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

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

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

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

This Anusaya Yamaka translation is started on 12.4.2011 at the hermitage near the construction of Aung Siddhi Dhat-Paung Su Dhātu Stupa, Sasanaṇaṁkāra Monastery, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar. It is finished on 15.5.2011 at the hermitage near the construction of THITSAR NYAN YAUNG SHWE ZE GONE STUPA, YADANAR MAN AUNG MONASTRY, Moe Nan Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar.

Nandamedhā
FOREWORD

YAMASSA VISAYĀTĪTAṀ , LOKANĀTHAṀ BHIVANDIYA ,
DHAMMAṀ SAṀGHANČA AMALAM, GUṆASĀMIṆCA ME GARUṀ. (¹)

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

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

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

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

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

The will of mine (the translator’s):

1. The copyright of this writing is FREE, as Dhamma was freely given by the Dhamma
Master, the Lord Buddha.
2. No one, no organization, no group, no what-so-ever can claim the copyright ownership
of this writing.
3. Each and every personnel, group or what-so-ever can print or copy; or both to the
whole, or any part(s) of this writing and mentioning this origin is not a necessity.
4. Those who copy or print the part(s) or the whole writing must not claim the ownership
of those copied or printed parts. And must note that those parts can be freely copied or
printed; if necessary.
5. For Muditā, may nandamedha@gmail.com receive the information when there’s or
there’ll be a copying or printing process on the part(s) or the whole of this writing.
6. Any distribution which is the copy part of this writing must be FREE (or non-profit
action).
(1) The Pāḷi verse is from *AYAKAUk* (precise definition of *Abhidhamma* written by ancient Myanmar scholars).

(2) *GĀRAVĀ* (Pāḷi) = Respect; veneration; homage; heedfulness
GENERAL

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

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

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

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

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

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

In using Pāḷi, Ṣ/ṃ is used, instead of Ṣ/ṃ, in honoring the old usage.

For the smooth under taking, without contradicting the essence, some grammatical changes are made, from singular to plural, active to passive and vice versa.
For the broader view, even for a word - kāmāvācāra is translated as sense sphere\(^1\) or sensuous sphere\(^2\) or sensual sphere\(^3\). And there are many alike.

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

By Yamaka, may all be Yamako\(^4\).

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

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\(^1\) Too much following and flowing in sensation at this plane
\(^2\) Too much delighted at this plane
\(^3\) Too much gratified, attractive, indulged at this plane
\(^4\) The one who overcomes zāti (which causes death) and five upādānakkhandha (which die)
ACKNOWLEDGEMENT

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

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

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

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

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

Nandamedhā
PAIRS ON LATENT STATES (ANUSAYA YAMAKA PĀṆī2)

Veneration to that Exalted, the Purified, the Fully Self-Enlightened.

(NAMO TASSA BHAGAVATO ARAHATO SAMĀSAMBUDDHĀ)

1. There are seven latent states: latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts, latent state of attachment to existence, and latent state of ignorance.

1. CHAPTER ON THE ARISING STATES (UPPATTIṬṬHĀNA VĀRA)

2. Where does latent state of attachment to sensual pleasures lay latent? In the two feelings of sensual element, latent state of attachment to sensual pleasures lays latent.

Where does latent state of hatred lay latent? In unpleasant feeling, latent state of hatred lays latent.

Where does latent state of pride lay latent? In the two feelings of sensual element, in the fine-material element and immaterial element, latent state of pride lays latent.

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1 ABHIDHAMMA PITAKA = ABHI (profound) + DHAMMA (doctrine) + PITAKA (the basket) = The basket of Profound doctrine
2 ANUSAYA YAMAKA PĀLI ; ANUSAYA + YAMAKA + PĀṆĪ + ALĪ ; ANUSAYA = Latent states ; YAMAKA = Pairs ; PĀṆĪ = the nobles ; ALĪ = the (taking) process; "THE PAIRS ON LATENT STATES" WHICH IS CARRIED ALONG THE NOBLES
3 Lobha cetasika which attaches to 11 kāma planes is known as latent state of attachment to sensual pleasures, and it is
   (a) as of person: lays latent at Puthujjana, Sotāpanna and Sakadāgāmi, and not at Anāgāmi and Arahant
   (b) as of eradication: happens at Sotāpatti Maggadhāna and Sakadāgāmi Maggadhāna, and does not happen at Anāgāmi Maggadhāna and Arahatta Maggadhāna
   (c) as of plane: happens at the time when sensing kāma dhātu (or) 11 kāma planes
   (d) as of feeling: arises at 19 kāma sukha vedanā and 32 kāma uppekkhā vedanā
   (e) as of lays latent: Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment, or ceasing-moment in present; as long as it is not eradicated by Magga, then it is called (anuseti - lays latent) whether it was, or it is, or it will be.

