had cognizable base not arisen to that person? None.

Cognizable base had not arisen to this person.

Had mind base not arisen to that person? None ....

Negative (Paccanika) Plane (Okāsa).

47. Eye base had not arisen at this plane ....

Negative (Paccanika) Person-Plane (Puggalokāsa).

48. Eye base had not arisen to this person at this plane.

Had ear base not arisen to that person at that plane? Yes.

Ear base had not arisen to this person at this plane.

Had eye base not arisen to that person at that plane? Yes.

Eye base had not arisen to this person at this plane.
Had nose base not arisen to that person at that plane?
Yes.
Nose base had not arisen to this person at this plane.

Had eye base not arisen to that person at that plane?

To those fine-material persons nose base had not arisen that plane; (it is) not that eye base had not arisen to those persons at that plane. To those pure-abode persons, to those non-percipient beings and to those immaterial persons, neither nose base nor eye base had arisen at that plane.

Eye base had not arisen to this person at this plane.
Had visible object base not arisen to that person at that plane?

To those non-percipient beings eye base had not arisen at that plane; (it is) not that visible object base had not arisen to those persons at that plane. To those pure-abode persons and to those immaterial persons, neither eye nor visible object base had arisen at that plane.

Visible object base had not arisen to this person at this plane.

Had eye base not arisen to that person at that plane?
Yes.
Eye base had not arisen to this person at this plane.
Had mind base not arisen to that person at that plane?

To those immaterial persons eye base had not arisen at that plane; (it is) not that mind base had not arisen to those persons at that plane. To those pure-abode persons and to those non-percipient beings, neither eye base nor mind base had arisen at that plane.

Mind base had not arisen to this person at this plane.

Had eye base not arisen to that person at that plane?
Yes.
Eye base had not arisen to this person at this plane.

Had cognizable base not arisen to that person at that plane?

To those non-percipient beings and to those immaterial persons, eye base had not arisen at that plane; (it is) not that cognizable base had not arisen to those persons at that plane.

To those pure-abode persons neither eye base nor cognizable base had arisen at that plane.
Cognizable base had not arisen to this person at this plane.
49. Nose base had not arisen to this person at this plane.

Had visible object base not arisen to that person at that plane?

To those fine-material persons nose base had not arisen at that plane; (it is) not that visible object base had not arisen to those persons at that plane. To those pure-abode persons and to those immaterial persons, neither nose base nor visible object base had arisen at that plane.

Visible object base had not arisen to this person at this plane.

Had nose base not arisen to that person at that plane?

Yes.

Nose base had not arisen to this person at this plane.

Had mind base not arisen to that person at that plane?

To those fine-material and immaterial persons nose base had not arisen at that plane; (it is) not that mind base had not arisen to those persons at that plane. To those pure-abode persons and to those non-percipient beings, neither nose nor mind base had arisen at that plane.

Mind base had not arisen to this person at this plane.

Had nose base not arisen to that person at that plane?

Yes.

Nose base had not arisen to this person at this plane.

Had cognizable base not arisen to that person at that plane?

To those fine-material and immaterial persons nose base had not arisen at that plane; (it is) not that cognizable base had arisen to those persons at that plane. To those pure-abode person neither nose base nor cognizable base had arisen at that plane.

Cognizable base had not arisen to this person at this plane.

Had nose base not arisen to that person at that plane?

Yes.

("Fine-material persons' here include non-percipient beings.")

(End of nose base.)
50. Visible object base had not arisen to this person at that plane.
    Had mind base not arisen to that person at that plane?
    To those immaterial persons visible object base had not arisen at that plane; (if is) not that mind base had not arisen to those persons at that plane. To those pure-abode persons neither visible object base nor mind base had arisen at that plane.
    Mind base had not arisen to this person at this plane.
    Had visible object base not arisen to that person at that plane?
    To those non-percipient beings mind base had not arisen that plane; (if is) not that visible object base had not arisen to those persons at that plane. To those pure-abode persons neither mind base nor visible object base had arisen at that plane.
    Visible object base had not arisen to this person at this plane.
    Had cognizable base not arisen to that person at that plane?
    To those immaterial persons visible object base had not arisen at that plane; (if is) not that cognizable base had not arisen to those persons at that plane. To those pure-abode person neither visible object base nor cognizable base had arisen at this plane.
    Cognizable base had not arisen to this person at this plane.
    Had visible object base not arisen to that person at that plane?
    Yes.

(End of visible object base.)

51. Mind base had not arisen to this person at this plane.
    Had cognition base not arisen to that person at that plane?
    To those non-percipient beings mind base had not arisen at that plane; (if is) not that cognition base had not arisen to those persons at that plane. To those pure-abode persons neither mind base nor cognizable base had arisen at that plane.
    Cognizable base had not arisen to this person at this plane.
    Had mind base not arisen to that person at that plane?
    Yes.

(End of mind base.)
3. CHAPTER ON THE FUTURE (Anāgatavāra).

Position (Anuloma) Person (Puggala).

52.
Eye base will arise to this person.
Will ear base arise to that person? Yes.
Ear base will arise to this person.
Will eye base arise to that person? Yes.
Eye base will arise to this person.
Will nose base arise to that person?
To those persons, who will be born at the fine-material plane and will die there (without being reborn, i.e. Parinibbāna), eye base will arise; ear base will not arise to those persons. To other persons eye base will arise and ear base will also arise.

Nose base will arise to this person.
Will eye base arise to that person? Yes.
Eye base will arise to this person.
Will visible object base arise to that person? Yes.
Visible object base will arise to this person.
Will eye base arise to that person? Yes.
Eye base will arise to this person.
( Mind base and cognizable base are the same to that person. These two are the same.)
Eye base will arise to this person.
Will cognizable base arise to that person? Yes.
Cognizable base will arise to this person.
Will eye base arise to that person?
To those persons, who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), cognizable base will arise; eye base will not arise to those persons. To other persons cognizable base will arise and eye base will also arise.

(End of eye base.)

53.
Nose base will arise to this person.
Will visible object base arise to that person? Yes.
Visible object base will arise to this person.
Will nose base arise to that persons?
To those persons, who will be born at the fine-material plane and will die there (without being reborn, i.e. Parinibbāna), visible object base will arise; nose base will not arise to those persons. To other persons visible object base will arise and nose base will also arise.

Nose base will arise to this person.
Will mind base ... cognizable base arise to that persons. Yes.
Cognizable base will arise to this person.
Will nose base arise to that person?
To those persons, who will be born at the fine-material and immaterial planes and will die there (without being reborn, i.e. *Parinibbāna*), cognizable base will arise; nose base will not arise to those persons. To other persons cognizable base will arise and nose base will also arise.

(End of nose base.)

54. Visible object base will arise to this person.  
Will mind base... cognizable base arise to that person?  
Yes.  
Cognizable base will arise to this person.  
Will visible object base arise to that person?  
To those persons, who will be born at the immaterial plane and will die there (without being reborn, i.e. *Parinibbāna*), cognizable base will arise; visible object base will not arise to those persons. To other persons cognizable base will arise and visible object base will also arise.

(End of visible object base.)

55. Mind base will arise to this person.  
Will cognizable base arise to that person?  
Yes.  
Cognizable base will arise to this person.  
Will mind base arise to that person?  
Yes.

(End of mind base.)

Positive (Anuloma) Plane (Okāsa).  
Eye base will arise at this plane....

56. Positive (Anuloma) Person-Plane (Puggalokāsa).  
Eye base will arise to this person at this plane.  
Will ear base arise to that person at that plane? Yes.  
Ear base will arise to this person at this plane.  
Will eye base arise to that person at that plane? Yes.  
Eye base will arise to this person at this plane.  
Will nose base arise to that person at that plane?  
To those fine-material persons eye base will arise at that plane; nose base will not arise to those persons at that plane. To those sensuous person eye base will arise and nose base will also arise at that plane.

57. Nose base will arise to this person at this plane.  
Will eye base arise to that person at that plane? Yes.  
Eye base will arise to this person at this plane.

179
Will visible object base arise to that person at that plane? Yes.
Visible object base will arise to this person at this plane.

Will eye base arise to that person at that plane?
To those non-percipient beings visible object base will arise at that plane; eye base will not arise to those persons at that plane. To those five-aggregate persons visible object base will arise and eye base will also arise at that plane.
Eye base will arise to this person at this plane.
Will mind base arise to that person at that plane? Yes.

Mind base will arise to this person at this plane.
Will eye base arise to that person at that plane?
To those immaterial persons mind base arise at that plane; eye base will not arise to those persons at that plane. To those five-aggregate persons mind base will arise and eye base will also arise at that plane.
Eye base will arise to this person at this plane.
Will cognizable base arise to that person at that plane? Yes.
Cognizable base will arise to this person at this plane.

Will eye base arise to that person at that plane?
To those non-percipient beings and to those immaterial persons, cognizable base will arise at that plane; eye base will not arise to those persons at that plane. To those five-aggregate persons cognizable base will arise and eye base will also arise at that plane.

(End of eye base.)

58. Nose base will arise to this person at this plane.
Will visible object base arise to that person at that plane? Yes.
Visible object base will arise to this person at this plane.

Will nose base arise to that person at that plane?
To those fine-material persons visible object base will arise at that plane; nose base will not arise to those persons at that plane. To those sensuous persons visible object base will arise and nose base will also arise at that plane.
Nose base will arise to this person at this plane.
Will mind base ... cognizable base ... cognizable base arise to that person at that plane? Yes.
Cognizable base will arise to this person at this plane.

Will nose base arise to that person at that plane?
To those fine-material and immaterial persons cognizable base will arise at that plane; nose base will not arise to those persons at that plane. To those sensuous persons cognizable base will arise and nose base will also arise at that plane.

(End of nose base.)

59. Visible object base will arise to this person at this plane.
   Will mind base arise to that person at that plane?
   To those non-percipient beings visible object base will arise at that plane; mind base will not arise to those persons at that plane. To those five-aggregate persons visible object base will arise and mind base will also arise at that plane.
   Mind base will arise to this person at this plane.
   Will visible object base arise to that person at that plane?
   To those immaterial persons mind base will arise at that plane; visible object base will not arise to those persons at that plane. To those five-aggregate persons mind base will arise and visible base will also arise at that plane.
   Visible object base will arise to this person at this plane.
   Will cognizable base arise to that person at that plane?
   Yes.
   Cognizable base will arise to this person at this plane.
   Will visible object base arise to that person at that plane?
   To those immaterial persons cognizable base will arise at that plane; visible object base will not arise to those persons at that plane. To those five-aggregate persons and to those non-percipient beings, cognizable base will arise and visible object base will also arise at that plane.

(End of visible object base.)

60. Mind base will arise to this person at this plane.
   Will cognizable base arise to that person at that plane?
   Yes.
   Cognizable base will arise to this person at this plane.
   Will mind base arise to that person at that plane?
   To those non-percipient beings cognizable base will arise at that plane; mind base will not arise to those persons at
that plane. To those four or five-aggregate persons cognizable base will arise and mind base will also arise at that plane.

(End of mind base.)

61. Negative (Paccanika) Person (Puggala).

Eye base will not arise to this person. Yes.
Will ear base not arise to that person? Yes.
Ear base will not arise to this person.
Will eye base not arise to that person? Yes.
Eye base will not arise to this person.
Will nose base not arise to that person? Yes.
Nose base will not arise to this person.
Will eye base not arise to that person?

To those persons, who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), nose base will not arise; (it is) not that eye base will not arise to those persons. To those final-existence persons, and to those persons who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), neither nose base nor eye base will arise.

Eye base will not arise to this person.
Will visible object base not arise to that person? Yes.
Visible object base will not arise to this person.
Will eye base not arise to that person? Yes.
Eye base will not arise to this person.
Will mind base ... cognizable base not arise to that person?

person?

To those persons, who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), eye base will not arise; (it is) not that cognizable base will not arise to those persons. To those final-existence persons neither eye base nor cognizable base will arise.

Cognizable base will not arise to this person.
Will eye base not arise to that person? Yes.

(End of eye base.)

62. Nose base will not arise to this person.

Will visible object base not arise to that person?

To those persons, who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), nose base will not arise; (it is) not that visible object base will not arise to those persons. To those final-existence persons, and to those persons who will be born at the immaterial plane and will die there (without being reborn, i.e.
Parinibbāna), neither nose base nor visible object base will arise.

Visible object base will not arise to this person.

Will nose base not arise to that person? Yes.

Nose base will not arise to this person.

Will mind base ... cognizable base not arise to that person?

To those persons, who will be born at the fine-material and immaterial planes and will die there (without being reborn, i.e. Parinibbāna), cognizable base will not arise; (it is) not that nose base will not arise to those persons. To those final-existence persons neither nose base nor cognizable base will arise.

Cognizable base will not arise to this person.

Will nose base not arise to that person? Yes.

(End of nose base.)

63. Visible object base will not arise to this person.

Will mind base ... cognizable base not arise to that person?

To those persons, who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), visible object base will not arise; (it is) not that cognizable base will not arise to those persons. To those final-existence persons neither visible object base nor cognizable base will arise.

Cognizable base will not arise to this person.

Will visible object base not arise to that person?

Yes.

(End of visible object base.)

64. Mind base will not arise to this person.

Will cognizable base not arise to that person? Yes.

Cognizable base will not arise to this person.

Will mind base not arise to that person? Yes.

(End of mind base.)

Negative (Paccānīka) Plane (Okāsa).

65. Eye base will not arise at this plane ....

Negative (Paccānīka) Person-Plane (Puggalokāsa).

66. Eye base will not arise to this person at this plane.

Will ear base arise to that person at that plane?

Yes.

Ear base will not arise to this person at this plane.

Will eye base not arise to that person at that plane?

Yes.
Eye base will not arise to this person at this plane.
Will nose base not arise to that person at that plane?
Yes.

Nose base will not arise to this person at this plane.
Will eye base not arise to that person at that plane?
To those fine-material persons nose base will not arise at that plane; (it is) not that eye base will not arise to those persons at that plane. To those final-existence persons in the five-aggregate plane, to those non-percipient beings and to those immaterial persons, neither nose base nor eye base will arise at that plane.

Eye base will not arise to this person at this plane.
Will visible object base arise to that person at that plane?

To those non-percipient beings eye base will not arise at that plane; (it is) not that visible object base will not arise to those persons at that plane. To those final-existence persons in the five-aggregate plane and to those immaterial persons, neither eye base nor visible object base will arise at that plane.

Visible object base will not arise to this person at this plane.
Will eye base not arise to that person at that plane?
Yes.

Eye base will not arise to this person at this plane.
Will mind base not arise to that person at that plane?
To those immaterial persons eye base will not arise at that plane; (it is) not that mind base will not arise to those persons at that plane. To those final-existence persons and to those non-percipient beings, neither eye nor mind base will arise at that plane.

Mind base will not arise to this person at this plane.
Will eye base not arise to that person at that plane?
Yes.

Eye base will not arise to this person at this plane.
Will cognizable base not arise to that person at that plane?

To those non-percipient beings and to those immaterial persons, eye base will not arise at that plane; (it is) not that cognizable base will not arise to those persons at that plane. To those final-existence persons neither eye base nor cognizable base will arise at that plane.

Cognizable base will not arise to this person at this plane.

Will eye base not arise to that person at that plane?
Yes.

(End of eye base.)
67. Nose base will not arise to this person at this plane.
   Will visible object base not arise to that person at that plane?

   To those fine-material persons nose base will not arise to that plane; (it is) not that visible object base will not arise to those persons at that plane. To those final-existence persons in the five-aggregate plane and to those immaterial persons, neither nose base nor visible object base will arise at that plane.

   Visible object base will not arise to this person at this plane.
   Will nose base not arise to that person at that plane?
   Yes.

   Nose base will not arise to this person at this plane.
   Will mind base not arise to that person at that plane?

   To those fine-material and immaterial persons nose base will not arise at that plane; (it is) not that mind base will not arise to those persons at that plane. To those final-existence persons and to those non-perceptible beings, neither nose base nor mind base will arise at that plane.

   Mind base will not arise to this person at this plane.
   Will nose base not arise to that person at that plane?
   Yes.

   Nose base will not arise to this person at this plane.
   Will cognizable base not arise to that person at that plane?

   To those fine-material and immaterial persons nose base will not arise at that plane; (it is) not that cognizable base will not arise to those persons at that plane. To those final-existence persons neither nose base nor cognizable base will arise at that plane.

   Cognizable base will not arise to this person at this plane.
   Will nose base not arise to that person at that plane?
   Yes.

   (End of nose base.)

68. Visible object base will not arise to this person at this plane.
   Will mind base not arise to that person at that plane?

   To those immaterial persons visible object base will not arise at that plane; (it is) not that mind base will not arise to
those persons at that plane. To those final-existence persons neither visible object base nor mind base will arise at that plane. Mind base will not arise to this person at this plane. Will visible object base not arise to that person at that plane?

To those non-perceptible beings mind base will not arise at that plane; (it is) not visible object base will not arise to those persons at that plane. To those final-existence persons neither mind base nor visible object base will arise at that plane. Visible object base will not arise to this person at this plane.

Will cognizable base not arise to that person at that plane?

To those immaterial persons visible object base will not arise at that plane; (it is) not that cognizable base will not arise to those persons at that plane. To those final-existence persons neither visible object base nor cognizable base will arise at that plane.

Cognizable base will not arise to this person at this plane.

Will visible object base not arise to that person at that plane? Yes.

(End of visible object base.)

69. Mind base will not arise to this person at this plane. Will cognizable base not arise to that person at that plane?

To those non-perceptible beings mind base will not arise at that plane; (it is) not that cognizable base will not arise to those persons at that plane. To those final-existence persons neither mind base nor cognizable base will arise at that plane. Cognizable base will not arise to this person at this plane.

Will mind base not arise to that person at that plane? Yes.

(End of mind base.)

4. CHAPTER ON THE PRESENT AND THE PAST
(Paccuppannalīlavāra).

Positive (Anuloma) Person (Puggala).

Eye base arises to this person.
Had ear base arisen to that person? Yes.
Ear base had arisen to this person.

186
Does eye base arise to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, ear base had arisen; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base had arisen and eye base also arises.
     Eye base arises to this person.
     Had nose base ... visible object base, mind base, cognizable base arisen to that person? Yes.
     Cognizable base had arisen to this person
     Does eye base arisen to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, cognizable base had arisen; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base, cognizable base had arisen and eye base also arises.

(End of eye base).

71. Nose base arises to this person.
     Had visible object base ... mind base, cognizable base arisen to that person? Yes.
     Cognizable base had arisen to this person.
     Does nose base arise to that person?
To all those persons at the death-moment, and to those at birth-moment who are not to obtain nose base, cognizable base had arisen; nose base does not arise to those persons. To those at the birth-moment who are to obtain nose base, cognizable base had arisen and nose base also arises.

(End of nose base).

72. Visible object base arises to this person.
     Had mind base ... cognizable base arisen to that person? Yes.
     Cognizable base had arisen to this person.
     Does visible object base arise to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, cognizable base had arisen; visible object base does not arise to those persons. To those at the birth-moment who are to obtain visible object base, cognizable base had arisen and visible object base also arises.

(End of visible object base).
73. Mind base arises to this person.
   Had cognizable base arisen to that person? Yes.
   Cognizable base had arisen to this person.
   Does mind base arise to that person?

   To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, cognizable base had arisen; mind base does not arise to those persons. To those at the birth-moment who are to obtain mind base, cognizable base had arisen and mind base also arises.

   (End of mind base).

74. Positive (Anuloma) Plane (Okāsā).
   Eye base arises at this plane.
   Had ear base arisen at that plane?
   Yes ....

75. Positive (Anuloma) Person-Plane (Puggalokāsā).
   Eye base arises to this person at this plane.
   Had ear base arisen to that person at that plane?
   To those at the birth-moment of pure-abode persons eye base arises at that plane; ear base had arisen to those persons at that plane. To those at the birth-moment who are to obtain eye base (except those at the birth-moment of pure-abode persons), eye base arises and ear base had also arisen at that plane.

   Ear base had arisen to this person at this plane.
   Does eye base arise to that person at that plane?
   To those at the death-moment of five-aggregate persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, ear base had arisen at that plane; eye base does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, ear base had arisen and eye base also arises at that plane.

   Eye base arises to this person at this plane.
   Had nose base arisen to that person at that plane?
   To those at the birth-moment of fine-material persons eye base arises to that plane; nose base had not arisen to those person at that plane. To those at the birth-moment of sensuous persons who are to obtain eye base, eye base arises and nose base had also arisen at that plane.

   Nose base had arisen to this person at this plane.
   Does eye base arise to that person at that plane?
   To those at the death-moment of sensuous persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, nose base had arisen at that plane; eye base does not arise to those persons at that plane. To those at
the birth-moment of sensuous persons who are to obtain eye
base, nose base had arisen and eye base also arises at that
plane.

Eye base arises to this person at this plane.

Had visible object base arisen to that person at that
plane?

To those at the birth-moment of pure-abode persons
eye base arises at that plane; visible object base had not arisen
to those persons at that plane. To those at the birth-moment who
are to obtain eye base, (except those at the birth-moment of
pure-abode persons), eye base arises and visible object base
had also arisen at that plane.

Visible object base had arisen to this person at this
plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate
persons, to those at the birth-moment of sensuous person who
are not to obtain eye base, and to those non-perceptible beings,
visible object base had arisen at that plane; eye base does not
arise to those persons at that plane. To those at the birth-
moment who are to obtain eye base, visible object base had
arisen and eye base also arises at that plane.

Eye base arises to this person at this plane.

Had mind base arisen to that person at that plane?

To those at the birth-moment of pure-abode persons
eye base arises at that plane; mind base had not arisen to those
persons at that plane. To those at the birth-moment who are to
obtain eye base, (except those at the birth-moment of pure-
abode persons), eye base arises and mind base had also arisen
at that plane.

Mind base had arisen to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate
persons, to those at the birth-moment of sensuous persons who
are not to obtain eye base, and to those immaterial persons,
mind base had arisen at that plane, eye base does not arise to
those persons at that plane. To those at the birth-moment who
are to obtain eye base, mind base had arisen and eye base also
arises at that plane.

Eye base arises to this person at this plane.

Had cognizable base arisen to that person at that
plane?

To those at the birth-moment of pure-abode persons
eye base arises at that plane; cognizable base had not arisen to
those persons at that plane. To those at the birth-moment who
are to obtain eye base, (except those at the birth-moment of
pure-abode persons), eye base arises and cognizable base had
also arisen at that plane.
Cognizable base had arisen to this person at this plane.

Does eye base arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, cognizable base had arisen at that plane; eye base does not arise to those person at that plane. To those at the birth-moment who are to obtain eye base, cognizable base had arisen and eye base also arises at that plane.

(End of eye base.)

76. Nose base arises to this person at this plane.

Had visible object base arisen to that person at that plane?

Yes.

Visible object base had arisen to this person at this plane.

Does nose base arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base, and to those fine-material persons, visible object base had arisen at that plane; nose base does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, visible object base had arisen and nose base also arises at that plane.

Nose base arises to this person at this plane.

Had mind base arisen to that person at that plane?

Yes.

Mind base had arisen to this person at this plane.

Does nose base arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base, and to those fine-material and immaterial persons, mind base had arisen at that plane; nose base does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, mind base had arisen and nose base also arises at that plane.

Nose base arises to this person at this plane.

Had cognizable base arisen to that person at that plane?

Yes.

Cognizable base had arisen to this person at this plane.

Does nose base arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base, cognizable base had arisen at that plane; nose base does not arise to those persons at that plane. To those at the birth-
moment who are to obtain nose base, cognizable base had arisen and nose base also arises at that plane.

(End of nose base).

77. Visible object base arises to this person at this plane.

Had mind base arisen to that person at that plane?

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

Does visible object base arise to that person at that plane?

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

Visible object base arises to this person at this plane.

Had cognizable base arisen to that person at that plane?

To those at the birth-moment of pure-abode persons visible object base arises at that plane; cognizable base had not arisen to those persons at that plane. To those at the birth-moment who are to obtain visible object base, (except those at the birth-moment of pure-abode persons), visible object base arises and cognizable base had also arisen at this plane.

Cognizable base had arisen to this person at this plane.

Does visible object base arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, cognizable base had arisen at that plane; visible object base does not arise to those persons at that plane. To those at birth-moment who are to obtain visible object base, cognizable base had arisen and visible object base also arises at that plane.

(End of visible object base).
78. Mind base arises to this person at this plane.
   Had cognizable base arisen to that person at that plane?
   To those at the birth-moment of pure-abode persons mind had arisen at that plane; cognizable base had not arisen to those persons at that plane. To those at the birth-moment who are to obtain mind base, (except those at the birth-moment of pure-abode persons), mind base arises and cognizable base had also arisen at that plane.
   Cognizable base had arisen to this person at this plane.
   Does mind base arise to that person at that plane?
   To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, cognizable base had arisen at that plane; mind base does not arise to those persons at that plane. To those at the birth-moment who are to obtain mind base, cognizable base had arisen and mind base also arises at that plane.
   (End of mind base).

79. **Negative** (Paccanika) Person (Puggala).
   Eye base does not arise to this person.
   Had ear base not arisen to that person?
   (It) had arisen.
   Ear base had not arisen to this person.
   Does eye base not arise to that person?
   None.
   Eye base does not arise to this person.
   Had nose base ... visible object base, mind base, cognizable base not arisen to that person?
   (It) had arisen.
   Cognizable base had not arisen to this person.
   Does eye base not arise to that person?
   None.

80. Nose base ... visible object base, mind base does not arise to this person.
   Had cognizable base not arisen to that person?
   (It) had arisen.
   Cognizable base had not arisen to this person.
   Does mind base not arise to that person?
   None.

81. **Negative** (Paccanika) Plane (Okasa).
   Eye base does not arise at this plane.
Eye base does not arise to this person at this plane.
Had ear base not arisen to that person at that plane?

To those at the death-moment of five-aggregate persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, eye base does not arise at that plane; (it is not that ear base had not arisen to those persons at that plane.) To those at the death-moment of pure-abode persons, to those non-percipient beings, and to those immaterial persons, eye base does not arise and ear base also had not arisen at that plane.

Ear base had not arisen to this person at this plane.
Does eye base not arise to that person at that plane?

To those at the birth-moment of pure-abode persons ear base had not arisen at that plane; (it is) not that eye base does not arise to those persons at that plane. To those at the death-moment of pure-abode persons, to those non-percipient beings, and to those immaterial persons, ear base had not arisen and eye base also does not arise at that plane.

Eye base does not arise to this person at this plane.
Had nose base not arisen to that person at that plane?

To those at the death-moment of sensuous persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, eye base does not arise at that plane; (it is) not that nose base had not arisen to those persons at that plane. To those at the death-moment of fine-material persons, to those non-percipient beings, and to those immaterial persons, eye base does not arise and nose base also had not arisen at that plane.

Nose base had not arisen to this person at this plane.
Does eye base not arise to that person at that plane?

To those at the birth-moment of fine-material persons nose base had not arisen at that plane; (it is) not that eye base does not arise to those persons at that plane. To those at the death-moment of fine-material persons, to those non-percipient beings, and to those immaterial persons, nose base had not arisen and eye base also does not arise at that plane.

Eye base does not arise to this person at this plane.
Had visible object base not arisen to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those non-percipient beings, eye base does not arise at that plane; (it is) not that visible
object base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those immaterial persons, eye base does not arise and visible object base also had not arisen at that plane.

Visible object base had not arisen to this person at this plane.

Does eye base not arise to that person at that plane?

To those at the birth-moment of pure-abode persons visible object base had not arisen at that plane; (it is) not that eye base does not arise to those persons at that plane. To those at the death-moment of pure-abode persons and to those immaterial persons, visible object base had not arisen and eye base also does not arise at that plane.

Eye base does not arise to this person at this plane.

Had mind base not arisen to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those immaterial persons, eye base does not arise at that plane; (it is) not that mind base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, eye base does not arise and mind base also had not arisen at that plane.

Mind base had not arisen to this person at this plane.

Does eye base not arise to that person at that plane?

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

Eye base does not arise to this person at this plane.

Had, cognizable base not arisen to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise at that plane; (it is) not that cognizable base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons eye base does not arise and cognizable base also had not arisen at that plane.

Cognizable base had not arisen to this person at this plane.

Does eye base not arise to that person at that plane?
To those at the birth-moment of pure-abode persons
cognizable base had not arisen at that plane; (it is) not that
eye base had not arisen to those persons at that plane. To those
at the death-moment of pure-abode persons cognizable base
had not arisen and eye base also does not arise at that plane.

(End of eye base).

83. Nose base does not arise to this person at this
plane.

Had visible object base not arisen to that person at
that plane?

To those at the death-moment of sensuous persons,
to those at the birth-moment of sensuous persons who are not to
obtain nose base, and to those fine-material persons, nose base
does not arise at that plane; (it is) not that visible object base
had not arisen to those persons at that plane. To those pure-
abode persons and to those immaterial persons, nose base does
not arise and visible object base also had not arisen at that
plane.

Visible object base had not arisen to this person at
that plane.

Does nose base not arise to that person at that
plane? Yes.

Nose base does not arise to this person at this
plane.

Had mind base not arisen to that person at that
plane?

To those at the death-moment of sensuous persons,
to those at the birth-moment of sensuous persons who are not to
obtain nose base, and to those fine-material and immaterial
persons, nose base does not arise at that plane; (it is) not that
mind base had not arisen to those persons at that plane. To
those pure-abode persons and to those non-percipient beings,
nose base does not arise and mind base also had not arisen at
that plane.

Mind base had not arisen to this person at this
plane.

Does nose base not arise to that person at that
plane? Yes.

Nose base does not arise to this person at this
plane.

Had cognizable base not arisen to that person at
that plane?

To all those persons at the death-moment, and to
those at the birth-moment who are not to obtain nose base, nose
base does not arise at that plane; (it is) not that cognizable
base had not arisen to those persons at that plane. To those
pure-abode persons nose base does not arise and cognizable
base also had not arisen at that plane.
Cognizable base had not arisen to this person at this plane.

Does nose base not arise to that person at that plane? Yes.

(End of nose base.)

Visible object base does not arise to this person at this plane.

Had mind base not arisen to that person at that plane?

To those at the death-moment of five-aggregate persons and to those immaterial persons, visible object base does not arise at that plane; (it is) not that mind base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of non-persipient beings, visible object base does not arise and mind base also had not arisen at that plane.

Mind base had not arisen to this person at this plane.

Does visible object base not arise to that person at that plane?

To those at the birth-moment of pure-abode persons and to those at the birth-moment of non-persipient beings, mind base had not arisen at that plane; (it is) not that object base does not arise to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of non-persipient beings, mind base had not arisen and visible object base also does not arise at that plane.

Visible object base does not arise to this person at this plane.

Had cognizable base not arisen to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, visible object base does not arise at that plane; (it is) not that cognizable base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons visible base does not arise and cognizable base also had not arisen at that plane.

Cognizable base had not arisen to this person at that plane.

Had visible object base not arisen to that person at that plane?

To those at the birth-moment of pure-abode persons at that cognizable base had not arisen at that plane; (it is) not that visible object base does not arise to those persons at that plane. To those at the death-moment of pure-abode persons cognizable base had not arisen and visible object base does not arise at that plane.

(End of visible object base.)
Mind base does not arise to this person at this plane.

Had cognizable base not arisen to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, mind base does not arise at that plane; (it is) not that cognizable base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons mind base does not arise and cognizable base also had not arisen at that plane.

Cognizable base had not arisen to this person at this plane.

Does mind base not arise to that person at that plane?

To those at the birth-moment of pure-abode persons cognizable base had not arisen at that plane; (it is) not that mind base had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons cognizable base had not arisen and mind base also does not arise at that plane.

(End of mind base).

5. Chapter on the Present and the Future
(Paccuppannānāgāvatāra).

Positive (Anuloma) Person (Puggala).

Eye base arises to this person.

Will ear base arise to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane, and to those persons at the birth-moment who will, at the immaterial plane be born and die there (without being reborn, i.e. Parinibbāna), eye base arises, ear base will not arise to those persons. To those at the birth-moment who are to obtain eye base, (except those at the birth-moment of final-existence persons in the five-aggregate plane), eye base arises and ear base will also arise.

Ear base will arise to this person.

Does eye base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, ear base will arise; eye base does not arise to those person. To those at the birth-moment who are to obtain eye base, ear base will arise and eye base also arises.
Eye base arises to this person.
Will nose base arise to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane, and to those persons at the birth-moment who will, at the fine-material and immaterial planes, be born and die there (without being reborn, i.e. Parinibbāna), eye base arises; nose base will not arise to those persons. To those at the birth-moment who are to obtain eye base, (except those at the birth-moment of final-existence persons in the five-aggregate plane), eye base arises and nose base will also arise.
Nose base will arise to this person.
Does eye base arise to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, nose base will arise; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base, nose base will arise and eye base also arises.
Eye base arises to this person.
Will visible object base arise to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane, and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (without being reborn, i.e. Parinibbāna), eye base arises; visible object base will not arise to those persons. To those at the birth-moment who are to obtain eye base, (except those at the birth-moment of final-existence persons in the five-aggregate plane), eye base arises and visible object base will also arise.
Visible object base will arise to this person.
Does eye base arise to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, visible object base will arise; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base, visible object base will arise and eye base also arises.
Eye base arises to this person.
Will mind base arise to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane, eye base arises; mind base will not arise to those persons. To those at the birth-moment who are to obtain eye base, (except those at the birth-moment of final-existence persons in the five-aggregate plane), eye base arises and mind base will also arise.
Mind base will arise to this person.
Does eye base arise to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, mind base will arise; eye base does not arise to those persons. To
those at the birth-moment who are to obtain eye-base, mind base will arise and eye base also arises.
Eye base arises to this person.
Will cognizable base arise to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane, eye base arises; cognizable base will not arise to those persons. To those at the birth-moment who are to obtain eye base, ( except those at the birth-moment of final-existence persons in the five-aggregate plane ), eye base arises and cognizable base will also arise.
Cognizable base will arise to this person.
Does eye base arise to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, cognizable base will arise; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base, cognizable base will arise and eye base also arises.

(End of eye base).

87. Nose base arises to this person.
Will visible object base arise to that person?
To those at the birth-moment of final-existence persons in the sensuous plane, and to those persons at the birth-moment who will, at the immaterial plane, be born and die there ( without being reborn, i.e. Parinibbāna ), nose base arises; visible object base will not arise to those persons. To those at the birth-moment who are to obtain nose base, ( except those at the birth-moment of final-existence persons in the sensuous plane ), nose base arises and visible object base will also arise.
Visible object base will arise to this person.
Does nose base arise to that person?
To all those person at the death-moment, and to those at the birth-moment who are not to obtain nose base, visible object base will arise; nose base does not arise to those persons. To those at the birth-moment who are to obtain nose base, visible object base will arise and nose base also arises.

Nose base arises to this person.
Will mind base arise to that person?
To those at the birth-moment of final-existence persons in the sensuous plane, nose base arises; mind base will not arise to those persons. To those at the birth-moment who are to obtain nose base, ( except those at the birth-moment of final-existence persons in the sensuous plane ), nose arises and mind base will also arise.
Mind base will arise to this person.
Does nose base arise to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base, mind base will arise; nose base does not arise to those persons. To those at the birth-moment who are to obtain nose base, mind base will arise and nose base also arises.

Nose base arises to this person:
Will cognizable base arise to that person?
To those at the birth-moment of final-existence persons in the sensuous plane, nose base arises; cognizable base will not arise to those persons. To those at the birth-moment who are to obtain nose base, ( except those at the birth-moment of final-existence persons in the sensuous plane ), nose base arises and cognizable base will also arise.
Cognizable base will arise to this person.
Does nose base arise to that person?
To all those persons at the death-moment and to those at the birth-moment who are not to obtain nose base, cognizable base will arise; nose base does not arise to those persons. To those at the birth-moment who are to obtain nose base, cognizable base will arise and nose base also arises.

(End of nose base).

88. Visible object base arises to this person.
Will mind base arise to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane, visible object base arises; mind base will not arise to those persons. To those at the birth-moment who are to obtain visible object base, ( except those at the birth-moment of final-existence persons in the five-aggregate plane ), visible object base arises and mind base will also arise.
Mind base will arise to this person.
Does visible object base arise to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, mind base will arise; visible object base does not arise to those persons. To those at the birth-moment who are to obtain visible object base, mind base will arise and visible object base also arises.

To those at the birth-moment of final-existence persons in the five-aggregate plane, visible object base arises; cognizable base will not arise to those persons. To those at the birth-moment who are to obtain visible object base, ( except those at the birth-moment of final-existence persons in the five-
aggregate plane), visible object base arises and cognizable base will also arises.

Cognizable base will arise to this person.

Does visible object base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, cognizable base will arise; visible object base does not arise to those the birth-moment who are to obtain visible object base, cognizable base will arise and visible object base also arises.

(End of visible object base).

89. Mind base arises to this person.

Will cognizable base arise to that person?

To those at the birth-moment of final-existence persons, mind base arises; cognizable base will not arise to those persons. To those at the birth-moment who are to obtain mind base, (except those at the birth-moment of final-existence persons), mind base arises and cognizable base will also arise.

Cognizable base will arise to this person.

Does mind base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, cognizable base will arise; mind base does not arise to those persons. To those at the birth-moment who are to obtain mind base, cognizable base will arise and mind base also arises.

Positive (Anuloma) Plane (Okāsa).

90. Eye base arises at this plane ...

Positive (Anuloma) Person-Plane (Puggalokāsa).

91. Ear base arises to this person at this plane.

Will ear base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane, eye base arises; ear base will not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, (except those at the birth-moment of final-existence persons in the five-aggregate plane), eye base arises and ear base will also arise at that plane.

Ear base will arise to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons, and to those at the birth-moment of sensuous who are not to obtain eye base, ear base will arise at that plane; eye base does not arise to those persons at that plane. To those at
the birth-moment who are to obtain eye base, ear base will arise and eye base also arises at that plane.

Eye base arises to this person at this plane.

Will nose base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane and to those at the birth-moment of final-material persons, eye base arises at that plane; nose base will not arise to those persons at that plane. To those at the birth-moment of sensuous persons who are to obtain eye base, (except those at the birth-moment of final-existence persons in the sensuous plane), eye base arises and nose base will also arise at that plane.

Nose base will arise to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of sensuous persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, nose base will arise at that plane; eye base does not arise to those persons at that plane. To those at the birth-moment of sensuous persons who are to obtain eye base, nose base will arise and eye base also arises at that plane.

Eye base arises to this person at this plane.

Will visible object base arise to that person at that plane.

To those at the birth-moment of final-existence persons in the five-aggregate plane, eye base arises; visible object base will not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, (except those at the birth-moment of final-existence persons in the five-aggregate plane), eye base arises and visible object base will also arise at that plane.

Visible object base will arise to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those non-perciipient beings, visible object base will arise at that plane. To those at the birth-moment who are to obtain eye base, visible object base will arise and eye base also arises at that plane.

Eye base arises to this person at this plane.

Will mind base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane, eye base arises; mind base will not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, (except those at the birth-moment of final-existence persons in the five-aggregate plane), eye base arises and mind base will also arise at that plane.
Mind base will arise to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those immaterial persons, mind base will arise at that plane; eye base does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, mind base will arise and eye base also arises at that plane.

Eye base arises to this person at this plane.

Will cognizable base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane, eye base arises; cognizable base will not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, (except those at the birth-moment of final-existence persons in the five-aggregate plane), eye base arises and cognizable base will also arise at that plane.

Cognizable base will arise to this person at this plane.

Does eye base to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, cognizable base will arise at that plane; eye base does not arise to those persons at that plane. To those at the birth-moment who are to obtain eye base, cognizable base will arise and eye base also arises at that plane.

(End of eye base).

92. Nose base arises to this person at this plane.

Will visible object base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane, nose base arises; visible object base will not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, (except those at the birth-moment of final-existence persons in the sensuous plane), nose base arises and visible object base will also arise at that plane.

Visible object base will arise to this person at this plane.

Does nose base arise to that person at that plane?

To those at the death-moment of sensuous person, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those fine-material persons, visible object base will arise at that plane; nose base does not arise to
those persons at that plane. To those at the birth-moment who are to obtain nose base, visible object base will arise and nose base also arises at that plane.

Nose base arises to this person at this plane.

Will mind base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane, nose base arises; mind base will not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, (except those at the birth-moment of final-existence persons in the sensuous plane), nose base arises and mind base will also arise at that plane.

Mind base will arise to this person at this plane.

Does nose base arise to that person at that plane?

To those at the death-moment of sensuous persons to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those fine-material and immaterial persons, mind base will arise at that plane; nose base does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, mind base will arise and nose base also arises at that plane.

Nose base arises to this person at this plane.

Will cognizable base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane, nose base arises; cognizable base will not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, (except those at the birth-moment of final-existence persons in the sensuous plane), nose base arises and cognizable base will also arise at that plane.

Cognizable base will arise to this person at this plane.

Does nose base arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base, cognizable base will arise at that plane; nose base does not arise to those persons at that plane. To those at the birth-moment who are to obtain nose base, cognizable base will arise and nose base also arises at that plane.

(End of nose base).

93. Visible object base arises to this person at this plane.

Will mind base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those at the birth-moment of non-perceipient beings, visible object base arises at that plane; mind base will not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons,
(except those at the birth-moment of final-existence persons in the five-aggregate plane), visible object base arises and mind base will also arise at that plane.

Mind base will arise to this person at this plane.

Does visible object base arise to that person at that plane?

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

Visible object base arises to this person at this plane.

Will cognizable base arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane, visible object base arises; cognizable base will not arise to those persons at that plane. To those at the birth-moment who are to obtain visible object base, (except those at the birth-moment of final-existence persons in the five-aggregate plane), visible object base arises and cognizable base will also arise at that plane.

Cognizable base will arise to this person at this plane.

Does visible object base arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, cognizable base will arise at that plane; visible object base does not arise to those persons at that plane. To those at the birth-moment who are to obtain visible object base, cognizable base will arise and visible object base also arises at that plane.

(End of visible object base).

94. Mind base arises to this person at this plane.

Will cognizable base arise to that person at that plane?

To those at the birth-moment of final-existence persons, mind base arises at that plane; cognizable base will not arise to those persons at that plane. To those at the birth-moment who are to obtain mind base, (except those at the birth-moment of final-existence persons), mind base arises and cognizable base will also arise at that plane.

Cognizable base will arise to this person at this plane.

Does mind base arise to that person at that plane?
To all those persons at the death-moment, and to
those at the birth-moment who are not to obtain mind base,
cognizable base will arise at that plane; mind base does not
arise to those persons at that plane. To those at the birth-
moment who are to obtain mind base, cognizable base will arise
and mind base also arises at that plane.

(End of mind base).

Negative (Paccanika) Person (Puggala).

95. Eye base does not arise to this person.
Will ear base arise to that person?
To all those persons at the death-moment, and to
those at the birth-moment who are not to obtain eye base, eye
base does not arise; (it is) not that ear base will not arise to
those persons. To those at the death-moment of final-existence
persons in the five-aggregate plane, to those final-existence
persons in the immaterial plane, and to those persons at the
dead-moment who will be born at the immaterial plane and will
die there (without being born, i.e. Parinibbāna), eye base
does arise and ear base also will not arise.

Ear base will not arise to this person.

Does eye base not arise to that person?
To those at the birth-moment of final-existence
persons in the five-aggregate plane, and to those persons at the
birth-moment who will, at the immaterial plane, be born and die
there (without being born, i.e. Parinibbāna), ear base will not
arise; (it is) not that eye base does not arise to those persons.
To those at the death-moment of final-existence persons in the
five-aggregate plane, to those final-existence persons in the
immaterial plane, and to those final-existence persons in the
immaterial plane, and to those at the death-moment who will be
born at the immaterial plane and will die there (without being
born, i.e. Parinibbāna), ear base will not arise and eye base
also does not arise.

Eye base does not arise to this person.

Will nose base not arise to that person?
To all those persons at the death-moment, and to
those at the birth-moment who are not to obtain eye base, eye
base does not arise; (it is) not that nose base will not arise to
those persons. To those at the death-moment of final-existence
persons in the five-aggregate plane, to those final-existence
persons in the immaterial plane, and to those persons at the
dead-moment who will be born at the fine-material and
immaterial planes and will die there (without being born, i.e.
Parinibbāna), eye base does not arise and nose base also will
not arise.

Nose base will not arise to this person.

Does eye base not arise to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane, and to those persons at the birth-moment who will, at the fine-material and immaterial planes, be born and die there (without being reborn, i.e. Parinibbāna), nose base will not arise; (it is) not that eye base does not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane, and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (without being reborn, i.e. Parinibbāna), nose base will not arise and eye base also does not arise.

Eye base does not arise to this person.
Will visible object base not arise to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (it is) not that visible object base will not arise at those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane, and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), eye base does not arise and visible object base also will not arise.
Visible object base will not arise to this person.
Does eye base not arise to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane, and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (without being reborn, i.e. Parinibbāna), visible object base will not arise; (it is) not that eye base does not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane, and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), visible object base will not arise and eye base also does not arise.
Eye base does not arise to this person.
Will mind base not arise to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (it is) not that mind base will not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, eye base does not arise and mind base also will not arise.
Mind base will not arise to this person.
Does eye base not arise to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane, mind base will not arise; (it
is) not that eye base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, mind base will not arise and eye base does not arise.

Eye base does not arise to this person.
Will cognizable base arise to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (it) is not that cognizable base will not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, eye base does not arise and cognizable base also will not arise.

Cognizable base will not arise to this person.
Does eye base not arise to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane, cognizable base will not arise; (it) is not that eye base does not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate and to those final-existence persons in the immaterial plane, cognizable base will not arise and eye base also does not arise.

(End of eye base).

96. Nose base does not arise to this person.
Will visible object base not arise to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise; (it) is not that visible object base will not arise to those persons. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material and immaterial planes, and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), nose base does not arise and visible object base also will not arise.

Visible object base will not arise to this person.
Does nose base not arise to that person?
To those at the birth-moment of final-existence persons in the sensuous plane, and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (without being reborn, i.e. Parinibbāna), visible object base will not arise (it) is not that nose base does not arise to those persons. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material and immaterial planes, and to those persons at the death-moment who will be born at the immaterial plane
and will die there (without being reborn, i.e. Parinibbāna), visible object base will not arise and nose base also does not arise.

Nose base does not arise to this person.
Will mind base ... cognizable base not arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise; (it is) not that cognizable base will not arise to those persons. To those at the death-moment of final-existence persons in the sensual plane, and to those final-existence persons in the fine-material and immaterial planes, nose base does not arise and cognizable base also will not arise.

Cognizable base will not arise to this person.
Does nose base not arise to that person?

To those at the birth-moment of final-existence persons in the sensual plane cognizable base will not arise; (it is) not that nose base does not arise to those persons. To those at the death-moment of final-existence persons in the sensual plane, and to those final-existence persons in the fine-material and immaterial planes, cognizable base will not arise and nose base also does not arise.

(End of nose base).

97. Visible object base does not arise to this person.
Will mind base ... cognizable base arise to that person?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, visible object base does not arise; (it is) not that cognizable base will not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the immaterial plane, visible object base does not arise and cognizable base will not arise.

Cognizable base will not arise to this person.
Does visible object base not arise to that person?

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

(End of visible object base).

209
Mind base does not arise to this person.

Will cognizable base not arise to that person?
To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, mind base does not arise; (it is) not that cognizable base will not arise to those persons. To those at the death-moment of final-existence persons mind does not arise and cognizable base will not arise.

Cognizable base will not arise to this person.
Does mind base not arise to that person?
To those at the birth-moment of final-existence persons cognizable base will not arise; (it is) not that mind base does not arise to those persons. To those at the death-moment of final-existence persons cognizable base will not arise and mind base also does not arise.

(End of mind base).

Negative (Paccanika) Plane (Okasa).

Eye base does not arise at this plane....

Negative (Paccanika) Person-Plane (Puggalokasa).

Eye base does not arise to this person at this plane.
Will ear base not arise to that person at that plane?
To those at the death-moment of five-aggregate persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, eye base does not arise at that plane; (it is) not that ear base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane, to those non-percipient beings, and to those immaterial persons, eye base does not arise and ear base also will not arise at that plane.

Ear base will not arise to this person at this plane.
Does eye base not arise to that person at that plane?

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

Eye base does not arise to this person at that plane.
Will nose base not arise to that person at that plane?

To those at the death-moment of sensuous persons, and to those at the birth-moment of sensuous persons who are not to those at the birth-moment of sensuous persons who are not to obtain eye base, eye base does not arise at that plane; (it is) not that nose base will not arise to those persons at that plane.
plane. To those at the death-moment of final-existence persons in the sensuous plane, to those at the death-moment of fine-material persons, to those non-percipient beings, and to those immaterial persons, eye base does not arise and nose base also will not arise at that plane.

Nose base will not arise to this person at this plane.

Does eye base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane and to those at the birth-moment of fine-material persons, nose base will not arise at that plane; (it is) not that eye base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those at the death-moment of fine-material persons, to those non-percipient beings, and to those immaterial persons, nose base will not arise and eye base also does not arise at that plane.

Eye base does not arise to this person at this plane.

Will visible object base not arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those non-percipient beings, eye base does not arise at that plane; (it is) not that visible object base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, eye base does not arise at that plane and visible object base also will not arise at that plane.

Visible object base will not arise to this person at this plane.

Does eye base not arise to that person at that plane?

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

Eye base does not arise to this person at this plane.

Will mind base not arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base, and to those immaterial persons, eye base does not arise at that plane; (it is) not that mind base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane,
to those final-existence persons in the immaterial plane, and to
those non-percipient beings, eye base does not arise and mind
base also will not arise at that plane.

Mind base will not arise to this person at this plane.

Does eye base not arise to that person at that
plane?

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

Eye base does not arise to this person to this person
at this plane.

Will cognizable base not arise to that person at that
plane?

To all those persons at the death-moment, and to
those at the birth-moment who are not to obtain eye base, eye
base does not arise at that plane; ( it is ) not that cognizable
base will not arise to those persons at that plane. To those at the
death-moment of final-existence persons in the five-aggregate
plane and to those final-existence persons in the immaterial
plane, eye base does not arise and cognizable base also will not
arise at that plane.

Cognizable base will not arise to this person at this
plane.

Does eye base not arise to that person at that
plane?

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

( End of eye base ).

101. Nose base does not arise to this person at this
plane.

Will visible object base not arise to that person at
that plane?

To those at the death-moment of sensuous persons,
to those at the birth-moment of sensuous persons who are not to
obtain nose base, and to those, fine-material persons, nose base
does not arise at that plane; ( it is ) not that visible object base
will not arise to those persons at that plane. To those at the
death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material plane, and to those immaterial persons, nose base does not arise and visible object base also will not arise at that plane.

Visible object base will not arise to this person at this plane.

Does nose base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane visible object base will not arise; (it is) not that nose base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material plane, and to those immaterial persons, visible object base will not arise and nose base also does not arise at that plane.

Nose base does not arise to this person at this plane.

Will mind base not arise to that person at that plane?

To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base, and to those fine-material and immaterial persons, nose base does not arise at that plane; (it is) not that mind base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material and immaterial planes, and to those non-perceptible beings, nose base does not arise and mind base also will not arise at that plane.

Mind base will not arise to this person at that plane.

Does nose base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane mind base will not arise; (it is) not that nose base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous planes, to those final-existence persons in the fine-material and immaterial planes, and to those non-perceptible beings, mind base will not arise and nose base does not arise at that plane.

Nose base does not arise to this persons at this plane.

Will cognizable base not arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise at that plane; (it is) not that cognizable base will not arise to those persons at that plane. To those at the
death-moment of final-existence persons in the sensuous plane and to those final-existence persons in the fine-material and immaterial planes, nose base does not arise and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Does nose base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane cognizable base will not arise; (it is) not that nose base does not arise to those persons at that plane.

To those at the death-moment of final-existence persons in the sensuous plane and to those final-existence persons in the fine-material and immaterial plane, cognizable base will not arise and nose base also does not arise at that plane.

(End of nose base).

102. Visible object base does not arise to this person at this plane.

Will mind base not arise to that person at that plane?

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

Mind base will not arise to this person at this plane.

Does visible object base not arise to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those at the birth-moment of non-percipient beings, mind base will not arise at that plane; (it is) not that visible object base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane, and to those at the death-moment of non-percipient beings, mind base will not arise and visible object base also does not arise at that plane.

Visible object base does not arise to this person at this plane.

Will cognizable base not arise to that person at that plane?
To those persons at the death-moment, and to those at the birth-moment who are not to obtain visible object base, visible object base does not arise at that plane; (it is) not that cognizable base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those final-existence persons in the Immaterial plane, visible object base does not arise and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Does visible object base not arise to that person at that plane?

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

(End of visible base).

103. Mind base does not arise to this person at this plane.

Will cognizable base not arise to that person at that plane?

To all those persons at the death-moment, and to those at the birth-moment who are not to obtain mind base, mind base does not arise at that plane; (it is) not that cognizable base will not arise to those persons at that plane. To those at the death-moment of final-existence persons mind base does not arise and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Does mind base not arise to that person at that plane?

To those at the birth-moment of final-existence persons cognizable base will not arise at that plane; (it is) not that mind base does not arise to those persons at that plane. To those at the death-moment of final-existence persons cognizable base will not arise and mind base also does not arise at that plane.

(End of mind base).

215
6. CHAPTER ON THE PAST AND THE FUTURE.
( Aṭṭāṅgatavāra ).

Positive ( Anuloma ) Person ( Puggala ).

104. Eye base had arisen to this person.
Will ear base arise to that person?
To those final-existence persons and to those persons who will be born at the immaterial plane and will die there, ( without being reborn, i.e. Parinibbāna ), eye base had arisen; ear base will not arise to those persons. To other persons eye base had arisen and ear base will also arise.
Ear base will arise to this person.
Had eye base arisen to that person?
Yes.
Eye base had arisen to this person.
Will nose base arise to that person?
To those final-existence persons and to those persons who will be born at the fine-material and immaterial planes and will die there, ( without being reborn, i.e. Parinibbāna ), eye base had arisen; nose base will not arise to those persons. To other persons eye base had arisen and nose base will also arise.

( Nose base will arise ) to this person.
Had ( eye base ) arisen ( to that person )?
Yes.
Eye base had arisen to this person.
Will visible object base arise to that person?
To those final-existence persons and to those persons, who will be born at the immaterial plane and will die there, ( without being reborn, i.e. Parinibbāna ), eye base had arisen; visible object base will not arise to those persons. To other persons eye base had arisen and visible object base will also arise.

( Visible object base will arise ) to this person.
Had ( eye base ) arisen ( to that person )?
Yes.
Eye base had arisen to this person.
Will mind base ... cognizable base arise to that person?
To those final-existence persons eye base had arisen; cognizable base will not arise to those persons. To other person eye base had arisen and cognizable base will also arise.

( Cognizable base will arise ) to this person.
Had ( eye base ) arisen ( to that person )?
Yes.

( End of eye base ).
105. Nose base had arisen to this person. Will visible object base arise to that person?
To those final-existence persons and to those persons will be born at the immaterial plane and will die there,
( with being reborn, i.e. Parnicādāna ), nose base had arisen; visible object base will not arise to those persons. To other persons nose base had arisen and visible object base will also arise.

( Visible object base will arise ) to this person.
Had ( nose base ) arisen ( to that person )?
Yes.
Nose base had arisen to this person.
Will mind base ... cognizable base arise to that person?
To those final-existence persons nose base had arisen cognizable base will not arise to those persons. To other person nose base had arisen and cognizable base will also arise.

Cognizable base ( will arise ) to this person.
Had ( nose base ) arisen ( to that person )?
Yes.

106. Visible object base had arisen to this person.
Will mind base ... cognizable base arise to that person?
To those final-existence persons visible object base had arisen; cognizable base will not arise to those persons. To other persons visible object base had arisen and cognizable base will also arise.

( Cognizable base will arise ) to this person.
Had ( visible object base ) arisen ( to person )?
Yes.

107. Mind base had arisen to this person.
Will cognizable base arise to that person?
To those final-existence persons mind base had arisen; cognizable base will not arise to those persons. To other persons mind base had arisen and cognizable base will also arise.

Cognizable base will arise to this person.
Had mind base arisen to that person?
Yes.

Positive ( Anuloma ) Plane ( Okāsa ).

108. Eye base had arisen at this plane ....

Positive ( Anuloma ) Person-Plane ( Puggadokāsa ).

109. Eye base had arisen to this person at this plane.
Will ear base arise to that person at that plane?
To those final-existence persons in the five-aggregate plane eye base had arisen; ear base will not arise to those persons at that plane. To those five-aggregate persons, (except those final-existence persons in the five-aggregate plane), eye base had arisen and ear base will also arise at that plane.

Ear base will arise to this person at this plane.

Had eye base arisen to that person at that plane?
Yes.

Eye base had arisen to this person at this plane.

Will nose base arise to that person at that plane?
To those final-existence persons in the sensuous plane and to those fine-material persons, eye base had arisen at that plane, nose base will not arise to those persons at that plane. To those sensuous persons, (except those final-existence persons in the sensuous plane), eye base had arisen and nose base will also arise at that plane.

(Noase base will arise) to this person at this plane.

Had (eye base) arisen (to that person at that plane)?
Yes.

Eye base had arisen to this person at this plane.

Will visible object base arise to that person at that plane?
To those final-existence persons in the five-aggregate plane eye base had arisen; visible object base will not arise to those persons at that plane. To those five-aggregate persons, (except those final-existence persons in the five-aggregate plane), eye base had arisen and visible object base will also arise at that plane.

Visible object base will arise to this person at this plane.

Had eye base arisen to that person at that plane?
To those non-percipient beings visible object base will arise at that plane; eye base had not arisen to those persons at that plane. To those five-aggregate persons visible object base will arise and eye base had arisen at that plane.

Eye base had arisen to this person at this plane.

Will mind base arise to that person at that plane?
To those final-existence persons in the five-aggregate plane eye base had arisen; mind base will not arise to those persons at that plane. To those five-aggregate persons, (except those final-existence persons in the five-aggregate plane), eye base had arisen and mind base will also arise at that plane.

Mind base will arise to this person at this plane.

Had eye base arisen to that person at that plane?
To those immaterial persons mind base had arisen at that plane; eye base had not arisen to those persons at that
plane. To those five-aggregate persons mind base will arise and eye base also had arisen at that plane.

Eye base had arisen to this person at this plane.
Will cognizable base arise to that person at that plane?

To those final-existence persons in the five-aggregate plane eye base had arisen; cognizable base will not arise to those persons at that plane. To those five-aggregate persons, (except those final-existence persons in the five-aggregate plane), eye base had arisen and cognizable base will also arise at that plane.

Cognizable base will arise to this person at this plane.

Had eye base arisen to that person at that plane?
To those non-percipient beings and to those immaterial persons, cognizable base will arise at that plane; eye base had not arisen to those persons at that plane. To those five-aggregate persons cognizable base will arise and eye base had also arisen at that plane.

(End of eye base).

110. Nose base had arisen to this person at this plane.
Will visible object base arise to that person at that plane?

To those final-existence persons in the sensuous plane nose base had arisen; visible object base will not arise to those persons at that plane. To those persons in the sensuous plane, (except those final-existence persons in the sensuous plane), nose base had arisen and visible object base will also arise at that plane.

Visible object base will arise to this person at this plane.

Had nose base arisen to that person at that plane?
To those fine-material persons visible object base will arise at that plane; nose base will not arise to those persons at that plane. To those persons in the sensuous plane visible object base will arise and nose base had also arisen at that plane.

Nose base had arisen to this person at this plane.
Will mind base...cognizable base arise to that person at that plane?

To those final-existence persons in the sensuous plane nose base had arisen; cognizable base will not arise to those persons at that plane. To those persons in the sensuous plane (except those final-existence persons in the sensuous plane), nose base had arisen and cognizable base will also arise at that plane.
Cognizable base will arise to this person at this plane.

Had nose base arisen to that person at that plane?
To those fine-material and immaterial persons, cognizable base will arise at that plane; nose base had not arisen to those persons at that plane. To those persons in the sensuous plane cognizable base will arise and nose base had also arisen at that plane.

(End of nose base).

111. Visible object base had arisen to this person at this plane.

Will mind base arise to that person at that plane?
To those final-existence persons in the five-aggregate plane and to those non-percipient beings, visible object base arisen at that plane; mind base will not arise to those persons at that plane. To those five-aggregate persons, (except those fine existence persons in the five-aggregate plane), visible object base had arisen and mind base will also arise at that plane.

Mind base will arise to this person at this plane.
Had visible object base arisen to that person at that plane?

To those immaterial persons mind base will arise at that plane; visible object base had not arisen to those persons at that plane. To those five-aggregate persons mind base will arise and visible object base had also arisen at that plane.

Visible object base had arisen to this person at this plane.

Will cognizable base arise to that person at that plane?
To those final-existence persons in the five-aggregate plane visible object base had arisen; cognizable base will not arise to those persons at that plane. To those five-aggregate persons (except those final-existence persons in the five-aggregate plane) had to those non-percipient beings, visible object base arisen and cognizable base will also arise at that plane.

Cognizable base will arise to that person at this plane.
Had visible object base arisen to that person at that plane?

To those immaterial persons cognizable base will arise at that plane; visible object base had not arisen to those persons at that plane. To those five-aggregate persons and to
those non-percipient beings, cognizable base will arise and visible object base had also arisen at that plane.

(End of visible object base).

112. Mind base had arisen to this person at this plane.
Will cognizable base arise to that person at that plane?
To those final-existence persons mind base had arisen at that plane; cognizable base will not arise to those persons at that plane. To those four- or five-aggregate persons, (except those final-existence persons), mind base had arisen and cognizable base will also arise at that plane.
Cognizable base will arise to this person at this plane.

Had mind base arisen to that person at that plane?
To those non-percipient beings cognizable base will arise to that plane; mind base had not arisen to those persons at that plane. To those four- or five-aggregate persons cognizable base will arise and mind base had also arisen at that plane.

(End of mind base).

Negative (Paccanīka) Person (Puggala).

113. Eye base had not arisen to this person.
Will ear base not arise to that person?
None.

Ear base will not arise to this person.
Had eye base not arisen to that person?
(If) had arisen,
Eye base had not arisen to this person.
Will nose base ... visible object base, mind base, cognizable base not arise to this person?
None.
Cognizable base will not arise to this person.
Had eye base not arisen to that person?
(If) had arisen.

114. Nose base ... visible object base, mind base had not arisen to this person.
Will cognizable base not arise to that person?
None.
Cognizable base will not arise to this person.
Had mind base not arisen to that person?
(If) had arisen.

Negative (Paccanīka) Plane (Okāsa).

115. Eye base had not arisen at this plane ....
Eye base had not arisen to this person at this plane.
Will ear base not arise to that person at that plane?
Yes.
Ear base will not arise to this person at this plane.
Had eye base not arisen to that person at that plane?
To those final-existence persons in the five-aggregate plane ear base will not arise; (it is) not that eye base had arisen to those persons at that plane. To those pure-abode persons, to those non-percipient beings and to those immaterial persons, ear base will not arise and eye base also had not arisen at that plane.

Eye base had not arisen to this person at this plane.
Will nose base not arise to that person at that plane?
Yes.
Nose base will not arise to this person at this plane.
Had eye base not arisen to that person at that plane?
To those final-existence persons in the sensuous plane and to those fine-material persons, nose base will not arise at that plane; (it is) not that eye base had not arisen to those persons at that plane. To those pure-abode persons, to those non-percipient beings and to those immaterial persons, nose base will not arise and eye base also had not arisen at that plane.

Eye base had not arisen to this person at this plane.
Will visible object base not arise to that person at that plane?
To those non-percipient beings eye base had not arisen at that plane; (it is) not that visible object base will not arise to those persons at that plane. To those pure-abode persons and to those immaterial persons, eye base had not arisen and visible object base also will not arise at that plane.
Visible object base will not arise to this person at this plane.
Had eye base not arisen to that person at that plane?
To those final-existence persons in the five-aggregate plane, visible object base will not arise; (it is) not that eye base had not arisen to those persons at that plane. To those pure-abode persons and to those immaterial persons, visible object base will not arise and eye base also had not arisen at that plane.

Eye base had not arisen to this person at this plane.
Will mind base not arise to that person at that plane?
To those immaterial persons eye base had not arisen at that plane; (it is) not that mind base will not arise to those persons at that plane. To those pure-abode persons, to those final-existence persons in the immaterial plane and to those non-perceptible beings, eye base had not arisen and mind base also will not arise at that plane.

Mind base will not arise to this person at this plane.

Had eye base not arisen to that person at that plane?

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

Eye base had not arisen to this person at this plane.
Will cognizable base not arise to that person at that plane?

To those non-perceptible beings and to those immaterial persons, eye base had not arisen at that plane; (it is) not that cognizable base will not arise to those persons at that plane. To those pure-abode persons and to those final-existence persons in the immaterial plane, eye base had not arisen and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Had eye base not arisen to that person at that plane?

To those final-existence persons in the five-aggregate plane cognizable base will not arise; (it is) not that eye base had not arisen to those persons at that plane. To those pure-abode persons and to those final-existence persons in the immaterial plane, cognizable base will not arise and eye base also had not arisen at that plane.

(End of eye base).

117. Nose base had not arisen to this person at this plane.

Will visible object base not arise to that person at that plane?

To those fine-material persons nose base had not arisen at that plane; (it is) not that visible object base will not arise to those persons at that plane. To those final-existence persons in the fine-material plane and to those immaterial persons, nose base had not arisen and visible object base also will not arise at that plane.

Visible object base will not arise to this person at that plane.
Had nose base not arisen to that person at that plane?

To those final-existence persons in the sensuous plane visible object base will not arise; (it is) not that nose base had not arisen to those persons at that plane. To those final-existence persons in the fine-material plane and to those immaterial persons, visible object base will not arise and nose base also had not arisen at that plane.

Nose base had not arisen to this person at this plane.

Will mind base not arise to that person at that plane?

To those fine-material and immaterial persons, nose base had not arisen at that plane; (it is) not that mind base will not arisen to those persons at that plane. To those final-existence persons in the fine-material and immaterial planes, and to those non-perceptible beings, nose base had not arisen and mind base also will not arise at that plane.

Mind base will not arise to this person at this plane.

Had nose base not arisen to that person at that plane?

To those final-existence persons in the sensuous plane mind base will not arise; (it is) not that nose base had not arisen to those persons at that plane. To those final-existence persons in the fine-material and immaterial plane, and to those non-perceptible beings, mind base will not arise and nose base also had not arisen at that plane.

Nose base had not arisen to this person at this plane.

Will cognizable base not arise to that person at that plane?

To those fine-material and immaterial persons, nose base had not arisen at that plane; (it is) not that cognizable base will not arise to those persons at that plane. To those final-existence persons in the fine-material planes, nose base had not arisen and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Had nose base not arisen to that person at that plane?

To those final-existence persons in the sensuous plane cognizable base will not arise at that plane; (it is) not that nose base had not arisen to those persons at that plane. To those final-existence persons in the fine-material and immaterial planes, cognizable base will not arise and nose base also had not arisen at that plane.

(End of nose base).
Visible object base had not arisen to this person at this plane.
Will mind base not arise to that person at that plane?

To those immaterial persons visible object base had not arisen at that plane; (it is) not that mind base will not arise to those persons at that plane. To those pure-abode persons and those final-existence persons in the immaterial plane, visible object base had not arisen and mind base also will not arise at that plane.

Mind base will not arise to this person at this plane.

Had visible object base not arisen to that person at that plane?

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

Visible object base had not arisen to this person at this plane.

Will cognizable base not arise to that person at that plane.

To those immaterial persons visible object base had not arisen at that plane; (it is) not that cognizable base will not arise to those persons at that plane. To those pure-abode persons and to those final-existence persons in the immaterial plane, visible object base had not arisen and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Had visible object base not arisen to that person at that plane?

To those final-existence persons in the five-aggregate plane cognizable base will not arise; (it is) not that visible object base had not arisen to those persons at that plane. To those pure-abode persons and to those final-existence persons in the immaterial plane, cognizable base will not arise and visible object base also had not arisen at that plane.

(End of visible object base).

Mind base had not arisen to this person at this plane.

Will cognizable base not arise to that person at that plane?

To those non-percipient beings mind base had not arisen at that plane; (it is) not that cognizable base will not
arise to those persons at that plane. To those pure-abode persons mind base had not arisen and cognizable base also will not arise at that plane.

Cognizable base will not arise to this person at this plane.

Had mind base not arisen to that person at that plane?

To those final-existence persons cognizable base will not arise at that plane; (it is) not that mind base had not arisen to those persons at that plane. To those pure-abode persons cognizable base will not arise and mind base also had not arisen at that plane.

END OF CHAPTER ON ORIGINATION.
(Uppādavāro).

II. PROCESS (Pavatta).

2. CHAPTER ON CESSION (Nirodhamāra).

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

Positive (Anuloma) Person (Puggala).

120. Eye base ceases to this person.

Does ear base cease to that person?

To those who are to obtain ear base but not ear base at the death-moment, ear base cease; ear base does not cease to those persons. To those who are to obtain ear base and ear base at those death-moment, eye base ceases ans ear base also ceases.

Ear base ceases to this person.

Does eye base cease to that person?

To those who are to obtain ear base but not eye base at the death-moment, ear base ceases; eye base does not cease to those persons. To those who are to obtain ear base and eye bases at the death-moment, ear base ceases and eye base also ceases.

Eye-base ceases to this person.

Does nose base cease to that person?

To those who are to obtain eye base but not nose base at the death-moment, eye base ceases; nose base does not cease to those persons. To those who are to obtain eye base and nose base at the death-moment, eye base ceases and nose base also ceases.

Nose base cease to this person.

Does eye-base cease to that person?
To those who are to obtain nose base but not eye base at the death-moment, nose base ceases; eye base does not cease to those persons. To those who are to obtain nose base and eye base at the death-moment, nose base ceases and eye base also ceases.

Eye base ceases to this person.

Does visible object base cease to that person?
Yes.

Visible base ceases to this person.

Does eye base cease to that person?

To those who are to obtain visible object base but not eye base at the death-moment, visible object base ceases; eye base does not cease to those persons. To those who are to obtain eye base at the death-moment visible object base ceases and eye base also ceases.

Eye base ceases to this person.

Does mind base cease to that person?
Yes.

Mind base ceases to this person.

Does eye base cease to that person?

To those who are to obtain mind base but not eye base at the death-moment, mind base ceases; eye base does not cease to those persons. To those who are to obtain eye base at the death-moment mind base ceases and eye base also ceases.

Eye base ceases to this person.

Does cognizable base cease to that person?
Yes.

Cognizable base ceases to this person.

Does eye base cease to that person?

To those who are not to obtain eye base at the death-moment cognizable base ceases; eye base does not cease to those persons. To those who are to obtain eye base at the death-moment cognizable base ceases and eye base also ceases.

(End of eye base).

121. Nose base cease to this person.

Does visible object base cease to that person?
Yes.

Visible object base cease to this person.

Does nose base cease to that person?

To those who are to obtain visible object base but not nose base at the death-moment, visible object base ceases; nose base does not cease to those persons. To those who are to obtain nose base at the death-moment visible object base ceases and nose base also ceases.

Nose base ceases to this person.

Does mind base cease to that person?
Yes.
Mind base ceases to this person.
Does nose base cease to that person?
To those who are to obtain mind base but not nose base at the death-moment, mind base ceases; nose base does not cease to those persons. To those who are to obtain nose base at the death-moment mind base ceases and nose base also ceases.

Nose base cease to this person.
Does cognizable base cease to that person?
Yes.
Cognizable base ceases to this person.
Does nose base cease to that person?
To those who are not to obtain nose base at the death-moment cognizable base ceases; nose base does not cease to those persons. To those who are to obtain nose base at the death-moment cognizable base ceases and nose base also ceases.

(End of nose base).

Visible object base cease to this person.
Does mind base cease to that person?
To those who are not to obtain mind base at the death-moment visible object base ceases; mind base does not cease to those persons. To those who are to obtain visible object base and mind base at the death-moment, visible object base ceases and mind base also ceases.

Mind base ceases to this person.
Does visible object base cease to that person?
To those who are not to obtain visible object base at the death-moment mind base ceases; visible object base does not cease to those persons. To those who are to obtain visible object base and mind base at the death-moment, mind base ceases and visible object base also ceases.

Visible object base ceases to this person.
Does cognizable base cease to that person?
Yes.
Cognizable base ceases to this person.
Does visible object base cease to that person?
To those who are not to obtain visible object base at the death-moment cognizable base ceases; visible object base does not cease to those persons. To those who are to obtain visible object base at the death-moment cognizable base ceases and visible object base also ceases.

Mind base ceases to this person.
Does cognizable base cease to that person?
Yes.
Cognizable base ceases to this person.
Does mind base cease to that person?
To those who are not to obtain mind base at the death-moment cognizable base ceases; mind base does not cease to those persons. To those who are to obtain mind base at the death-moment cognizable base ceases and mind base also ceases.

Positive (Anuloma)  Plane (Okāsa).
124.  Eye base ceases at this plane.  
[(All chapter on plane - of Origination, of Cessation, Origination-Cessation - are the same. )]

Positive (Anuloma)  Person-Plane (Puggalokāsa).
125.  Eye base ceases to this person at this plane.
Does earbase cease to that person at that plane?
Does nose base, visible object base, mind base, cognizable base cease?
[(The Chapter on Person-Plane is the same as the Chapter on Person) Expand.]

Negative (Paccanika)  Person (Puggala).
126.  Eye base does not cease to this person.
Does ear base not cease to that person?
To those who are not to obtain eye base but to obtain base at the death-moment, eye base does not cease; (it is) not ear base does not cease to those persons. To all those persons at the birth-moment, and to those who are not to obtain eye base and ear base at the death-moment, neither eye base nor ear base.

Ear base does not cease to this person.
Does eye base not cease to that person?
To those who are not to obtain ear base but to obtain ear base at the death-moment, ear base does not cease; (it is) not eye base does not cease to those persons. To all those persons at the birth-moment, and to those who are not to obtain ear base and eye base at the death-moment, neither ear nor eye base ceases.

Eye base does not cease to this person.
Does nose base not cease to that person?
To those who are to obtain eye base but to obtain eye base at the death-moment, eye base does not cease; (it is) nor nose base does not cease to those persons. To all those person at the birth-moment, and to those who are not to obtain eye base nor nose base at the death-moment, neither eye base nor nose base ceases.

Nose base does not cease to this person.
Does eye base not cease to that person?
To those who are not to obtain nose base but to obtain nose base at the death-moment, nose base does not cease; (it is) not that eye base does not cease to those persons. To all those persons at the birth-moment, and to those who are not to obtain nose base and eye base at the death-moment, neither nose base nor eye base ceases.

Eye base does not cease to this person.

Does visible object base not cease to that person?

To those who are not to obtain eye base but to obtain visible object base at the death-moment, eye base does not cease; (it is) not that visible object base does not cease to those persons. To all those persons at the birth-moment, and to those who are not to obtain visible object base at the death-moment, neither eye base nor visible base cease.

Visible object base does not cease to this person.

Does eye base not cease to that person?

Yes.

Eye base does not cease to this person.

Does mind base not cease to that person?

To those who are not to obtain eye base but to obtain mind base at the death-moment, eye base does not cease; (it is) not that mind base does not cease to those persons. To all those persons at the birth-moment, and to those who are not to obtain mind base at the death-moment, neither eye base nor mind base ceases.

Mind base does not cease to this person.

Does eye base not cease to that person?

Yes.

Eye base does not cease to this person.

Does cognizable base not cease to that person?

To those who are not to obtain eye base at the death-moment, eye base does not cease; (it is) not that cognizable base does not cease to those persons. To all those persons at the birth-moment neither eye base nor cognizable base ceases.

Cognizable base does not cease to this person.

Does eye base not cease to that person?

Yes.

(End of eye base.)

127.

Nose base does not cease to this person.

Does visible object base not cease to that person?

To those who are not to obtain nose base but to obtain visible object base at the death-moment, nose base does not cease; (it is) not that visible object base does not cease to those persons. To all those persons at the birth-moment, and to those who are to obtain visible object base at the death-moment, neither nose base nor visible object base ceases.
 Visible object base does not cease to this person.
Does mind base not cease to that person?
Yes.
Nose base does not cease to this person.
Does cognizable base not cease to that person?
To those who are not to obtain nose base but to obtain mind base at the death-moment, nose base does not cease; (it is) not that mind base does not cease to those persons. To all those persons at the birth-moment, and to those who are not to obtain mind base at the death-moment, neither nose nor mind base ceases.
Mind base does not cease to this person.
Does nose base not cease to that person?
Yes.
Nose base does not cease to this person.
Does cognizable base not cease to that person?
To those who are not to obtain nose base at the death-moment, nose base does not cease; (it is) not that cognizable base does not cease to those persons. To all persons at the birth-moment neither nose base nor cognizable base ceases.
Cognizable base does not cease to this person.
Does nose base not cease to that person?
Yes.

(End of nose base).

128. Visible object base does not cease to this person.
Does mind base not cease to that person?
To those who are not to obtain visible object base at the death-moment, visible object base does not cease; (it is) not that mind base does not cease to those persons. To all those persons at the birth-moment, neither visible object base nor mind base ceases.
Mind base does not cease to this person.
Does visible object base not cease to that person?
To those who are not to obtain mind base at the death-moment, mind base does not cease; (it is) not that visible object base does not cease to those persons. To all those persons at the birth-moment, neither mind base nor visible object base ceases.
Visible object base does not cease to this person.
Does cognizable base not cease to that person?
To those who are not to obtain visible object base at the death-moment, visible object base does not cease; (it is) not that cognizable base does not cease to those persons. To all those persons at the birth-moment, neither visible object base nor cognizable base ceases.
Cognizable base does not cease to this person.

231
Does visible object base not cease to that person?
Yes.

(End of visible object base).

129. Mind base does not cease to this person.
Does cognizable base not cease to that person?
To those who are not to obtain mind base at the
death-moment mind base does not cease; (it is) not that
cognizable base does not cease to those persons. To all those
persons at the birth-moment neither mins base nor cognizable
base ceases.
Cognizable base does not cease to this person.
Does mind base not cease to that person?
Yes.

Negative (Paccanīka) Plane (Okāsa).

130. Eye base does not cease at this plane ....
Negative (Paccanīka) Person-Plane (Puggalokāsa).
131. Eye base does not cease to this person at this
plane.
Does ear base not cease to that person at that
plane?
(The Chapter on Person-Plane is the same as the
Chapter on Person.)

2. CHAPTER ON THE PAST (Aṭṭavāra).

Positive (Anuloma) Person (Puggala).
132. Eye base had ceased to this person.
Had ear base ceased to that person?
Yes.
[(The questions (and answer) in the Chapter on
the Past, Positive and Negative are the same as in the Chapter
on Origination, Cessation, and Origination-Cessation.)]

3. CHAPTER ON THE FUTURE (Anāgatavāra).

Positive (Anuloma) Person (Puggala).
133. Eye base will cease to this person.
Will ear base cease to that person?
Yes.
Ear base will cease to that person.
Will eye base cease to that person?
Yes.

232
Eye base will cease to this person.
Will nose base cease to that person?
To those at the birth-moment of final-existence persons in the fine-material plane and to those persons at the death-moment who will be born at the fine-material plane and will die there (without being reborn, i.e. *Parinibbāna*), eye base will cease; nose base will not cease to those persons. To other persons eye base will cease and nose base will also cease.
Nose base will cease to this person.
Will eye base cease to that person?
Yes.
Eye base will cease to this person.
Will visible object base cease to that person?
Yes.
Visible object base will cease to this person.
Will eye base cease to that person?
Yes.
Eye base will cease to this person.
Will mind base ... cognizable base cease to that person?
Yes.
Cognizable base will cease to this person.
Will eye base cease to that person?
To those at the death-moment of final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. *Parinibbāna*), cognizable base will cease; eye base will not cease to those persons. To other persons cognizable base will cease and eye base will also cease.

(End of eye base.)

134.
Nose base will cease to this person.
Will visible object base cease to that person?
Yes.
Visible object base will cease to this person.
Will nose base cease to that person?
To those at the birth-moment of final-existence persons in the fine-material plane and to those persons at the death-moment who will be born at the fine-material plane and will die there (without being reborn, i.e. *Parinibbāna*), visible object base will cease; nose base will not cease to those persons. To other persons visible object base will cease and nose base will also cease.
Nose base will cease to this person.
Will mind base ... cognizable base cease to that person?
Yes.
Cognizable base will cease to this person.
Will nose base cease to that person?

To those at the birth-moment of final-existence persons in the fine-material and immaterial planes, and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (without being reborn, i.e. Parinibbāna), cognizable base will cease; nose base will not cease to those persons. To other persons cognizable base will cease and nose base will also cease.

(End of nose base).

135. Visible object base will cease to this person.
Will mind base ... cognization base cease to that person?

Yes.

Cognizable base will cease to this person.
Will visible object base cease to that person?

To those at the birth-moment of final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there, (without being reborn, i.e. Parinibbāna), cognizable base will cease; visible object base will not cease to those persons. To other persons cognizable base will cease and visible object base will also cease.

136. Mind base will cease to this person.
Will cognizable base cease to that person?

Yes.

Cognizable base will cease to this person.
Will mind base cease to that person?

Yes.

Positive (Anuloma) Plane (Okāsa).
Eye base will cease at this plane.

137. Positive (Anuloma) Person-Plane (Puggalokāsa).
Eye base will cease to this person at this plane.
Will nose base cease to that person at that plane?

Yes.

(Nose base will cease) to this person at this plane.
(Will eye base cease to this person at this plane?)

Yes.

Eye base will cease to this person at this plane.
Will nose base cease to that person at that plane?

To those fine-material persons...
To those sensuous persons...

(Nose base will cease) to this person at this plane.
(Will eye base cease to that person at that plane?)

Yes.
Eye base will cease to this person at this plane.
Will visible object base cease to that person at that plane?
Yes.
Visible object base will cease to this person at this plane.

Will eye base cease to that person at that plane?
To those non-percipient beings \(^1\) ...
To those five-aggregate persons \(^2\) ...
Eye base will cease to this person at this plane.
Will mind base cease to that person at that plane?
Yes.
(Mind base will cease) to this person at this plane.
(Will eye base cease to that person at that plane?)
To those immaterial persons \(^1\) ...
To those five-aggregate persons \(^2\) ...
Eye base will cease to this person at this plane.