4 Sukha vedanā (pleasant feeling) and Adukkhāmasukha vedanā (neither pleasant nor unpleasant, i.e. indifferent feeling)
5 Dosa cetasika which is known as latent state of hatred, and it is
   (a) as of person: lays latent at Puthujjana, Sotāpanna, Sakadāgāmi and Anāgāmi, and not at Arahant
   (b) as of eradication: happens at Sotāpatti Maggadhāna, Sakadāgāmi Maggadhāna and Anāgāmi Maggadhāna, and does not happen at Arahatta Maggadhāna
   (c) as of plane: happens at the time when sensing dukkha vedanā and (as only when sensing) 1 dukkha vedanā
   (d) as of feeling: arises at 2 domanassavedanā and (as only when sensing) 1 dukkha vedanā
   (e) as of lays latent: Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment, or ceasing-moment in present; as long as it is not eradicated by Magga, then it is called (anuseti - lays latent) whether it was, or it is, or it will be.

6 Māna cetasika which associates with 4 dīṭṭhīgata vippayutta (of lobha-hetu) is latent state of pride, and it is
   (a) as of person: lays latent at Puthujjana, Sotāpanna, Sakadāgāmi and Anāgāmi, and not at Arahant
   (b) as of eradication: happens at Sotāpatti Maggadhāna, Sakadāgāmi Maggadhāna and Anāgāmi Maggadhāna, and does not happen at Arahatta Maggadhāna
   (c) as of plane: happens at the time when sensing 11 kāma planes (or) kāma dhātu, 16 rūpa (fine-material) dhātu and 4 arūpa (immaterial) dhātu
   (d) as of feeling: arises at 19 kāma sukha vedanā and 32 kāma uppekkhā vedanā
Where does latent state of wrong-views lay latent? In the states of all that include body, latent state of wrong-views lays latent.

Where does latent state of doubts lay latent? In the states of all that include body, latent state of doubts lays latent.

Where does latent state of attachment to existence lay latent? In the fine-material element and immaterial element, latent state of attachment to existence lays latent.

Where does latent state of ignorance lay latent? In the states of all that include body, latent state of ignorance lays latent.

END OF CHAPTER ON THE ARISING STATES.

(UPPATIṬṬHĀṆĀVĀRO)

2. GREAT CHAPTER (MAHĀ VĀRA) 1. CHAPTER ON LATENCY (ANUSAYA VĀRA)

REGULAR (ANULOMA) PERSON (PUΓGALA)

3. Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of hatred lay latent to that person? Yes.

(e) as of latent state: Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment, or ceasing-moment in present; as long as it is not eradicated by Magga, then it is called (anuseti - lays latent) whether it was, or it is, or it will be.

7 Diṭṭhi cetasika which associates with 4 dīṭṭhigata sampayutta (of lobha-hetu) is latent state of wrong-views, and it is
(a) as of person: latent state at Puthujjana, and not at Sotāpanna, Sakadāgāmi, Anāgāmi and Arahant
(b) as of planes: happens at the time when sensing (all) 3 Dhātu
(c) as of feeling: arises at sukha vedanā, dukkha vedanā and upekkhā vedanā
(d) as of latent state: Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment, or ceasing-moment in present; as long as it is not eradicated by Magga, then it is called (anuseti - lays latent) whether it was, or it is, or it will be.

8 The loki dhamma which are parts of all sakāya (the existing body)

9 Vicikiccā cetasika which associates with 4 dīṭṭhigata sampayutta (of lobha-hetu) is latent state of doubts, and it is
(a) as of person: latent state at Puthujjana, and not at Sotāpanna, Sakadāgāmi, Anāgāmi and Arahant
(b) as of planes: happens at the time when sensing (all) 3 Dhātu
(c) as of feeling: arises at sukha vedanā, dukkha vedanā and upekkhā vedanā
(d) as of latent state: Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment, or ceasing-moment in present; as long as it is not eradicated by Magga, then it is called (anuseti - lays latent) whether it was, or it is, or it will be.