\(1 = \text{Difference} \quad 2 = \text{Common}\)

Will cognizable base cease to that person at that plane?
Yes.
(Cognizable base will cease) to this person at this plane.
(Will eye base cease to that person at that plane?)
To those non-percipient beings; to those immaterial persons \(^1\) ...
To those five-aggregate persons \(^2\) ...
(End of eye base)

Nose base will cease to this person at this plane.
Will visible object base cease to that person at that plane?
Yes.
(Visible object base will cease) to this person at this plane.
(Will nose base cease to that person at that plane?)
To those fine-material persons \(^1\) ...
To those sensuous persons \(^2\) ...
Nose base will cease to this person at this plane.
Will mind base cease to that person at that plane?
Yes.
(Mind base will cease) to this person at this plane.
(Will nose base cease to that person at that plane?)
To those fine-material and immaterial person \(^1\) ...

235
To those sensuous persons... Nose base will cease to this person at this plane. Will cognizable base cease to that person at that plane?

Yes.

(Cognizable base will cease) to this person at this plane.

(Will nose base cease to that person at that plane?)

To those fine-material and immaterial persons...

To those sensuous persons...

(End of nose base).

Visible object base will cease to this person at this plane.

Will mind base cease to that person at that plane?

To those non-percipient beings...

To those five-aggregate persons...

1 = Difference

2 = Common

(Mind base will cease) to this person at this plane.

(Will visible object base cease to that person at that plane?)

To those immaterial persons...

To those five-aggregate persons...

Visible object base will cease to this person at this plane.

Will cognizable base cease to that person at that plane?

Yes.

(Cognizable base will cease) to this person at this plane.

(Will visible object base cease to that person at that plane?)

To those immaterial person...

To those five-aggregate person... and to those non-percipient beings...

(End of visible object base).

Mind base (will cease) to this person at this plane...

Yes.

(Cognizable base will cease) to this person at this plane.

(Will mind base cease to that person at that plane?)

To those non-percipient beings...

To those four- or five-aggregate persons...

cognizable base will cease and mind base will also cease.
The questions (and answers) in the Chapter on the Future of Person-Plane are expanded in the same way as in the Chapter on Origination. The Chapter on Cessation should also be expanded in the same way.

**Negative (Paccanika) Person (Puggala)**

142. Eye base will not cease to this person.
Will ear base not cease to that person?
Yes.
Ear base will not cease to this person.
Will eye base not cease to that person?
Yes.
Eye base will not cease to this person.
Will nose base not cease to that person?
Yes.
Nose base will not cease to this person.
Will eye base not cease to that person?
To those at the birth-moment of final-existence persons in the fine-material plane and to those persons at the death-moment who will be born at the fine-material plane and will die there (without being reborn, i.e. Parinibbāna), nose base will not cease; (it is) not that eye base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), neither nose base nor eye base will cease.

Eye base will not cease to this person.
Will visible object base not cease to that person?
Yes.
Visible object base will not cease to this person.
Will eye base not cease to that person?
Yes.
Eye base will not cease to this person.
Will mind base ... cognizable base not cease to that person?
To those at the birth-moment of final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), eye base will not cease; (it is) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons neither eye base nor cognizable base will cease.

Cognizable base will not cease to this person.
Will eye base not cease to that person?
Yes.

*(End of eye base).*
143. Nose base will not cease to this person.
Will visible object base not cease to that person?
To those at the birth-moment of final-existence persons in the fine-material plane and to those persons at the death-moment who will be born at the fine-material plane and will die there, (without being reborn, i.e. Parinibbāna), nose base will not cease; (it is) not that visible object base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there, (without being reborn, i.e. Parinibbāna), neither nose base nor visible object base will cease.
Visible object base will not cease to this person.
Will nose base not cease to that person?
Yes.
Nose base will not cease to this person.
Will mind base ... cognizable base not cease to that person?
To those at the birth-moment of final-existence persons in the fine-material and immaterial planes, and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (without being reborn, i.e. Parinibbāna), nose base will not cease; (it is) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons neither nose base nor cognizable base will cease.
Cognizable base will not cease to this person.
Will nose base not cease to that person?
Yes.

144. Visible object base will not cease to this person.
Will mind base ... cognizable base not cease to that person?
To those at the birth-moment of final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), visible object base will not cease (it is) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons neither visible object base nor cognizable base will cease.
Cognizable base will not cease to this person.
Will visible object base not cease to that person?
Yes.

145. Mind base will not cease to this person.
Will cognizable base not cease to that person?
Yes.
Cognizable base will not cease to this person.
Will mind base not cease to that person?
Yes.

Negative (Paccanika) Plane (Okasa).

Eye base will not cease at this plane...

Negative (Paccanika) Person-Plane (Puggalokasa).

Eye base will not cease to this person at this plane.
Will ear base not cease to that person at that plane?
Yes.
Ear base will not cease to this person at this plane.
Will eye base not cease to that person at that plane?
Yes.
Eye base will not cease to this person at this plane.
Will nose base not cease to that person at that plane?
Yes.
Nose base will not cease to this person at this plane.
Will eye base not cease to that person at that plane?

To those fine-material persons nose base will not cease at that plane; (it is) not that eye base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane, to those non-percipient beings and to those immaterial persons, neither nose base nor eye base will cease at that plane.

Eye base will not cease to this person at this plane.
Will visible object base not cease to that person at that plane?

To those non-percipient beings eye base will not cease at that plane; (it is) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, neither eye base nor visible object base will cease at that plane.

Visible object base will not cease to this person at this plane.
Will eye base not cease to that person at that plane?

Yes.

Eye base will not cease to this person at this plane.
Will mind base not cease to that person at that plane?

To those immaterial persons eye base will not cease at that plane; (it is) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-
existence persons and to those non-percipient beings, neither
eye base nor mind base will cease at that plane.

Mind base will not cease to this person at this plane.
Will eye base not cease to that person at that
plane?

Yes.
Eye base will not cease to this person at this plane.
Will cognizable base not cease to that person at that
plane?

To those non-percipient beings and to those
immaterial persons, eye base will not cease at that plane; (it is)
not that cognizable base will not cease to those persons at that
plane. To those at the death-moment of final-existence persons
neither eye base nor cognizable base will cease at that plane.
Cognizable base will not cease to this person at this
plane.
Will eye base not cease to that person at that
plane?

Yes.

(End of eye base)

148. Nose base will not cease to this person at this
plane?

Will visible object base not cease to that person at
that plane?

To those fine-material persons nose base will not
cease at that plane; (it is) not that visible object base will not
cease to those persons at that plane. To those at the death-
moment of final-existence persons in the five-aggregate plane
and to those immaterial persons, neither nose base nor visible
object base will cease at that plane.
Visible object base will not cease to this person at
this plane.
Will nose base not cease to that person at that
plane?

Yes.
Nose base will not cease to this person at this plane.
Will mind base not cease to that person at that
plane?

To those fine-material and immaterial persons nose
base will not cease at that plane; (it is) not that mind base will
not cease to those persons at that plane. To those at the death-
moment of final-existence persons and to those non-percipient
beings, neither nose base nor mind base will cease at that
plane.
Mind base will not cease to this person at this plane.
Will nose base not cease to that person at that
plane?

Yes.
Nose base will not cease to this person at this plane.
Will cognizable base not cease to that person at that plane?

To those fine-material and immaterial persons nose base will not cease at that plane; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons neither nose base nor visible object base will cease at that plane.
Cognizable base will not cease to this person at this plane.
Will nose base not cease to that person at that plane?
Yes.

(End of nose base).

Visible object base will not cease to this person at this plane.
Will mind base not cease to that person at that plane?

To those immaterial persons visible object base will not cease at that plane; (it is) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons neither visible object base nor mind base will cease at that plane.
Mind base will not cease to this person at this plane.
Will visible object base not cease to that person at that plane?

To those non-percipient beings mind base will not cease at that plane; (it is) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons neither mind base nor visible object base will cease at that plane.
Visible object base will not cease to this person at this plane.
Will cognizable base not cease to that person at that plane?

To those immaterial persons visible object base will not cease at that plane; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons neither visible object base nor cognizable base will cease at that plane.
Cognizable base will not cease to this person at this plane.
Will visible object base not cease to that person at that plane?
Yes.

(End of visible object base).

241
Mind base will not cease to this person at this plane. Will cognizable base not cease to that person at that plane?

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

Cognizable base will not cease to this person at that plane.

Will mind base not cease to that person at that plane?

Yes.

4. CHAPTER ON THE PRESENT - PAST
(Paccuppannaññatavāra).

Positive (Anuñoma) Person (Puggala).

151.

Eye base cease to this person.

Yes.

Ear base had ceased to this person.

Does eye base cease to that person?

To all those persons at the birth-moment, and to those at the death-moment who are not to obtain eye base, ear base had ceased; eye base does not cease to those persons. To those at the death-moment who are to obtain eye base, ear base had ceased and eye base also ceases.

Eye base ceases to this person.

Had nose base ... visible object base ... mind base ... cognizable base ceased to that person?

Yes.

Cognizable base had ceased to this person.

Does eye base cease to that person?

To all those persons at the birth-moment, and to those at the death-moment who are not to obtain eye base, cognizable base had ceased; eye base does not cease to those persons. To those at the death-moment who are to obtain eye base, cognizable base had ceased and eye base also ceases.

152.

Nose base ceases to this person.

Had visible base ... mind base ... cognizable base ceased to that person?

Yes.

242
Cognizable base had ceased to this person.
Does nose base cease to that person?
To all those persons at the birth-moment, and to those at the death-moment who are not to obtain nose base, cognizable base had ceased; nose base does not cease to those persons. To those at the death-moment who are to obtain nose base, cognizable base had ceased and nose base also ceases.

153. Visible object base ceases to this person.
Had mind base ... cognizable base ceased to that person?
Yes.
Cognizable base had ceased to this person.
Does visible object base cease to that person.
To all those persons at the birth-moment; and to those at the death-moment who are not to obtain visible object base, cognizable base had ceased; visible object base does not cease to those persons. To those at the death-moment who are not to obtain visible object base, cognizable base ceased and visible object base also ceases.

154. Mind base ceases to this person.
Had cognizable base ceased to that person?
Yes.
Cognizable base had ceased to this person.
Does mind base cease to that person?
To all those persons at the birth-moment, and to those at the death-moment who are not to obtain mind base, cognizable base had ceased; mind base does not cease to those persons. To those at the death-moment who are to obtain mind base, cognizable base had ceased and mind base also ceases.

**Positive (Anuloma) Plane (Okāsa).**

155. Eye base ceases at this plane ....

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

156. Eye base ceases to this person at this plane.
Had ear base ceased to that person at that plane?
To those at the death-moment of pure-abode persons eye base ceases at that plane; ear base had not ceased to those persons at that plane. To those at the death-moment who are to obtain eye base, (except those at the death-moment of pure-abode persons), eye base cease and ear base had also ceased at that plane.

Ear base had ceased to this person at this plane.
Does eye base cease to that person at that plane?
To those at the birth-moment of five-aggregate persons, and to those at the death-moment of sensuous persons who are not to obtain eye base, ear base had ceased at that
plane; eye base does not cease to those persons at that plane.
To those at the death-moment who are to obtain eye base, ear
base had ceased and eye base also ceased at that plane.

Eye base ceases to this person at this plane.

Had nose base ceased to that person at that plane?
To those at the death-moment of fine-material
persons, eye base ceases at that plane; nose base had not
ceased to those persons at that plane. To those at the death-
moment of sensuous persons who are to obtain eye base, eye
base ceases and nose base had also ceased at that plane.

Nose base had ceased to this person at this plane.

Does eye base cease to that person at that plane?
To those at the birth-moment of sensuous persons,
and to those at the death-moment of sensuous persons who are
not to obtain eye base, nose base had ceased at that plane; eye
base does not cease to those persons at that plane. To those at
the death-moment of sensuous persons who are to obtain eye
base, nose base had ceased and eye base also ceases at that
plane.

Eye base ceases to this person at this plane.

Had visible object base ceased to that person at that
plane?
To those at the death-moment of pure-abode
persons, eye base ceases at that plane; visible object base had
not ceased to those persons at that plane. To those at the death-
moment who are to obtain eye base, (except those at the death-
moment of pure-abode persons), eye base ceases and visible
object base had also ceased at that plane.

Visible object base had ceased to this person at this
plane.

Does eye base cease to that person at that plane?
To those at the birth-moment of five-aggregate
persons, to those at the death-moment of sensuous persons who
are not to obtain eye base and to those non-percipient beings,
visible object base had ceased at that plane; eye base does not
cease to those persons at that plane. To those at the death-
moment who are to obtain eye base visible object base had
ceased and eye base also ceases at that plane.

Eye base ceases to this person at this plane.

Had mind base ceased to that person at that plane?
To those at the death-moment of pure-abode
persons, eye base ceases at that plane; mind base had not
ceased to those persons at that plane. To those at the death-
moment who are to obtain eye base (except those at the death-
moment of pure-abode persons), eye base ceases and mind
base had also ceased at that plane.

Mind base had ceased to this person at this plane.

Does eye base cease to this person at this plane?
To those at the birth-moment of five-aggregate persons, to those at the death-moment of sensuous persons who are not to obtain eye base and to those immaterial persons, mind base had ceased; eye base does not cease to those persons at that plane. To those at the death-moment who are to obtain eye base, mind base had ceased and eye base also ceases at that plane.

Eye base ceases to this person at this plane.
Had cognizable base ceased to that person at that plane?

To those at the death-moment of pure-abode persons, eye base ceases at that plane; cognizable base had ceased to those persons at that plane. To those at the death-moment who are to obtain eye base, (except those at the death-moment of pure-abode persons), eye base ceases and cognizable base had also ceased at that plane.
Cognizable base had ceased to this person at this plane.

Does eye base cease to that person at that plane?
To all those persons at the birth-moment, and to those at the death-moment who are not to obtain eye base, cognizable base had ceased at that plane; eye base does not cease to those persons at that plane. To those at the death-moment who are to obtain eye base, cognizable base had ceased and eye base also ceases at that plane.

(End of eye base).

157. Nose base ceases to this person at this plane.
Had visible object base ceased to that person at that plane?
Yes.
Visible object base had ceased to this person at this plane.

Does nose base cease to that person at that plane?
To those at the birth-moment of sensuous persons, to those at the death-moment of sensuous persons who are not to obtain nose base and those fine-material persons, visible object base had ceased at that plane; nose base does not cease to those persons at that plane. To those at the death-moment who are to obtain nose base, visible object base had ceased and nose base also ceases at that plane.
Nose base ceases to this persons at this plane.
Had mind base ceased to that person at that plane?
Yes.
Mind base had ceased to this person at this plane.

Does nose base cease to that person at that plane?
To those at the birth-moment of sensuous persons, to those at the death-moment of sensuous persons who are not
to obtain nose base and to those fine-material and immaterial persons, mind base had ceased; nose base does not cease to those persons at that plane. To those at the death-moment who are to obtain nose base, mind base had ceased and nose base also ceases at that plane.

Nose base ceases to this person at this plane.

Had cognizable base ceased to that person at that plane?

Yes.

Cognizable base had ceased to this person at this plane.

Does nose base cease to that person at that plane?

To all those persons at the birth-moment, and to those at the death-moment who are not to obtain nose base, cognizable base had ceased; nose base does not cease to those persons at that plane. To those at the death-moment who are to obtain nose base, cognizable base had ceased and nose base also ceases at that plane.

(End of nose base).

158. Visible object base ceases to this person at this plane.

Had mind base ceased to that person at that plane?

To those at the death-moment of pure-abode persons and to those at the death-moment of non-percipient beings, visible object base ceases at that plane; mind base had ceased to those persons at that plane. To those at the death-moment of five-aggregate person (except those at the death-moment of pure-abode persons), visible object base ceases and mind base had also ceased at that plane.

Mind base had ceased to this persons at this plane.

Does visible object base cease to that person at that plane?

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

Visible object base ceases to this person at this plane.

Had cognizable base ceased to that person at that plane?

To those at the death-moment of pure-abode persons visible object base ceases at that plane; cognizable base had not ceased to those persons at that plane. To those at the death-moment who are to obtain visible object base, (except those at the death-moment of pure-abode persons)
visible object base ceases and cognizable base had also ceased at that plane.

Cognizable base had ceased to this person at this plane.

Does visible object base cease to that person at that plane?

To all those persons at the birth-moment, and to those at the death-moment who are not to obtain visible object base, cognizable base had ceased and visible object base also ceases at that plane.

(End of visible object base).

159. Mind base ceases to this person at this plane.

Had cognizable base ceased to that person at that plane?

To that death-moment of pure-abode persons mind base cease at that plane; cognizable base had not ceased to those persons at that plane. To those at the death-moment who are to obtain mind base, (except those at the death-moment of pure-abode persons), mind base ceases and cognizable base had also ceased at that plane.

Cognizable base had ceased to this person at this plane.

Does mind base cease to that person at that plane?

To all those persons at the birth-moment and to those at the death-moment who are not to obtain mind base, cognizable base had ceased; mind base does not cease to those persons at that plane. To those at the death-moment who are to obtain mind base, cognizable base had ceased and mind base also ceases at that plane.

Negative (Paccanīka) Person (Puṇḍarika).

160. Eye base does not cease to this person.

Had ear base not cease to that person?

(ŋ) had ceased.

Ear base had not ceased to this person.

Does eye base not cease to that person?

None.

Eye base ... nose base ... visible object base ...

Mind base does not cease to this person.

Had cognizable base not ceased to that person?

(ŋ) had ceased.

Cognizable base had not ceased to this person.

Does mind base not cease to that person?

None.

Negative (Paccanīka) Plane (Okāsa).

161. Eye base does not cease at this plane ....

247
Eye base does not cease to this person at this plane.

Had ear base not ceased to that person at that plane?

To those at the birth-moment of five-aggregate persons, and to those at the death-moment of sensuous persons who are not to obtain eye base, eye base does not cease at that plane; (it is) not that ear base had not ceased to those persons at that plane. To those at the birth-moment of pure-abode persons, to those non-percipient beings and to those immaterial persons, eye base does not cease and ear base also had not ceased at that plane.

Ear base had not ceased to this person at this plane.

Does eye base not cease to that person at that plane?

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

Eye base does not cease to this person at this plane.

Had nose base not ceased to that person at that plane?

To those at the birth-moment of sensuous persons, and to those at the death-moment of sensuous persons who are not to obtain eye base, eye base does not cease at that plane; (it is) not that nose base had not ceased to those persons at that plane. To those at the birth-moment of fine-material persons, to those non-percipient beings and to those immaterial persons, eye base does not cease and nose base also had ceased at that plane.

Nose base had not ceased to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of fine-material persons nose base had not ceased at that plane; (it is) not that eye base does not cease to those persons at that plane. To those at the birth-moment of fine-material persons, to those non-percipient beings and to those immaterial persons, nose base had not ceased and eye base also does not cease at that plane.

Eye base does not cease to this person at this plane.

Had visible object base not ceased to that person at that plane?
To those at the birth-moment of five-aggregate persons, to those at the death-moment of sensuous persons who are not to obtain eye base, and to those non-percipient beings, eye base does not cease at that plane; (it is) not that visible object base had not ceased to those persons at that plane. To those at the birth-moment of pure-abode and to those immaterial persons, eye base does not cease and visible object base also had not ceased at that plane.

Visible object base had not ceased to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of pure-abode persons visible object base had not ceased at that plane; (it is) not that eye base does not cease to those persons at that plane. To those immaterial persons, visible object base had not ceased and eye base also does not cease at that plane.

eye base does not cease to this person at this plane.

Had mind base not ceased to that person at that plane?

To those at the birth-moment of five-aggregate persons, to those at the death-moment of sensuous persons who are not to obtain eye base and to those immaterial persons, eye base does not cease at that plane; (it is) not that mind base had not ceased to those persons at that plane. To those at the birth-moment of pure-abode persons and to those non-percipient beings, eye base does not cease and mind base also had not ceased at that plane.

Mind base had not ceased to this person at this plane.

Does eye base not cease to that person at that plane?

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

Eye base does not cease to this person at this plane.

Had cognizable base not ceased to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment eye base does not cease at that plane; (it is) not that cognizable base had not ceased to those persons at that plane. To those at the birth-moment of pure-abode persons eye base does not cease and cognizable base also had not ceased at that plane.
Cognizable base had not ceased to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of pure-abode persons cognizable base had not ceased at that plane; (it is) not that eye base does not cease to those persons at that plane.
To those at the birth-moment of pure-abode persons cognizable base had not ceased and eye base does not cease at that plane.

(End of eye base).

163.

Nose base does not cease to this person at this plane.

Had visible object base not ceased to that person at that plane?

To those at the birth-moment of sensuous persons, to those sensuous persons who are not to obtain nose base at the death-moment and to those fine-material persons, eye base does not cease at that plane; (it is) not that visible object base had not ceased to those persons at that plane. To those pure-abode persons and to those immaterial persons, nose base does not cease and visible object base will also had not ceased at that plane.

Visible object base had not ceased to this person at this plane.

Does nose base not cease to that person at that plane?

Yes.

Nose base does not cease to this person at this plane.

Had mind base not ceased to that person at that plane?

To those at the birth-moment of sensuous persons, to those sensuous persons who are not to obtain nose base at the death-moment, and to those fine-material and immaterial persons, nose base does not cease at that plane; (it is) not that mind base had not ceased to those persons at that plane. To those pure-abode persons and to those non-percipient beings, nose base does not cease and mind base also had not ceased at that plane.

Mind base had not ceased to this person at this plane.

Does nose base not cease to that person at that plane?

Yes.

Nose base does not cease to this person at this plane.
Visible object base does not cease to this person at this plane. Had mind base not ceased to that person at that plane?

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

Mind base had not ceased to this person at this plane.

Does visible object base not cease to that person at that plane?

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

Visible object base does not cease to this person at this plane.

Had cognizable base not ceased to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain visible object base at the death-moment, visible object base does not cease at that plane; (it is) not that cognizable base had not ceased to those persons at that plane. To those pure-abode persons nose base does not cease and cognizable base also had not ceased at that plane.

Cognizable base had not cease to this person at this plane.

Does nose base not cease to that person at that plane?

Yes.

(End of nose base).

164. Visible object base does not cease to this person at this plane. Had mind base not ceased to that person at that plane?
visible object base does not cease and cognizable base also had not ceased at that plane.

Cognizable base had not ceased to this person at this plane.

Does visible object base not cease to that person at that plane?

To those at the death-moment of pure-abode persons cognizable base had not ceased; (it is) not that visible object base does not cease at that plane. To those at the birth-moment of pure-abode persons cognizable base had not ceased and visible object base also does not cease.

165. Mind base does not cease to this person at this plane.

Had cognizable base not ceased to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain mind base at the death-moment, mind base does not cease at that plane; (it is) not that cognizable base had not ceased to those persons at that plane. To those at the birth-moment of pure-abode persons mind base does not cease and cognizable base also had not ceased at that plane.

Cognizable base had not ceased to this person at this plane.

Does mind base not cease to that person at that plane?

To those at the death-moment of pure-abode persons cognizable base had not ceased at that plane; (it is) not that mind base does not cease to those persons at that plane. To those at the birth-moment of pure-abode persons cognizable base had not ceased and mind base also does not cease at that plane.

5. **CHAPTER ON THE PRESENT-FUTURE.**

(Paccuppannāṅgatavāra).

Positive (Anuloma) Person (Puggala).

166. Eye base ceases to this person.

Will ear base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), eye base ceases; ear base will not cease to those persons. To those who are to obtain eye base at the death-moment (except those at the death-moment of final-existence persons in the five-
aggregate plane), eye base ceases and ear base will also cease.

Ear base will cease to this person.

Does eye base cease to that person?

To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment, ear base will cease; eye base does not cease to those persons. To those who are to obtain eye base at the death-moment ear base will cease and eye base also ceases.

Eye base ceases to this person.

Will nose base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (without being reborn, i.e. Parinibbana), eye base ceases; nose base will not cease to those persons. To those who are to obtain eye base at the death-moment (except those at the death-moment of final-existence persons in the five-aggregate plane), eye base ceases and nose base will also cease.

Nose base (will cease) to this person....

Eye base ceases to this person.

Will visible object base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbana), eye base cease; visible object base will not cease to those persons. To those who are to obtain eye base at the death-moment (except those at the death-moment of final-existence persons in the five-aggregate plane), eye base ceases and visible object base will also cease.

Visible object base (will cease) to this person....

Eye base ceases to this person.

Will mind base ... cognizable base cease to that persons?

To those at the death-moment of final-existence persons in five-aggregate plane eye base ceases; cognizable base will not cease to those persons. To those who are to obtain eye base at the death-moment (except those at the death-moment of final-existence person in the five-aggregate plane), eye base ceases and cognizable base will also cease.

Cognizable base will cease to this person.

Does eye base cease to that person?

To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment...

To those who are to obtain eye base at the death-moment...
Nose base ceases to this person.
Will visible object base cease to that person?
To those at the death-moment of final-existence persons in the sensuous plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e., Parinibbana), nose base ceases; visible object base will not cease to those persons. To those who are to obtain nose base at the death-moment (except those at the death-moment of final-existence persons in the sensuous plane), nose base ceases and visible object base will also cease.

Visible object base will cease to this person.
Does nose base cease to that person?
To all those persons at the birth-moment and to those who are not to obtain nose base at the death-moment visible object base will cease; nose base does not cease to those persons. To those who are to obtain nose base at the death-moment visible object base will cease and nose base also ceases.

Nose base ceases to this person.
Will mind base — cognizable base cease to that person?
To those at the death-moment of final-existence persons in the sensuous plane nose base ceases; cognizable base will not cease to those persons. To those who are to obtain nose base at the death-moment, (except those at the death-moment of final-existence persons in the sensuous plane), nose base ceases and cognizable base will also cease.

Cognizable base (will cease) to this person....

Visible object base ceases to this person.
Will mind base — cognizable base cease to that person?
To those at the death-moment of final-existence persons in the five-aggregate plane visible object base ceases; cognizable base will not cease to those persons. To those who are to obtain visible object base at the death-moment, (except those at the death-moment of final-existence persons in the five-aggregate plane), visible object base ceases and cognizable base will also cease.

Cognizable base will cease to this person.
Does visible object base cease to that person?
To all those persons at the birth-moment and to those who are not to obtain visible object base at the death-moment, cognizable base will cease; visible object base does not cease to those person. To those who are to obtain visible object base at the death-moment cognizable base will cease and visible object base also ceases.
Mind base ceases to this person.
Will cognizable base cease to that person?
To those at the death-moment of final-existence persons mind base ceases; cognizable base will not cease to those persons. To those who are to obtain mind base at the death-moment, (except those at the death-moment of final-existence persons), mind base ceases and cognizable base will also cease.

Cognizable base will cease to this person.
Does mind base cease to that person?
To all those persons at the birth-moment and to those who are not to obtain mind base at the death-moment, cognizable base will cease; mind base does not cease to those persons. To those who are to obtain mind base at the death-moment cognizable base will cease and mind base also ceases.

Positive (Anuloma) Plane (Okāśa).

Eye base ceases at this plane ....

Positive (Anuloma) Person-Plane (Puggalokāśa).

Eye base ceases to this person at this plane.
Will ear base cease to that person at that plane?
To those at the death-moment of final-existence persons in the five-aggregate plane eye base ceases; ear base will not cease to those persons at that plane. To those who are to obtain eye base at the death-moment, (except those at the death-moment of final-existence persons in the five-aggregate plane), eye base ceases and ear base will also cease at that plane.

Ear base will cease to this person at this plane.
Does eye base cease to that person at that plane?
To those at the birth-moment of five-aggregate persons and to those sensuous persons who are not to obtain eye base at the death-moment, ear base will cease at that plane; eye base does not cease to those persons at that plane. To those who are to obtain eye base at the death-moment ear base will cease and eye base also ceases at that plane.

Eye base ceases to this person at this plane.
Will nose base cease to that person at that plane?
To those at the death-moment of final-existence persons in the sensuous plane and to those at the death-moment of fine-material persons eye base ceases at that plane; nose base will not cease to those persons at that plane. To those sensuous persons who are to obtain eye base at the death-moment, (except those at the death-moment of final-existence persons in the sensuous plane), eye base ceases and nose base will also cease at that plane.

Nose base (will not cease) to this person at this plane ....
Eye base ceases to this person at this plane.

Will visible object base cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane eye base ceases; visible object base will not cease to those persons at that plane. To those who are to obtain eye base at the death-moment, ( except those at the death-moment of final-existence persons in the five-aggregate plane ), eye base ceases and visible object base will also cease at that plane.

Visible object base ( will cease ) to this person at this plane.

Eye base ceases to this person at this plane.

Will mind base cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane eye base ceases; mind base will not cease to those persons at that plane. To those who are to obtain eye base at the death-moment, ( except those at the death-moment of final-existence persons in the five-aggregate plane ), eye base ceases and mind base will also cease at that plane.

Mind base ( will cease ) to this person at this plane...

Eye base ceases to this person at this plane.

Will cognizable base cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane eye base ceases; cognizable base will not cease to those persons at that plane. To those who are to obtain eye base at the death-moment, ( except those at the death-moment of final-existence persons in the five-aggregate plane ), eye base ceases and cognizable base will also cease at that plane.

Cognizable base will cease to this person at this plane.

Does eye base cease to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment, cognizable base will cease; eye base does not cease to those persons at that plane. To those who are to obtain eye base at the death-moment cognizable base will cease and eye base also ceases at that plane.

(End of eye base).
172. Nose base ceases to this person at this plane.
     Will visible object base cease to that person at that plane?
     To those at the death-moment of final-existence persons in the sensuous plane nose base ceases; visible object base will not cease to those persons at that plane. To those who are to obtain nose base at the death-moment, (except those at the death-moment of final-existence persons in the sensuous plane), nose base cease and visible object base will also cease at that plane.
     Visible object base will cease to this person at this plane.
     Does nose base cease to that person at that plane?
     To those at the birth-moment of sensuous persons to those sensuous persons who are not to obtain nose base at the death-moment and to those fine-material persons (visible object base will cease at that plane ....)
     Nose base ceases to this person at this plane.
     Will mind base ... cognizable base cease to that person at that plane?
     To those at the death-moment of final-existence persons in the sensuous plane nose base ceases; cognizable base will not cease to those persons at that plane. To those who are to obtain nose base at the death-moment, (except those at the death-moment of final-existence persons in the sensuous plane), nose base ceases and cognizable base will also cease at that plane.
     Cognizable base (will cease) to this person at this plane ....

173. Visible object base ceases to this person at this plane.
     Will mind base cease to that person at that plane?
     To those at the death-moment of final-existence persons in the five-aggregate plane and to those at the death-moment of non-percipient beings, visible object base ceases at that plane; mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, (except those at the death-moment of final-existence persons in the five-aggregate plane), visible object base ceases and mind base will also cease at that plane.
     Mind base (will cease) to this person at this plane...
     Visible object base ceases to this person at this plane.
     Will cognizable base cease to that person at that plane?
     To those at the death-moment of final-existence persons in the five-aggregate plane visible object base cease;
cognizable base will not cease to those persons at that plane. To those who are to obtain visible object base at the death-moment, (except those at the death-moment of final-existence persons in the five-aggregate plane), visible object base ceases and cognizable base will also cease at that plane.

Cognizable base will cease to this person at this plane.

Does visible object base cease to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain visible object base at the death-moment, cognizable base will cease at that plane; visible object base does not cease to those persons at that plane. To those who are to obtain visible object base at the death-moment cognizable base will cease and visible object base also ceases at that plane.

174. Mind base ceases to this person at this plane.
Will cognizable base cease to that person at that plane?

To those at the death-moment of final-existence persons mind base ceases at that plane; cognizable base does not cease to those persons at that plane. To those who are to obtain mind base at the death-moment, (except those at the death-moment of final-existence persons), mind base ceases and cognizable base will also cease at that plane.

Cognizable base will cease to this person at this plane.

Does mind base cease to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain mind base at the death-moment, cognizable base will cease at that plane; mind base does not cease to those persons at that plane. To those who are to obtain mind base at the death-moment cognizable base will cease and mind base also ceases at that plane.

Negative (Paccañika) Person (Puqqala).

175. Eye base does not cease to this person.
Will ear base not cease to that person?

To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment, eye base does not cease; (it is) not that ear base will not cease to those persons. To those final-existence persons in the immaterial plane eye base does not cease and ear base will also not cease to those persons.

Ear base will not cease to this person.
Does eye base not cease to that person?
To those at the death-moment of final-existence persons in the five-aggregate plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), ear base will not cease; (it is) not that eye base does not cease to those persons. To those final-existence persons in the immaterial plane ear base will not cease and eye base also does not cease.

Eye base does not cease to this person.
Will nose base not cease to that person?
To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment, eye-base does not cease; (it is) not that nose base will not cease to those persons. To those at the birth-moment of final-existence persons in the fine-material plane, and to those final-existence persons in the immaterial plane eye base does not cease and nose base will also not cease to those persons.

Nose base will not cease to this person.
Does eye base not cease to that person?
To those at the death-moment of final-existence persons in the five-aggregate plane and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (without being reborn, i.e. Parinibbāna), nose base will not cease; (it is) not that eye base does not cease to those persons. To those at the birth-moment of final-existence persons in the fine-material plane and to those final-existence persons in the immaterial plane, nose base will not cease and eye base also does not cease to those persons.

Eye base does not cease to this person.
Will visible object base not cease to that person?
To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment, eye base does not cease; (it is) not that visible object base will not cease to those persons. To those final-existence persons in the immaterial plane eye base does not cease and visible object base will also not cease to those persons.

Visible object base will not cease to this person.
Does eye base not cease to that person?
To those at the death-moment of final-existence persons in the five-aggregate plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), visible object base will not cease; (it is) not that eye base does not cease to those persons. To those final-existence persons in the immaterial plane visible object base will not cease and eye base also does not cease to those persons.

Eye base does not cease to this person.
Will mind base or cognizable base not cease to that person?
To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment, eye base does not cease; ( it is ) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons in the immaterial plane eye base does not cease and cognizable base will also not cease to those persons.

Cognizable base will not cease to this person.
Does eye base not cease to that person?
To those at the death-moment of final-existence persons in the five-aggregate plane cognizable base does not cease; ( it is ) not that eye base does not cease to those persons. To those at the death-moment of final-existence persons in the immaterial plane cognizable base will not cease and eye base also does not cease to those persons.

178. Nose base does not cease to this person.
Will visible object base not cease to that person?
To all those persons at the birth-moment and to those who are not to obtain nose base at the death-moment, nose base does not cease; ( it is ) not that visible object base will not cease to those persons. To those at the death-moment of final-existence persons in the fine-material plane and to those final-existence persons in the immaterial plane, nose base not cease and visible object base will also not cease to those persons.

Visible object base will not cease to this person.
Does nose base not cease to that person?
To those at the death-moment of final-existence persons in the sensuous plane and to those persons at the death-moment who will be born at the immaterial plane and will die there ( without being reborn, i.e. *Parinibbāna* ), visible object base will not cease; ( it is ) not that nose base does not cease to those persons. To those at the death-moment of final-existence persons in the fine-material plane and to those final-existence persons in the immaterial plane, visible object base will not cease and nose base also does not cease to those persons.

Nose base does not cease to this person.
Will mind base ... cognizable base not cease to that person?
To all those persons at the birth-moment and to those who are not to obtain nose base at the death-moment, nose base does not cease; ( it is ) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons in the fine-material and immaterial planes, nose base does not cease and cognizable base will also not cease to those persons.

Cognizable base will not cease to this person.
Does nose base not cease to that person?
To those at the death-moment of final-existence persons in the sensuous plane cognizable base will not cease; (it is) not that nose base does not cease to those persons. To those at the death-moment of final-existence persons in the fine-material and immaterial planes, cognizable base will not cease and nose base also does not cease to those persons.

177. Visible object base does not cease to this person.
Will mind base ... cognizable base not cease to that person?

To all those persons at the birth-moment and to those who are not to obtain visible object base at the death-moment, visible object base does not cease; (it is) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons in the immaterial plane visible object base does not cease and cognizable base will also not cease to those persons.

Cognizable base will not cease to this person.

Does visible object base not cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane cognizable base will not cease; (it is) not that visible object base does not cease to those persons. To those at the death-moment of final-existence persons in the immaterial plane cognizable base will not cease and visible object base also does not cease to those persons.

178. Mind base does not cease to this person.
Will cognizable base not cease to that person?
(If) will cease.

Cognizable base will not cease to this person.

Does mind base not cease to that person?
(If) ceases.
Negative (Paccāṅka)  Plane (Okāsa),

179. Eye base does not cease at this plane ...

Negative (Paccāṅka)  Person-Plane (Puggalokāsa)

180. Eye base does not cease to this person at this plane.

Will ear base not cease to that person at that plane?

To those at the birth-moment of five-aggregate persons and to those sensuous persons who are not to obtain eye base at the death-moment, eye base does not cease at that plane; (it is) not that ear base will not cease to those persons at that plane. To those non-perceptible beings and to those immaterial persons, eye base does not cease and ear base will also not cease at that plane.

Ear base will not cease to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane ear base will not cease at that plane; (it is) not that eye base does not cease to those persons at that plane. To those non-perceptible beings and to those immaterial persons, ear base will not cease and eye base also does not cease at that plane.

Eye base does not cease to this person at this plane.

Will nose base not cease to that person at that plane?

To those at the birth-moment of sensuous persons and to those sensuous persons who are not to obtain eye base at the death-moment, eye base does not cease at that plane; (it is) not that nose base will not cease to those persons at that plane.

To those at the birth-moment of fine-material persons, to those non-perceptible beings and to those immaterial persons, eye base does not cease and nose base will also not cease at that plane.

Nose base will not cease to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane and to those at the death-moment of fine-material persons, nose base will not cease at that plane (it is) not that eye base does not cease to those persons at that plane. To those at the birth-moment of fine-material persons, to those non-perceptible beings and to those immaterial persons, nose base will not cease and eye base also does not cease at that plane.

Eye base does not cease to this person at this plane.

Will visible object base not cease to that person at that plane?
To those at the birth-moment of five-aggregate persons, to those sensuous persons who are not to obtain eye base at the death-moment and to those non-percipient beings, eye base does not cease at that plane; (it is) not that visible object base will not cease to those persons at that plane. To those immaterial persons eye base does not cease and visible object base will also not cease at that plane.

Visible object base will not cease to this person at this plane.

Does eye base not cease at that person at that plane?
To those at the death-moment of final-existence persons in the five-aggregate plane visible object base will not cease; (it is) not that eye base does not cease to those persons at that plane. To those immaterial persons visible object base will not cease and eye base also does not cease at that plane.
Eye base does not cease to this person at this plane.
Will mind base not cease to that person at that plane?
To those at the birth-moment of five-aggregate persons, to those sensuous persons who are not to obtain eye base at the death-moment and to those immaterial persons, eye base does not cease at that plane; (it is) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane and to those non-percipient beings, eye base does not cease and mind base will also not cease at that plane.
Mind base will not cease to this person at this plane.
Does eye base not cease to that person at that plane?
To those at the death-moment of final-existence persons in the five-aggregate plane mind base will not cease; (it is) not that eye base does not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane and to those non-percipient beings, mind base will not cease and eye base also does not cease at that plane.

Eye base does not cease to this person at this plane.
Will cognizable base not cease to that person at that plane?
To all those persons at the birth-moment and to those who are not to obtain eye base at the death-moment, eye base does not cease at that plane; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane, eye
base does not cease and cognizable base will also not cease at that plane.

Cognizable base will not cease to this person at this plane.

Does eye base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane cognizable base will not cease; (it is) not that eye base does not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane cognizable base will not cease and eye base also does not cease at that plane.

(End of eye base.)

181. Nose base does not cease to this person at this plane.

Will visible object base not cease to that person at that plane?

To those at the birth-moment of sensuous persons, to those sensuous persons who are not to obtain nose base at the death-moment and to those fine-material persons, nose base does not cease at that plane; (it is) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material plane and to those immaterial persons, nose base does not cease and visible object base will also not cease at that plane.

Visible object base will not cease to this person at this plane.

Does nose base not cease to that plane?

To those at the death-moment of final-existence persons in the sensuous plane visible object base will not cease; (it is) not that nose base does not cease to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material plane and to those immaterial persons, visible object base will not cease and nose base also does not cease at that plane.

Nose base does not cease to this person at this plane.

Will mind base not cease to that person at that plane?

To those at the birth-moment of sensuous persons, to those sensuous persons who are not to obtain nose base at the death-moment and to those fine-material and immaterial persons, nose base does not cease at that plane; (it is) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material and immaterial planes and to those non-percipient
beings, nose base does not cease and mind base will also not cease at that plane.

Mind base will not cease to this person at this plane.

Does nose base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane mind base will not cease; (it is) not that nose base does not cease to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material and immaterial planes and to those non-perceptible beings, mind base will not cease and nose base also does not cease at that plane.

Nose base does not cease to this person at this plane.

Will cognizable base not cease to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain nose base at the death-moment, nose base does not cease at that plane; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons at the fine-material and immaterial planes, nose base does not cease and cognizable base will also not cease at that plane.

Cognizable base will not cease to this person at this plane.