10 Lobha cetasika which associates with 4 dīṭṭhigata vippayutta (of lobha-hetu) that attaches to rūpa planes and arūpa planes is the latent state of attachment to existence, and it is
(a) as of person: latent state at Puthujjana, Sotāpanna, Sakadāgāmi and Anāgāmi, and not at Arahatta Maggaṭṭhāna
(b) as of eradication: happens at Sotāpatti Maggaṭṭhāna, Sakadāgāmi Maggaṭṭhāna and Anāgāmi Maggaṭṭhāna, and not at Arahatta Maggaṭṭhāna
(c) as of plane: happens at the time when sensing rūpa planes and arūpa planes
(d) as of latent state: Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment, or ceasing-moment in present; as long as it is not eradicated by Magga, then it is called (anuseti - lays latent) whether it was, or it is, or it will be.

11 Moha cetasika which associates with (all) 12 akusala is latent state of ignorance, and it is
(a) as of person: latent state at Puthujjana, Sotāpanna, Sakadāgāmi and Anāgāmi, and not at Arahant
(b) as of planes: happens at the time when sensing (all) 3 Dhātu
(c) as of feeling: arises at sukha vedanā, dukkha vedanā and upekkhā vedanā (of 12 akusala)
(d) as of latent state: Even if (this latent state of attachment to sensual pleasures) is not at the rising-moment, or standing-moment, or ceasing-moment in present; as long as it is not eradicated by Magga, then it is called (anuseti - lays latent) whether it was, or it is, or it will be.
Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of pride lay latent to that person?
Yes.
Latent state of pride lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
Yes.
Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of pride lay latent to that person?
Yes.
Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
In Anāgāmi, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent to that person. In three persons, latent state of pride lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of wrong-views lay latent to that person?
In two persons, latent state of attachment to sensual pleasures lays latent; latent state of wrong-views does not lay latent to those persons. In Puthujjana, latent state of attachment to sensual pleasures lays latent and latent state of wrong-views also lays latent.
Latent state of wrong-views lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
Yes.
Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of doubts lay latent to that person?
In two persons, latent state of attachment to sensual pleasures lays latent; latent state of doubts does not lay latent to those persons. In Puthujjana, latent state of attachment to sensual pleasures lays latent and latent state of doubts also lays latent.
Latent state of doubts lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
Yes.
Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of attachment to existence lays latent to that person?
Yes.
Latent state of attachment to existence lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
In Anāgāmi, latent state of attachment to existence lays latent; latent state of attachment to sensual pleasures does not lay latent to that person. In three persons, latent state of attachment to existence lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person. Does latent state of ignorance lay latent to that person?
Yes.
Latent state of ignorance lays latent to this person. Does latent state of attachment to sensual pleasures lay latent to that person?
In Anāgāmi, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

4. Latent state of hatred lays latent to this person. Does latent state of pride lay latent to that person?

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12 (Or else,)
13 The person who will never return to Kāma (sensual pleasures) plane
14 Puthujjana (person of common world-ling), Sotāpanna (person who has entered the noble path to Nibbāna) and Sakadāgāmi (person who may return to Kāma plane once)
15 Sotāpanna and Sakadāgāmi
Yes.
Latent state of pride lays latent to this person. Does latent state of hatred lay latent to that person? In Anāgāmi, latent state of pride lays latent; latent state of hatred does not lay latent to that person. In three persons, latent state of pride lays latent and latent state of hatred also lays latent.

Latent state of hatred lays latent to this person. Does latent state of wrong-views lay latent to that person? Does latent state of doubts lay latent to that person?
In two persons, latent state of hatred lays latent; latent state of doubts does not lay latent to those persons. In Puthujjana, latent state of hatred lays latent and latent state of doubts also lays latent.
Latent state of doubts lays latent to this person. Does latent state of hatred lay latent to that person? Yes.

Latent state of hatred lays latent to this person. Does latent state of attachment to existence lay latent to that person? Does latent state of ignorance lay latent to that person?
Yes.
Latent state of ignorance lays latent to this person. Does latent state of hatred lay latent to that person?
In Anāgāmi, latent state of ignorance lays latent; latent state of hatred does not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of hatred also lays latent.

5. Latent state of pride lays latent to this person. Does latent state of wrong-views lay latent to that person? Does latent state of doubts lay latent to that person?
In three persons, latent state of pride lays latent; latent state of doubts does not lay latent to those persons. In Puthujjana, latent state of pride lays latent and latent state of doubts also lays latent.
Latent state of doubts lays latent to this person. Does latent state of pride lay latent to that person? Yes.

Latent state of pride lays latent to this person. Does latent state of attachment to existence lay latent to that person? Does latent state of ignorance lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Does latent state of pride lay latent to that person? Yes.

6. Latent state of wrong-views lays latent to this person. Does latent state of doubts lay latent to that person?
Yes.
Latent state of doubts lays latent to this person. Does latent state of wrong-views lay latent to that person? Yes.

Latent state of wrong-views lays latent to this person. Does latent state of attachment to existence lay latent to that person? Does latent state of ignorance lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Does latent state of wrong-views lay latent to that person? In three persons, latent state of ignorance lays latent; latent state of wrong-views does not lay latent to those persons. In Puthujjana, latent state of ignorance lays latent and latent state of wrong-views also lays latent.

7. Latent state of doubts lays latent to this person. Does latent state of attachment to existence lay latent to that person? Does latent state of ignorance lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Does latent state of wrong-views lay latent to that person? In three persons, latent state of ignorance lays latent; latent state of wrong-views does not lay latent to those persons. In Puthujjana, latent state of ignorance lays latent and latent state of wrong-views also lays latent.

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16 .....pe..... (short term of Pāḷi; peyyāla) = omitted/hidden words/phrases (as easy to find from the past/nearby)
8. Latent state of attachment to existence lays latent to this person. Does latent state of ignorance lay latent to that person?
Yes.
Latent state of ignorance lays latent to this person. Does latent state of attachment to existence lay latent to that person?
Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKĀM)

9. Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person. Does latent state of pride lay latent to that person?
Yes.
Latent state of pride lays latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person?
In Anāgāmi, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to that person. In three persons, latent state of pride lays latent and latent state of attachment to sensual pleasures and latent state of hatred also lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person. Does latent state of wrong-views lay latent to that person? 
In two persons, latent state of attachment to sensual pleasures and latent state of hatred lay latent; latent state of doubts do not lay latent to that person. In Puthujjana, latent state of attachment to sensual pleasures and latent state of hatred lay latent, and latent state of doubts also lays latent to that person.

Latent state of doubts lays latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person?
Yes.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person. Does latent state of attachment to existence lays latent to that person? 
In two persons, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent; latent state of wrong-views does not lay latent to those persons. In Puthujjana, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent, and latent state of wrong-views also lays latent to that person.

Latent state of doubts lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person?
Yes.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKĀM)

10. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person. Does latent state of wrong-views lay latent to that person? 
In two persons, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent; latent state of wrong-views does not lay latent to those persons. In Puthujjana, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent, and latent state of wrong-views also lays latent to that person.

Latent state of doubts lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person?
Yes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of hatred lay latent to this person. Does latent state of attachment to existence lay latent to that person? 
Yes.
Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person?

In Anāgāmi, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to that person. In three persons, latent state of ignorance lays latent and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also lay latent.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKĀM)

11. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person. Does latent state of doubts lay latent to that person? Yes.

Latent state of doubts lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person?

Yes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person. Does latent state of attachment to existence lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person?

In Anāgāmi, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to that person. In two persons, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent; latent state of wrong-views does not lay latent to those persons. In Puthujjana, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also lay latent to that person.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKĀM)

12. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to this person. Does latent state of attachment to existence lay latent to that person? Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person?

In Anāgāmi, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to that person. In two persons, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent; latent state of wrong-views and latent state of doubts do not lay latent to those persons. In Puthujjana, latent state of ignorance lays latent and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also lay latent to that person.

END OF CHAPTER WITH FIVE-BASE.

(PAṆCAKAMŪLAKĀM)

13. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to this person. Does latent state of ignorance lay latent to that person?

Yes.

Latent state of ignorance lays latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person?
In Anāgāmi, latent state of ignorance, latent state of pride and latent state of attachment to existence lay latent to this person; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to that person. In two persons, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence lay latent; latent state of wrong-views and latent state of doubts do not lay latent to those persons. In Puthujjana, latent state of ignorance lays latent and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person.

END OF CHAPTER WITH SIX-BASE.