Does nose base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane cognizable base will not cease; (it is) not that nose base does not cease to those persons at that plane. To those at the death-moment of final-existence persons at the fine-material and immaterial planes, cognizable base will not cease and nose base also does not cease at that plane.

(End of nose base).

182. Visible object base does not cease to this person at this plane.

Will mind base not cease to that person at that plane?

To those at the birth-moment of five-aggregate persons and to those immaterial persons, visible object base does not cease; (it is) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane and to those at the birth-moment of non-perceptible beings, visible object base does not cease and mind base will also not cease at that plane.
Mind base will not cease to this person at this plane.

Does visible object base not cease to that person at that plane?

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

Visible object base does not cease to this person at this plane.

Will cognizable base not cease to that person at that plane?

To all those persons at the birth-moment and to those who are not to obtain visible object base at the death-moment, visible object base does not cease at that plane; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane visible object base does not cease and cognizable base will also not cease at that plane.

Cognizable base will not cease to this person at this plane.

Does visible object base not cease to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane cognizable base will not cease; (it is) not that visible object base does not cease to those persons at that plane. To those at the death-moment of final-existence persons in the immaterial plane cognizable base will not cease and visible object base also does not cease at that plane.

183. Mind base does not cease to this person at this plane.

Will cognizable base not cease to that person at that plane?

(it) will cease.

Cognizable base will not cease to this person at this plane.

Does mind base not cease to that person at that plane?

(it) ceases.
6. CHAPTER ON THE PAST-FUTURE.  
(Atītānatavāra).

Positive (Anuloma) — Person (Puggala).

184. Will ear base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane; to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), eye base had ceased; ear base will not cease to those persons. To other persons eye base had ceased and ear base will also cease.

Ear base will cease to this person.

Had eye base ceased to that person?

Yes.

Eye base had ceased to this person.

Will nose base cease to that person?

To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material plane and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (without being reborn, i.e. Parinibbāna), eye base had ceased; nose base will not cease to those persons. To other persons eye base had cease and nose base will also cease.

(Nose base will cease) to this person.

(Had eye base ceased to that person?)

Yes.

Eye base had ceased to this person.

Will visible object base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane; to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), eye base had ceased; visible object base will not cease to those persons. To other persons eye base had ceased and visible object base will also cease.

(Visible object base will cease) to this person.

(Had eye base ceased to that person?)

Yes.

Eye base had ceased to this person.
Will mind base ... cognizable base cease to that person?

To those at the death-moment of final-existence persons eye base had ceased; cognizable base will not cease to those persons. To other persons eye base had ceased and cognizable base will also cease.

( Cognizable base will cease ) to this person.
( Had eye base ceased to that person? )
Yes.

( End of eye base ).

185. Nose base had ceased to this person.
Will visible object base cease to that person?

To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there ( without being reborn, i.e. Parinibbāna ), nose base had ceased; visible object base will not cease to those persons. To other persons nose base had ceased and visible object base will also cease.

( Visible object base will cease ) to this person.
( Had nose base ceased to that person? )
Yes.
Nose base had ceased to this person.
Will mind base ... cognizable base cease to that person?

To those at the death-moment of final-existence persons nose base had ceased; cognizable base will not cease to those persons. To other persons nose base had ceased and cognizable base will also cease.

( Cognizable base will cease ) to this person.
( Had nose base ceased to that person? )
Yes.

186. Visible object base had ceased to this person.
Will mind base ... cognizable base cease to that person?

To those at the death-moment of final-existence persons visible object base had ceased; cognizable base will not cease to those persons. To other persons visible object base had ceased and cognizable base will also cease.
(Cognizable base will cease) to this person.
(Had visible object base ceased to that person?)
Yes.

187. Mind base had ceased to this person.
Will cognizable base cease to that person?
To those at the death-moment of final-existence persons mind base had ceased; cognizable base will not cease to those persons. To other persons mind base had ceased and cognizable base will also cease.
(Cognizable base will cease) to this person.
(Had mind base ceased to that person?)
Yes.

Positive (Anuloma) Plane (Okāsa).

188. Eye base had ceased at that plane.

Positive (Anuloma) Person-Plane (Puggalokāsa).

189. Eye base had ceased to this person at this plane.
Will ear base cease to that person at that plane?
To those at the death-moment of final-existence persons in the five-aggregate plane eye base had ceased; ear base will not cease to those persons at that plane. To those five-aggregate persons, (except those at the death-moment of final-existence persons in the five-aggregate plane), eye base had ceased and ear base will also cease at that plane.
Ear base will cease to this person at this plane.
Had eye base ceased to that person at that plane?
To those at the birth-moment of pure-abode persons ear base will cease at that plane; eye base had not ceased to those persons at that plane. To those five-aggregate persons, (except those at the birth-moment of pure-abode persons), ear base will cease and eye base had also ceased at that plane.
Eye base had ceased to this person at this plane.
Will nose base cease to that person at that plane?
To those at the death-moment of final-existence persons in the sensuous plane and to those fine-material persons, eye base had ceased at that plane; nose base will not cease to those persons at that plane. To those sensuous persons, (except those at the death-moment of final-existence persons in the sensuous plane), eye base had ceased and nose base will also cease at that plane.
Nose base will cease to this person at this plane.

269
Had eye base ceased to that person at that plane?
Yes.
Eye base had ceased to this person at this plane.
Will visible object base cease to that person at that plane?
To those at the death-moment of final-existence persons in the five-aggregate plane eye base had ceased; visible object base will not cease to those persons at that plane.
To those five-aggregate persons, (except those at the death-moment of final-existence persons in the five-aggregate plane), eye base had ceased and visible object base will also cease at that plane.
Visible object base will cease to this person at this plane.
Had eye base ceased to that person at that plane?
To those at the birth-moment of pure-abode persons and to those non-perceptible beings, visible object base will cease at that plane; eye base had not ceased to those persons at that plane. To those five-aggregate persons, (except those at the birth-moment of pure-abode persons), visible object base will cease and eye base had also ceased at that plane.
Eye base had ceased to this person at this plane.
Will mind base cease to that person at that plane?
To those at the death-moment of final-existence persons in the five-aggregate plane eye base had ceased; mind base will not cease to those persons at that plane. To those five-aggregate persons, (except those at the death-moment of final-existence persons in the five-aggregate plane), eye base had ceased and mind base will also cease at that plane.
Mind base will cease to this person at this plane.
Had eye base ceased to that person at that plane?
To those at the birth-moment of pure-abode persons and to those immaterial persons, mind base will cease at that plane; eye base had not ceased to those persons at that plane. To those five-aggregate persons, (except those at the birth-moment of pure-abode persons), mind base will cease and eye base had also ceased at that plane.
Eye base had ceased to this person at this plane.
Will cognizable base cease to that person at that plane?
To those at the death-moment of final-existence persons in the five-aggregate plane eye base had ceased; cognizable base will not cease to those persons at that plane. To those five-aggregate persons, (except those at the death-
moment of final-existence persons in the five-aggregate plane)
eye base had ceased and cognizable base will also cease at thatplane.

Cognizable base will cease to this person at this plane.

Had eye base ceased to that person at that plane?

To those at the birth-moment of pure-abode persons; to
those non-percipient beings and to those immaterial persons,
cognizable base will cease at that plane; eye base had not
ceased to those persons at that plane. To those five-aggregate
persons, (except those at the birth-moment of pure-abode
persons), cognizable base will cease and eye base had also
ceased at that plane.

(End of eye base).

190. Nose base had ceased to this person at this plane.

Will visible object base cease to that person at that
plane?

To those at the death-moment of final-existence persons
in the sensuous plane nose base had ceased; visible object
base will not cease to those persons at that plane. To those
sensuous persons, (except those at the death-moment of final-
existence persons in the sensuous plane), nose base had
ceased and visible object base will also cease at that plane.

Visible object base will cease to this person at this
plane.

Had nose base ceased to that person at that plane?

To those fine-material persons visible object base will
 cease at that plane; nose base had not ceased to those persons
at that plane. To those sensuous persons visible object base will
cease and nose base had also ceased at that plane.

Nose base had ceased to this person at this plane.

Will mind base...cognizable base cease to that person
at that plane?

To those at the death-moment of final-existence
persons in the sensuous plane nose base had ceased;
cognizable base will not cease to those persons at that plane. To
those sensuous persons, (except those at the death-moment of
final-existence persons in the sensuous plane), nose base had
ceased and cognizable base will also cease at that plane.

Cognizable base will cease to this person at this plane.

Had nose base ceased to that person at that plane?
To those fine-material and immaterial persons, cognizable base will cease at that plane; nose base had not ceased to those persons at that plane. To those sensuous persons, cognizable base will cease, and nose base had also ceased at that plane.

(End of nose base).

191. Visible object base had ceased to this person at this plane.

Will mind base cease to that person at that plane?
To those at the death-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings, visible object base had cease at that plane; mind base will not cease to those persons at that plane. To those five-aggregate persons, (except those at the death-moment of final-existence persons in the five-aggregate plane), visible object base had ceased and mind base will also cease at that plane.

Mind base will cease to this person at this plane.

Had visible object base ceased to that person at that plane?
To those at the birth-moment of pure-abode persons and to those immaterial persons, mind base will cease at that plane; visible object base had not ceased to those persons at that plane. To those five-aggregate persons, (except those at the birth-moment of pure-abode persons), mind base will cease and visible object base had also ceased at that plane.

Visible object base had ceased to this person at this plane.

Will cognizable base cease to that person at that plane?
To those at the death-moment of final-existence persons in the five-aggregate plane, visible object base had ceased; cognizable base will not cease to those persons at that plane. To those five-aggregate persons, (except those at the death-moment of final-existence persons in the five-aggregate plane), and to those non-percipient beings, visible object base had ceased and cognizable base will also cease at that plane.

Cognizable base will cease to this person at this plane.

Had visible object base ceased to that person at that plane?
To those at the birth-moment or pure-abode persons and to those immaterial persons, cognizable base will cease at that plane; visible object base had not ceased to those persons.
at that plane. To those five-aggregate persons, (except those at the birth-moment of pure-abode persons), and to those non-percipient beings, cognizable base will cease and visible object base had also ceased at that plane.

(End of visible object base).

192. Mind base had ceased to this person at this plane.
Will cognizable base cease to this person at that plane?
To those at the death-moment of final-existence persons mind base had ceased at that plane; cognizable base will not cease to those persons at that plane. To those four- or five-aggregate persons, (except those at the death-moment of final-existence persons), mind base had ceased and cognizable base will also cease at that plane.
Cognizable base will cease to this person at this plane.
Had mind base ceased to that person at that plane?
To those at the birth-moment of pure-abode persons and to those non-percipient beings, cognizable base will cease at that plane; mind base had not ceased to those persons at that plane. To those four- or five-aggregate persons, (except those at the birth-moment of pure-abode persons), cognizable base will cease and mind base had also ceased at that plane.

Negative (Paccanīka) Person (Puggala).

193. Eye base had not ceased to this person.
Will ear base not cease to this person?
None.
Ear base will not cease to this person.
Had eye base not ceased to this person?
(If) had ceased.
Eye base ... nose base ... visible object base ... mind base had not ceased to this person.
Will cognizable base not cease to that person?
None.
Cognizable base will not cease to this person.
Had mind base not ceased to that person?
(If) had ceased.

Negative (Paccanīka) Plane (Okāsa).

194. Eye base had not ceased to this plane ....
Negative (Paccanika) Person-Plane (Puggalokāsa).

195. Eye base had not ceased to this person at this plane.
Will ear base not cease to that person at that plane?
To those at the birth-moment of pure-abode persons eye base had not ceased at that plane; (it is) not that ear base will not cease to those persons at that plane. To those at the death-moment of pure-abode persons, to those non-percipient beings and to those immaterial persons, eye base had not ceased and ear base will also not cease at that plane.

Ear base will not cease to this person at this plane.
Had eye base not ceased to that person at that plane?

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

Eye base had not ceased to this person at this plane.
Will nose base not cease to that person at that plane?

Yes.

Nose base will not cease to this person at this plane.
Had eye base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane and to those fine-material persons, nose base will not cease at that plane; (it is) not that eye base had not ceased to those persons at that plane. To those pure-abode persons, to those non-percipient beings and to those immaterial persons, nose base will not cease and eye base also had not ceased at that plane.

Eye base had not ceased to this person at this plane.
Will visible object base not cease to that person at that plane?

To those at the birth-moment of pure-abode persons and to those non-percipient beings, eye base had not ceased at that plane; (it is) not that visible object base will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those immaterial persons, eye base had not ceased and visible object base will also not cease at that plane.

Visible object base will not cease to this person at this plane.

Had eye base not ceased to that person at that plane?
To those at the death-moment of final-existence persons in the five-aggregate plane visible object base will not cease; \( \text{it is } \) not that eye base had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons and to those immaterial persons, visible object base will not cease and eye base also had not ceased at that plane.

Eye base had not ceased to this person at this plane.

Will mind base not cease to that person at that plane?

To those at the birth-moment of pure-abode persons and to those immaterial persons, eye base had not ceased at that plane, \( \text{it is } \) not that mind base will not cease to those persons at that plane. To those at the death-moment of pure-abode persons, to those at the death-moment of final-existence persons in the immaterial plane and to those non-percipient beings, eye base had not ceased and mind base will also not cease at that plane.

Mind base will not cease to this person at this plane.

Had eye base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane mind base will not cease; \( \text{it is } \) not that eye base had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons, to those at the death-moment of final-existence persons in the immaterial plane and to those non-percipient beings, mind base will not cease and eye base also had not ceased at that plane.

Eye base had not ceased to this person at this plane.

Will cognizable base not cease to that person at that plane?

To those at the birth-moment of pure-abode persons, to those non-percipient beings, and to those immaterial persons, eye base had not ceased at that plane; \( \text{it is } \) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, eye base had not ceased and cognizable base will also not cease at that plane.

Cognizable base will not cease to this person at this plane.

Had eye base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane cognizable base will not cease; \( \text{it is } \) not that eye base had not ceased to those persons at that plane. To those at the death-moment of pure-abode
persons and to those at the death-moment of final-existence
persons in the immaterial plane, cognizable base will not cease
and eye base also had not ceased at that plane.

(End of eye base).

196. Nose base had not ceased to this person at this plane.
       Will visible object base not cease to that person at that
plane?
To those fine-material persons nose base had not
ceased at that plane; (it is) not that visible object base will not
cease to those persons at that plane. To those at the death-
moment of final-existence persons in the fine-material plane and
to those immaterial persons, nose base had not ceased and
visible object base will also not cease at that plane.
     Visible object base will not cease to this person at this
plane.
       Had nose base not ceased to that person at that plane?
To those at the death-moment of final-existence
persons in the sensuous plane visible object base will not cease;
(it is) not that nose base had not ceased to those persons at
that plane. To those at the death-moment of final-existence
persons in the fine-material plane and to those immaterial
persons, visible object base will not cease and nose base also
had not ceased at that plane.
       Nose base had not ceased to this person at this plane.
       Will mind base not cease to that person at that plane?
To those fine-material and immaterial persons, nose
base had not ceased at that plane; (it is) not that mind base will
not cease to those persons at that plane. To those at the death-
moment of final-existence persons in the fine-material and
immortal planes and to those non-percipient beings, nose base
had not ceased and mind base will also not cease at that plane.
       Mind base will not cease to this person at this plane.
     Had nose base not ceased to that person at that plane?
To those at the death-moment of final-existence
persons in the sensuous plane mind base will not cease; (it is)
not that nose base had not ceased to those persons at that
plane. To those at the death-moment of final-existence persons
in the fine-material and immaterial planes and to those non-
percipient beings, mind base will not cease and nose base also
had not ceased at that plane.
       Nose base had not ceased to this person at this plane.
Will cognizable base not cease to that person at that plane?

To those fine-material and immaterial persons, nose base had not ceased at that plane; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material and immaterial planes, nose base had not ceased and cognizable base will also not cease at that plane.

Cognizable base will not cease to this person at this plane. 

Had nose base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the sensuous plane cognizable base will not cease; (it is) not that nose base had not ceased to those persons at that plane. To those at the death-moment of final-existence persons in the fine-material and immaterial planes, cognizable base will not cease and nose base also had not ceased at that plane.

(End of nose base).

197. Visible object base had not ceased to this person at this plane.

Will mind base not cease to that person at that plane?

To those at the birth-moment of pure-abode persons and to those immaterial persons, visible object base had not ceased at that plane; (it is) not that mind base will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, visible object base had not cease and mind base will also not cease at that plane.

Mind base will not cease to this person at this plane.

Had visible object base not ceased to that person at that plane?

To those at the death-moment of final-existence persons in the five-aggregate plane and to those non-perciptent beings, mind base will not cease at that plane; (it is) not that visible object base had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, mind base will not cease and visible object base also had not ceased at that plane.
Visible object base had not ceased to this person at this plane.
Will cognizable base not cease to that person at that plane?
To those at the birth-moment of pure-abode persons and to those immaterial persons, visible object base had not ceased at that plane; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, visible object base had not ceased and cognizable base will also not cease at that plane.
Cognizable base will not cease to this person at this plane.

Had visible object base not ceased to that person at that plane?
To those at the death-moment of final-existence persons in the five-aggregate plane cognizable base will not cease; (it is) not that visible object base had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, cognizable base will not cease and visible object base also had not ceased at that plane.

(End of visible base).

198. Mind base had not ceased to this person at this plane.
Will cognizable base not cease to that person at that plane?
To those at the birth-moment of pure-abode persons and to those non-perceptient beings, mind base had not ceased at that plane; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of pure-abode person mind base had not ceased and cognizable base will also not cease at that plane.
Cognizable base will not cease to this person at this plane.

Had mind base not ceased to that person at that plane?
To those at the death-moment of final-existence persons cognizable base will not cease at that plane; (it is) not
that mind base had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons cognizable base will not cease and mind base also had not ceased at that plane -

End of Chapter on Cessation
(Niruddhavāra).
3. CHAPTER ON ORIGINATION - CESSION
(Uppadanirodhavara).

1. CHAPTER ON THE PRESENT (Paccuppannavara).

Positive (Anuloma) Person (Puggala).

199. Eye base arises to this person.
Does ear base cease to that person?
No.
Ear base ceases to this person.
Does eye base arise to that person?
No.
Eye base arises to this person.
Does nose base ... visible object base, mind base, cognizable base cease to that person?
No.
Cognizable base ceases to this person.
Does eye base arise to that person?
No ... .

200. Mind base arises to this person.
Does cognizable base cease to that person?
No.
Cognizable base ceases to this person.
Does mind base arise to that person?
No.

Positive (Anuloma) Plane (Okasa).

201. Eye base arises at that plane ....
[In the Chapter on Plane do not use "No ". Perform the same (answer) in other Chapter on Plane. The Chapters on Plane are the same in three Chapter (Origination, Cessation, Origination-Cessation ).]

Eye base arises to this person at this plane.
Does ear base cease to that person at that plane?
No.
Ear base ceases to this person at this plane:
Does eye base arise to that person at that plane?
No ... .

280
203. Mind base arises to this person at this plane.
Does cognizable base cease to that person at that plane?

No.

Cognizable base ceases to this person at this plane.
Does mind base arise to that person at that plane?
No.

Negative (Paccanika) Person (Puggala).

204. Eye base does not arise to this person.
Does ear base not cease to that person?
To those who are to obtain ear base at the death-moment, eye base does not arise; (it is) not that ear base does not cease to those persons. To those at the birth-moment who are not to obtain eye base and to those who are not to obtain ear base at the death-moment, eye base does not arise and ear base also does not cease.

Ear base does not cease to this person.
Does eye base not arise to that person?
To those at the birth-moment who are to obtain eye base, ear base does not cease; (it is) not that eye base does not arise to those persons. To those who are not to obtain ear base at the death-moment and to those at the birth-moment who are not to obtain eye base, ear base does not cease and eye base also does not arise.

Eye base does not arise to this person.
Does nose base not cease to that person?
To those who are to obtain nose base at the death-moment, eye base does not arise; (it is) not that nose base does not cease to those persons. To those at the birth-moment who are not to obtain eye base and to those who are not to obtain nose base at the death-moment, eye base does not arise and nose base also does not cease.

Nose base does not cease to this person.
Does eye base not arise to that person?
To those at the birth-moment who are to obtain eye base, nose base does not cease; (it is) not that eye base does not arise to those persons. To those who are to obtain nose base at the death-moment and to those at the birth-moment who are not to obtain eye base, nose base does not cease and eye base also does not arise.

Eye base does not arise to this person.
Does visible object base not cease to that person?
To those who are to cease object base at the death-moment, eye base does not arise; (it is not) that visible object base does not cease to those persons. To those at the birth-moment who are not to obtain eye base and to those who are not to obtain visible object base at the death-moment, eye base does not arise and visible object base does not cease.

Visible object base does not cease to the person.

Does eye base not arise to the person?

To those at the birth-moment who are to obtain eye base, visible object base does not cease; (it is) not that eye base does not arise to those persons. To those who are not to obtain visible object base at the death-moment and to those at the birth-moment who are not to cease eye base, visible object base does not cease and eye base also does not arise.

Eye base does not arise to the person.

Does mind base not cease to the person?

To those who are to cease mind base at the death-moment, eye base does not arise; (it is) not that mind base does not cease to those persons. To those at the birth-moment who are not to obtain eye base and to those who are not to obtain mind base at the death-moment, eye base does not arise and mind base also does not cease.

Mind base does not cease to the person.

Does eye base not arise to the person?

To those at the birth-moment who are to obtain eye base, mind base does not cease; (it is not) that eye base does not arise to those persons. To those who are not to obtain mind base at the death-moment and to those at the birth-moment who are not to obtain eye base, mind base does not cease and eye base also does not arise.

Eye base does not arise to the person.

Does cognizable base not cease to the person?

To all those persons at the death-moment eye base does not arise; (it is) not that cognizable base does not cease to those persons. To those at the birth-moment who are not to obtain eye base, eye base does not arise and cognizable base also does not cease.

Cognizable base does not cease to the person.

Does eye base not arise to the person?

To those at the birth-moment who are to obtain eye base, cognizable base does not cease; (it is not) that eye base does not arise to those persons. To those at the birth-moment who are not to obtain eye base, eye base does not arise and cognizable base also does not cease.
who are not obtain eye base, cognizable base does not cease and eye base also does not arise.

(End of eye base).

205. Nose base does not arise to this person.
    Does visible object base not cease to that person?
    To those who are to obtain visible object base at the death-moment, nose base does not arise; (it is) not that visible object base does not cease to those persons. To those at the birth-moment who are not to obtain nose base and to those who are not to obtain visible object base at the death-moment, nose base does not arise and visible object base also does not cease.
    Visible object base does not cease to this person.
    Does nose base not arise to that person?
    To those at the birth-moment who are to obtain nose base, visible object base does not cease; (it is) not that nose base does not arise to those person. To those who are not to obtain visible object base at the death-moment and to those at the birth-moment who are not to obtain nose base, visible object base does not cease and nose base also does not arise.
    Nose base does not arise to this person.
    Does mind base not cease to that person?
    To those who are to obtain mind base at the death-moment, nose base does not arise; (it is) not that mind base does not cease to those persons. To those at the birth-moment who are not to obtain nose base and to those who are not to obtain mind base at the death-moment, nose base does not arise and mind base also does not cease.
    Mind base does not cease to this person.
    Does nose base not arise to that person?
    To those at the birth-moment who are to obtain nose base, mind base does not cease; (it is) not that nose base does not arise to those persons. To those who are not to obtain mind base at the death-moment and to those at the birth-moment who are not to obtain nose base, mind base does not cease and nose base also does not arise.
    Nose base does not arise to this person.
    Does cognizable base not cease to that person?
    To all those persons at the death-moment, nose base does not arise; (it is) not that cognizable base does not cease to those persons. To those at the birth-moment who are not to
obtain nose base, nose base does not arise and cognizable base also does not cease.

Cognizable base does not cease to this person.
Does nose base not arise to that person?
To those at the birth-moment who are to obtain nose base cognizable base does not cease; (if it is) not that nose base does not arise to those persons. To those at the birth-moment who are not to obtain nose base, cognizable base does not cease and nose base also does not arise.

(End of nose base).

208. Visible object base does not arise to this person.
Does mind base not cease to that person?
To those who are to obtain mind base at the death-moment, visible object base does not arise; (it is) not that mind base does not cease to those persons. To those at the birth-moment who are not to obtain visible object base and to those who are not to obtain mind base at the death-moment, visible object base does not arise and mind base also does not cease.

Mind base does not cease to this person.
Does visible object base not arise to that person?
To those at the birth-moment who are to obtain visible object base, mind base does not cease; (it is) not that visible object base does not arise to those persons. To those who are not to obtain mind base at the death-moment and to those at the birth-moment who are not to obtain visible object base, mind base does not cease and visible object base also does not arise.

Visible object base does not arise to this person.
Does cognizable base not cease to that person?
To all those persons at the death-moment, visible object base does not arise; (it is) not that cognizable base does not cease to those persons. To those at the birth-moment who are not to obtain visible object base, visible object base does not arise and cognizable base also does not cease.

Cognizable base does not cease to this person.
Does visible object base not arise to that person?
To those at the birth-moment who are to obtain visible object base, cognizable base does not cease; (it is) not that visible object base does not arise to those persons. To those at the birth-moment who are not to obtain visible object base, cognizable base does not cease and visible object base also does not arise.

(End of visible object base).
207.  Mind base does not arise to this person.
       Does cognizable base not cease to that person?
       To all those persons at the death-moment, mind base
does not arise; (it is) not that cognizable base does not cease
to those persons. To those at the birth-moment who are not to
obtain mind base, mind base does not arise and cognizable
base also does not cease to those persons.
       Cognizable base does not cease to this person.
       Does mind base not arise to that person?
       To those at the birth-moment who are to obtain mind
base, cognizable base does not cease; (it is) not that mind
base does not arise to those persons. To those at the birth-
moment who are not to obtain mind base, cognizable base does
not cease and mind base also does not arise.

Negative (Paccanika) Plane (Okasa).

208.  Eye base does not arise at this plane ....

Negative (Paccanika) Person-Plane (Puggalokasa).

209.  Eye base does not arise to this person at this plane ....
       [ (Chapter on) Person and (Chapter on) Person-Plane
       are the same. ]

2.  CHAPTER ON THE PAST

       (Aditavara).

Positive (Anuloma) Person (Puggala).

210.  Eye base had arisen to this person.
       Had ear base ceased to that person?
       Yes.
       Ear base had ceased to this person.
       Had eye base arisen to that person?
       Yes ....
       [ Question on the Past is the same in Positive and in
       Negative (Chapter) of Origination, Cessation, Origination -
       Cessation.]
3. CHAPTER ON THE FUTURE

(Anāgatavāra)

Positive: (Amōna) Person (Puggala).

211. Eye base will arise to this person.
Will ear base cease to that person?
Yes.
Ear base will cease to this person.
Will eye base arise to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (without being reborn, i.e. Parinibbāna), ear base will cease; eye base will not arise to those persons. To other persons ear base will cease and also eye base will arise.
Eye base will arise to this person.
Will nose base cease to that person?
To those persons at the death-moment who will be born at the fine-material plane and will die there (without being reborn, i.e. Parinibbāna), eye base will arise; nose base will not cease to those persons. To other persons eye base will arise and also nose base will cease.
Nose base will cease to this person.
Will eye base arise to that person?
To those at the birth-moment of final-existence persons in the sensuous plane and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (without being reborn, i.e. Parinibbāna), nose base will cease; eye base will not arise to those persons. To other persons nose base will cease and also eye base will arise.
Eye base will arise to this person.
Will visible object base cease to that person?
Yes.
Visible object base will cease to this person.
Will eye base arise to that person? (we ask again)
To those at the birth-moment of final-existence persons in the five-aggregate plane and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (without being reborn, i.e. Parinibbāna), visible object base will cease; eye base will not arise to those persons. To other persons visible object base will cease and also eye base will arise.

286
Eye base will arise to this person.
Will mind base ... cognizable base cease to that person?
Yes.
Cognizable base will cease to this person.
Will eye base arise to that person?
To those at the birth-moment of final-existence persons and to those persons who will be born at the immaterial plane and will die there ( without being reborn, i.e. Parinibbāna ), cognizable base will cease; eye base will not arise to those persons. To other persons cognizable base will cease and also eye base will arise.
(End of eye base):

212. Nose base will arise to this person.
Will visible object base cease to that person?
Yes.
Visible object base will cease to this person.
Will nose base arise to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane and to those persons at the birth-moment who will, at the fine-material and immaterial planes, be born and die there ( without being reborn, i.e. Parinibbāna ), visible object base will cease; nose base will not arise to those persons. To other persons visible object base will cease and also nose base will arise.

213. Visible object base will arise to this person.
Will mind base ... cognizable base cease to that person?
Yes.
Cognizable base will cease to this person.
Will nose base arise to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane and to those persons who will be born at the fine-material and immaterial planes and will die there ( without being reborn, i.e. Parinibbāna ), cognizable base will cease; nose base will not arise to those persons. To other persons cognizable base will cease and also nose base will arise.

287
Cognizable base will cease to this person.
Will visible object base arise to that person?
To those at the birth-moment of final-existence persons
and to those persons who will be born at the immaterial plane
and will die there (without being reborn, i.e., Pārinibbāna),
cognizable base will cease; visible object base will not arise to
those persons. To other persons cognizable base will cease and
also visible object base will arise.

214. Mind base will arise to this person.
Will cognizable base cease to that person?
Yes.
Cognizable base will cease to this person.
Will mind base arise to that person?
To those at the birth-moment of final-existence persons,
cognizable base will cease; mind base will not cease to those
persons. To other persons cognizable base will cease and also
mind base will arise.

Positive (Anuloma) Plane (Okāsa).

215. Eye base will arise at this plane....

Positive (Anuloma) Person-Plane (Puggalokāsa).

216. Eye base will arise to this person at this plane.
Will ear base cease to that person at that plane?
Yes.
Ear base will cease to this person at this plane.
Will eye base arise to that person at that plane?
To those at the birth-moment of final-existence persons
in the five-aggregate plane, ear base will cease; eye base will
not arise to those persons at that plane. To those other five-
aggregate persons, ear base will cease and also eye base will
arise at that plane.

Eye base will arise to this persons at this plane.
Will nose base cease to that person at that plane?
To those fine-material persons, eye base will arise at
that plane; nose base will not cease to those persons at that
plane. To those sensuous persons eye base will arise and also
nose base will cease at that plane.

Nose base will cease to this person at this plane.
Will eye base arise to that person at that plane?
To those at the birth-moment of final-existence persons in the sensuous plane, nose base will cease; eye base will not arise to those persons at that plane. To those other sensuous persons, nose base will cease and also eye base will arise at that plane.

Eye base will arise to this person at this plane.
Will visible object base cease to that person at that plane?
Yes.
Visible object base will cease to this person at this plane.
Will eye base arise to that person at that plane?
To those at the birth-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings, visible object base will cease at that plane; eye base will not arise to those persons at that plane. To those other five-aggregate persons, visible object base will cease and also eye base will arise at that plane.
Eye base will arise to this person at this plane.
Will mind base cease to that person at that plane?
Yes.
Mind base will cease to this person at this plane.
Will eye base arise to that person at that plane?
To those at the birth-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, mind base will cease at that plane; eye base will not arise to those persons at that plane. To those other five-aggregate persons, mind base will cease and also eye base will arise at that plane.
Eye base will arise to this person at this plane.
Will cognizable base cease to that person at that plane?
Yes.
Cognizable base will cease to this person at this plane.
Will eye base arise to that person at that plane?
To those at the birth-moment of final-existence persons in the five-aggregate plane, to those non-percipient beings, and to those immaterial persons, cognizable base will cease at that plane; eye base will not arise to those persons at that plane. To those other five-aggregate persons, cognizable base will cease and also eye base will arise at that plane.

(End of eye base).
217. Nose base will arise to this person at this plane.
   Will visible object base cease to that person at that plane?
   Yes. Visible object base will cease to this person at this plane.
   Will nose base arise to that person at that plane?
   To those at the birth-moment of final-existence persons in the sensuous plane and to those fine-material persons, visible object base will cease at that plane; nose base will not arise to those persons at that plane. To those other sensuous persons, visible object base will cease and also nose base will arise at that plane.
   Nose base will arise to this person at this plane.
   Will mind base ... cognizable base cease to that person at that plane?
   Yes. Cognizable base will cease to this person at this plane.
   Will nose base arise to that person at that plane?
   To those at the birth-moment of final-existence persons in the sensuous plane and to those fine-material and immaterial persons, cognizable base will cease at that plane; nose base will not arise to those persons at that plane. To those other sensuous persons, cognizable base will cease and also nose base will arise at that plane.

   (End of nose base).

218. Visible object base will arise to this person at this plane.
   Will mind base cease to that person at that plane?
   To those non-percipient beings visible object base will arise at that plane; mind base will not cease to those persons at that plane. To those five-aggregate persons visible object base will arise and also mind base will cease at that plane.
   Mind base will cease to this person at this plane.
   Will visible object base arise to that person at that plane?
   To those at the birth-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, mind base will cease at that plane; visible object base will not arise to those persons at that plane. To those other five-aggregate persons, mind base will cease and also visible object base will arise at that plane.
Visible object base will arise to that person at this plane.
Will cognizable base cease to that person at that plane?
Yes.
Cognizable base will cease to this person at that plane.
Will visible object base arise to that person at that plane?
To those at the birth-moment of final-existence persons in
the five-aggregate plane and to those immaterial persons,
cognizable base will cease at that plane; visible object base will
not arise to those persons at that plane. To those other five-
aggregate persons, and to those non-percipient beings,
cognizable base will cease and also visible object base will arise
at that plane.

(End of visible object base).

219. Mind base will arise to this person at this plane.
Will cognizable base cease to that person at that plane?
Yes.
Cognizable base will cease to this person at this plane.
Will mind base arise to that person at that plane?
To those at the birth-moment of final-existence persons
and to those non-percipient beings, cognizable base will cease
at that plane; mind base will not arise to those persons at that
plane. To those other four- or five-aggregate persons, cognizable
base will cease and also mind base will arise at that plane.

Negative (Paccanīka) Person (Puggala).

220. Eye base will not arise to this person.
Will ear base not cease to that person?
To those at the birth-moment of final-existence persons in
the five-aggregate plane and to those persons at the birth-
moment who will, at the immaterial plane, be born and die there
(without being reborn, i.e. Parinibbāna), eye base will not arise;
(it is) not that ear base will not cease to these persons. To
those at the death-moment of final-existence persons in the five-
aggregate plane, to those final-existence persons in the
immaterial plane and to those persons at the death-moment who
will be born at the immaterial plane and will die there (without
being reborn, i.e. Parinibbāna), eye base will not arise and also
ear base will not cease.

Ear base will not cease to this person.
Will eye base not arise to that person?
Yes.
Eye base will not arise to this person.
Will nose base not cease to that person?
To those at the birth-moment of final-existence persons in the sensuous plane and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (without being reborn, i.e. Parinibbāna), eye base will not arise; (it is) not that nose base will not cease to those persons. To those at the death-moment of final-existence persons in the material and immaterial planes, and to those persons at the death-moment who will be born at the immaterial plane and will die there, (without being reborn, i.e. Parinibbāna), eye base will not arise and also nose base will not cease.

Nose base will not cease to this person.
Will eye base not arise to that person?
To those persons at the death-moment who will be born at the fine-material plane and will die there (without being reborn, i.e. Parinibbāna), nose base will not cease; (it is) not that eye base will not arise to those persons. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the material and immaterial planes, and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), nose base will not cease and also eye base will not arise.

Eye base will not arise to this person.
Will visible object base not cease to that person?
To those at the birth-moment of final-existence persons in the five-aggregate plane and to those persons at the birth-moment who will, at the immaterial plane, be born and die there (without being reborn, i.e. Parinibbāna), eye base will not arise; (it is) not that visible object base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), eye base will not arise and also visible object base will not cease.

Visible object base will not cease to this person.
Will eye base not arise to that person?
Yes.

Eye base will not arise to this person.
Will mind base ... cognizable base not cease to that person?

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

Cognizable base (will not cease) to this person.

(Will eye base not arise to that person?)

Yes.

(End of eye base).

221. Nose base will not arise to this person.

Will visible object base not cease to that person?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those persons at birth-moment who will, at the five-material and immaterial planes, be born and die there (without being reborn, i.e. Parinibbāna) nose base will not arise; (it is) not that visible object base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence in the immaterial plane and to those persons at the death-moment who will be dead at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), nose base will not arise and also visible object base will not cease.

Visible object base (will not cease) to this person.

(Will nose base not arise to that person?)

Yes.

Nose base will not arise to this person.

Will mind base ... cognizable base not cease to that person?

To those at the birth-moment of final-existence persons and to those who will be born at the five-material and immaterial planes; nose base will not arise; (it is) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons, nose base will not arise and also cognizable base will not cease.

Cognizable base (will not cease) to this person.

(Will nose base not arise to that person?)

Yes.

293
222. Visible object base will not arise to this person.

Will mind base ... cognizable base not cease to that person?

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

Cognizable base ( will not cease ) to this person.

( Will visible object base not arise to that person? )

Yes.

223. Mind base will not arise to this person.

Will cognizable base not cease to that person?

To those at the birth-moment of final-existence persons, mind base will not arise; ( it is ) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons, mind base will not arise and also cognizable base will not cease.

Cognizable base will not cease to this person.

Will mind base not arise to that person?

Negative ( Paccanīka ) Plane ( Okāsa ).

224. Eye base will not arise at this plane ....

Negative ( Paccanīka ) Person-Plane ( Puggalokāsa ).

225. Eye base will not arise to this person at this plane.

Will ear base not cease to that person at that plane?

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

( Ear base will not cease ) to this person at this plane.

( Will eye base not rise to that person at that plane? )

Yes.

Eye base will not arise to this person at this plane.

Will nose base not cease to that person at that plane?
To those at the birth-moment of final-existence persons in the sensuous plane, eye base will not arise; (it is) not that nose base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence persons in the fine-material plane, to those non-percipient beings and to those immaterial persons, eye base will not arise and also nose base will not cease at that plane.

Nose base will not cease to this person at this plane.

Will eye base not arise to that person at that plane?

To those fine-material persons nose base will not cease at that plane; (it is) not that eye base will not arise to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those final-existence in the fine-material plane, to those non-percipient beings and to those immaterial persons, nose base will not cease and also eye base will not arise at that plane.

Eye base will not arise to this person at this plane.

Will visible object base not cease to that person at that plane?

To those at the birth-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings, eye base will not arise; (it is) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, eye base will not arise and also visible object base will not cease at that plane.

(Visible object base will not cease) to this person at this plane.

(Will eye base not arise to that person at that plane?)

Yes.

Eye base will not arise to this person at this plane.

Will mind base not cease to that person at that plane?

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

(Mind base will not cease) to this person at this plane.

(Will eye base not arise to that person at that plane?)

Yes.
Eye base will not arise to this person at this plane.
Will cognizable base not cease to that person at that plane?

To those at the birth-moment of final-existence person in the five-aggregate plane, to those non-perciipient beings and to those immaterial persons, eye base will not arise; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, eye base will not arise and also cognizable base will not cease at that plane.

( cognizable base will not cease ) to this person at this plane.

( Will eye base not arise to that person at that plane? ).

Yes.

( End of eye base ).

226. Nose base will not arise to this person at this plane.
Will visible object base not cease to that person at that plane?

To those at the birth-moment of final-existence person in the sensuous plane and to those fine-material persons, nose base will not arise; (it is) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, nose base will not arise and also visible object base will not cease at that plane.

( Visible object base will not cease ) to this person at this plane.

( Will nose base not arise to that person at that plane? ).

Yes.

Nose base will not arise to this person at this plane,
Will mind base not cease to that person at that plane?

To those at the birth-moment of final-existence person in the sensuous plane and to those fine-material and immaterial persons, nose base will not arise; (it is) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those non-perciipient beings, nose base will not arise and also mind base will not cease at that plane.

( Mind base will not cease ) to this person at this plane.

( Will nose base not arise to that person at that plane? ).

Yes.
Nose base will not arise to this person at this plane.
Will cognizable base not cease to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane and to those fine-material and immaterial persons, nose base will not arise; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, nose base will not arise and also cognizable base will not cease at that plane.

( Mind base will not cease ) to this person at this plane.
( Will nose base not arise to that person at that plane? ).
Yes.

Nose base will not arise to this person at this plane.
Will cognizable base will not cease to that person at that plane?

To those at the birth-moment of final-existence persons in the sensuous plane and to those fine-material and immaterial persons, nose base will not arise; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, nose base will not arise and also cognizable base will not cease at that plane.

( Cognizable base will not cease ) to this person at this plane.
( Will nose base not arise to that person at that plane? ).
Yes.

( End of nose base ).

227. Visible object base will not arise to this person at this plane.
Will mind base base not cease to that person at that plane?

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

Mind base will not cease to this person at this plane.
Will visible object base not arise to that person at that plane?
To those non-persipient beings mind base will not arise (it is) not that visible object base will not arise to that person at that plane. To those at the death-moment of final-existence persons, mind base will not cease and also visible object base will not arise at that plane.

Visible object base will not arise to this person at this plane.

Will cognizable base will not cease to that person at that plane?

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

( Cognizable base will not cease ) to this person at this plane.

( Will visible object base not arise to that person at that plane? )

Yes.