(CHATKAMŪLAKAṆA)

REGULAR (ANULOMA) PLANE (OKĀSA¹⁷)

14. Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of hatred lay latent at that plane?
   No.
Latent state of hatred lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?
   No.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of pride lay latent at that plane?
   Yes.
Latent state of pride lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?
   In the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent at those planes. In the two feelings of sensual element, latent state of pride lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of wrong-views lay latent at that plane? .....pe..... Does latent state of doubts lay latent at that plane?
   Yes.
Latent state of doubts lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?
   In unpleasant feeling, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of attachment to sensual pleasures does not lay latent at those planes. In the two feelings of sensual element, latent state of doubts lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?
   No.
Latent state of attachment to existence lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?
   No.

Latent state of attachment to sensual pleasures lays latent at this plane. Does latent state of ignorance lay latent at that plane?
   Yes.
Latent state of ignorance lays latent at this plane. Does latent state of attachment to sensual pleasures lay latent at that plane?
   In unpleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

¹⁷ Okāsa = (at feeling / element/ state ) plane/place/stage/situation
feelings of sensual element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

15. Latent state of hatred lays latent at this plane. Does latent state of pride lay latent at that plane? No.
Latent state of pride lays latent at this plane. Does latent state of hatred lay latent at that plane? No.

Latent state of hatred lays latent at this plane. Does latent state of wrong-views lay latent at that plane? …pe….. Does latent state of doubts lay latent at that plane? Yes.
Latent state of doubts lays latent at this plane. Does latent state of hatred lay latent at that plane? In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of hatred does not lay latent at that plane. In un-pleasant feeling, latent state of doubts lays latent and latent state of hatred also lays latent.

Latent state of hatred lays latent at this plane. Does latent state of attachment to existence lay latent at that plane? No.
Latent state of attachment to existence lays latent at this plane. Does latent state of hatred lay latent at that plane? No.

Latent state of hatred lays latent at this plane. Does latent state of ignorance lay latent at that plane? Yes.
Latent state of ignorance lays latent at this plane. Does latent state of hatred lay latent at that plane? In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of hatred does not lay latent at that plane. In un-pleasant feeling, latent state of ignorance lays latent and latent state of hatred also lays latent.

16. Latent state of pride lays latent at this plane. Does latent state of wrong-views lay latent at that plane? …pe….. Does latent state of doubts lay latent at that plane? Yes.
Latent state of doubts lays latent at this plane. Does latent state of pride lay latent at that plane? In un-pleasant feeling, latent state of doubts lays latent; latent state of pride does not lay latent at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent and latent state of pride also lays latent.

Latent state of pride lays latent at this plane. Does latent state of attachment to existence lay latent at that plane? No.
Latent state of attachment to existence lays latent at this plane. Does latent state of hatred lay latent at that plane? No.

Latent state of pride lays latent at this plane. Does latent state of ignorance lay latent at that plane? Yes.
Latent state of ignorance lays latent at this plane. Does latent state of hatred lay latent at that plane? In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of hatred does not lay latent at that plane. In un-pleasant feeling, latent state of ignorance lays latent and latent state of hatred also lays latent.

17. Latent state of wrong-views lays latent at this plane. Does latent state of doubts lay latent at that plane?
Yes.
Latent state of doubts lays latent at this plane. Does latent state of wrong-views lay latent at that plane?
Yes.

Latent state of wrong-views lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?
In the three feelings of sensual element, latent state of wrong-views lays latent; latent state of attachment to existence does not lay latent at those planes. In the fine-material element and immaterial element, latent state of wrong-views lays latent and latent state of attachment to existence also lays latent.
Latent state of attachment to existence lays latent at this plane. Does latent state of wrong-views lay latent at that plane?
Yes.

Latent state of wrong-views lays latent at this plane. Does latent state of ignorance lay latent at the plane?
Yes.
Latent state of ignorance lays latent at this plane. Does latent state of wrong-views lay latent at that plane?
Yes.

18. Latent state of doubts lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?
In the three feelings of sensual element, latent state of doubts lays latent; latent state of attachment to existence does not lay latent at those planes. In the fine-material element and immaterial element, latent state of doubts lays latent and latent state of attachment to existence also lays latent.
Latent state of attachment to existence lays latent at this plane. Does latent state of doubts lay latent at that plane?
Yes.

Latent state of doubts lays latent at this plane. Does latent state of ignorance lay latent at that plane?
Yes.
Latent state of ignorance lays latent at this plane. Does latent state of doubts lay latent at that plane?
Yes.