( End of visible object base ).

228. Mind base will not arise to this person at this plane.

Will cognizable base not cease to that person at that plane?

To those at the birth-moment of final-existence persons and to those non-persipient beings, mind base will not arise; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, mind base will not arise and cognizable base will not cease at that plane.

Cognizable base will not cease to this person at this plane.

Will mind base not arise to that person at that plane?

Yes.
4. **CHAPTER ON THE PRESENT AND THE PAST**
   (Paccuppannāṭitavāra).

Positive (Anuloma) Person (Puggala).

229. Eye base arises to this person.
    Had ear base ceased to that person?
    Yes.
    Ear base had ceased to this person.
    Does eye base arise to that person?
    To all those at the death-moment, and to those at the
    birth-moment who are not to obtain eye base, ear base had
    ceased; eye base does not arise to those persons. To those at
    the birth-moment who are to obtain eye base, ear base had
    ceased and eye base also arises.

(Positive and Negative questions in the Present-Past of
this Origination-Cessation Chapter should be expounded
similarly as the question of the Present-Past in Origination
Chapter.)

5. **CHAPTER ON THE PRESENT AND THE FUTURE**
   (Paccuppannelgatavāra).

Positive (Anuloma) Person (Puggala).

230. Eye base arises to this person.
    Will ear base cease to that person?
    Yes.
    Ear base will cease to this person.
    Does eye base arise to that person?
    To all those at the death-moment, and to those at the
    birth-moment who are not to obtain eye base, ear base will
    cease; eye base does not arise to those persons. To those at the
    birth-moment who are to obtain eye base, ear base will cease
    and also eye base arises.
    Eye base arises to this person.
    Will nose base cease to that person?
    To those at the birth-moment of final-existence persons
    in the fine-material plane, eye base arises; nose base will not
    cease to those persons. To those at the birth-moment who are to
    obtain eye base, except those (at the birth-moment of final-
    existence persons in the fine-material plane), eye base arises
    and also nose base will cease.
Nose base will cease to this person.
Does eye base arise to that person?
To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, nose base will cease; eye base does not arise to those persons. To those at the birth-moment who are to obtain eye base, nose base will cease and also eye base arises.

Eye base arises to this person.
Will visible object base cease to that person?
Yes.
Visible object base will cease to this person.
Does eye base arise to that person?
To all those at the death-moment and to those at the birth-moment who are not to obtain eye base

To those at the birth-moment who are to obtain eye base, visible object base will cease and also eye base arises.

Eye base arises to this person.
Will mind base cease to that person?
Yes.
Mind base will cease to this person.
Does eye base arise to that person?
To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base

To those at the birth-moment who are to obtain eye base, mind base will cease and also eye base arises.

Eye base arises to this person.
Will cognizable base cease to that person?
Yes.
Cognizable base will cease to this person.
Does eye base arise to that person?
To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base

To those at the birth-moment who are to obtain eye base, cognizable base will cease and also eye base arises.

231. Nose base arises to this person.
Will visible object base ... mind base, cognizable base cease to that person?
Yes.

1 = Difference   2 = Common
Cognizable base will cease to this person.
Does nose base arise to that person?
To all those at the death-moment, and to those at the birth-moment who are not to obtain nose base, cognizable base will cease; nose base does not arise to those persons. To those at the birth-moment who are to obtain base, cognizable base will cease and also nose base arises.

232. Visible object base arises to this person.
Will mind base ... cognizable base cease to that person?
Yes.
Cognizable base will cease to this person.
Does visible object base arise to that person?
To all those at the death-moment, and to those at the birth-moment who are not to obtain visible object base, cognizable base will cease; visible object base does not arise to those persons. To those at the birth-moment who are to obtain visible object base, cognizable base will cease and also visible object base arises.

233. Mind base arises to this person.
Will cognizable base cease to that person?
Yes.
Cognizable base ( will cease ) to this person.
( Does mind base arise to that person? )
To all those at the death-moment, and to those at the birth-moment who are not to obtain mind base, cognizable base will cease; mind base does not arise to those persons. To those at the birth-moment who are to obtain mind base, cognizable base will cease and also mind base arises.

Positive ( Anuloma ) Plane ( Okāsa ).
234. Eye base arises at this plane ....

Positive ( Anuloma ) Person-Plane ( Puggalokāsa ).
235. Eye base arises to this person at this plane.
Will ear base cease to that person at that plane?
Yes.
Ear base will cease to this person at this plane.
Does eye base arise to that person at that plane?
To those at the death-moment of five-aggregate persons and to those at the birth-moment of sensuous persons
who are not to obtain eye base, ear base will cease at that plane. eye base does not arise at those persons at that plane. To those who are to obtain eye base at the birth-moment, ear base will cease and also eye base arises at that plane.

Eye base arises to this person at this plane.

Will nose base cease to that person at that plane?

To those at the birth-moment of fine-material persons, eye base arises at that plane; nose base will not cease to those persons at that plane. To those at the birth-moment of sensuous persons who are to obtain eye base, eye base arises and also nose base will cease at that plane.

Nose base will cease to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of sensuous persons and to those at the birth-moment of sensuous persons who are not to obtain eye base, nose base will cease at that plane; eye base does not arise to those persons at that plane. To those at the birth-moment of sensuous persons who are to obtain eye base, nose base will cease and also eye base arises at that plane.

Eye base arises to this person at this plane.

Will visible object base cease to that person at that plane?

Yes.

Visible object base will cease to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base and to those non-peripient beings, visible object base will cease at that plane; eye base does not arise to those persons at that plane. To those who are to obtain eye base at the birth-moment, visible object base will cease and also eye base arises at that plane.

Eye base arises to this person at this plane.

Will mind base cease to that person at that plane?

Yes.

Mind base will cease to this person at this plane.

Does eye base arise to that person at that plane?

To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base and to those immaterial persons, mind base will cease at that plane; eye base does not arise to those persons at that plane. To those who are to obtain eye
base at the birth-moment, mind base will cease and also eye base arises at that plane.

Eye base arises to this person at this plane.  
Will cognizable base cease to that person at that plane? 
Yes.  
Cognizable base will cease to this person at this plane.  
Does eye base arise to that person at that plane?  
To all those at the death-moment and to those at the birth-moment who are not to obtain eye base, cognizable base will cease at that plane; eye base does not arise to those persons at that plane. To those who are to obtain eye base at the birth-moment, cognizable base will cease and also eye base arises at that plane.

(End of eye base).

236.  Nose base arises to this plane at this plane.  
Will visible object base cease to that person at that plane?  
Yes.  
Visible object base will cease to this person at this plane.  
Does nose base arise to that person at that plane?  
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base and to those fine-material persons, visible object base will cease at that plane; nose base does not arise to those persons at that plane. To those who are to obtain nose base at the birth-moment, visible object base will cease and also nose base arises at that plane.

Nose base arises to this person at this plane.  
Will mind base cease to that person at that plane?  
Yes.  
Mind base (will cease) to this person at this plane.  
(Does nose base arise to that person at that plane?)  
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base and to those fine-material and immaterial persons, mind base (will cease) at that plane; (nose base does not arise to those persons at that plane.) To those who are to obtain nose base at the birth-moment, mind base will cease and also nose base arises at that plane.

Nose base arises to this person at this plane.
Will cognizable base cease to that person at that plane?
Yes.
Cognizable base (will cease) to this person at this plane.
(Does nose base arise to that person at that plane?)
To all those at the death-moment, and to those at the birth-moment who are not to obtain nose base, cognizable base (will cease) at that plane; (nose base does not arise to those persons at that plane.) To those who are to obtain nose base at the birth-moment, cognizable base will cease and also nose base arises at that plane.

(End of nose base.)

237. Visible object base arises to this person at this plane.
Will mind base cease to that person at that plane?
To those at the birth-moment of non-percipient beings, visible object base arises at that plane; (mind base) will not (cease) to those persons at that plane. To those at the birth-moment of five-aggregate persons, (visible object base arises and also mind base will cease) at that plane.
Mind base (will cease) to this person at this plane.
(Does visible object base arise to that person at that plane?)
To those at the death-moment of five-aggregate persons and to those immaterial persons, (mind base will cease) at that plane; (visible object base does not arise to those persons at that plane.) To those at the birth-moment of five-aggregate, mind base will cease and also visible object base arises at that plane.
Visible object base arises to this person at this plane.
Will cognizable base cease to that person at that plane?
Yes.
Cognizable base (will cease) to that person at that plane.
(Does visible object base arise to that person at that plane?)
To all those at the death-moment, and to those at the birth-moment who are not to obtain visible object base, cognizable base will cease at that plane; visible object base will not arise to those persons at that plane. To those at the birth-moment who are to obtain visible object base, cognizable base will cease and also visible object base arises at that plane.
238. Mind base arises to this person at this plane.
     Will cognizable base cease to that person at that plane?
     Yes.
     Cognizable base will cease to this person at this plane.
     Does mind base arise to that person at that plane?
     To all those at the death-moment, and to those at the birth-moment who are not to obtain mind base, cognizable base will cease at that plane; mind base does not arise to those persons at that plane. To those at the birth-moment who are to obtain mind base, cognizable base will cease and also mind base arises at that plane.

Negative (Paccanikā) Person (Puggala).

239. Eye base does not arise to this person?
     Will ear base not cease to that person?
     To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (it is) not that ear base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), eye base will not arise and also ear base will not cease.

     Ear base will not cease to this person.
     Does eye base not arise to that person?
     Yes.
     Eye base does not arise to this person.
     Will nose base not cease to that person?
     To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (it is) not that nose base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (without being reborn, i.e. Parinibbāna), eye base does not arise and also nose base will not cease.

     Nose base will not cease to this person.
     Does eye base not arise to that person?
To those at the birth-moment of final-existence persons in the fine-material plane, nose base will not cease; (it is) not that eye base does not arise to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the fine-material and immaterial planes and will die there (without being reborn, i.e. Parinibbāna), nose base will not cease and also eye base does not arise.

Eye base does not arise to this person.

Will visible object base not cease to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (it is) not that visible object base will not cease to those persons. To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), eye base will not arise and also visible object base will not cease.

Visible object base (will not cease) to this person.

(Does eye base not arise to that person?)

Yes.

Eye base does not arise to this person.

Will mind base ... cognizable base not cease to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (it is) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons, eye base does not arise and also cognizable base will not cease.

Cognizable base (will not cease) to this person.

(Does eye base not arise to that person?)

Yes.

(End of eye base).

240. Nose base does not arise to this person.

Will visible object base not cease to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise; (it is) not that visible object base will not cease to those persons. To those at the death-moment of final-existence
persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), nose base does not arise and also visible object base will not cease.

Visible object base (will not cease) to this person.

(Does nose base not arise to that person?)

Yes.

Nose base does not arise to this person.

Will mind base ... cognizable base not cease to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise; (it is) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons, nose base does not arise and also cognizable base will not cease.

Cognizable base (will not cease) to this person.

(Does nose base not arise to that person?)

Yes.

(End of nose base).

241. Visible object base does not arise to this person.

Will mind base ... cognizable base not arise to that person?

To all those at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise; (it is) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons, visible object base does not arise and also cognizable base will not cease.

Cognizable base (will not cease) to this person.

(Does visible object base not arise to that person?)

Yes.

242. Mind base does not arise to this person.

Will cognizable base not cease to that person?

To those at the death-moment, and to those at the birth-moment who are not to obtain mind base, mind base will not arise; (it is) not that cognizable base will not cease to those persons. To those at the death-moment of final-existence persons, mind base does not arise and also cognizable base will not cease.

Cognizable base will not cease to this person.

Does mind base not arise to that person?

Yes.

307
Negative (Paćcanika)  Plane (Okāsa).

243. Eye base does not arise at this plane...

Negative (Paćcanika)  Person-Plane (Pungalokāsa).

244. Eye base does not arise to this person at this plane.
Will ear base not cease to that person at that plane?
To those at the death-moment of five-aggregate persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, eye base does not arise; (it is) not that ear base will not cease to those persons at that plane.
To those at the death-moment of final-existence persons in the five-aggregate plane, to those non-percipient beings and to those immaterial persons, eye base does not arise and also ear base will not cease at that plane.

Ear base will not cease to this person at this plane.
Does eye base not rise to that person at that plane?
Yes.
Eye base does not arise to this person at this plane.
Will nose base not cease to that person at that plane?
To those at the death-moment of sensuous persons, and to those at the birth-moment of sensuous persons who are not to obtain eye base, eye base does not arise; (it is) not that nose base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those at the death-moment of fine-material persons, to those non-percipient beings, and to those immaterial persons, eye base does not arise and also nose base will not cease at that plane.

Nose base will not cease to this person at this plane.
Does eye base not arise to that person at that plane?
To those at the birth-moment of fine-material persons, nose base will not cease; (it is) not that eye base does not arise to those persons at that plane. To those at the death-moment of final-existence persons in the sensuous plane, to those at the death-moment of fine-material persons, to those non-percipient beings and to those immaterial persons, nose base will not cease and also eye base does not arise at that plane.
Eye base does not arise to this person at this plane.
Will visible object base not cease to that person at that plane?
To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base and to those non-percipient beings, eye base does not arise; (it is) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, eye base does not arise and also visible object base will not cease at that plane.
Visible object base will not cease to this person at this plane.

Does eye base not arise to that person at that plane?
Yes.

Eye base does not arise to this person at this plane.
Will mind base not cease to that person at that plane?
To those at the death-moment of five-aggregate persons, to those at the birth-moment of sensuous persons who are not to obtain eye base and to those immaterial persons, eye base does not arise; (it is) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those nonperipient beings eye base does not arise and also mind base will not cease to that plane.

Mind base will not cease to this person at this plane.
Does eye base not arise to that person at that plane?
Yes.

Eye base does not arise to this person at this plane.
Will cognizable base not cease to that person at that plane?
To all those at the death-moment, and to those at the birth-moment who are not to obtain eye base, eye base does not arise; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, eye base does not arise and also cognizable base will not cease at that plane.

(End of eye base).

245. Nose base does not arise to this person at this plane.
Will visible object base not cease to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base and to those fine-material persons, nose base does not arise; (it is) not that visible object base will not cease to those persons at that plane. To those at the death-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, nose base does not arise and also visible object base will not cease at that plane.

Visible object base will not cease to this person at this plane.

Does nose base not arise to that person at that plane?
Yes.

Nose base does not arise to this person at this plane.
Will mind base not cease to that person at that plane?
To those at the death-moment of sensuous persons, to those at the birth-moment of sensuous persons who are not to obtain nose base and to those fine-material and immaterial persons, nose base does not arise; (it is) not that mind base will
not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, nose base does not arise and also mind base will not cease at that plane.

Mind base will not cease to this person at this plane.
Does nose base not arise to that person at that plane?
Yes.
Nose base does not arise to this person at this plane.
Will cognizable base not cease to that person at that plane?

To all those at the death-moment, and to those at the birth-moment who are not to obtain nose base, nose base does not arise; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, nose base does not arise and also cognizable base will not cease at that plane.

(End of nose base).

246. Visible object base does not arise to this person at this plane.

Will mind base not cease to that person at that plane?
To those at the death-moment of five-aggregate persons and to those immaterial persons, visible object base does not arise; (it is) not that mind base will not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those at the death-moment of non-percipient beings, visible object base does not arise and also mind base will not cease at that plane.

Mind base will not cease to this person at this plane.
Does visible object base not arise to that person at that plane?

To those at the birth-moment of non-percipient beings, mind base will not cease; (it is) not that visible object base does not arise to those persons at that plane. To those at the death-moment of final-existence persons and to those at the death-moment of non-percipient beings, mind base will not cease and also visible object base does not arise at that plane.
Visible object base does not arise to this person at this plane.

Will cognizable base not cease to that person at that plane?

To all those at the death-moment, and to those at the birth-moment who are not to obtain visible object base, visible object base does not arise; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, visible object base does not arise and also cognizable base will not cease at that plane.
Cognizable base will not cease to this person at this plane.
Does visible object base not arise to that person at that plane?
Yes.

247. Mind base does not arise to this person at this plane.
Will cognizable base not cease to that person at that plane?
To all those at the death-moment, and to those at the birth-moment who are not to obtain mind base, mind base does not arise; (it is) not that cognizable base will not cease to those persons at that plane. To those at the death-moment of final-existence persons, mind base does not arise and also cognizable base will not cease at that plane.
Cognizable base will not cease to this person at this plane.
Does mind base not arise to that person at that plane?
Yes.

6. **CHAPTER ON THE PAST-FUTURE**
   (Atītanāgāsāvāra).

Positive (Anuloma) Person (Puggala).

248. Eye base had arisen to this person.
Will ear base cease to that person?
To those at the death-moment of final-existence persons in the five-aggregate plane, to those final-existence persons in the immaterial plane and to those at the death-moment who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), eye base had arisen; ear base will not cease to those persons. To other persons eye base had arisen and also ear base will cease.
Ear base will cease to this person.
Had eye base arisen to that person?
Yes.
(The question of Person, Plane, Person-Plane, Positive, Negative in the Past-Future of Cessation Chapter have been explained. The questions in the Past-Future of this Origination-Cessation Chapter should be explained similarly.)

**END OF CHAPTER ON ORIGINATION - CESSION**
(Uppādanirodhāvāra).

**END OF PROCESS CHAPTER**
(Pavatti vāro nīthito).

311
3. CHAPTER ON COMPREHENSION (Pariññāra)

1. CHAPTER ON THE PRESENT (Paccuppamara)

249. This person comprehends eye base.
Does that person comprehend ear base?
Yes.
This person comprehends ear base.
Does that person comprehends eye base?
Yes.
This person does not comprehend eye base.
Does that person not comprehend ear base?
Yes.
This person does not comprehend ear base.
Does that person not comprehend eye base?
Yes.

2. CHAPTER ON THE PAST (Atṭavāra)

250. This person had comprehended eye base.
Had that person comprehended ear base?
Yes.
This person had comprehended ear base.
Had that person comprehended eye base?
Yes.
This person had not comprehended eye base.
Had that person not comprehended ear base?
Yes.
This person had not comprehended ear base.
Had that person not comprehended eye base?
Yes.

3. CHAPTER ON THE FUTURE (Anāgatavāra)

251. This person will comprehend eye base.
Will that person comprehend ear base?
Yes.
This person will comprehend ear base.
Will that person comprehend eye base?
Yes.
This person will not comprehend eye base.
Will that person not comprehend ear base?
Yes.
This person will not comprehend ear base.
Will that person not comprehend eye base?
Yes.
4. CHAPTER ON THE PRESENT - PAST
(Paccuppānā�ītavāra).

252. This person comprehends eye base.
Had that person comprehended ear base?
No.
This person had comprehended ear base.
Does that person comprehend eye base?
No.
This person does not comprehend eye base.
Had that person not comprehended ear base?
Arahant does not comprehend eye base; (it is) not that he had not comprehended ear base. Except Arahatta Path person and Arahant, the remaining person do not comprehend eye base and also had not comprehended ear base.
This person had not comprehended ear base.
Does that person not comprehend eye base?
Arahatta Path person had not comprehended ear base, except (it is) not that he does not comprehend eye base. Except Arahatta Path person and Arahant, the remaining persons had not comprehended ear base and also do not comprehend eye base.

5. CHAPTER ON THE PRESENT - FUTURE
(Paccuppānānāगatavāra).

253. This person comprehends eye base.
Will that person comprehend ear base?
No.
This person will comprehend ear base.
Does that person comprehend eye base?
No.
This person does not comprehend eye base.
Will that person not comprehend ear base?
Person who will attain the Path do not comprehend eye base; (it is) not that they will not comprehend ear base. Arahant, and common worldlings who will not attain the Path, do not comprehend eye base and also will not comprehend ear base.
This person will not comprehend ear base.
Does that person not comprehend eye base?
Arahatta Path person will not comprehend ear base; (it is) not that he does not comprehend eye base. Arahant and common worldlings who will not attain the Path, will not comprehend ear base and also do not comprehend eye base.
6. **CHAPTER ON THE PAST - FUTURE**  
   (Aṭṭāṅgāgatavāra).

354. This person had comprehended eye base.  
     Will that person comprehend ear base?  
     No.  
     This person will comprehend ear base.  
     Had that person comprehended eye base?  
     No.  
     This person had not comprehended eye base.  
     Will that person not comprehend ear base?  
     Person who will attain the Path had not comprehended eye base; (it is) not that they will not comprehend ear base. Arahatta Path persons, and common worldlings who will not attain the path, had not comprehended eye base and also will not comprehend ear base.  
     This person will not comprehend ear base.  
     Had that person not comprehended eye base?  
     Arahat will comprehend ear base; (it is) not that he had not comprehended eye base. Arahatta Path persons, and common worldlings who will not attain the Path, will not comprehend ear base and also had not comprehended eye base.

**END OF CHAPTER ON COMPREHENSION**  
(Parimāvaram).

**END OF THE PAIR ON BASES**  
(Āyatana Yamaka Pāli Niṭṭhita).

314
DHĀTU YAMAKA (PAIRS on Elements)

INTRODUCTION.

Of the TEN DIVISIONS mentioned in the Book on PAIRS (YAMAKA), the Fourth Division is the PAIRS on Elements (DHĀTU Yamaka). Here Elements mean the ultimate constituent of a whole.

The Wholesome, Unwholesome and Indeterminate states are now explained in the way of the Elements comprising the past, present and future for individual and planes. Elements are so called because they bear their own intrinsic natures.

The Pairs on Elements are again three-fold as follows:

1. PAṆṆATI VĀRA - the Chapter on Terms
2. PAVATTI VĀRA - the Chapter on Process
3. PARINṆĀ VĀRA - the Chapter on Comprehension

and so on.... (The rest is the same as stated in the preceding Division, the PAIRS on Bases).

However, in the Chapter on Process mentioned above, the Sound element, the five Sense Consciousness elements and the Mind elements are Not mentioned therein because these seven elements do not arise at the moment of rebirth and death consciousness.

Elements are eighteen-fold and obtained from the twelve bases by dividing the mind-base into the seven element of consciousness. Stated below is the eighteen-fold elements:

1. Visual organ (eye)
2. Auditory organ (ear)
3. Olfactory organ (nose)
4. Gustatory organ (tongue)
5. Tactile organ (body)
6. Visible object
7. Sound or audible object
8. Odour or olfactory object
9. Gustative object
10. Body impression
11. Eye consciousness
12. Ear consciousness
13. Nose consciousness
14. Tongue consciousness
15. Body consciousness
16. Mind elements (mano-dhātu)

315
17 Mental object (dhamma-dhātu) - either physical or mental or concept.

18 Mind consciousness element
   (mano-vinnāna-dhātu) - mental

The physical and mental elements of the above are obtained, as earlier stated, from the twelve bases: consisting of the five physical organs and (one) consciousness, made up of the six personal (ajjhāttika) bases of the six object, being the so-called external (bahiddha) bases namely:

1. Eye or visual organ - visible object
2. Ear or auditory organ - sound or audible object
3. Nose or olfactory organ - odour or effective object
4. Tongue or gustatory organ - taste or gustative object
5. Body or tactile organ - body impression or tactile object
6. Mind-base or consciousness - mental object
   (dhammāyatana)

The Bases and Elements are identical in all other respects. Actually, the aggregates, bases and elements are correlated with the Four Ultimate Realities (that are Mind, Mental States, Materiality and Nibbāna).

Due to the Five sensory organs and the Five sense-field objects, the five elements of consciousness are respectively arisen in the cognitive process. Of them, there is one called the Eye Consciousness element but it is not called as an element of visible object consciousness.

It is so because the sense-field object are related with other types of consciousness; but the sensory organs are related with their respective consciousness of organs only.

_BIRTH and DEATH_

The birth and death of beings experienced perpetually throughout eternity in unavoidable repetition has given numerous religious people much concern and dilemma.

Of the two, death in particular, has given much problems to the great thinkers and has remained unsolved. In the Buddha's teachings, however, is found (in ascending grades), the explanation that:

1. the Non-returners (Anāgāmins) in the Highest Pure Abode (Akaniṁtha) live only and never die

2. the Arahants die only and are not reborn.
31) the four worldlings comprising:
   a) the woeful rootless worldlings,
   b) the blissful rootless worldlings,
   c) the dual-rooted worldlings, and
   d) the triple-rooted worldlings,
   die and are reborn again and again.

32) the three lower fruition attainers also die and
    are reborn again until they finally attain
    Arahantship

4) the four Path Attainers who, on account of
   their attainment in the respective Paths for
   just that one moment, there is not BIRTH or
   DEATH occurring!

More about DEATH

There are two types of death that befall on living beings,

namely:

1) the ordinary death whereby the person dies and
   is reborn (again)

2) the attainment of Ultimate death, after which
   there is perpetual Bliss Supreme, uninterrupted
   by ageing, sickness or rebirth or death ever
   again.

(For further elaboration, refer to the ensuing
   tabulation).
**DETAIL ELABORATION ON "MORE ABOUT DEATH"**

<table>
<thead>
<tr>
<th>INDIVIDUAL STATUS</th>
<th>ROOTS STATUS</th>
<th>REALMS STATUS</th>
<th>BIRTH</th>
<th>ULTIMATE DEATH</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>FOUR WORLDLINGS</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rootless</td>
<td>Rootless</td>
<td>Woeful States</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Rootless</td>
<td>Rootless</td>
<td>Blissful States</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Rootless</td>
<td>Blissful</td>
<td>Blissful States</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Rootless</td>
<td>Blissful</td>
<td>Blissful and Higher</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Rootless</td>
<td>Blissful</td>
<td>celestial States</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Triple-rooted</td>
<td>Blissful</td>
<td>Blissful and Higher</td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>Triple-rooted</td>
<td>Blissful</td>
<td>celestial States</td>
<td></td>
<td></td>
</tr>
<tr>
<td>THREE LOWER FRUITION HOLDERS</td>
<td></td>
<td></td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>NON-RETURNERS</td>
<td>*</td>
<td>PURE ABODES</td>
<td>*</td>
<td>Yes</td>
</tr>
<tr>
<td>ARAHANTS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 Path Attainers</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ORDINARY DEATH</td>
<td>ALL</td>
<td></td>
<td>Yes</td>
<td>Yes</td>
</tr>
<tr>
<td>ULTIMATE DEATH</td>
<td>Triple Rooted ONLY</td>
<td>Blissful &amp; Higher celestial States except the Realm of Non-percipient and 4 woeful beings.</td>
<td></td>
<td>Yes</td>
</tr>
</tbody>
</table>

The STATES of ETERNAL BLISS where there is no Ageing, Sickness or Rebirth in the attainment of ultimate death, conventionally known as the Buddha Land.
### The Exposition In Chapter Of Terms

<table>
<thead>
<tr>
<th>Pairs</th>
<th>Classification of specific</th>
<th>&quot;Uncertainty&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eye consc. element</td>
<td>Eye consciousness element</td>
<td>Eye Cons. element</td>
</tr>
<tr>
<td>87, consc.,52, mental factor, 28, matters Nibbana and concept</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Ear consciousness element & so forth are same as the Eye consciousness element

<table>
<thead>
<tr>
<th>Mind Element</th>
<th>Mind</th>
</tr>
</thead>
<tbody>
<tr>
<td>88, Consciousness(except 3, mind element)</td>
<td>Mind</td>
</tr>
<tr>
<td>Three mind element</td>
<td>Mind</td>
</tr>
<tr>
<td>52, Mental factor, 28, matters, Nibbana and concept</td>
<td>Mind element</td>
</tr>
</tbody>
</table>

The rests are same as the pair of bases.
### THE PAIRS ON ELEMENTS

The numeration in Chapter of Terms

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Method</th>
<th>Wheel</th>
<th>Pairs</th>
<th>Question</th>
<th>Specific</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purification of words</td>
<td>1. Positive 2. Negative</td>
<td>-</td>
<td>36</td>
<td>72</td>
<td>144</td>
</tr>
<tr>
<td>Wheel, based on purification of words</td>
<td>2</td>
<td>36</td>
<td>612</td>
<td>1224</td>
<td>2448</td>
</tr>
<tr>
<td>Pure elements</td>
<td>2</td>
<td>-</td>
<td>36</td>
<td>72</td>
<td>144</td>
</tr>
<tr>
<td>Wheel, based on pure elements</td>
<td>2</td>
<td>36</td>
<td>612</td>
<td>1224</td>
<td>2448</td>
</tr>
<tr>
<td></td>
<td>4</td>
<td>8</td>
<td>72</td>
<td>1296</td>
<td>2592</td>
</tr>
</tbody>
</table>
THE PAIRS ON ELEMENTS (DHĀTU YAMAKA)

Veneration to the Exalted, the Purified, the Fully Self-Enlightened.

1. SUMMARY CHAPTER ON TERMS
   (Pañcavīrāga Udāna).


   Not mind-consciousness. Not mind-consciousness element?


   Not cognizable element. Not Dhamma.

325
CHAPTER ON WHEEL BASED ON
Purification of Words.
(Patthapodinamadhaakavara).

Positive (Anuloma).
   Eye. Eye element? Elements. Cognizable
   element?
   (Here also cycle should be bound to in the same way as
   in the Pairs of Base.)

Negative (Paccanika).
   Not ear element?
   Not nose element?
   Not cognizable element? ...
   Not Dhamma. Not cognizable element? Not
   elements. Not eye element? ...
   Not Dhamma. Not cognizable element? Not
   mind-consciousness element?
   (Bind to the cycle.)

CHAPTER ON PURE ELEMENT
(Suddhathātvāra)

Positive (Anuloma).
   Ear. Element? Elements. Ear?
   Nose. Elements? Tongue. Element?
   Tangible object. Element?
   Eye-consciousness?
   Ear-consciousness? Nose-consciousness? ...
   Tongue-consciousness? Body-consciousness?
   Mind-consciousness?
   Dhamma.


4. CHAPTER ON WHEEL BASED ON PURE ELEMENT
   (Suddhadātumūlacakākavāra)

  Dhamma. Element? Elements. Eye? ...
Dhamma. Element? Elements. Mind consciousness?

(Bind to the cycle.)

  Not Dhamma? ...
  Not Dhamma. Not element? Not elements. Not eye?

(Bind to the cycle)

END OF SUMMARY CHAPTER ON TERMS
   (Pāṇṇatī Uddesavāra).

327
1. Exposition Chapter on Terms
   (Pāṇṇatīvāra niḍdesa)

1. Chapter on Purification of Words
   (Pādasodhanavāra).

   Positive (Anuñoma)

10. It is eye. Is it eye element?
    Divine eye and Wisdom eye are eye, but not eye
element. Eye element is both eye and eye element.
    It is eye element. Is it eye?
    Yes.
    It is ear. Is it ear element?
    Divine ear and stream of craving are ear, but not ear
element. Ear element is both ear and ear element.
    It is ear element. Is it ear?
    Yes.
    It is nose. Is it nose element?
    Yes.
    It is nose element. Is it nose?
    Yes.
    (Tongue is also the same as nose element.)
    It is Kāya. Is it body element?
    With the exception of body element the remainings are
Kāya, but not body element. Body element is both Kāya and
body element.
    It is body element. Is it Kāya?
    Yes.
    It is Rūpa. Is it visible object element?
    With the exception of visible object element the
remainings are Rūpa, but not visible object element. Visible
element is both Rūpa and visible object element.
    It is visible object element. Is it Rūpa?
    Yes.
    (Sound is also the same as nose.)
    It is smell. Is it smell element?
    Fragrance of morality, fragrance of conception and
fragrance of wisdom are smell, but not smell element. Smell
element is both smell and smell element.
    It is smell element. Is it smell?
    Yes.
    It is taste. Is it taste element?
    Taste of Ātha, taste of Dhamma and taste of
emancipation are taste, but not taste element. Taste element is
both taste and taste element.
    It is taste element. Is it taste?
    Yes.
    (Tangible object is also the same as nose.)
It is eye-consciousness. Is it eye-consciousness element?
Yes.
It is eye-consciousness element. Is it eye-consciousness?
Yes.
Ear-consciousness... nose-consciousness, tongue-consciousness, body-consciousness.
It is mind. Is it mind-element?
With the exception of mind-element the remainings are mind, but not mind element. Mind element is both mind and mind element.
It is mind element. Is it mind?
Yes.
It is mind-consciousness element. Is it mind-consciousness element?
Yes.
It is mind-consciousness element. Is it mind-consciousness?
Yes.
It is Dhamma. Is it cognizable element?
With the exception of cognizable element the remainings are Dhamma, but not cognizable element.
Cognizable element is both Dhamma and cognizable element.
It is cognizable element. Is it Dhamma?
Yes.

Negative... (Paññāṇika)

11. It is not eye. Is it not eye element?
Yes.
It is not eye element. Is it not eye?
Diverse eye and Wisdom eye base are not eye element, but eye. With the exception of eye and eye element the remainings are neither eye nor element.
It is not ear. Is it ear element?
Yes.
It is not ear element. Is it not ear?
Diverse ear and stream of craving are not ear element, but ear. With the exception of ear and ear element the remainings are neither ear nor ear element.
It is not nose. Is it not nose element?
Yes.
It is not nose element. Is it not nose?
Yes.
It is not tongue.
[Abbreviated. Both (answers) are “Yes”.]
It is not Kāya. Is it not body element?
Yes.
It is not body element. Is it not Kāya?
With the exception of body element the remaining are not body element, but Kāya. With the exception of Kāya and body element the remaining are neither Kāya nor body base.

It is not rūpa. Is it not visible object element?

Yes.

It is not visible object element. Is it not Rūpa?

With the exception of visible object element the remaining are not visible object element, but Rūpa. With the exception of Rūpa and visible object element the remaining are neither Rūpa nor visible object element.

It is not sound ... It is not smell. It is not smell element?

Yes.

It is not smell element. Is it not smell?

Fragrance of morality, fragrance of concentration and fragrance of wisdom are not smell element, but smell. With the exception of smell and smell element the remaining are neither smell nor smell element.

It is not taste. Is it not taste element?

Yes.

It is not taste element. Is it not taste?

Taste of Attha, taste of Dhamma and taste of emancipation are not taste element, but taste. With the exception of taste and taste element the remaining are neither taste nor taste element.

It is not tangible object ...

It is not eye-consciousness. Is it not eye-consciousness element?

Yes.

It is not eye-consciousness element. Is it not eye-consciousness?

Yes.

It is not ear-consciousness ... It is not body-consciousness.

It is not mind. Is it not mind element?

Yes.

It is not mind element. Is it not mind?

With the exception of mind element the remaining are not mind element, but mind. With the exception of mind and mind element the remaining are neither mind nor mind element.

It is not mind consciousness. Is it not mind consciousness element?

Yes.

It is mind consciousness element. Is it not mind consciousness?

Yes.

It is not Dhamma. Is it not cognizable element?

Yes.
It is not cognizable element. Is it not Dhamma?
With the exception of cognizable element the remaining
are not cognizable element, but Dhamma. With the exception
of Dhamma and cognizable element, the remaining are neither.
Dhamma nor cognizable element.

2. CHAPTER ON WHEEL BASED ON
PURIFICATION OF WORDS
(Padasodhanamūlaacakavāra)

Positive (Anuloma)

12. It is eye. Is it eye element?
Divine eye and Wisdom eye are eye, but not eye
element. Eye element is both eye and eye element.

They are elements. Are they ear element?

Ear element is both element and ear element. The
remaining are elements, but not ear element.

It is eye. Is it eye element?
Divine eye and Wisdom eye are eye, but not eye
element. Eye element is both eye and eye element.

They are elements. Are they nose element? ...

They are elements. Are they cognizable element?

Cognizable element is both element and cognizable
element. The remaining are elements, but not cognizable
element.

(This Chapter in Terms in the Pairs on Elements should
be bound to the cycle as in the Chapter on Terms in the Pairs on
Bases.)

Negative (Paccanika)

13. It is not eye. Is it not eye element?

Yes.

They are not elements. Are they not ear element?

Yes.

It is not eye. Is it not eye element?

Yes.

They are not elements. Are they not nose element? ...

They are not elements. Are they not cognizable
element?

Yes.

[Bind to the cycle; in both (progressive and regressive
order and remaining, answer are all 'Yes'.)
3. **CHAPTER ON PURE ELEMENT**
   (Suddhādhatuvāra)

Positive  
(Anuloma)

14. It is eye. Is it element?
   Yes.
   They are element. Are they eye element?
   Eye element is both element and eye element. The remainings are elements, but not eye element.
   It is ear. Is it element?
   Yes.
   It is nose ... It is tongue ... It is Kāya ... It is Rūpa ... It is sound ... It is smell ... It is taste ... It is tangible object.
   It is eye-consciousness. Is it element?
   Yes.
   They are elements. Are they eye-consciousness element?
   Eye-consciousness element is both element and eye-consciousness element. The remainings are elements, but not eye-consciousness ... It is tongue-consciousness ... It is body-consciousness ... It is mind. Is it element?
   Yes.
   They are elements. Are they mind element?
   Mind element is both element and mind element. The remainings are elements, but not mind element.
   It is mind-consciousness. Is it element?
   Yes.
   They are elements. Are they mind-consciousness element?
   Mind-consciousness element is both element and mind-consciousness element. The remainings are elements, but not mind-consciousness element.
   It is Dhamma. Is it element?
   Yes.
   They are elements. Are they cognizable element?
   Cognizable element is both element and cognizable element. The remaining are elements, but not cognizable element.

Negative  
(Paccanika)

15. It is not eye. Is it not element?
   With the exception of eye the remaining elements are not eye, but elements. With the exception of eye and elements the remaining are neither eye nor elements.
   They are not elements. Are they not eye element?
   Yes.
   It is not ear. Is it not element?
With the exception of ear, with the exception of nose, with the exception of tongue,

It is not Kāya. Is it not element?
Yes.
They are not elements. Are they not body element?
Yes.

It is not Rūpa. Is it not element?
With the exception of Rūpa, sound, smell, taste, tangible object, eye-consciousness, with the exception of mind consciousness, it is not Dhamma. Is it not element?
Yes.
They are not elements. Are they not cognizable element?
Yes.

4. CHAPTER ON WHEEL BASED ON PURE ELEMENT
(Suddhadhātu mūlacakkavāra).

Positive (Anuloma)

16. It is eye. Is it element?
Yes.
They are element. Are they ear element?

Ear element is both element and ear element. The remainings are elements, but not ear element.
It is eye. Is it element?
Yes.
They are elements. Are they nose element? They are element. Are they cognizable element?
Cognizable element is both element and cognizable element. The remaining are elements, but not cognizable element.

(Bind to the cycle)

Negative (Paccanika)

17. It is not eye. Is it not element?

With the exception of eye the remaining elements are not eye, but elements. With the exception of eye and elements the remaining are neither eye nor elements.

They are not elements. Are they not ear element?
Yes.

It is not eye. Is it not element?
With the exception of eye the remaining elements are not eye, but elements. With the exception of eye and elements the remaining are neither eye nor elements.

* In the Pāli Text of the Chāgghasangā Edition the word *Dhātu* (element) is missing.
They are not elements. Are they not ear element?
Yes.
It is not eye. Is it not element?
With the exception of eye the remaining elements are not eye, but elements. With the exception of eye and elements the remaining are neither eye nor elements.
They are not elements.
Are they not cognizable element?
Yes.
It is not Dhamma. Is it not element?
Yes.
They are not elements. Are they not eye element?
Yes.
They are not elements. Are they not ear elements?
Yes.
They are not elements. Are they not mind-consciousness element?
Yes.

(Bind to the cycle)

(Expand this 'Chapter in Terms' of 'The Pairs on Elements' in the same way as in the 'Chapter on Terms' of 'The Pairs on Bases'.)

END OF EXPOSITION. CHAPTER ON TERMS.
(Paññattinīkkāṇḍavāra)

6. PROCESS (Pāvatī).  

1. CHAPTER ON ORIGINATION (Uppadāvāra).

1. CHAPTER ON THE PRESENT (Upasamāvāra).

Posotive (Anuloma) Person (Puggala).

13. Eye element arises to this person.
Does ear element arise to that person?
To those at the birth-moment who are to obtain eye element but not ear element, eye element rises; ear element does not arise to those persons. To those at the birth-moment who are to obtain eye element and ear element, eye element arises and ear element also arises.
Ear element arises to this person.
Does eye element arise to that person?
To those at the birth-moment who are to obtain ear element but not eye element, ear element arises; eye element
does not arise to those persons. To those at the birth-moment
who are to obtain ear element and eye element, ear element
arises and eye element also arises.

To those at the birth-moment who are to obtain eye
element but not nose element, eye element arises; nose
element does not arise to those persons. To those at the birth-
moment who are to obtain eye element and nose element, eye
element arises and nose element also arises.

Nose element arises to this person.

Does eye element arise to that person?

To those at the birth-moment who are to obtain nose
element but not eye element, nose element arises; eye element
does not arise to those persons. To those at the birth-moment
who are to obtain nose element and eye element, nose element
arises and eye element also arises.

Eye element arises to this person.

Does visible object element arise to that person?

Yes.

Visible object element arises to this person.

Does eye element arise to that person?

To those at the birth-moment who are to obtain visible
object element but not eye element, visible object element
arises; eye element does not arise to those persons. To those at
the birth-moment who are to obtain eye element, visible object
element arises and eye element also arises.

Eye element arises to this person.

Does mind-consciousness element arise to that person?

Yes.

Mind-consciousness element arises to this person.

Does eye element arise to that person?

To those at the birth-moment who are to obtain mind-
consciousness element but not eye element, mind-
consciousness element arises; eye element does not arise to
those persons. To those at the birth-moment who are to obtain
eye element, mind-consciousness element arises and eye
element also arises.

Eye element arises to this person.

Does cognizable element arise to that person?

Yes.

Cognizable element arises to this person.

Does eye element arise to that person?

To those at the birth-moment who are not to obtain eye
element cognizable element arises; eye element does not arise
to those persons. To those at the birth-moment who are to
obtain eye element, cognizable element and eye element also
arises.
The Chapter of the Pairs on Elements should also be 
covered in the same way as in the Chapter of the Pairs on 
Bases.

CHAPTER ON COMPREHENSION (Parinirvāṇa)

The person comprehends eye element.
Is that person comprehend ear element?

The Pairs on Elements is complete by unravelling the

END OF THE PAIRS ON ELEMENTS
SACCA YAMAKA (PAIRS ON TRUTH)

INTRODUCTION

In the Great Book on PAIRS (YAMAKA) consisting of Ten DIVISIONS beginning with the PAIRS on Root (Māla Yamaika), the PAIRS on Truth (SACCA Yamaika) is the fifth DIVISION.

The Wholesome, Unwholesome and Indeterminate states mentioned in the PAIRS on ROOTS, are now rendered in the context of four-fold Truth in the Division, which comes after the PAIRS on Elements (DHĀTU Yamaika). The Pairs on Truth is also three-fold as follows:-

(1) PANNATI VĀRA - Chapter on Terms
(2) PAVATTI VĀRA - Chapter on Process
(3) PARIṆNA VĀRA - Chapter on Comprehension
and so on .... (The rest is the same as stated in the preceding DHĀTU Yamaika (PAIRS on Elements).

The significance of TRUTH is universally and competently affecting every sentient being equally, with the same justification. Accordingly there are FOUR TRUTHS, usually known as the Four Noble Truths:-

(1) Truth of Suffering (Dukkha Sacca)
(2) Truth of the Cause of Suffering (Samudaya Sacca)
(3) Truth of the Extinction of Suffering (Nirodha Sacca)
(4) Truth of the Path leading to the Extinction of Suffering (Maggā Sacca).

To promote a better understanding, Suffering is also endured equally by all beings and everyone is affected just the same. There are various kinds of Suffering as shown below:-

(1) Universal suffering
(2) Suffering due to change
(3) Gradual suffering
(4) Suffering due to kamma

Why did the Buddha teach the Four Noble Truths, serially as stated in the above? For each of the Noble Truth so taught, the underlying reasons are given.

1. DUKKHA SACCA, the Truth of Suffering is taught first because:-

(1) it is obvious
(2) it concerns everyone and is universal
(3) it is easy to understand
(4) it brings a sense of urgency and apprehension to those passionately attached to life.

2. SAMUDAYA SACCA, the Truth of the Cause of Suffering is explained second because:-

(1) suffering is not just mere arising or a trifle
(2) there has to be a Cause or Origination  
(3) desire or craving is the explanation for suffering  
(4) desire or craving is not created; nor a divine decree but an innate nature which springs from within each individual who has attachment.  

Attachment has three aspects:-  
(1) attachment has sense pleasures  
(2) attachment for continued existence  
(3) attachment for annihilation  

3. NIRODHA SACCA, the Truth on Extinction of Suffering is taught third because:-  
(1) by eradicating the CAUSE (of suffering), then the result (suffering) also gets eradicated.  
(2) the teaching of the Extinction of Suffering brings relief and a sense of direction to happiness.  

4. MAGGA SACCA, the Truth of the Path leading to the Extinction of Suffering is taught fourth because:-  
(1) the Path is found by realising suffering and knowing its CAUSE.  

The Four Noble Truths is the radical Teaching of Buddha who discovered this through His Enlightenment and repeatedly taught that thereafter during His dispensation, He did so because:-  
(1) the Four Noble Truth brings penetration to the Noble States  
(2) it is preached by a Supreme Noble One  
(3) its result to attain the Noble stage of sainthood (Supreme enlightenment)  

Therefore, the FOUR Noble Truth taken as a whole has a very important place in the Dhamma dissemination.  

When the FOUR NOBLE TRUTHS are treated in pairs, then out of the FOUR:-  
(1) the first pair consisting of:—  
   (a) Truth of Suffering, and  
   (b) the extinction of suffering under the Truth of Effect (Result), and  

(2) the second pair consisting of:—  
   (a) Truth of the Cause of Suffering, and  
   (b) Truth of the Path leading to the Extinction of Suffering, is classified under the Truth of Causes.
DUKKHA SACCA (Truth of Suffering) also has a dual classification in terms of DUKKHA (Suffering) and SACCA (Truth) and is as shown below:

Physical and mental suffering is DUKKHA but not SACCA (Truth).

Eighty-one mundane consciousness,
Fifty-one mental factors (except craving, physical and mental sufferings), and
Twenty-eight matters (sense faculties), are DUKKHA (suffering) and SACCA (Truth).

Two groups of senseless matter, originating from temperature and concept, are neither suffering nor truth.
(1) INDRiya BADDOHA RUPA is material quality concerning living beings with sense faculties; and
(2) ANINDRIYA BADDOHA RUPA is material quality which is the rest of things without the sense faculties.

From the above two-fold material quality that prevails, the external faculties are not included in the DUKKHA SACCA (Truth of Suffering) reckoning because they do not possess kamma or defilements.

Samudaya Sacca is the Truth of the Cause of Suffering also known as the Origin of Suffering. However, the Pali words SAMUDAYA SACCA conveys a meaning each of its own. SAMUDAYA means origination or arising or cause (of suffering) and SACCA means Truth with a supramundane flavour.

There are many origination of mental and material things, such as the arising of ideas, thoughts, philosophies, etc. etc... but none of these are connected with Ariyan (Noble) Truth. In a strict sense, these are not truths that can withstand the test of time and profound investigation. They are merely arising and origination, and not Truths.

The noble truth of the Origin/Cause of Suffering technically means the craving that gives rise to fresh rebirth and bound up with lust and greed, now here, now there, finds ever fresh delight. It is the sensual craving (kama-tanha), the Craving for Existence (bhava-tanha) and the Craving for Non-existence or self-annihilation (vibhava-tanha).

Regarding the cessation (NIRODHA), described in this Division, there are several types of cessation:
(1) temporary cessation
(2) gradually cessation
(3) totally cessation
(4) ultimately cessation
However in the Chapter on Process at the PAIRS on Truth, Nibbāna is not stated therein because it has not the usual three instants of the moment (genesis, static and dissolution).

The Truth of Suffering is mentioned in the process of lifetime and the two moments of birth and death. The Truth of Path and the Truth of cause of Suffering are mentioned only in the process life.

The chapter on Comprehension does not include the Truth of Cessation and the Truth of the Noble Path because they are both already beyond the purview of mundane activities. Comprehension is also a three-fold classification as shown below:-

(1) nāta panīṇa - comprehension by knowledge
(2) tirāga panīṇa - comprehension by investigation or analysis
(3) pahāna panīṇa - comprehension through eradication.

The more comprehensive details state that defilements can be prohibited by:-

(1) knowledge of study
(2) experience of practice
(3) attainment of eradication

Comprehension obtained through knowledge of study, practical experience and by eradication of defilements give the best level of understanding.

Upon the realisation of DUKKHA SACCA (Truth of Suffering), the comprehension on knowledge and by analysing or investigating can be obtained. Upon the realisation of Samudaya Sacca (Truth of Origination of Suffering), the comprehension on knowledge and comprehension on eradication can be obtained. For better clarity and easy understanding, see tabulation below:-

1st PAIR

1. DUKKHA SACCA (TRUTH OF SUFFERING)
   | obtains comprehension by knowledge and analysis
   | (nāta and tirāga panīṇa)

2. SAMUDAYA SACCA (TRUTH OF ORIGINATION OF SUFFERING) obtains comprehension by,
   | knowledge and eradication (nāta and pahāna panīṇa)

3. NIRODHA SACCA (TRUTH OF EXTINCTION OF SUFFERING) attainment not
   | Supramundane
   | found in the
   | Panīṇa
   | (Comprehension)
   | section.

2nd PAIR

4. MAGGA SACCA (TRUTH OF NOBLE (EIGHT-FOLD) PATH)
   | leading to EXTINCTION of
   | SUFFERING
Magga is Path. There are two kinds of path and they are:-

a) ordinary path consisting of :-
   ( 1 ) foot path
   ( 2 ) a journey is also a path/ route
   ( 3 ) path made by its regular use; such as bullock
cart path, caravan path, and so on.
   ( 4 ) trail constantly used in the wilderness or jungle
        and becomes a path.

b) Noble path consisting of :-
   ( 1 ) morality path ( sāma magga )
   ( 2 ) concentration path ( samādhi magga )
   ( 3 ) insight path ( paññā magga ).

Although in ( a ) ordinary path is also a path, it is only a
conventional path meant for only worldly ( physical ) use and
has no ultimate moral value. It can be used for countless time,
yet is unable to give any spiritual upliftment and sanctity against
the ever-recurring defilements.
Whereas in ( b ) the morality path ( used by all the practising
Buddhists ), concentration path and the insight path give the
Buddhist pilgrims, not only respite but also the soothing efficacy
in those who have successfully obtain the various stages of
sainthood. It is also the path walked by all the Noble Ones, as
well for reckoning the truth.

The Truth of Cessation ( or Extinction ) is of various
kinds as shown below:-

( 1 ) temporary cessation  ) Although there is extinction or
   ) cessation but there is no Truth
( 2 ) gradually cessation  ) ( SACCA ) in these
( 3 ) total cessation       ) conventional cessation.
( 4 ) suppression cessation

Only the total ultimate cessation of defilements can enable one
to attain NIBBĀNA - everlasting Peace and Happiness. It is the
cessation as well as the truth.
### The Pairs on Truth

#### Numeration in the Chapter of Terms

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Method</th>
<th>Rotative Truths</th>
<th>Pairs on Truths</th>
<th>Question</th>
<th>Specific</th>
</tr>
</thead>
<tbody>
<tr>
<td>Purity of word</td>
<td>1. Positive 2. Negative</td>
<td>-</td>
<td>0</td>
<td>16</td>
<td>32</td>
</tr>
<tr>
<td>Rotative on purity of words</td>
<td>2</td>
<td>0</td>
<td>24</td>
<td>40</td>
<td>90</td>
</tr>
<tr>
<td>Pure truths</td>
<td>2</td>
<td>-</td>
<td>8</td>
<td>16</td>
<td>32</td>
</tr>
<tr>
<td>Rotative on purity of truths</td>
<td>2</td>
<td>0</td>
<td>24</td>
<td>40</td>
<td>90</td>
</tr>
<tr>
<td>4</td>
<td>0</td>
<td>16</td>
<td>54</td>
<td>126</td>
<td>256</td>
</tr>
</tbody>
</table>
# The Positive and Negative

*Exposition in the Chapter of Purity of words*

<table>
<thead>
<tr>
<th>Pairs</th>
<th>Classification of specific Meaning</th>
<th>&quot;Certainty&quot;</th>
<th>&quot;Uncertainty&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Suffering</td>
<td>Bodily and mental sufferings</td>
<td>Suffering</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Sustained Consequences, Mental factors (Except craving, bodily and mental sufferings ); 29 matters of sense faculties</td>
<td>Suffering</td>
<td>Suffering-truth</td>
</tr>
<tr>
<td></td>
<td>Three other truths, States of excluded truths, two-fold matters of temperature and concept</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Origination</td>
<td>Ordinary origination ( except craving )</td>
<td>Origination</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Craving</td>
<td>Origination</td>
<td>Origination</td>
</tr>
<tr>
<td></td>
<td>Three other truths, States of excluded truths, two-fold matter and concept</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cessation</td>
<td>Ordinary cessations</td>
<td>Cessation</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The final goal of Nibbana</td>
<td>Cessation</td>
<td>Cessation-truth</td>
</tr>
<tr>
<td></td>
<td>Three other truths, States of excluded truths, two-fold matter and concept</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Path</td>
<td>The ordinary paths</td>
<td>Path</td>
<td></td>
</tr>
<tr>
<td></td>
<td>The mental factors of eight-fold path on the supramundane path consciousness</td>
<td>Path</td>
<td>Path-truth</td>
</tr>
<tr>
<td></td>
<td>Three other truths, States of excluded truths, two-fold matter and concept</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Excluded truth:** Path consciousness and its concomitant mental factors (29)
Frustion conc. and its concomitant mental factors (37)
Two-fold material group of pure octad and sound nonad, originating from temperature, known as faculty of disconnected sense.
ABHIDHAMMA PIṬAKA

SACCA YAMAKA - PAIRS ON TRUTH
(The Sixth Book of the Abhidhamma Piṭaka).

A Text Translation From the Pāli of the Chatthasangīti Edition

BY

Aggamaḥa ganthavācaka U Kumārabhivaṁsa
Vatamsakā, Siromani - Dhammācarīya (B.A.)
Ti. Ni-Mahānāyaka, Banmaw Sayādaw
Mandalay

347
PAIRS ON TRUTH

Abhidhamma Piṭaka
Sacca Yamaka (Pairs on Truth)

Veneration to the Exalted, the Arahant, the fully Self-Enlightened.

1. SUMMARY CHAPTER ON TERMS.
   (Paṭiggattivāra Udāesa)

   (There are) four truths: Suffering-truth, Origination-Cessation-truth and Path-truth.

1. Chapter on purification of words.
   (Padasodhanavāra).

   * Positive (Anulomā).

   2. (It is) suffering. (Is it) suffering-truth?
      (It is) suffering-truth. (Is it) truth?
      Origination. Origination-truth?
      Origination-truth. Origination?
      Cessation. Cessation-truth?
      Cessation-truth. Cessation?
      Path. Path-truth?
      Path-truth. Path?

   * Negative (Paccanīka).

   3. Not suffering. Not suffering-truth?
      Not suffering-truth. Not suffering?
      Not origination. Not origination-truth?
      Not origination. Not origination?
      Not cessation. Not cessation-truth?
      Not cessation-truth. Not cessation?
      Not Path. Not Path-truth?
      Not path-truth. Not path?

II. CHAPTER ON WHEEL, BASED ON PURIFICATION OF WORDS.
   (Padasodhana, mūlaacakkaṇavāra)
**Positive (Anuloma)**

4. Suffering, Suffering-truth?
   Truths, Origination-truth?
   Suffering, Suffering-truth?
   Truths, Cessation-truth?
   Suffering, Suffering-truth?
   Truths, Path-truth?

   Origination, Origination-truth?
   Truths, Suffering-truth?
   Origination, Origination-truth?
   Truths, Cessation-truth?
   Origination, Origination-truth?
   Truths, Path-truth?

   Cessation, Cessation-truth?
   Truths, Suffering-truth?
   Cessation, Cessation-truth?
   Truths, Origination-truth?
   Cessation, Cessation-truth?
   Truths, Path-truth?

   Path, Path-truth?
   Truths, Suffering-truth?
   Path, Path-truth?
   Truths, Origination-truth?
   Path, Path-truth?
   Truths, Cessation-truth?

**Negative (Paccanika)**

5. Not suffering, Not suffering-truth?
   Not truths, Not origination-truth?
   Not suffering, Not suffering-truth?
   Not truths, Not cessation-truth?
   Not suffering, Not suffering-truth?
   Not truths, Not path-truth?

   Not origination, Not origination-truth?
   Not truths, Not suffering-truth?
   Not origination, Not origination-truth?
Not truths. Not cessation-truth?
Not origination. Not origination-truth?
Not truths. Not path-truth?

Not Path. Not Path-truth?
Not truths. Not suffering-truth?
Not Path. Not Path-truth?
Not truths. Not origination-truth?
Not Path. Not Path-truth?
Not truths. Not cessation-truth?

6. Chapter on pure truth (Suddha-Saccavāra)

Positive (Anuloma)

Suffering. Truth? Truths. Suffering?
Origination. Truth? Truths. Origination?
Cessation. Truth? Truths. Cessation?
Path. Truth? Truths. Path?

Negative (Paccanika)

Not cessation. Not truth? Not truths. Not cessation?

III. CHAPTER ON WHEEL, BASED ON PURE TRUTH.
(Suddha-sacca-mūla-cakkavāra)

Positive (Anuloma)

Suffering. Truth? Truths. Cessation?
Suffering. Truth? Truths. Path?

Truths. Path?
Truths. Path?

Path. Truth? Truths. Suffering?
Path. Truth? Truths. Origination?
Path. Truth? Truths. Cessation?
9. Not suffering. Not truth?
   Not truths. Not origination?
   Not suffering. Not truth.
   Not truths. Not cessation?
   Not suffering. Not truth?
   Not truths. Not Path?

   Not origination. Not truth?
   Not truths. Not suffering? \( P \)
   Not truths. Not Path?
   Not Cessation. Not truth?
   Not truths. Not suffering? \( P \)
   Not truths. Not Path?

   Not Path? Not truth?
   Not truths. Not suffering?
   Not Path. Not truth?
   Not truths. Not origination?
   Not Path. Not truth?
   Not truths. Not cessation?

End of Summary chapter on terms.
(Paṭṭatī Uddesa-vāra)
1. Exposition Chapter on terms.
   (Pannatti vâra Niddesa).

2. Chapter on purification of words.
   (Pannatti vâra Dhammapada).

Positive (Anuloma)

10. It is suffering. Is it suffering truth? Yes.
    It is suffering truth. Is it suffering?
    With the exception of bodily suffering and mental suffering, the remaining is suffering truth, but not suffering.
    Bodily suffering and mental suffering are both suffering and suffering truth.
    It is origination. Is it origination truth?
    With the exception of origination truth, the remaining is origination, but not origination truth. Origination truth is both origination and origination truth.
    It is origination truth. Is it origination? Yes.
    It is cessation. Is it cessation truth?
    With the exception of cessation truth, the remaining is cessation, but not cessation truth. Cessation truth is both cessation and cessation truth.
    It is cessation truth. Is it cessation? Yes.
    It is Path. Is it Path truth?
    With the exception of Path truth, the remaining is path, but not path truth. Path truth is both path and path truth.
    It is Path truth. Is it path? Yes.

Negative (Paccanika).

11. It is not suffering. Is it not suffering truth?
    With the exception of bodily suffering and mental suffering, the remaining is not suffering, but suffering truth. With the exception of suffering and suffering truth, the remaining is not suffering truth. Is it not suffering? Yes.
    It is not origination. Is it not origination truth? Yes.
    It is not origination truth. Is it not origination?
    With the exception of origination truth, the remaining is not origination truth, but origination.
    With the exception of origination and origination truth, the remaining is neither origination nor origination truth.
It is not cessation. Is it not cessation-truth? Yes.
It is not cessation-truth. Is it not cessation?
With the exception of cessation-truth, the remaining is not cessation-truth, but cessation. With the exception of cessation-truth, the remaining is neither cessation nor cessation-truth.

It is not Path. Is it not Path-truth? Yes.
It is not path-truth. Is it not path?
With the exception of path-truth, the remaining is neither Path nor path-truth.

2. Chapter on wheel, based on purification of words.
(Padasodhana-mula-cakkavāra).

Positive (Anuloma)

12. It is suffering. Is it suffering-truth? Yes.
They are truths. Are they origination-truth?
Origination-truth is both truth and origination-truth.
The remainings are truths, but not origination-truth.

It is suffering. Is it suffering-truth? Yes.
They are truths. Are they cessation-truth? P:
They are truths. Are they Path-truth?
Path-truth is both truth and Path-truth. The remainings are truths, but not Path-truths.

13. It is origination. Is it origination-truth?
With the exception of origination-truth, the remaining is origination, but not origination-truth.
Origination-truth is both origination and origination-truth.
They are truths. Are they suffering-truth? P:
They are truths. Are they cessation-truth? P:
They are truths. Are they path-truth?
Path-truth is both truth and Path-truth. The remainings are truths, but not path-truth.

14. It is cessation. Is it cessation-truth?
With the exception of cessation-truth, the remaining is cessation, but not cessation-truth.
Cessation-truth is both cessation and cessation-truth.
They are truths. Are they suffering-truth? P:
They are truths. Are they origination-truth? P:
They are truths. Are they Path-truth?
Path-truth is both truth and Path-truth. The remainings are truths, but not Path-truth.

15. It is Path. Is it Path-truth?
With the exception of Path-truth, the remaining is path, but not path-truth. Path-truth is both path and path-truth.
They are truths. Are they suffering-truth? : P :
They are truths. Are they origination-truth? : P :
They are truths. Are they cessation-truth?
Cessation-truth is both truth and cessation-truth
The remainings are truths, but not cessation-truth

Negative ( Paccanīka )

16. It is not suffering. Is it not suffering-truth?
With the exception of bodily suffering and mental suffering, the remaining is not suffering, but suffering-truth.
With the exception of suffering and suffering-truth, the remaining is neither suffering nor suffering-truth.
They are not truths. Are they not origination-truth? Yes.
It is not suffering. It is not suffering-truth?
With the exception of bodily suffering and mental suffering, the remaining is not suffering, but suffering-truth. With the exception of suffering and suffering-truth, the remaining is neither suffering nor suffering-truth.
They are not truths. Are they not cessation-truth? : P :
They are truths. Are they not path-truth? Yes.

17. It is not origination. Is it not origination-truth? Yes.
They are not truths. Are they not suffering-truth? Yes.

18. It is not origination. Is it not origination-truth? Yes.
They are not truths. Are they not cessation-truth? : P :
They are not truths. Are they not origination-truth? : P :
They are not truths. Are they not Path-truth? Yes.

19. It is not Path. Is it not path-truth? Yes.
They are not truths. Are they not suffering-truth? Yes.
It is not path. Is it not path-truth? Yes.
They are not truths. Are they not origination-truth? : P :
They are not truths. Are they not cessation-truth? Yes.
CHAPTER ON PURE TRUTH.
( Suddha-sacca-vāra )

Positive ( Anuloma )

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

Negative ( Paccañika )

21. It is suffering. Is it not truth?
   With the exception of suffering, the remaining truths are
   not suffering, but truths. With the exception of suffering and
   truth, the remaining is neither suffering nor truths.
   They are truths. Are they not suffering-truth? Yes
   It is not origination. Is it not truths?
   With the exception of origination : P:
   With the exception of cessation : P:
   It is not path. Is it not truth?
   With the exception of path, the remaining truths are not
   path, but not truths. With the exception of path and truth, the
   remaining are neither paths nor truths.
   They are not truths. Are they not path-truth? Yes.

4. Chapter on wheel, based on pure truth.
( Suddha-sacca-mūla-cakkavāra )

Positive ( Anuloma )

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

Negative (Paccanika)

23. It is not suffering. Is it not truth?
   With the exception of suffering, the remaining truths are not suffering, but truths.
   With the exception of suffering and truth, the remaining are neither suffering nor truths.
   They are not truths. Are they not origination-truth? Yes.
   It is not suffering. Is it not truth?
   With the exception of suffering, the remaining truths are not suffering, but truths. With the exception of suffering and truth, the remaining are neither suffering nor truths.
   They are not truths. Are they not cessation-truth? : P :
   They are not truths. Are they not path-truth? Yes.

24. It is origination. Is it not truth?
   With the exception of origination, the remaining truths are not origination, but truths. With the exception of origination and truth, the remaining are neither origination nor truths.
   They are not truths. Are they not suffering-truth? : P :

25. It is not cessation. Is it not truth?
   With the exception of cessation. : P :

26. It is not path. Is it not truth?
   With the exception of path, the remaining truths are not path, but truths. With the exception of path and truth, the remaining are neither path nor truths.
   They are not truths. Are they not suffering-truth? Yes.
   It is not path. Is it not truth?
With the exception of path, the remaining truths are not path, but truths. With the exception of path and truth, the remaining are neither path nor truths.

They are not truths. Are they not origination truth?
Yes: P:

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

End of exposition Chapter on terms.
(Pannatti-niddesa-våra)

2. Process (Pavatti)

Chapter on Origination (Uppådavåra)
Chapter on Present (Paccupanna-våra)

Position-person (Anuloma-puggala)

27. Suffering-truth arises to this person. Does origination truth arise to that person?
To all those at the birth-moment and to those during life at the nascent phase of consciousness dissociated from craving, suffering-truth arises; origination-truth does not arise to those persons.

To those at the nascent phase of craving, suffering truth arises and origination-truth arises and origination-truth arises to that person? Yes.

Suffering-truth arises to this person. Does path-truth arise to that person?
To those at the birth-moment and to those during life at the nascent phase of consciousness dissociated from the path, suffering-truth arises, path-truth does not arise to those persons. To those at the nascent phase of the path, suffering truth arises and path-truth also arises.

Or else, path-truth arises to this person. Does suffering-truth arise to that person?
To those at the nascent phase of the path at the immaterial plane, path-truth arises, suffering-truth does not arise to those person. To those at the nascent phase of the path at the
five-aggregate plane, path-truth arises and suffering-truth also arises.

28. Origination-truth arises to this person. Does path-truth arises to that person? No.
   Or else, path-truth arises to this person. Does origination-truth arise to that person? No.

Positive Plane (Anuloma Okāsa)

29. Suffering-truth arises at this plane. Does origination-truth arise at that plane?
   At the plane of non-percipient beings suffering-truth arises; origination-truth does not arise at that plane. At the four-aggregate on four-aggregate plane suffering-truth arises and origination-truth also arises.
   Or else, origination-truth arises: P: Yes.
   Suffering-truth arises at this plane. Does path-truth arise at that plane?
   At the loss plane or at the plane of non-percipient beings, suffering-truth arises; path-truth does not arise at that plane. At the remaining four-aggregate or five-aggregate plane, suffering-truth arises and path-truth also arises.
   Or else, path-truth arises at this plane. Does suffering-truth arise at that plane? Yes.

30. Origination-truth arises at this plane. Does path-truth arise at that plane?
   At the loss plane, origination-truth arises; path-truth does not arise at that plane. At the remaining four-aggregate or five-aggregate plane, origination-truth arises and path-truth also arises.
   Or else, path-truth arises: P: Yes.

Positive person-plane (Anuloma-puggalokāsa)

31. Suffering-truth arises to this person at this plane.
   Does origination-truth arise to that person at that plane? : P:
   (Expand chapter on person and person-plane similarly).

Negative person (Paccanika-puggala)

32. Suffering truth does not arise to this person.
Does origination-truth not arise to that person? Yes.
Or else, origination-truth does not arise to this person. Does suffering-truth not arise to that person?

To all those at the birth-moment, and to those during the nascent phase of consciousness dissociated from craving, origination-truth does not arise; but (it is) not that suffering-truth does not arise to those persons.

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the fruition at the immaterial plane, neither origination-truth nor suffering-truth arises.

Suffering-truth does not arise to this person. Does path-truth not arise to that person?

To those at the nascent phase of the path at the immaterial plane, suffering-truth does not arise; but (it is) not that path-truth does not arise to those persons.

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Fruition at the immaterial plane, neither suffering-truth nor path-truth arises.

Or else, path-truth does not arise to this person. Does suffering-truth not arise to that person?

To all those at the birth-moment and to those during life at the nascent phase of consciousness dissociates from the path, path-truth does not arises; but (it is) not that suffering-truth does not arise to those persons.

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Fruition at the immaterial plane, neither path-truth nor suffering-truth arises.

33. Origination-truth does not arise to this person.
Does path-truth not arise to that person?

To those at the nascent phase of the path, origination-truth does not arise; but (it is) not that path-truth does not arise to those persons.

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from craving and the path, to those at the moment of entering cessation-Attainment and to those non-percipient beings, neither origination-truth nor path-truth arises.

Or else, path-truth does not arise to this person. Does origination-truth not arise to that person?
To those at the nascent phase of craving, path-truth does not arise; but (it is) not that origination-truth does not arise to those persons.

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated craving and path, to those at the moment of entering Cessation-Attainment and to those non-perciplient beings, neither path-truth nor origination-truth arises.

**Negative Plane (Paccanīka Okāsa)**

34. Suffering-truth does not arise at this plane.

Does origination-truth not arise at that plane? None.

Or else, origination-truth does not arise at this plane.

Does suffering-truth not arise at that plane?

(It) arises.

Suffering-truth does not arise at this plane. Does path-truth not arise at that plane? None.

Or else, path-truth does not arise at this plane.

Does suffering-truth not arise at that plane?

(It) arises.

35. Origination-truth does not arise at this plane. Does path-truth not arise at that plane? Yes.

Or else, path-truth does not arise at this plane.

Does origination-truth not arise at that plane?

At the loss plane, path-truth does not arise; but (it is) not that origination-truth does not arise at that plane. At the plane of non-perciplient beings, neither path-truth nor origination-truth arises.

**Negative-Person-Plane (Paccanīka-Puggalokāsa)**

36. Suffering-truth does not arise to this person at this plane.

Does origination-truth not arise to that person at that plane? Yes.

Or else origination-truth does not arise to this person at this plane.

Does suffering-truth not arise to that person at that plane?

To all those at the birth-moment and to those during life at the nascent phase of consciousness dissociated from craving, origination-truth does not arise at that plane; but (it is) not that suffering-truth does not arise to those persons at that plane.
To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Fruition at the immaterial plane, neither suffering-truth nor path-truth arises at that plane.

Or else, path-truth does not arise to this person at this plane. Does suffering-truth not arise to that person at that plane?

To all those at the birth-moment and to those during life at the nascent phase of consciousness dissociated from the path, path-truth does not arise to those persons at that plane.

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Fruition at the immaterial plane; neither path-truth nor suffering-truth arises at that plane.

37. Origination-truth does not arise to this person at this plane. Does path-truth not arise to that person at that plane?

To those at the nascent phase of the path, origination-truth does not arise at that plane; but (it is) not that path-truth does not arise to those persons at that plane.

To all those at the cessant phase of consciousness, to those at the nascent phase of consciousness dissociated from craving and the path and to those non-percipient beings neither origination-truth nor path-truth arises at that plane.

Or else, Path-truth does not arise to this person at this plane.

Does origination-truth not arise to that person at that plane?

To those at the nascent phase of craving, path-truth does not arise at that plane; but (it is) not that origination-truth does not arise to those persons at that plane.

To all those at cessant phase of consciousness dissociated from the path and craving and to those non-percipient beings; neither path-truth nor origination-truth arises.

2. Chapter on Past (Atītavāra)

Positive-Person (Anuloma-Puggala)

38. Suffering-truth had arisen to this person. Had origination-truth arisen to that person? Yes.

Or else, origination-truth had arisen to this person. Had suffering truth arisen to that person? Yes.
Suffering-truth had arisen to this person. Had path-truth arisen to that person?
To those persons not completely realized suffering-truth had arisen, path-truth had not arisen to those persons.
To those persons completely realized suffering-truth and path-truth also had arisen.
Or else, path-truth had arisen: P: person? Yes.

39. Origination-truth had arisen to this person. Had path-truth arisen to that person?
To those persons not completely realized suffering truth had arisen and path-truth also had arisen.
Or else, path-truth had arisen: person? Yes.

40. Suffering-truth had arisen: P.
(Every plane-chapter is the same. Only lineage difference is the same as plane chapter below).

Positive Person-Plane (Anuloma-Puggalokasa).

41. Suffering-truth had arisen to this person at this plane. Had origination-truth arisen to that person at that plane?
To those pure-abode beings at the moment of second consciousness and to those non-percipient beings suffering-truth had arisen at that plane; origination-truth had not arisen to these persons at that plane.
To those others four-aggregate or five-aggregate persons suffering-truth had arisen and origination-truth also had arisen at that plane.

Or else, origination-truth had arisen: P: plane? Yes.
Suffering-truth had arisen to this person at this plane.
Had path-truth arisen to that person at that plane?
To those pure-abode beings at the moment of second consciousness, to those persons not completely realized and to those non-percipient beings, suffering-truth had arisen at that plane; path-truth had not arisen to those persons at that plane.
To those persons who completely realized suffering-truth had arisen and path-truth also had arisen at that plane.
Or else, path-truth had arisen: P: plane? Yes.
42. Origination-truth had arisen to this person at this plane. Had path-truth arisen to that person at that plane?

To those pure-abode beings at that moment of second faulty consciousness and to those persons not completely realized, origination-truth had arisen at that plane; path-truth had not arisen to those persons at that plane.

Or else, path-truth had arisen: P : plane? Yes.

**Negative-Person (Paccañika-Puggala)**

43. Suffering-truth had not arisen to this person. Had origination-truth not arisen to that person? None.

Or else, origination-truth had not arisen: P : person? None.

Suffering-truth had not arisen to this person. Had path-truth not arisen to that person? None.

Or else, path-truth had not arisen to this person. Had suffering-truth not arisen to that person?

( If ) had arisen.

44. Origination-truth had not arisen to this person. Had path-truth not arisen to that person? None.

Or else, path-truth had not arisen: P : person? ( If ) had arisen.

**Negative-plane (Paccañika-Okāsa).**

45. Suffering-truth had arisen at this plane: P :

**Negative Person-Plane (Paccañika Puggalokāsa).**

46. Suffering-truth had not arisen to this person at this plane. Had origination not arisen to that person at that plane? Yes.

Or else, origination-truth had not arisen to this person at this plane. Had suffering-truth not arisen to that person at that plane?

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

364
To those at the birth-moment of pure-abode beings neither origination-truth nor suffering-truth had arisen at that plane.

Suffering-truth had not arisen to this person at this plane. Had path-truth not arisen to that person at that plane? Yes.

Or else, path-truth had not arisen to this person at this plane. Had suffering-truth not arisen to that person at that plane?

To those pure-abode beings at the moment of second consciousness, to those persons not completely realized and to those non-percipient beings, path-truth had not arisen at that plane; but ( it is ) not that suffering-truth had not arisen to those persons at that plane.

To those at the birth-moment of pure-abode beings neither path-truth nor suffering-truth had arisen at that plane.

47. Origination-truth had not arisen to this person at this plane. Had path-truth not arisen to that person at that plane? Yes.

Or else, path-truth had not arisen to this person at this plane. Had origination-truth not arisen to that person at that plane?

To those pure-abode beings at the moment of second faulty consciousness and to those persons not completely realized, path-truth had not arisen at that plane: but ( it is ) not origination-truth had not arisen to those persons at that plane.

To those pure-abode beings at the moment of second consciousness and to those non-percipient beings, neither path-truth nor origination-truth had arisen at that plane.

3 Chapter on the Future (Anāgata-vāra)

Positive-Person (Anuloma-Puggala)

48. Suffering-truth will arise to this person. Will origination-truth arise to that person?

To those Arahanta path persons, Arahants and those who will get Arahatta path after this consciousness, suffering-truth will arise; origination-truth will not arise to those persons.

To those others suffering-truth will arise and origination-truth also will arise and origination-truth also will arise.

Or else, origination-truth will arise: P: Yes.

Suffering-truth will arise to this person. Will path-truth arise to that person?
To those Arahatta Path, Arahants and to those common worldlings who will not attain the path, suffering-truth will arise; path-truth will not arise to those persons.

To those who will attain Arahatta Path after this consciousness and to those others who will attain the path, suffering-truth will arise and path-truth also will arise.

Or else, path-truth will arise: P: to that person? Yes.

49. Origination-truth will arise to this person. Will path-truth arise to that person?

To those common worldlings who will not attain the path, origination-truth will arise; path-truth will not arise to those persons.

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

Or else, path-truth will arise to this person. Will origination-truth arise to that person?

To those who will attain Arahatta path after this consciousness, path-truth will arise; origination truth will not arise to those persons.

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

Positive-Plane (Anuloma-Okása)

50. Suffering-truth will arise at this plane. : P:

Positive Person-Plane (Anuloma-Puggalokása)

51. Suffering-truth will arise to this person at this plane. Will origination-truth arise to that person at that plane?

To those Arahatta Path persons to Arahants, to those who will attain Arahatta Path after this consciousness and to those non-perceptient beings, suffering-truth will arise at that plane; origination-truth will not arise at that plane.

To those others four-aggregate persons, suffering-truth will arise and origination-truth also will at that plane.

Or else, origination-truth will arise to this person : P: at that plane? Yes.

Suffering-truth will arise to this person at this plane. Will path-truth arise to that person at that plane?

To those Arahatta path persons, to Arahants, to those common worldlings who will not attain the path, to those born at

366
the loss plane, and to those none-percipient beings, suffering-truth will arise at that plane; path-truth will not arise to those persons at that plane.

To those who will attain Arahatta Path after this consciousness, and to those others who will attain the path, suffering-truth will arise and path-truth also will arise at that plane.

Or else, path-truth will arise to this person at this plane. Will suffering-truth arise to that person at that plane? Yes.

52. Origination-truth will arise to this person at this plane. Will path-truth arise to that plane?

To those born at the loss plane and to those common worldlings who will not attain the path, origination-truth will arise to those persons at that plane.

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

Or else, path-truth will arise to this person at this plane. Will origination-truth arise to that person at that plane?

To those who will attain Arahatta after this consciousness, path-truth will arise at that plane; origination-truth will not arise to those persons at that plane.

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

**Negative-Person (Paccanīka-Puggala)**

53. Suffering-truth will not arise to this person. Will origination-truth not arise to that person? Yes.

Or else, origination-truth will not arise to this person. Will suffering-truth not arise to that person?

To those Arahatta path persons, to Arahants and to those who will attain Arahatta path after this consciousness, origination-truth will not arise; but (it is) not that suffering-truth will not arise to those persons.

To those endowed with final consciousness neither origination-truth nor suffering-truth will arise.

Suffering-truth will not arise to this person. Will path-truth not arise to that person? Yes.

Or else, path-truth will not arise to this person. Will suffering-truth not arise to that person?

To those Arahatta path persons, to Arahants and to those worldlings who will not attain the path, path-truth will not
arise; but ( it is ) not that suffering-truth will not arise to those persons.
To those endowed with final consciousness neither path-truth nor suffering-truth will arise.

54. Origination-truth will not arise to this person. Will path-truth not arise to that person?
To those who will attain Arahatta Path after this consciousness origination-truth will not arise; but ( it is ) not that path-truth will not arise to those persons.
To those Arahatta path persons, to Arahants neither origination-truth nor path-truth will arise.
Or else, path-truth will not arise to this person. Will origination-truth not arise to that person?
To those common worldlings who will not attain the path, path-truth will not arise; but ( it is ) not that origination-truth will not arise to those persons.
To those Arahatta path persons, and to the Arahants neither path-truth nor origination will arise.

_Negative Plane ( Paccanīka Okāsa )_

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

_Negative-Person-Plane ( Paccanīka Puggalokāsa )._

56. Suffering-truth will not arise to this person at this plane. Will origination-truth not arise to that person at that plane? Yes.
Or else, origination-truth will not arise to this person at this plane. Will suffering-truth not arise to that person at that plane?
To those Arahatta path persons, to Arahanta, to those who will attain Arahatta path after this consciousness and to those non-percipient beings, origination-truth will not arise at that plane; but ( it is ) not that suffering-truth will not arise to those persons at that plane.
To those endowed with final consciousness, neither origination-truth nor suffering-truth will arise at that plane.
Suffering-truth will not arise to this person at this plane. Will path-truth not arise to that person at that plane? Yes.
Or else, path-truth will not arise to this person at this plane. Will suffering-truth not arise to that person at that plane?
To those Arahatta path persons, to Arahants, to those common worldlings who will not attain the path, to those born at the loss plane and to those non-percipient beings, path-truth will not arise at that plane; but ( it is ) not suffering-truth will not arise to those persons at that plane.
To those endowed with final consciousness, neither path-truth nor suffering-truth will arise at that plane.

57. Origination-truth will not arise to this person at this plane. Will path-truth not arise to that person at that plane?

To those who will attain Arahatta path after this consciousness, origination-truth will not arise at that plane; it is not that path-truth will not arise to those persons at that plane.

To those Arahatta path persons, to Arahants and to those non-percipient beings, neither path-truth nor origination-truth will arise at that plane.

4. Chapter on Present and the Past
   (Paccuppannatita vara)

Positive-Person (Anuloma-Puggala)

58. Suffering-truth arises to this person. Had origination-truth arisen to that person? Yes.

Or else, origination-truth had arisen to this person. Does suffering-truth arise to that person?

To all those at the death-moment and to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the fruition at the immaterial plane, origination-truth had arisen; suffering-truth does not arise to those persons.

To all those at the birth-moment and to those during life at the nascent phase of consciousness, origination-truth had arises and path-truth also had arisen.

Or else, path-truth had arisen to this person.

Does suffering-truth arise to that person?

To those at the death-moment of completely realised persons, to those at the cessant phase of consciousness and to those at the nascent phase of the path and the fruition at the immaterial plane, path-truth had arisen; suffering-truth does not arise to those persons.

To those at the birth-moment of completely realised persons and to those during life at the nascent phase of consciousness, path-truth had arisen and suffering-truth also arises.

59. Origination-truth arises to this person. Had path-truth arisen to that person?
To those completely not realised persons at the nascent phase of craving, origination-truth arises; path-truth had not arisen to those persons.

To those completely not realised persons at the nascent phase of craving, origination-truth arises and path-truth also had arisen.

Or else, path-truth had arisen to this person.

Does origination-truth arise to that person?

To those completely realised persons at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those at the moment of entering cessation-attainment, path-truth had arisen; origination-truth does not arise to those persons.

To those completely realised persons at the nascent phase of craving, path-truth had arisen and origination-truth also arises.

**Positive-plane (Anuloma-Okāśa)**

60. Suffering-truth arises at this plane: P:
   (All plane-chapters are the same)

**Positive Person-Plane (Anuloma Puṇṇalokāśa)**

61. Suffering-truth arises to this person at this plane. Had origination-truth arisen to that person at that plane?

To those pure-abode beings at the nascent phase of rebirth-consciousness, to those at the birth-moment of non-percipient beings, suffering-truth arises at that plane, origination-truth had not arisen to those persons at that plane.

To those others at the birth-moment of four-aggregate or five-aggregate persons and to those during life at the nascent phase of consciousness, suffering-truth arises and origination-truth also had arisen at that plane.

Or else, origination-truth had arisen to this person at this plane. Does suffering-truth arise to that person at that plane?

To those at the death-moment of four-aggregate or five-aggregate persons, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and Fruition at the immaterial plane, origination-truth had arisen at that plane; suffering-truth does not arise to those persons at that plane.
To those at the birth-moment of four-aggregate or five-aggregate persons and to those during life at the nascent phase of consciousness, origination-truth had arisen and suffering-truth also arises at that plane.

Suffering-truth arises to this person at this plane. Had path-truth arisen to that person at that plane?

To those pure-bode beings at the nascent phase of rebirth-consciousness, to those at the birth-moment of not completely realised persons, to those during life at the nascent phase of consciousness and to those at the birth-moment of non-percipient beings, suffering-truth arises at that plane; path-truth had not arisen to those persons at that plane.

To those at the birth-moment of completely realised persons and to those during life at the nascent phase of consciousness, suffering-truth and path-truth also had arisen at that plane.

Or else, path-truth had arisen to this person at this plane.

Does suffering-truth arise to that person at that plane?

To those at the death-moment of not completely realised persons to those during life at the cessant phase of consciousness and to those at the nascent phase of path and the Fruition at the immaterial plane, path-truth had arisen at that plane; suffering-truth does not arise to those persons at that plane.

To those at the birth-moment of completely realised persons and to those during life at the nascent phase of consciousness, path-truth had arisen and suffering-truth also arises at that plane.

62. Origination-truth arises to this person at this plane. Had path-truth arisen to that person at that plane?

To those not completely-realised persons at the nascent phase of craving, origination-truth arises at that plane; path-truth had not arisen to those person at that plane.

To those completely realised persons at the nascent phase of craving, origination-truth arises at path-truth also had arisen at that plane.

Or else, path-truth had arisen to this person at this plane. Does origination-truth arise to that person at that plane?

To those completely realised persons at the cessant phase of craving and to those at the moment of consciousness
dissociated from craving, path-truth had arisen at that plane; origination-truth does not arise to those persons at the plane.

To those completely realised persons at the nascent phase of craving, path-truth had arisen and origination-truth also arises at that plane.

**Negative-Person (Paccanika-Puggala)**

63. Suffering-truth does not arise to this person. Had origination-truth not arisen to that person? Had arisen.

Or else, origination-truth had not arisen to this person.

Does suffering-truth not arise to that person? None.

Suffering-truth does not arise to this person. Had path-truth not arisen to that person?

To those at the death-moment of completely realised person, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Path and the Fruition at the immaterial plane, suffering-truth does not arise; but (it is) not that path-truth had not arisen to those persons.

To those at the death-moment of not completely realised persons and to those during life at the cessant phase of consciousness, suffering-truth does not arise and path-truth also had not arisen.

Or else, path-truth had not arisen to this person.

Does suffering-truth not arise to that person?

To those at the birth-moment of not completely realised persons and to those during life at the nascent phase of consciousness, path-truth had not arisen; but (it is) not that suffering-truth does not arise to those persons.

To those at the death-moment of not completely realised persons and to those during life at the cessant phase of consciousness, path-truth had not arisen and suffering-truth also does not arise.

54. Origination-truth does not arise to this person. Had path-truth not arisen to that person?

To those completely realised persons at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those at the moment of entering cessation.

Attainment, origination-truth does not arise; (it is) not that path-truth had not arisen to those persons.
To those completely realised persons at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those non-perceptual beings, origination-truth does not arise and path-truth also had not arisen.

Or else, path-truth had not arisen in this person.
Does origination-truth not arise in that person?
To those not completely realised persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-perceptual beings, origination-truth does not arise and path-truth also had not arisen.

Or else, path-truth had not arisen in this person.
Does origination-truth not arise in that person?
To those not completely realised persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-perceptual beings, path-truth had not arisen and origination-truth also does arise.

Negative-plane (Paṭicca-mbhāsā).

65. Suffering-truth does not arise at this plane: P:

Negative Person-plane (Paṭicca Puggalokāsā).

66. Suffering-truth does not arise in this person at this plane.
Had origination-truth not arisen to that person at that plane.

To those pure-abode beings at the cessant phase of rebirth consciousness and to those at the moment of non-perceptual beings, suffering-truth does not arise and origination-truth also had not arisen at that plane.

Or else, origination-truth had not arisen to this person at this plane.

Does suffering-truth arise to that plane?
To those pure-abode beings at the nascent phase of rebirth consciousness and to those at the birth-moment of non-perceptual beings, origination-truth had not arisen at that plane; but (it is) not that suffering-truth does not arise to those persons at that plane.

To those pure-abode beings at the cessant phase of rebirth consciousness and to those at the death-moment of non-perceptual beings origination-truth had not arisen and suffering-truth also does not arise at that plane.

Suffering-truth does not arise in this person at this plane.
Had path-truth not arisen to that person at that plane?
To those at the death-moment of completely realised persons, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immeasurable plane, suffering-truth does not arise at that plane; but (it is) not that path-truth had not arisen to those persons at that plane.

To those pure-abode beings at the cessant phase of rebirth consciousness, to those at the death-moment of not completely realised persons, to those during life at the cessant phase of consciousness and to those at the death-moment of non-peripient beings, suffering-truth does not arise and path-truth also had not arisen at that plane.

Or else, path-truth had not arisen to this person at this plane.

Does suffering-truth not arise to that person at that plane?

To those pure-abode beings at the nascent phase of rebirth consciousness, to those at the birth-moment of not completely realised persons, to those at the nascent phase of consciousness and to those at the birth-moment of non-peripient beings, path-truth had not arisen at that plane; but (it is) not that suffering-truth does not arise to these persons at that plane.

To those pure-abode beings at the cessant phase of rebirth consciousness, to those at the death-moment of not completely realised persons, to those during life at the cessant phase of consciousness and to those at the death-moment of non-peripient beings, path-truth had not arisen and suffering-truth also does not arise at that plane.

To those completely realised persons at the cessant phase of craving, to those at the moment of consciousness dissociated from craving, origination-truth does not arise at that plane; but (it is) not path-truth had not arisen to those persons at that plane.

To those pure-abode beings at the moment of second consciousness, to those not completely realised persons at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those non-peripient beings, origination-truth does not arise and path-truth also had not arisen at that plane.

Or else, path-truth had not arisen to this person at this plane.

Does origination-truth not arise to that person at that plane?
To those not completely realised persons at the nascent phase of craving, path-truth had not arisen at that plane; but (it is) not that origination-truth does not arise to those persons at that plane.

To those pure-abode beings at the moment of second consciousness, to those not completely realised persons at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, path-truth had not arisen and origination-truth also does not arise at that plane.

5. (Chapter on the Present and the Future).
(Paccupannanāgata-vāra)

Positive Person (Anuloma-puggala)

88. Suffering-truth arises to this person. Will origination-truth arise to that person?
   To those at the nascent phase of Arahatta Path, to those Arahants at the nascent phase of consciousness and to those who will attain Arahatta path after this consciousness at the nascent phase of consciousness, suffering-truth arises; origination-truth will not arise to those persons.
   To those others at the birth-moment and to those during life at the nascent phase of consciousness, suffering-truth arises and origination-truth also will arise.
   Or else, origination-truth will arise to this person.
   Does suffering-truth arise to that person?
   To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, origination-truth will arise; suffering-truth does not arise to those persons.
   To all those at the birth-moment and those during life at the nascent phase of consciousness, origination-truth will arise and suffering-truth also arises.
   Suffering-truth arises to this person. Will path-truth arise to that person?
   To those at the nascent phase of Arahatta Path, to those Arahants at the nascent phase of consciousness, to those common worklings who will not attain the path at the birth-moment and to those during life at the nascent phase of
consciousness, suffering-truth arises; path-truth will not arise to those persons.

To those who will attain Arahatta path after this consciousness at the nascent phase of consciousness, to those others who will attain the path at the birth-moment and to those during life at the nascent phase of consciousness, suffering-truth arises and path-truth also will arise.

Or else, path-truth will arise to this person.

Does suffering-truth arise to that person?

To those who will attain Arahatta path after consciousness at the cessant phase of consciousness, to those others who will attain the path at the death moment, to those during life at the cessant phase of consciousness and to those at the Path and the fruition at the immaterial plane, path-truth will arise; suffering-truth does not arise to those persons.

To those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, to those others who will attain the path at the birth-moment and to those during life at the nascent phase of consciousness, path-truth will arise and suffering-truth also arises.

69. Origination-truth arises to this person. Will path-truth arise to that person?

To those common worldlings who will not attain the path at the nascent phase of craving, origination-truth arises; path-truth will not arise to those persons.

To those who will attain the path at the nascent phase of craving, origination-truth arises and path-truth also will arise.

Or else, path-truth will arise to this person.

Does origination-truth arise to that person?

To those who will attain Arahatta path, to those others who will attain the path at the cessant phase of craving, to those at the moment of consciousness dissociates from craving, to those at the moment of entering cessation-Attainment and to those non-perceptient beings, path-truth will arise; origination-truth does not arise to those persons.

To those who will attain the path at the nascent phase of craving, path-truth will arise and origination-truth also arises.
Positive Person-Plane (Anuloma-Pucchakusa).

70. Suffering-truth arises to this plane .... : P :
   ( Plane-chapter also should be done similarly as person-
     plane chapter.)

71. Suffering-truth arises to this person at this plane. Will
    origination-truth arise to that plane?
    To those at the nascent of Arahatta path, to those
    Arahants at the nascent phase of consciousness, to those who
    will attain Arahatta Path after this consciousness at the nascent
    phase of that consciousness and to those at the birth-moment of
    non-percipient beings, suffering-truth arises at that plane;
    origination-truth will not arise to those persons at that plane.
    To those others at the birth-moment of four-aggregate or
    five-aggregate persons and to those during life at the nascent
    phase of consciousness, suffering-truth arises and origination-
    truth also will arise at that plane.
    Or else, origination-truth will arise to this person at this
    plane.
    Does suffering-truth arise to that person at that plane?
    To those at the death-moment of four-aggregate or five-
    aggregate persons, to those during life at the cessant phase of
    consciousness and to those at the nascent phase of the Path
    and the Fruition at the immaterial plane, origination-truth will
    arise at that plane; suffering-truth does not arise to those
    persons at that plane.
    :>
    To those at the birth-moment of four-aggregate or five-
    aggregate persons and to those during life at the nascent phase
    of consciousness, origination-truth will arise and suffering-truth
    also arises at that plane.
    Suffering-truth arises to this person at this plane. Will
    path-truth arise to that person at that plane?
    To those at the nascent phase of Arahatta Path, to those
    Arahants at the nascent phase of consciousness, to those born
    at the loss plane, to those common worldlings who will not attain
    the path at the birth-moment, to those during life at the nascent
    of consciousness and to those at the birth-moment of non-
    percipient beings, suffering-truth arises at that plane; path-truth
    will not arise to those persons at that plane.
    To those will attain Arahatta Path after this consciousness
    at the nascent phase of that consciousness, to those others
    who will attain the path at the birth-moment and to those during

377
life at the nascent phase of consciousness, suffering-truth arises and path-truth also will arise at that plane.

Or else, path-truth will arise to this person at this plane.

Does suffering-truth arise to that plane?

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Path and the Fruition at the immaterial plane, path-truth will arise at that plane; suffering-truth does not arise to those persons at that plane.

To those who will attain Arahatta Path after this consciousness at the nascent phase of that consciousness, to those others who will attain the path at the birth-moment and to those during life at the nascent phase of consciousness, path-truth will arise and suffering-truth all arises at that plane.

72. Origination-truth arises to this person at this plane. Will path-truth arise to that plane?

To those born at the loss plane and to those common worldlings who will not attain the path at the nascent phase of craving-truth arises at that plane; path-truth will not arise to those persons at that plane.

To those who will attain the path at the nascent phase of craving, origination-truth arises and path-truth also will arise at that plane.

Or else, path-truth will arise to this person at this plane.

Does origination-truth arise to that person at that plane?

To those who will attain Arahatta path after this consciousness, to those others who will attain the path at the cessant phase of craving and to those at the moment of consciousness dissociates from craving, path-truth will arise at that plane; origination-truth does not arise to those persons at that plane.

To those who will attain the path at the nascent phase of craving, path-truth will arise and origination-truth also arises at that plane.

73. Suffering-truth does not arise to this person. Will origination-truth not arise to that person?

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane.
plane, suffering-truth does not arise; but (it is) not that
origination-truth will not arise to those persons.

To those at the cessant phase of Arahatta path, to those
Arahants at the cessant phase of consciousness, to those who
will attain Arahatta path after this consciousness at the cessant
phase of that consciousness and to those at the nascent phase
of Arahatta path and Fruition at the immaterial plane, suffering-
truth does not arise and origination-truth also will not arise.

Or else, origination-truth will not arise to this person.

Does suffering-truth not arise to that person?

To those at the nascent phase of Arahatta path, to those
Arahants at the nascent phase of consciousness and to those
who will attain Arahatta path after this consciousness at the
nascent phase of that consciousness, origination-truth will not
arise; (it is) not that suffering-truth does not arise to those
persons.

To those at the cessant phase of Arahatta path, to those
Arahants at the cessant phase of consciousness, to those who
will attain Arahatta path after this consciousness at the cessant-
phase of that consciousness and to those at the nascent phase
of Arahatta path and the Fruition at the immaterial plane,
origination-truth will not arise and suffering-truth also does not
arise.

Suffering-truth does not arise to this person. Will path-
truth not arise to that person?

To those who will attain Arahatta path after this
consciousness at the cessant phase of that consciousness, to
those others who will attain the path at the death-moment, to
those during life at the cessant phase of consciousness and to
those at the nascent phase of the Path and the Fruition at the
immaterial plane, suffering-truth does not arise; but (it is) not
that path-truth will not arise to those persons.

To those at the cessant phase of Arahatta path, to those
Arahants at the cessant phase of consciousness, to those
common worldlings who will not attain the path at the death-
moment, to those during life at the cessant phase of
consciousness and to those and to those at the nascent phase of
Arahatta path and the Fruition at the immaterial plane, suffering-
truth does not arise and path-truth also will not arise.

Or else, path-truth will not arise to this person. Does
suffering-truth not arise to that person?

To those at the nascent phase of Arahatta path, to those
Arahants at the nascent phase of consciousness, to those
common worldlings who will not attain the path at the birth-moment and to those during life at the nascent phase of consciousness, path-truth will not arise; but (it is) not that suffering-truth does not arise to those persons.

To those at the cessant phase of Arahatta path, to those Arhants at the cessant phase of consciousness, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of Arahatta path and the Fruition at the immaterial plane, path-truth will not arise and suffering-truth also does not arise.

74. Origination-truth does not arise to this persons. Will path-truth arise to that person?

To those who will attain Aranipata Path after this consciousness, to those others who will attain the path at the cessant phase of craving to those at the moment of consciousness dissociated from craving, to those at the moment of entering Cessation-Attainment and to those non-possessing beings, origination-truth does not arise; but (it is) not that path-truth will not arise to those persons.

To those Aranipata Path persons, to Arhants, to those common worldlings who will not attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated from craving, origination-truth does not arise and path-truth also will not arise.

Or else, path-truth will not arise to this person. Does origination-truth not arise to that person?

To those common worldlings who will not attain the path at the nascent phase of craving, path-truth will not arise; but (it is) not that origination-truth does not arise to those persons.

To those Aranipata path persons, to Arhants, to those Common worldlings who will not attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated at craving, path-truth will not arise and origination-truth also does not arise.

**Negative Plane (Paccanika Okasa).**

75. Suffering-truth does not arise at this plane: P:
78. Suffering-truth does not arise to this person at this plane. Will origination-truth not arise to that person at that plane?

To those at the death-moment of four-aggregate or five-aggregate persons, to those during life at the cessant phase of consciousness and to those at the nascent phase of the Path and the Fruition at the immaterial plane, suffering-truth does not arise at that plane; but (it is) not that origination-truth will not arise to those persons at that plane.

To those at the cessant phase of Arahatta Path, to those Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those at the death-moment of non-percipient beings and to those at the nascent phase of Arahatta Path and the Fruition at the immaterial plane, suffering-truth does not arise and origination-truth will not arise at that plane.

Or else, origination-truth will not arise to this person at this plane.

Does suffering-truth not arise to that person at that plane?

To those at the nascent phase of Arahatta path, to those Arahants at the nascent phase of consciousness, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness and to those at the birth-moment of non-percipient beings, origination-truth will not arise at that plane; but (it is) not that suffering-truth does not arise to those persons at that plane.

To those at the cessant phase of Arahatta-path, to those Arahants at the cessant phase of consciousness, to those who will attain Arahatta Path after this consciousness at the cessant phase of that consciousness, to those at the nascent phase of Arahatta Path and the Fruition at the immaterial plane and to those at the death-moment of non-percipient beings, origination-truth will not arise and suffering-truth also does not arise at that plane.

Suffering-truth does not arise to this plane. Will path-truth not arise to that person at that plane?

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death moment, to
those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise at that plane; but (it is) not that path-truth will not arise to those persons at that plane.

To those at the cessant phase of Arahatta path, to those Arahants at the cessant phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness, to those at the death-moment of non-percipient beings and to those at the nascent of Arahatta path and the Fruition at the immaterial plane, suffering-truth does not arise and path-truth also will not arise at that plane.

Or else, path-truth will not arise to this person at this plane.

Does suffering-truth not arise to that person at that plane?

To those at the nascent phase of Arahatta path, to those Arahants at the nascent phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the birth-moment of non-percipient beings, path-truth will not arise at that plane; but (it is) not that suffering-truth does not arise to those persons at that plane.

To those at the cessant phase of Arahatta path, to those Arahants at the cessant phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness, to those at the nascent phase of Arahatta path and the Fruition at the immaterial plane and to those at the death-moment of non-percipient beings, path-truth will not arise and suffering-truth also does not arise at that plane.

77. Origination-truth does not arise to this person at this plane. Will path-truth not arise to that person at that plane?

To those who will attain Arahatta path after this consciousness, to those others who will attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated from craving, origination-truth does not arise at that plane; but (it is) not that path-truth will not arise to those persons at that plane.
To those Arahatta path persons, to Arahants, to those born at the loss plane, to those common worldlings who will not attain the path at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, origination-truth does not arise and path-truth also will not arise at that plane.

Or else, path-truth will not arise to this person at this plane.

Does origination-truth not arise to that plane?
To those born at the loss plane and to those common worldlings who will not attain the path at the nascent phase of craving, path-truth will not arise at that plane; but (it is) not that origination-truth does not arise to those persons at that plane.

To those Arahatta path persons, to Arahants, to those born at the loss plane, to those common worldlings who will not attain the path at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, path-truth will not arise and origination-truth also does not arise at that plane.

6. Chapter on the Past-Future (Aṭṭhānāgata-yāra)

Positive-Person (Anuloma-puggala).

78. Suffering-truth had arisen to this person. Will origination-truth arise to that person? Yes.
To those Arahatta path persons, to Arahants and to those who will attain Arahatta path after this consciousness, suffering-truth had arisen; origination-truth will not arise to those persons.

To those others suffering-truth had arisen and origination-truth also will arise.

Or else, origination-truth will arise to this person.

Had suffering-truth arisen to that person? Yes.
Suffering-truth had arisen to this person. Will path-truth arise to that person?

To those Arahatta path persons, to Arahants and to those common worldlings who will not attain the path, suffering-truth had arisen; path-truth will not arise to those persons.
To those who will attain Arahatta Path after this consciousness and to those others who will attain the path, suffering-truth and path-truth also will arise.
Or else, path-truth will arise: P: Yes.

79. Origination-truth had arisen to this person. Will path-truth arise to that person?
To those Arahatta Path persons, to Arahants and to those common worldlings who will not attain the path, origination-truth had arisen; path-truth will not arise to those persons.
To those who will attain the path after this consciousness and to those others who will attain the path, origination-truth had arisen and path-truth also will arise.
Or else, path-truth will arise: P: Yes.

**Positive Plane (Anuloma-Okāsa)**

80. Suffering-truth had arisen at this plane: P.

**Positive Person Plane (Anuloma-Puggālōkāsa)**

81. Suffering-truth had arisen to this person at this plane. Will origination-truth arise to that person at that plane?
To those Arahatta path persons, to Arahants, to those who will attain Arahatta-path after this consciousness and to those non-percipient beings, suffering-truth had arisen at that plane; origination-truth will not arise to those persons at that plane.
To those other four-aggregate or five-aggregate persons, suffering-truth had arisen and origination-truth also will arise at that plane.
Or else, origination-truth will arise to this person at this plane.

Had suffering-truth arisen to that person at that plane?
To those at the birth-moment of pure-abode beings, origination-truth will arise at that plane; suffering-truth had not arisen to those persons at that plane.
To those other four-aggregate or five-aggregate persons, origination-truth will arise and suffering-truth also had arisen at that plane.
Suffering-truth had arisen to this person at this plane. Will path-truth arise to that person at that plane?
To those Arahanta path persons, to Arahants, to those common worldlings who will not attain the path, to those born at the loss plane and to those non-percipient beings, suffering-truth had arisen at that plane; path-truth will not arise to those persons at that plane.

To those who will attain Arahanta path after this consciousness and to those others who will attain the path, suffering-truth had arisen and path-truth also will arise at that plane.

Or else, path-truth will arise to this person at this plane.

Had suffering-truth arisen to that person at that plane?
To those at the birth-moment of pure-abode beings, path-truth will arise at that plane; suffering-truth had not arisen to those persons at that plane.

To those who will attain Arahanta path after this consciousness and to those others who will attain the path, path-truth will arise and suffering-truth also had arisen at that plane.

82. Origination-truth had arisen to this person at this plane. Will path-truth arise to that person at that plane?
To those Arahanta path persons, to Arahants, to those common worldlings who will not attain the path and to those born at the loss plane, origination-truth had arisen at that plane; path-truth will not arise to those persons at that plane.

Or else, path-truth arise to this person at this plane.

Had origination-truth arisen to that person at that plane?
To those pure-abode beings at the moment of second consciousness, path-truth will arise at that plane; origination-truth had not arisen to those persons at that plane.

To those who will attain Arahanta path after this consciousness and to those others who will attain the path, path-truth will arise and origination-truth also had arisen at that plane.

*Negative Person (Paccanika-Puggala).*

83. Suffering-truth had not arisen to this person. Will origination-truth not arise to that person? None.
Or else, origination-truth will not arise to this person.

Had suffering-truth not arisen to that person?
Had arisen.

Suffering-truth had not arisen to this person.

Will path-truth not arise to that person? None.
Or else, path-truth will not arise to this person. Had suffering-truth not arisen to that person? Had arisen.

84. Origination-truth had arisen to this person. Will path-truth not arise to that person? None.
   Or else, path-truth will not arise to this person.
   Had origination-truth not arisen to that person?
   Had arisen.

Negative Plane (Paccanioka-Okāsa).

85. Suffering-truth had not arisen at this plane: P:

Negative Person-Plane (Paccanioka-Puggalokāsa).

86. Suffering-truth had not arisen to this person at those plane. Will origination-truth not arise to that person at that plane? Will arise.
   Or else, origination-truth will not arise to this person at this plane.
   Had suffering-truth not arisen to that person at that plane? Had arisen.
   Suffering-truth had not arisen to this person at this plane. Will path-truth not arise to that person at that plane? Will arise.
   Or else, path-truth will not arise to this person at this plane. Had suffering-truth not arisen to that person at that plane? Had arisen.

87. Origination-truth had not arisen to this person at this plane. Will path-truth not arise to that person at that plane?
   To those pure-abode beings at the moment of second consciousness, origination-truth had not arisen at that plane; but (it is) not path-truth will not arise to those persons at that plane.
   To those non-percipient beings, origination-truth had not arisen and path-truth also will not arise at that plane.
   Or else, path-truth will not arise to this person at this plane.
   Had suffering-truth not arisen to that person at that plane?
   To those Arahatta-path persons, to Arahants, to those common worldlings who will not attain the path and to those born at the loss plane, path-truth will not arise at that plane; but
(it is) not that origination-truth had not arisen to those persons at that plane.

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

**CHAPTER ON ORIGINATION (UPPĀDĀVĀRA)**

2. Process (Pavatti)

? Chapter on Cessation (Nirodha-vāra)

1. Chapter on the Present (Paccupanna-vāra)

**Positive-Person (Anuloma-Puggala).**

38. Suffering-truth ceases to this person. Does origination-truth cease to that person?

To all those persons at the death moment and to those during life at cessant phase of consciousness dissociated from craving suffering-truth ceases; origination-truth does not cease to those persons.

To those at the cessant phase of craving, suffering-truth ceases and origination-truth also ceases.

Or else, origination-truth ceases to this person. Does suffering-truth cease to that person? Yes

Suffering-truth ceases to this person. Does path-truth cease to that person?

To all those at the death-moment and to those during life at the cessant phase of consciousness dissociated from the path, suffering-truth ceases; path-truth does not cease to those persons.

To those at the cessant phase of path at the five-aggregate plane, suffering-truth ceases and path-truth also ceases.

Or else, path-truth ceases to this person.

Does suffering-truth cease to that person?

To those at the cessant phase of the path at the immaterial plane, path-truth ceases; suffering-truth does not cease to those persons.

To those at the cessant phase of the path at the five-aggregate plane, path-truth ceases and suffering-truth also ceases.
89. Origination-truth ceases to this person. Does path-truth cease to that person? No.
Or else, path-truth ceases to this person.

**Positive-plane (Anulomaka-Odása)**

90. Suffering-truth ceases at this plane. Does origination-truth cease at that plane?
At the plane of non-percipient beings, suffering-truth ceases:
P:
(Plane-chapter is the same as origination-chapter and origination-cessation-chapter also. There is not different).

**Positive-Person-Plane (Anulomaka-Puggalokása)**

91. Suffering-truth ceases to this person at this plane: P:
(Also person-plane chapter should be expanded similarly).

**Negative-Person (Paccanīka-Puggala)**

92. Suffering-truth does not cease to this person. Does origination-truth not cease to that person? Yes.
Or else, origination-truth does not cease to this person.

Does suffering-truth not cease to that person?
To all those persons at that death-moment and to those during life at the cessant phase of consciousness dissociated from craving, origination-truth does not cease;(it is) not that suffering-truth does not cease to those persons.
To all those persons at the birth-moment to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the fruition at the immaterial plane, neither origination-truth nor suffering-truth arises.

Suffering-truth does not cease to this person. Does path-truth not cease to that person?
To those at the cessant phase of the path at the immaterial plane, suffering-truth does not cease; but (it is) not that path-truth does not cease to those persons.
To all those persons at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant of the fruition at the immaterial plane, suffering-truth nor path-truth arises.
Or else, path-truth does not cease to this person.

Does suffering-truth not cease to that person?
To all those persons at the death-moment and to those during life at the cessant phase of consciousness dissociated from the path, path-truth does not cease; (if it is) not that suffering-truth does not cease to those persons.

To all those persons at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant phase of the Fruition at the immaterial plane, neither path-truth nor suffering-truth arises.

93. Origination-truth does not cease to this person. Does path-truth not cease to that person?

To those at the cessant phase of the path, origination-truth does not cease; but (if it is) not that path-truth does not cease to those persons.

To all those at the nascent phase of consciousness, to those at the cessant phase of consciousness dissociated from craving and the path, to those at the moment of entering cessation-Attainment and to those non-peripient beings, neither origination-truth nor path-truth ceases.

Or else, path-truth does not cease to this person.

Does origination-truth not cease to that person?

To those at the cessant phase of craving, path-truth does not cease; but (if it is) not that origination-truth does not cease to those persons.

To all those at the nascent phase of consciousness, to those at the cessant phase of consciousness dissociated from the path and craving, to those at the moment of entering cessation-Attainment and to those non-peripient beings, neither path-truth nor origination-truth arises.

Negative-Plane (Paccānika-Okāsa).

94. Suffering-truth does not cease at this plane. P:

Negative Person-Plane (Paccānika Puggalokāsa)

95. Suffering-truth does not cease to this person at this plane.

(P Person-chapter and person-plane-chapter are the same. Also in the person-plane Chapter the word, "Entering cessation-Attainment" should not be done.)

389
2. Chapter on the Past (Aśīravāra).

Positive Person (Anukomā-puggala).

98. Suffering-truth had ceased to this person. Had origination-truth ceased to that person? Yes.
   (As in the Origination-chapter Past questions, positive and also negative are classified. Like that also in the cessation-chapter should be classified. There is not different).


Positive Person (Anukomā-puggala).

97. Suffering-truth will cease to this person. Will origination-truth cease to that person?
   To those Arahatta path persons, to Arahants and to those who will attain Arahatta path after this consciousness, suffering-truth will cease; origination-truth will not cease to those persons.
   To those others suffering-truth will cease and origination-truth also will cease.
   Or else, origination-truth will cease: P: Yes.
   Suffering-truth will cease to this person. Will path-truth cease to that person?
   To those at the cessant phase of Arahatta path, to Arahants and to those common worldlings who will not attain the path, suffering-truth will cease; path-truth will not cease to those persons.
   To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness and to those others who will attain the path, suffering-truth will cease and path-truth also will cease.
   Or else, path-truth will cease: P:

98. Origination-truth will cease to this person. Will path-truth cease to that person?
   To those common worldlings who will not attain the path, origination-truth will cease; path-truth will not cease to those persons.
   To those who will attain the path, origination-truth will cease and also path-truth will cease.
Or else, path-truth will cease to this person. Will origination-truth cease to that person?

To those at the nascent phase of Arahatta path and to those who will attain Arahatta-path after this consciousness, path-truth will cease; origination-truth will not cease to those persons.

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

**Positive plane (Anuloma-Okāsa)**

99. Suffering-truth will cease at this plane: P:

**Positive Person Plane (Anuloma-Puggalokāsa)**

100. Suffering-truth will cease to this person at this plane. Will origination-truth cease to that person at that plane?

To those Arahatta path persons, to Arahants, to those who will attain Arahatta path after this consciousness and to those non-perciptent beings, suffering-truth will cease at that plane; origination-truth will not cease to those persons at that plane.

To those four-aggregate persons, suffering-truth will cease and origination-truth will cease at that plane: P:

(Person-chapter and person-plane-chapter are the same).

---

**Negative-Person (Paccanīka-Puggala)**

101. Suffering-truth will not cease to this person. Will origination-truth not cease to that person? Yes.

Or else, origination-truth will not cease to this person. Will suffering-truth not cease to that person?

To those Arahatta path persons, to Arahants and to those who will attain Arahatta-path after this consciousness, origination-truth will not cease; but (it is) not that suffering-truth will not cease to those persons.

To those at the cessant phase of final consciousness, neither origination-truth nor suffering-truth will cease.

Or else, path-truth will not cease to this person. Will origination-truth not cease to that person?
To those at the cessant of Arahatta, to Arahants and to those common worldlings who will not attain the path, path-truth will not cease; but ( it is ) not that suffering-truth will not cease to those persons.

To those at the cessant phase of final consciousness, neither path-truth nor suffering-truth will arise.

102. Origination-truth will not cease to this person. Will path-truth not cease to that person?

To those at the nascent phase of Arahatta path and to those who will attain Arahatta path after this consciousness, origination-truth will not cease; but ( it is ) not that path-truth will not cease to those persons.

To those at the cessant phase of Arahatta path, and to Arahants, neither origination-truth nor path-truth will arise.

Or else, path-truth will not cease to this person. Will origination-truth not cease to that person?

To those common worldlings who will not attain the path, path-truth will not cease; but ( it is ) not that origination-truth will not cease to those persons.

To those at the cessant phase of Arahatta path and to Arahants, neither path-truth nor origination-truth will cease.

Negative Plane (Paccanīka-Okāsa)

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

Negative Person-Plane (Paccanīka Puggalokāsa)

104. Suffering-truth will not cease to this person at this plane. Will origination-truth not cease to that person at that person? Yes.

Or else, origination-truth will not cease to this person at this plane? Will suffering-truth not cease to that person at that plane?

To those Arahatta path persons, to Arahants, to those who will attain Arahatta path after this consciousness and to those non-percipient beings, origination-truth will not cease at that plane; but ( it is ) not that suffering-truth will not cease to those persons at that plane.
Suffering-truth will not cease to this person at this plane. Will path-truth not cease to that person at that plane? Yes.

Or else, path-truth will not cease to this person at this plane. Will suffering-truth not cease to that person at that plane?

To those at the cessant phase of Arahanta path, to those common worldlings who will not attain the path, to those born at the loss plane and to those non-percipient beings, path-truth will not cease at that plane; but (it is) not that suffering-truth will not cease to those persons at that plane.

To those at the cessant phase of final consciousness, neither path-truth nor suffering truth will cease at that plane.

105. Origination-truth will not cease to this person at this plane. Will path-truth not cease to that person at that plane?

To those at the nascent phase of Arahanta path and to those who will attain Arahanta path after this consciousness, origination-truth will not cease at that plane; but (it is) not that path-truth will not cease to those persons at that plane.

To those at the cessant phase of Arahanta path, to Arahants and to those non-percipient beings, neither origination-truth nor path-truth will cease at that plane.

Or else, path-truth will not cease to this person at this plane. Will origination-truth not cease to that person at that plane?

To those born at the loss plane and to those common worldlings who will not attain the path, path-truth will not cease at that plane; but (it is) not that origination-truth will not cease to those persons at that plane.

To those at the cessant phase of Arahants and to those non-percipient beings, neither path-truth nor origination-truth will cease at that plane.

4. Chapter on the Present and the The Past
(Paccuppanni-lita-vára)

Positive-Pers: 1 (Anutama-Puggala)

106. Suffering-truth ceases to this person. Had origination-truth ceased to that person? Yes.

Or else, origination-truth had ceased this person. Does suffering-truth cease to that person?
To all those persons at the birth-moment, to those during life at the cessant phase of the path and the fruition at the immaterial plane, origination-truth had ceased; suffering-truth does not cease to those persons.

To all those at the death-moment and to those during life at the cessant phase of consciousness, origination-truth had ceased and suffering-truth also ceases.

Suffering-truth ceases to this person. Had path-truth ceased to that person?

To those at the death-moment of not completely realised persons and to those during life at the cessant phase of consciousness, suffering-truth ceases; path-truth had not ceased to those persons.

To those at the death-moment of completely realised persons and to those during life at the cessant phase of consciousness, suffering-truth ceases and path-truth also had ceased.

Or else, path-truth had ceased to this person. Does suffering-truth cease to that person?

To those at the birth-moment of completely realised persons, to those at the nascent phase of consciousness and to those at the cessant phase of the path and the fruition at the immaterial plane, path-truth had ceased; suffering-truth does not cease to those persons.

To those at the death-moment of completely realised persons and to those during life at the cessant phase of consciousness, path-truth and suffering-truth also cease.

107. Origination-truth ceases to this person. Had path-truth ceased that person?

To those not completely realised persons at the cessant phase of craving, origination-truth ceases; path-truth had not ceased to those persons.

To those completely realised persons at the cessant phase of craving, origination-truth ceases and path-truth also had ceased.

Or else, path-truth had ceased to this person. Does origination-truth cease to that person?

To those completely realised persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those at the moment of entering cessation-Attainment, path-truth had ceased; origination-truth does not cease to those persons.
To those completely realised persons at the cessant phase of craving, path-truth had ceased and origination-truth also ceases.

**Positive Plane (Anulomā-Okhaśa)**

108. Suffering-truth ceases at this plane.

**Positive Person-Plane (Anulomā-Puggalokhaśa)**

109. Suffering-truth ceases to this person at this plane. Had origination-truth ceased to that person at that plane?

To those pure-abode beings at the cessant phase of rebirth consciousness, to those at the death-moment of non-perceipient beings, suffering-truth ceases at that plane; origination-truth had not ceased to those persons at that plane.

To those others at the death-moment of four-aggregate or five-aggregate persons and to those during life at the cessant phase of consciousness, suffering-truth ceases and origination-truth also had ceased at that plane.

Or else, origination-truth had ceased to this persons at this plane. Does suffering-truth cease to that person at that plane?

To those at the birth-moment of four-aggregate or five-aggregate persons, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, origination-truth had ceased at that plane; suffering-truth does not cease to those persons at that plane.

To those at the death-moment of four-aggregate or five-aggregate persons and to those during life at the cessant phase of consciousness, origination-truth had ceased and suffering-truth also ceases at that plane.

Suffering-truth ceases to this person at this plane. Had path-truth ceased to that person at that plane?

To those pure-abode beings at the cessant phase of rebirth consciousness, to those at the death-moment of not completely realised persons, to those during life at the cessant phase of that plane; path-truth had not ceased to those persons at that plane.

To those at the death-moment of completely realised persons and to those during life at the cessant phase of
consciousness, suffering-truth ceases and path truth also had ceased at that plane.

Or else, path-truth had ceased to this person at this plane. Does suffering-truth cease to that person at that plane?

To those at the birth-moment of completely realised persons, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the fruition at the immaterial plane, path-truth had ceased at that plane; suffering-truth does not cease to those persons at that plane.

To those at the death-moment of completely realised persons and to those during life at the cessant phase of consciousness, path-truth had ceased and suffering-truth also ceases at that plane.

110. Origination-truth ceases to this person at this plane. Had path-truth ceased to that person at that plane?

To those not completely realised persons at that cessant phase of craving, origination-truth ceases at that plane; path-truth had not ceased to those persons at that plane.

To those completely realised persons at the cessant phase of craving, origination-truth ceases and path-truth also had ceased at that plane.

Or else, path-truth had ceased to this person at this plane. Does origination-truth cease to that person at that plane?

To those completely realised persons at the nascent phase of craving and to those at the moment of consciousness dissociated from craving, path-truth had ceased at that plane: origination-truth does not cease to those persons at that plane.

**Negative Person (Paccañika-Puggala)**

111. Suffering-truth does not cease to this person. Had origination-truth not ceased to this person?

Or else, origination-truth had not ceased to this person. Does suffering-truth not cease to that person? None.

Suffering-truth does not cease to this person. Had path-truth not ceased to that person?

To those at the birth-moment of completely realised persons, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the fruition at the immaterial plane, suffering-truth does not cease; path-truth had not ceased to those persons.
To those at the birth-moment of completely realised persons and to those during life at the nascent phase of consciousness, suffering-truth does not cease and path-truth also had not ceased.

Or else, path-truth had not ceased to this person. Does suffering-truth not cease to that person?

To those at the death-moment of not completely realised persons and to those during life at the cessant phase of consciousness, path-truth had not ceased; but (it is) not that suffering-truth does not cease to those persons.

To those at the birth-moment of not completely realised persons and to those during life at the nascent phase of consciousness, path-truth had not ceased and suffering-truth also does not cease.

112. Origination-truth does not cease to this person. Had path-truth not ceased to that person?

To those completely realised persons at the nascent phase of craving and to those at the moment of consciousness dissociated from craving and to those at the moment of entering cessation. Attainment, origination-truth does not cease; but (it is) not that path-truth had not ceased to those persons.

To those completely realised persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, origination-truth does not cease and path-truth also had not ceased.

Or else, path-truth had not ceased to this person. Does origination-truth not cease to that person?

To those not completely realised persons at the cessant phase of craving, path-truth had not ceased; but (it is) not that origination-truth does not cease to those persons.

To those not completely realised persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, path-truth had not ceased and origination-truth also does not cease.
**Negative-Plane (Pessapīka-Okāsa)**

115. Negative Person-Plane (Puggalopīka).

P. 398

116. Suffering-truth does not cease to this person at this plane. Had origination-truth ceased to that person at that plane?

To those at the birth-moment of four-aggregate or five-aggregate persons, to those during life at the nascent phase of consciousness and to those at the cessant phase of path and the Fruition at the immaterial plane, suffering-truth does not cease at that plane; but ( it is ) not that origination-truth had not ceased to those persons at that plane.

To those pure-abode beings at the nascent phase of rebirth consciousness and to those at that birth-moment of non-perceptible beings, suffering truth does not cease and origination-truth also had not ceased at that plane.

Or else, origination-truth had not ceased to this person at this plane. Does suffering-truth not cease to that person at that plane?

To those pure-abode beings at the cessant phase of rebirth consciousness and to those at the death-moment of non-perceptible beings, origination-truth had not ceased at that plane; but ( it is ) not that suffering-truth does not cease to those persons at that plane.

To those pure-abode beings at the nascent phase of rebirth consciousness and to those at the birth-moment of non-perceptible beings origination-truth had not ceased and suffering-truth also does not cease at that plane.

Suffering-truth does not cease to this person at this plane. Had path-truth not ceased to that persons at that plane?

To those at the birth-moment of completely realised persons, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, suffering-truth does not cease at that plane; but ( it is ) not that path-truth had not ceased to those persons at that plane.

To those pure-abode beings at the nascent phase of rebirth consciousness, to those at the birth-moment not completely realised persons, to those during life at the nascent phase of consciousness and to those at the birth-moment of non-perceptible beings, origination-truth does not cease and path-truth also had not ceased at that plane.
Or else, path-truth had not ceased to this person at this plane. Does suffering-truth not cease to that person at that plane?

To those pure-abode beings at the cessant phase of rebirth-consciousness, to those at the death-moment of not completely realized persons; to those during life at the cessant phase of consciousness and to those at the death-moment of non-peripient beings, path-truth had not ceased at that plane; but (it is) not that suffering-truth does not cease to those persons at that plane.

To those pure-abode beings at the nascent phase of rebirth-consciousness, to those at the birth-moment of not completely realized persons; to those during life at the nascent phase of consciousness; and to those at the birth-moment of non-peripient beings; path-truth had not ceased and suffering-truth also does not cease at that plane.

115. Origination-truth does not cease to this person at this plane.

Had path-truth not ceased to that person at that plane?

To those completely realized persons at the nascent phase of craving and to those at the moment of consciousness, origination-truth does not cease at that plane; but (it is) not that path-truth had not ceased to those persons at that plane.

To those pure-abode beings at the moment of second consciousness, to those not completely realized persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-peripient beings, origination-truth does not cease and path-truth also had not ceased at that plane.

Or else, path-truth had not ceased to this person at this plane.

Does origination-truth not cease to that person at that plane?

To those not completely realized persons at the cessant phase of craving, path-truth had not ceased at that plane, but (it is) not that origination-truth does not cease to those persons at that plane.

To those pure-abode beings at the moment of second consciousness; to those not completely realized persons at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-peripient beings, path-truth had not ceased and origination-truth also does not cease at that plane.
Chapter on Present-Future (Paccuppanna Agata-vaṇṇa)

Positive-Person (Anyome-puggala)

116. Suffering-truth ceases to this person. Will origination-truth cease to that person?

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness and to those who will attain Arahatta path after this consciousness at the cessant phase of consciousness, suffering-truth ceases; origination-truth will not cease to those persons.

To those others at the death-moment, and to those during life at the cessant phase of consciousness, suffering-truth ceases and origination-truth also will cease.

Or else, origination-truth will cease to this person. Does suffering-truth cease to that person?

To all those at the birth-moment, to those during life at the nascent of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, origination-truth will cease; suffering-truth does not cease to those persons.

To all those at the death-moment and to those life at the cessant phase of consciousness, origination-truth will cease and suffering-truth also ceases.

Suffering-truth ceases to this person. Will path-truth cease to that person?

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those common worldlings who will not attain the path at the death-moment and to those during life at the cessant phase of consciousness, suffering-truth ceases; path-truth will not cease to those persons.

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment and to those during life at the cessant phase of consciousness, suffering-truth ceases and path-truth also will cease.

Or else, path-truth will cease to this person. Does suffering-truth cease to that person?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness at the nascent phase for that consciousness, to those others who will attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant
phase of the path and the Fruition at the immaterial plane, path-truth will cease; suffering-truth does not cease to those persons.

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment and to those during life at the cessant phase of consciousness, path-truth will cease and suffering-truth also ceases.

117. Origination-truth cease to this person. Will path-truth cease to that person?

To those common worldlings who will not attain the path cessant phase of craving, origination-truth ceases; path-truth will not cease to those persons.

To those who will attain the path at the cessant phase of craving, origination-truth ceases and path-truth also will cease.

Or else, path-truth will cease to this person. Does origination-truth cease to that person?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the nascent phase of craving, to those at the moment of consciousness dissociated from craving, to those at the moment of entering cessation-Attainment and to those non-perceivant beings, path-truth will cease; origination-truth does not cease to those persons.

To those who will attain the path at the cessation of craving, path-truth will cease and origination-truth also ceases.

Positive Plane (Anuloma-Okāsa)

118. Suffering-truth ceases at this plane. : P :

Positive Person-Plane (Anuloma Puggalokāsa)

119. Suffering-truth ceases to this person at this plane. Will origination-truth cease to that person at that plane?

To those at the cessant of Arahatta path, to Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness and at the death moment of non-perceivant beings, suffering-truth ceases at that plane; origination-truth will not cease to those persons at that plane.
To those others at the death-moment of four-aggregate or five-aggregate persons and to those during life at the cessant phase of consciousness, suffering-truth ceases and origination-truth also will cease at that plane.

Or else, origination-truth will cease to this person at this plane. Does suffering-truth cease to that person at that plane?

To those at the birth-moment of four-aggregate or five-aggregate persons; to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the fruition at the immaterial plane, origination-truth will cease at that plane; suffering-truth does not cease to those persons at that plane.

To those at the death-moment of four-aggregate or five-aggregate persons and to those during life at the cessant phase of consciousness, origination-truth will cease and suffering-truth also cease at that plane.

Suffering-truth to this persons at this plane. Will path-truth cease to that person at that plane?

To those at the cessant phase of Arahanta path, to Arahants at the cessant phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those at the death-moment of non-percipient beings, suffering-truth ceases at that plane; path-truth will not cease to those persons at that plane.

To those who will attain Arahanta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment and to those during life at the cessant phase of consciousness, suffering-truth cease and path-truth also will cease at that plane.

Or else, path-truth will cease to this person at this plane. Does suffering-truth cease to that person at that plane?

To those at the nascent phase of Arahanta path, to those who will attain Arahanta path after this consciousness at the nascent of that consciousness, to those others who will attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the fruition at the immaterial plane, path-truth will cease at that plane; suffering-truth does not cease to those persons at that plane.

To those who will attain Arahanta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment and to
those during life at the cessant phase of consciousness, path-truth will cease and suffering-truth also ceases at that plane.

120. Origination-truth ceases to this person at this plane. Will path-truth cease to that person at that plane?

To those born at the loss plane and to those common worldlings who will not attain the path at the cessant phase of craving-truth ceases at that plane; path-truth will not cease to those persons at that plane.

To those who will attain the path at the cessant phase of craving, origination-truth ceases and path-truth also will cease at that plane.

Or else, path-truth will cease to this person at this plane. Does origination-truth cease to that person at that plane?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the nascent phase of craving and to those at the moment of consciousness dissociated from craving, path-truth will cease at that plane; origination-truth does not cease to those persons at that plane.

To those who will attain the path at the cessant phase of craving, path-truth will cease and origination-truth also ceases at that plane.

Negative Person (Paccanika-Puggala)

121. Suffering-truth does not cease to this person. Will origination-truth not cease to that person?

To all those at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, suffering-truth does not cease; but (it is) not that origination-truth will not cease to those persons.

To those at the nascent phase of Arahatta path, to Arahants at the nascent phase of consciousness, to those who will attain Arahatta path after this consciousness at the nascent at the immaterial plane, suffering-truth does not cease and origination-truth also will not cease.

Or else, origination-truth will not cease to this person. Does suffering-truth not cease to that person?

To those at the cessant of Arahatta path, to Arahants at the cessant phase of consciousness and to those who will attain Arahatta path after this consciousness at the cessant phase of
that consciousness, origination-truth will not cease; but (it is)
not that suffering-truth does not cease to those persons.

To those at the nascent phase of Arahatta path, to
Arahants at the nascent of consciousness, to those who will
attain Arahatta path after this consciousness at the nascent
phase of that consciousness and to those at the cessant phase
of Arahatta path and the Fruition at the immaterial plane,
origination-truth will not cease and suffering-truth also will not
cease.

Suffering-truth does not cease to this person. Will path-
truth not cease to that person?

To those at the nascent phase of Arahatta path, to those
who will attain Arahatta Path after this consciousness at the
nascent phase of that consciousness, to those others who will
attain the path at the birth-moment, to those during life at the
nascent phase of consciousness and to those at the cessant phase
of the path and the Fruition at the immaterial plane, suffer-
ing-truth does not cease; but (it is) not that path-truth will
not cease to those persons.

To those Arahants at the nascent phase of consciousness, to those common worldlings who will not attain
the path at the birth-moment, to those during life at the nascent
phase of consciousness and to those at the cessant phase of
Arahatta path and the Fruition at the immaterial plane, suffer-
ing-truth does not cease and path-truth also will not cease.

Or else, path-truth will not cease to this person. Does
suffering-truth not cease to that person?

To those at the cessant phase of Arahatta path, to those
Arahants at the cessant phase of consciousness, to those
common worldlings who will not attain the path at the death-
moment and to those during life at the cessant phase of
consciousness, path-truth will not cease; but (it is) not
suffering-truth does not cease to those persons.

To those Arahants at the nascent phase of consciousness, to those common worldlings who will not attain
the path at the birth-moment, to those during life at the nascent
phase of consciousness and to those at the cessant phase of
Arahatta path and the Fruition at the immaterial plane, path-truth
will not cease and suffering-truth also does not cease.
122. Origination-truth does not cease to this person. Will path-truth not cease to that person?

To those at the nascent phase of Arahants path, to those who will attain Arahants path after this consciousness, to those others who will attain the path at the nascent phase of craving, to those at the moment of the consciousness dissociated from craving, to those at the moment of entering Cessation-Attainment and to those non-perceivient beings, origination-truth does not cease; but (it is) not that path-truth will not cease to these persons.

To those at the cessant phase of Arahanta path, to Arahants, and to those common worldlings who will not attain the path at the nascent phase of craving and to those at the moment of consciousness dissociated from craving, origination-truth does not cease and path-truth also will not cease.

Or else, path-truth will not cease to this person. Does origination-truth not cease to that person?

To those common worldlings who will not attain the path at the cessant phase of craving, path-truth will not cease; but (it is) not that origination-truth does not cease to those persons.

To those at the cessant phase of Arahanta path, to Arahants, to those common worldlings who will not attain the path at the nascent phase of craving and to those at the moment of consciousness dissociated from craving, path-truth will not cease and origination-truth also does not cease to those persons.

To those Arahants at the nascent phase of consciousness, to those common worldlings who will not attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant phase of Arahanta path and the Fruition at the immaterial plane, path-truth will not cease and suffering-truth also does not cease.
123. Suffering-truth does not cease at this plane. \( \therefore \mathbb{P} \).

**Negative Person-Plane (Paccanika-Puggadokkara).**

124. Suffering-truth does not cease to this person at this plane. Will origination-truth not cease to that person at that plane?

To those at the birth-moment of four-aggregate or five-aggregate persons, to those during life at the nascent phase of consciousness, and to those at the cessant phase of the path and the Fruition at the immaterial plane, suffering-truth does not cease at that plane; but \( \text{it is} \) not that origination-truth will not cease to those persons at that plane.

To those at the nascent phase of Arahatta path, to Arahants at the nascent phase of consciousness, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, to those at the birth-moment of non-percipient beings and those at the cessant phase of Arahatta path and the Fruition at the immaterial plane, suffering-truth does not cease and origination-truth also will not cease at that plane.

Or else, origination-truth will not cease to this person at this plane. Does suffering-truth not cease to that person at that plane?

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant origination-truth will not cease at that plane; but \( \text{it is} \) not that suffering-truth does not cease to those persons at that plane.

To those at the nascent phase of Arahatta path, to Arahants at the nascent phase of consciousness, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, to those at the cessant phase of Arahatta path and the Fruition at the immaterial plane and to those at the birth-moment of non-percipient beings, origination-truth will not cease and suffering-truth also does not cease at that plane.

Suffering-truth does not cease to this person at this plane. Will path-truth cease to that person at that plane?

To those of the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, to those others who will
attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the cessant phase of the path and the Fruition at the immaterial plane, suffering-truth does not cease at that plane; but (it is) not that path-truth will not cease to those persons at that plane.

To Arahants at the nascent phase of consciousness; to those born at the loss plane, to those common worldlings who will not attain Arahatta path at the birth-moment, to those during life at the nascent phase of consciousness, to those at the birth-moment of non-percipient beings and to those at the cessant phase of Arahatta path and the Fruition at the immaterial plane, suffering-truth does not cease and path-truth also will not cease at that plane.

Or else, path-truth will not cease to this person at this plane. Does suffering-truth not cease to that person at that plane?

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the death-moment, to those during life cessant phase of consciousness and to those at the death-moment of non-percipient beings, path-truth will not cease at that plane; but (it is) not that suffering-truth does not cease to those persons at that plane.

To Arahants at the nascent phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the birth-moment, to those during life at the nascent phase of consciousness, to those at the cessant phase of Arahatta path and the Fruition at the immaterial plane and to those at the birth-moment of non-percipient beings, path-truth will not cease and suffering-truth also does not cease at that plane.

125. Origination-truth does not cease to this person at this plane. Will path-truth not cease to that person at that plane?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the nascent phase of craving and to those at the moment of consciousness dissociated from craving, origination-truth does not cease at that plane; but (it is) not that path-truth will not cease to those persons at that plane.

To those at the cessant phase of Arahatta path, to Arahants, to those born at the loss plane, to those common
worldlings who will not attain the path at the nascent phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, origination-truth does not cease and path-truth also will not cease at that plane.

Or else, path-truth will not cease to this person at this plane. Does origination-truth not cease to that plane?

To those born at the loss plane and to those common worldlings, who will not attain the path at the cessant phase of craving, path-truth will not cease at that plane; but ( it is ) not that origination-truth does not cease to those persons at that plane.

To those at the cessant of Arahants, to those born at the loss plane and to those common worldlings who will not attain the path at the nascent of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, path-truth will not cease and origination-truth also does not cease at that plane.

6. Chapter on the Past-Future (Atitānākata-vāra)

Positive Person (Anuloma-Puṇṇa)

126. Suffering-truth had ceased to this person. Will origination-truth cease to that person?

To those Arahant path persons, to Arahants and to those who will attain Arahant path after this consciousness, suffering-truth had ceased; origination-truth will not cease to those persons.

To other persons suffering-truth had ceased and origination-truth also will cease.

Or else, origination-truth will cease. : P : Yes.

Suffering-truth had ceased to this person. Will path-truth cease to that person?

To those at the cessant phase of Arahant path, to Arahants and to those common worldlings who will not attain path, suffering-truth had ceased; path-truth will not cease to those persons.

To those at the nascent phase of Arahant path, to those who will attain Arahant path after this consciousness and to those others who will attain the path; suffering-truth had ceased and path-truth also will cease.

Or else, path-truth will cease. : P :

408
127. Origination-truth had ceased to this person. Will path-truth cease to that person?

To those at the cessant phase of Arahatta path, to Arhants and to those common worldlings who will not attain the path, origination-truth had ceased; path-truth will not cease to those persons.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness and to those others who will attain Arahatta path after this consciousness had to those others who will attain the path, origination-truth had ceased and path-truth also will cease.

Positive Plane (Anuloma-Okāsa)

128. Suffering-truth had ceased at this plane. : P : 

Positive Person-Plane (Anuloma Puggalokāsa)

129. Suffering-truth had ceased to this person at this plane. Will origination-truth cease to that person at that plane?

To those Arahatta path persons, to Arhants, to those who will attain Arahatta path after this consciousness and to those non-perciptent beings, suffering-truth ceased at that plane; origination-truth will not cease to those persons at that plane.

To those others four-aggregate of five-aggregatee persons, suffering-truth had ceased and origination-truth at that plane.

Or else, origination-truth will cease to this person at this plane. Had suffering-truth ceased to that person at that plane?

To those at the birth-moment of pure-abode beings, origination-truth will cease at that plane; suffering-truth had not ceased to those persons at that plane.

To those others four-aggregate or five-aggregatee persons origination-truth will cease and suffering-truth also had ceased at that plane.

Suffering-truth had ceased to this person at this plane. Will path-truth cease to that person at that plane?

To those at the cessant phase of Arahatta path, to Arhants, to those common worldlings who will not attain the path, to those born at the loss plane and to those non-perciptent
beings, suffering-truth had ceased at that plane; path-truth will not cease to those persons at that plane.

To those at the nascent phase of Arahattā path, to those who will attain Arahattā path after this consciousness and to those others who will attain the path, suffering-truth had ceased and path-truth also will cease at that plane.

Or else, path-truth will cease to this person at this plane.

Had suffering-truth ceased to that person at that plane?

To those at the nascent phase of Arahattā path, to those who will attain Arahattā path after this consciousness, to those who will attain the path, path-truth will cease and suffering-truth also had ceased at that plane.

130. Origination-truth had ceased to those person at this plane. Will path-truth cease to that person at that plane?

To those at the cessant phase of Arahattā path, to Arāhants, to those common worldlings who will not attain the path and to those born at the loss plane, origination-truth had ceased that plane; path-truth will not cease to those persons at that plane.

To those at the nascent phase of Arahattā path, to those who will attain Arahattā path after this consciousness and to those others who will attain the path, origination-truth had ceased and path-truth also will cease at that plane.

Or else, path-truth will cease to this person at this plane.

Had origination-truth ceased to that person at that plane?

To those pure-abode beings at the moment of second consciousness, path-truth will cease at that plane; origination-truth had not ceased to those persons at that plane.

To those at the nascent phase of Arahattā path, to those who will attain Arahattā path after this consciousness and to those others who will attain the path, path-truth will cease and origination-truth also had ceased at that plane.

Negative-Person (Paccanīka-puggala)

131. Suffering-truth had not ceased to this person. Will origination-truth not cease to that person? None.

Or else origination-truth will not cease to this person.

Had suffering-truth not ceased to that person? Had ceased.

Suffering-truth had not ceased to this person. Will path-truth not cease to that person? None.
Or else, path-truth will not cease to this person. Had suffering-truth not ceased to that person? Had ceased.

132. Origination-truth had not ceased to this person. Will path-truth not cease to that person? None. Will origination-truth not cease to that person? Had ceased.

Or else, path-truth will not cease to this person. Had origination-truth not ceased to that person? Had ceased.

Negative Plane (Paccanika-Qkasa)

133. Suffering-truth had not ceased at this plane. : P :

Negative Person-Plane (Paccanika-Puggalokasa).

134. Suffering-truth had not ceased to this person at this plane. Will origination-truth not cease to that person at that plane? Will cease.

Or else, origination-truth will not cease to this person at this plane. Had suffering-truth not ceased to that person at that plane? Had ceased.

135. Origination-truth had not ceased to this person at this plane. Will path-truth not cease to that person at that plane?

To those pure-abode beings at the moment of second consciousness, origination-truth had not ceased at that plane; but (it is) not that path-truth will not cease to those persons at that plane.

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

Or else, path-truth will not cease to this person at this plane. Had origination-truth not ceased to that person at that plane?

To those at the cessant phase of Arahatta path, to Arahants, to those common worldlings who will not attain the path and to those born at the loss plane, path-truth will not cease at that plane; but (it is) not that origination-truth had not ceased to those persons at that plane.

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

End of Chapter on Cessation
(Nirodhavaro)
2. Process (Pavatti)
3. Chapter on Origination and Cessation.
   (Uppalavallī-Nirodha-rama)

Chapter on the Paccapanna-vāra

Positive Person (Anuloma-puggala)

136. Suffering-truth arises to this person. Does origination-truth cease to that person? No.

Or else, origination-truth ceases to this person. Does suffering-truth arise to that person? No.

Suffering-truth arises to this person. Does path-truth cease to that person? No.

Or else, path-truth ceases to this person. Does suffering-truth arise to that person? No.

137. Origination-truth arises to this person. Does path-truth cease to that person?

Or else, path-truth ceases to this person. Does origination-truth arise to that person? No.

Person Plane (Anuloma-Okasa)

138. Suffering-truth arises to this plane. Does origination-truth cease at that plane?

At the plane of non-perciptient beings, suffering-truth arises; origination-truth does not cease at that plane. : P :

(Plane-chapter is the same at Origination-chapter, at Cessation-chapter and also Origination-Cessation-Chapter.)

Positive Person Plane (Anuloma-Puggalokasa)

139. Suffering-truth arises to this person at this plane. Does origination-truth cease to that person at that plane? No.

(Person-chapter and person-plane-chapter are the same.)

Negative Person (Puṭṭani-kā-Puggala)

140. Suffering-truth does not arise to this person. Does origination-truth not cease to that person?
To those at the cessant phase of craving, suffering-truth does not arise; but origination-truth does not cease to those persons.

To all those persons at the death-moment, to those during life at the cessant phase of consciousness dissociated from craving and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise and origination-truth also not cease.

Or else, origination-truth does not cease to this person. Does suffering-truth not arise to that person?

To all those persons at the birth-moment and to those during life at the nascent phase of consciousness, origination-truth does not cease; but ( it is ) not that suffering-truth does not arise to those persons.

To all those persons at death moment, to those during life at the cessant phase of consciousness dissociated from craving and to those at the nascent phase of the path and the Fruition at the immaterial plane, origination-truth does not cease and suffering-truth also does not arise.

Suffering-truth does not arise to this person. Does path truth not cease to that person?

To those at the cessant phase of the path, suffering-truth does not arise; but ( it is ) not that path-truth does not cease to those persons.

To those persons at the death-moment, to those during life at the cessant phase of consciousness dissociated from the path and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise and path-truth also does not cease.

Or else, path-truth does not cease to this person. Does suffering-truth not arise to that person?

To all those persons at the birth-moment and to those during life at the nascent phase of consciousness, path-truth does not cease; but ( it is ) not that suffering-truth does not arise to those persons.

To all those persons at the death-moment, to those at the cessant phase of consciousness dissociated from the path and to those at the nascent phase of the path and the Fruition at the immaterial plane, path-truth does not cease and suffering-truth also does not arise.

141. Origination-truth does not arise to this persons. Does path-truth not cease to that person?
To those at the cessant phase of the path, origination-truth does not arise, but ( it is ) not path-truth does not cease to those persons.

To those at the nascent phase of consciousness dissociated from craving, to those at the cessant phase of consciousness dissociated from the path, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, origination-truth does not arise and path-truth also does not cease.

Or else, path-truth does not cease to this person. Does origination-truth not arise to that person?

To those at the nascent phase of craving, path-truth does not cease; but ( it is ) not that origination-truth does not arise to those persons.

To those at the cessant phase of consciousness dissociated from the path, to those at the nascent phase of consciousness dissociated from craving, to those at the moment of entering Cessation-Attainment and to those non-percipient beings, path-truth does not cease and origination-truth also does not arise.

**Negative Plane (Paccanīka-Okāsa)**

142. Suffering-truth does not arise at this plane. : P :

**Negative Person-Plane (Paccanīka-Puggalokāsa).**

143 Suffering-truth does not arise to this person at this plane...
 : P :

(Person-chapter and Person-plane-chapter are the same.
Also in the person-plane-chapter, the word, "Entering Cessation-Attainment" should not be done).

2. **Chapter on the Past (Atīvāra)**

**Positive Person (Anuloma-Puggala).**

144. Suffering-truth had arisen to this person. Had origination-truth ceased to that person? Yes.

Or else, origination-truth had ceased. : P : Yes.
(As past questions are classified, like that positive and negative questions should be classified.)
3. **Chapter on the Future (Arahata-virā).**

**Positive Person (Anuloma-puññaka)**

145. Suffering-truth will arise to this person. Will origination-truth cease to that person?

To those Arahatta persons, to Arahants and to those who will attain Arahatta path after this consciousness, suffering-truth arise; but origination-truth will not cease to those persons.

To those others suffering-truth will arise and origination-truth also will cease.

Or else, origination-truth will cease. : P : Yes.

Suffering-truth will arise to this person. Will path-truth cease to that person?

To those at the cessant phase of Arahatta path, to Arahants and to those common worldlings who will not attain the path, suffering-truth will arise; but path-truth will cease to those persons.

Those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness and to those others who will attain the path, suffering-truth will arise and path-truth also will cease.

Or else, path-truth will cease. : P : Yes.

146. Origination-truth will arise to this person. Will path-truth cease to that person?

To those common worldlings who will not attain the path, origination will arise; but path-truth will not cease to those persons.

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

Or else, path-truth will cease to this person. Will origination-truth arise to that person?

To those at the nascent phase of Arahatta path and to those who will attain Arahatta path after this consciousness, path-truth will cease; but origination-truth will not arise to those persons.

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

415
147. Suffering-truth will arise to this person at this plane. : P :

Positive Person-Plane (Anulomā-Puggalokāśa)

148. Suffering-truth will arise to this person at this plane. Will origination-truth cease to that person at that plane?

To those Arahatta path persons, to Arahants, to those who will attain Arahatta path after this consciousness and to those non-percipient beings, suffering-truth will arise at that plane. : P :

To those other four-aggregate or five-aggregate persons, suffering-truth will arise. : P :

(Person-chapter and person-plane-chapter are the same.)

Negative Person (Paccañīka-Puggala)

149. Suffering-truth will not arise to that person. Will origination-truth not cease to that person? Yes.

Or else, origination-truth will not cease to this person. Will suffering-truth not arise to that person?

To those Arahatta path persons, to Arahants and to those who will attain after this consciousness, origination-truth will not cease; but ( it is ) that suffering-truth will not arise to those persons.

To those endowed with final consciousness, origination-truth will not cease and suffering-truth also will not arise.

Suffering-truth will not arise to this person. Will path-truth not cease to that person? Yes.

Or else, path-truth will not cease to this person. Will suffering-truth not arise to that person?

To those at the cessant phase of Arahatta path, to Arahants and to those common worldlings who will not attain the path, path-truth will not cease; but ( it is ) not that suffering-truth will not arise to those persons.

To those endowed with final consciousness, path-truth will not cease and suffering-truth also will not arise.

150. Origination-truth will not arise to this person. Will path-truth not cease to that person?
To those at the nascent phase of Arahatta path and to those who will attain Arahatta path after this consciousness, origination-truth will not arise; but (it is) not that path-truth will not cease to those persons.

To those at the cessant phase of Arahatta path, and to Arahants, origination-truth will not arise and path-truth also will not cease.

Or else, path-truth will not cease to this person. Will origination-truth not arise to that person?

To those common worldlings who will not attain the path, path-truth will not cease; but (it is) not that origination-truth will not arise to those persons.

To those at the cessant phase of Arahatta path, and to Arahants, path-truth will not cease and origination-truth also will not arise.

**Negative Plane (Paccanika-Odīkāsa)**

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

**Negative Person-Plane (Paccanika-Puggalokāsa)**

152. Suffering-truth will not arise to this person at this plane. : P :

(Person-chapter and person-plane-chapter are the same. Origination-truth and path-truth are different.)

To those at the cessant phase of Arahatta path, to Arahants and to those non-percipliant beings, path-truth will not cease and origination-truth also will not arise at that plane.

**4. Chapter on the Present-Past (Paccupannālīta-vāra)**

153. Suffering-truth arises to this person. Had origination-truth ceased to that person? Yes.

Or else, origination-truth had ceased. : P :

(Present-Past questions are the same as origination-chapter and at origination-cessation-chapter also. Person-chapter, plane-chapter, person-plane-chapter, positive and negative also are the same. They should be classified without confusion.)
5. Chapter on the Present-Future
(Paccupannāṅgatavāra)

Positive Person (Anuloma-Puggala)

154. Suffering-truth arises to this person. Will origination-truth cease to that person?

To those at the nascent phase of Arahatta path, to Arahants at the nascent phase of consciousness and to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, suffering-truth arises; but origination-truth will not cease to those persons.

To those others at the birth-moment and to those during life at the nascent phase of consciousness, suffering-truth arises and origination-truth also will cease.

Or else, origination-truth will cease to this person. Does suffering-truth anse to that person?

To all those at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent of the path and the Fruition at the immaterial plane, origination-truth will cease; but suffering-truth does not arise to those persons.

To all those at the birth-moment and to those during life at the nascent phase of consciousness, origination-truth will cease and suffering-truth also arises.

Suffering-truth arises to this person. Will path-truth cease to this person?

To Arahants at the nascent phase of consciousness, to those common worldlings who will not attain the path at the birth-moment and to those during life at the nascent phase of consciousness, suffering-truth anse; but path-truth will not cease to those persons.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness to those others who will attain the path at the birth-moment and to those during life at the nascent phase of consciousness, suffering-truth arises and path-truth also will cease.

Or else, path-truth will cease to this person. Does suffering-truth arise to that person?

To those others who will attain Arahatta path after this consciousness at the cessant phase of that consciousness to those others who will attain the path at the death-moment, to
those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the fruition the immanent plane, path-truth will cease; but suffering-truth does not arise to those persons.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, to those others who will attain the path at the birth-moment and to those during life at the nascent phase of consciousness, path-truth will cease and suffering-truth also arises.

155. Origination-truth arises to this person. Will path-truth cease to that person?

To those common worldlings who will not attain the path at the nascent phase of craving, origination-truth arises; but path-truth will not cease to those persons.

To those who will attain the path at the nascent of craving, origination-truth arises and path-truth also will cease.

Or else, path-truth will cease to this person. Does origination-truth arise to that person?

To those at the nascent phase of Arahatta, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the cessant phase of craving, to those at the moment of consciousness dissociated from craving, to those at the moment of entering cessation-Attainment and to those non-perciptent beings, path-truth will cease; but origination-truth does not arise to those persons.

To those who will attain at the nascent phase of craving, path-truth will cease and origination truth also arises.

Positive Plane (Anuloma-Okâsa)

156. Suffering-truth arises at this plane. : P :

Positive Person-plane (Anuloma-puggalokâsa).

157. Suffering-truth arises to this person at this plane. Will origination-truth cease to that person at that plane?

To those at the nascent of Arahatta path, to Arahants at the nascent phase of consciousness, to those who will attain Arahatta path after this consciousness at the nascent phase of
that consciousness and to those at the birth-moment of non-percipient beings, suffering-truth arises at that plane. \( \gg \) P:

To those at the birth-moment of four-aggregate or five-aggregate persons and to those during life at the nascent phase of consciousness, suffering-truth arises. \( \gg \) P:

Or else, origination-truth will cease to this person at this plane. Does suffering-truth to that person at that plane?

To those at the death-moment of four-aggregate or five-aggregate persons, to those during life at the cessant of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, origination-truth will cease at that plane; but suffering-truth does not arise to those persons at that plane.

To those at the birth-moment of four-aggregate or five-aggregate persons and to those during life at the nascent phase of consciousness, origination-truth will cease and suffering-truth arises at that plane.

Suffering-truth arises to this person at this plane. Will path-truth cease to that person at that plane?

To Arahants at the nascent phase of consciousness, to those born at the loss plane, to those common worldlings who will not attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the birth-moment of non-percipient beings, suffering-truth arises at that plane; but path-truth will not cease to those persons at that plane.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, to those others who will attain the path at the birth-moment and to those during life at the nascent phase of consciousness, suffering-truth arises and path-truth also will cease at that plane.

Or else, path-truth will cease to this person at this plane. Does suffering-truth arise to that person at that plane?

To those who will attain Arahatta after this consciousness at the cessant phase of that consciousness, to those others who will attain at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, path-truth will cease at that plane; but suffering-truth does not arise to that persons at that plane.

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness at the
nascent phase of that consciousness, to those others who will attain the path at the birth—moment and to those during life at the nascent phase of consciousness, path-truth will cease and suffering-truth also arises at that plane.

158. Origination-truth arises to this person at this plane. Will path-truth cease to that person at that plane?

To those born at the lower plane, and to those common worldlings who will not attain the path at the nascent phase of craving, origination-truth arises at that plane; but path-truth will not cease to those persons at that plane.

To those who will attain the path at the nascent phase of craving, origination-truth arises and path-truth also will cease at that plane.

Or else, path-truth will cease to this person at that plane. Does origination-truth arise to that person at that plane?

To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated from craving, path-truth will cease at that plane; origination-truth does not arise to those persons at that plane.

To those who will attain the path at the nascent of craving, path-truth will cease and origination-truth also arises at that plane.

159. Suffering-truth does not arise to this person. Will origination-truth not cease to that person?

To all those at the death—moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise; but ( it is ) not that origination-truth will not cease to those persons.

To those at the cessant of Arahatta path, to Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness and to those at the nascent phase of Arahatta path and the Fruition at the immaterial plane, suffering-truth does not arise and origination-truth also will not cease.

Or else, origination-truth will not cease to this person. Does suffering-truth not arise to that person?

To those at the nascent phase of Arahatta path, to Arahants at the nascent phase of consciousness and to those
who will attain Arahatta path after this consciousness at the nascent phase of that consciousness, origination-truth will not cease; but (it is) not that suffering-truth does not arise to those persons.

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness and to those at the nascent phase of Arahatta path and the Fruition at the Immaterial plane, origination-truth will not cease and suffering-truth also does not arise.

Suffering-truth does not arise to this person. Will path-truth not cease to that person?

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the Immaterial plane, suffering-truth does not arise; but (it is) not that path-truth will not cease to those persons.

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of Arahatta Fruition at the Immaterial plane, suffering-truth does not arise and path-truth also will not cease.

Or else, path-truth will not cease to this person. Does suffering-truth not arise to that person?

To Arahants at the nascent phase of consciousness, to those common worldlings who will not attain the path at the birth-moment and to those during life at the nascent of consciousness, path-truth will not cease; but (it is) not that suffering-truth does not arise to those persons.

To those at the cessant phase of Arahants at the cessant phase of consciousness, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness, and to those at the nascent phase of Arahatta Fruition, at the Immaterial plane, path-truth will not cease and suffering-truth also does not arise.

180. Origination-truth does not arise to this person. Will path-truth not cease to that person?
To those at the nascent phase of Arahatta path, to those who will attain Arahatta path after this consciousness, to those others who will attain the path at the cessant phase of craving, to those at the moment of consciousness dissociated from craving; to those at the moment of entering Cessation-Attainment and to those non-percipient beings, origination-truth does not arise; but (it is) not that path-truth will not cease to those persons.

To those at the cessant phase of Arahatta path, to Arahants, to those common worldlings who will not attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated from craving, origination-truth does not arise and path-truth also will not cease.

Or else, path-truth will not cease to this person. Does origination-truth arise to that person?

To those common worldlings who will not attain the path at the nascent phase of craving, path-truth will not cease; but (it is) not that origination-truth does not arise to those persons.

To those at the cessant phase of Arahatta path, to Arahants, to those common worldlings who will not attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated from craving, path-truth will not cease and origination-truth also does not arise.

**Negative Plane (Paccānīka-Okāsa)**

161. Suffering-truth does not arise at this plane.

**Negative Person-Plane (Paccānīka-Puggalokāsa)**

162. Suffering-truth does not arise to this plane. Will origination-truth not cease to that person at that plane?

To those at the death-moment of four-aggregate or five-aggregate persons, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise at that plane; but (it is) not that origination-truth will not cease to those persons at that plane.

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness to those at the nascent of Arahatta path and the Fruition and to those at the death-moment of non-
perceptible beings, suffering-truth does not arise and origination-truth also will not cease at that plane.

To those at the nascent phase of Arahatta path, to Arahants at the nascent phase of consciousness, to those who will attain Arahatta path after this consciousness, at the nascent phase of that consciousness and to those at the birth-moment of non-perceptible beings, origination-truth will not cease at that plane; but (it is) not that suffering-truth does not arise to those persons at that plane.

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those who will attain Arahota path after this consciousness, at the cessant phase of that consciousness, to those at the nascent phase of Arahatta path and the Fruition at the immaterial plane and to those at the death-moment of non-perceptible beings, origination-truth will not cease and suffering-truth also does not arise at that plane.

Suffering-truth does not arise to this person at this plane. Will path-truth not cease to that person at that plane?

To those who will attain Arahatta path after this consciousness at the cessant phase of that consciousness, to those others who will attain the path at the death-moment, to those during life at the cessant phase of consciousness and to those at the nascent phase of the path and the Fruition at the immaterial plane, suffering-truth does not arise at that plane; but (it is) not that path-truth will not cease to those persons at that plane.

To those at the cessant phase of Arahatta path, to Arahants at the cessant phase of consciousness, to those born at the loss plane at the death-moment, to those common worldlings who will not attain the path at the death-moment, to those during life at the cessant phase of consciousness, to those at the nascent phase of Arahatta path and to those at the death-moment of non-perceptible beings, suffering-truth does not arise and path-truth also will not cease at that plane.

Or else, path-truth will not cease to this person at this plane. Does suffering-truth not arise to that person at that plane?

To Arahants at that nascent phase of consciousness, to those born at the loss plane at the birth-moment, to those common worldlings who will not attain the path at the birth-moment, to those during life at the nascent phase of consciousness and to those at the birth-moment of non-perceptible beings, path-truth will not cease at that plane; but (it
163. Origination-truth does not arise to this person at this plane. Will path-truth not cease to that person at that plane?

To those at the nascent phase of Arahanta path, to those who will attain Arahanta path after this consciousness, to those others who will attain the path at the cessant phase of craving and to those at the moment of consciousness dissociated from craving, origination-truth does not arise at that plane; but (it is) not that path-truth will not cease to those persons at that plane.

To those at the cessant phase of Arahanta path, to Arahants, to those born at the loss plane at the cessant phase of craving, to those common worldlings who will not attain the path at the cessant phase of craving, to those at the moment of consciousness dissociated from craving and to those non-percipient beings, origination-truth arise and path-truth also will not at that plane.

Or else, path-truth will not cease to this person at this plane. Does origination-truth not arise to that persons at that plane?

To those born at the loss plane at the nascent phase of craving and to those common worldlings who will not attain the path at the nascent phase of craving, path-truth will not cease at that plane; but (it is) not that origination-truth does not arise to those persons at that plane.

To those at the cessant phase of Arahanta path, to Arahants, to those born at the loss plane at the cessant phase of craving, to those common worldlings who will not attain the path at the cessant phase of craving, to those at the moment of consciousness and to those non-percipient beings, path-truth will not cease and origination-truth also does not arise at that plane.
8. Chapter on the Past-Future (Aññagata-vāra)

Positive Person (Anukrama-nippanna)

164. Suffering-truth had arisen to this person. Will origination-truth cease to that person?

(As at the cessation-chapter past-future questions were classified positive and negative also, like that at the origination-ceSSION-cessation-chapter also should be classified without confusion.)

End of origination-ceSSION-chapter
End of Process-chapter.

III. Chapter on Comprehension (Parinirṇāṇa-vāra)

1. Chapter on the Present (Paṭicca-paññā-vāra)

165. This person comprehend suffering-truth. Does that person eradicate origination-truth? Yes.

Or else, this person eradicated origination-truth. Does that person comprehend suffering-truth? Yes.

This person does not comprehend suffering-truth. Does that person eradicate origination-truth? Yes.

Or else, this person. : P : Yes.

2. Chapter on the Past (Aññita-vāra)

166. This person had comprehended suffering-truth. Had that person eradicated origination-truth? Yes.

Or else, this person. : P : Yes.

This person had not comprehended suffering-truth. Had that person not eradicated origination-truth? Yes.

Or else, this person. : P : Yes.

3. Chapter on the Future (Aññagata-vāra)

167. This person will comprehended suffering-truth. Will that person eradicate origination-truth? Yes.

Or else, this person. : P : Yes.
This person will not comprehended suffering-truth. Will that person not eradicate origination-truth? Yes.
Or else, this person.: P: Yes.

4. Chapter on the Present-Past
(Paccupannā-līta-vāra)

188. This person comprehends suffering-truth? Had that person eradicated origination-truth? No.
Or else, this person had eradicated origination-truth.
Does that person comprehend suffering-truth? No.
This person does not comprehend suffering-truth. Had that person not eradicated origination-truth?
Arahants does not comprehend suffering-truth; but (it is) not that he had not eradicated origination-truth. With the exception of Arahatta path person and Arahant, the remaining persons do not comprehend suffering-truth and also had not eradicated origination-truth.
Or else, this person had not eradicate origination-truth.
Does that person not comprehend suffering-truth?
Arahatta path person had not eradicated origination-truth; but (it is) not that he does not comprehend suffering-truth. With the exception of Arahatta path person and Arahants, the remaining persons had not eradicated and also do not comprehend suffering-truth.

5. Chapter on the Present-Future
(Paccupannānāgata-vāra)

169. This person comprehends suffering-truth. Will that person eradicate origination-truth? No.
Or else, this person will eradicate origination-truth. Does that person comprehend suffering-truth? No.
This person does not comprehend suffering-truth. Will that person not eradicate origination-truth?
These persons who will attain the path, do not comprehend suffering-truth; but (it is) not that they will not eradicate origination-truth.
Arahants and common worldlings who will not attain the path, do not comprehend suffering-truth and also will not eradicate origination-truth.
Or else, this person will not eradicate origination-truth. Does that person not comprehend suffering-truth? Arahant path person will not eradicate origination-truth; but (it is) not that he does not comprehend suffering-truth.

Arahant and common worldlings who will not attain the path, will not eradicate origination-truth and also do not comprehend suffering-truth.

5. Chapter on the Past-Future
   (Aśīlānāgata-vāra)

170. This person had comprehended suffering-truth. Will that person eradicate origination-truth? No.

Or else, this person will eradicate truth. Had that person comprehended suffering-truth? No.

This person had not comprehended suffering-truth. Will that person not eradicate origination-truth?

These persons who will attain the path, had not comprehended suffering-truth; but (it is) not that they will not eradicate origination-truth.

Arahant path person and common worldlings who will not attain the path, had not comprehended and also will not eradicate origination-truth.

Or else, this person will not eradicate origination-truth. Had that person not comprehended suffering-truth? Arahant will not eradicate origination-truth; but (it is) not that he had not comprehended suffering-truth.

Arahant path person and common worldlings who will not attain the path, will not eradicate origination-truth and also had comprehended suffering-truth.

End of Chapter on Comprehension.
End of Scripture Pairs on Truth.