19. Latent state of attachment to existence lays latent at this plane. Does latent state of ignorance lay latent at that plane?
Yes.
Latent state of ignorance lays latent at this plane. Does latent state of attachment to existence lay latent at that plane?
In the three feelings of sensual element, latent state of ignorance lays latent; latent state of attachment to existence does not lay latent at that plane. In the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of attachment to existence also lays latent.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

20. Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of pride lay latent at that plane?
None. 18
Latent state of pride lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?
In the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent at those planes.

18 (in Pāli) Naṭṭhi = There is no such plane/state (as the certain statement itself is impossible)
Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of wrong-views lay latent at that plane? None. Does latent state of doubts lay latent at that plane? None.

Latent state of doubts lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

In the fine-material element and immaterial element, latent state of doubts lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of attachment to existence lay latent at that plane? None. Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane? No.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent at this plane. Does latent state of ignorance lay latent at that plane? None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent at those planes.

END OF CHAPTER WITH TWO-BASE.

21. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at this plane. Does latent state of wrong-views lay latent at that plane? None.

Latent state of doubts lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at that plane?

In the fine-material element and immaterial element, latent state of doubts and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at this plane. Does latent state of attachment to existence lay latent at that plane? None.

Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.
Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at this plane. Does latent state of ignorance lay latent at that plane?
None.
Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent at that plane?
In the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

22. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at this plane. Does latent state of doubts lay latent at that plane?
None.
Latent state of doubts lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at that plane?
In the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at that plane. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?
None.
Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at that plane?
In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at this plane. Does latent state of ignorance lay latent at that plane?
None.
Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent at that plane?
In the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

23. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at this plane. Does latent state of attachment to existence lay latent at that plane?
None.
Latent state of attachment to existence lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at this plane. Does latent state of ignorance lay latent at that plane?
None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes.

In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred does not lay latent at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent at those planes.

END OF CHAPTER WITH FIVE-BASE.

(PANCAKAMULAKAM)

24. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent at this plane. Does latent state of ignorance lay latent at that plane?
None.

Latent state of ignorance lays latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred lay latent at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred and latent state of attachment to existence do not lay latent at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence do not lay latent at those planes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMULAKAM)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGAŁOKĀSA)

25. Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?
No.

Latent state of hatred lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?
No.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?
Yes.
Latent state of pride lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

In Anāgāmi with the two feelings of sensual element\(^\text{19}\), and in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of pride lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of wrong-views …..pe….. latent state of doubts lays latent to that person at that plane?

In two persons, in the two feelings of sensual element, latent state of attachment to sensual pleasures lays latent; latent state of doubts does not lay latent to those persons at those planes. In Puthujjana with the two feelings of sensual element, latent state of attachment to sensual pleasures lays latent and latent state of doubts also lays latent to those persons at those planes.

Latent state of doubts lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

In Puthujjana with unpleasant feeling, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts lays latent and latent state of attachment to sensual pleasures also lays latent.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

No.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent at that person at that plane?

No.

Latent state of attachment to sensual pleasures lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of attachment to sensual pleasures lay latent to that person at that plane?

In Anāgāmi with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. In three persons with unpleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

26. Latent state of hatred lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

No.

Latent state of pride lays latent to this person at this plane. Does latent state of hatred to that person at that plane?

No.

Latent state of hatred lays latent to this person at this plane. Does latent state of wrong-views …..pe….. latent state of doubts lay latent to that person at that plane?

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\(^{19}\) Instead of (lit.) at the two feelings of sensual element, "with the two feelings of sensual element" is used for the smooth usage. And such style will be used in this translation.
In two persons with un-pleasant feeling, latent state of hatred lays latent; latent state of doubts does not lay latent to those persons at those planes. In Puthujjana with un-pleasant feeling, latent state of hatred does not lay latent; latent state of doubts does not lay latent to those persons at those planes. Latent state of doubts lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

In Puthujjana with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts lays latent and latent state of hatred also lays latent.

Latent state of hatred lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

No.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

No.

Latent state of hatred lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

Yes.

Latent state of ignorance lays latent to this person at this plane. Does latent state of hatred lay latent to that person at that plane?

In Anāgāmi with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance lays latent and latent state of hatred also lays latent.

27. Latent state of pride lays latent to this person at this plane. Does latent state of wrong-views lay latent to that person at that plane?

In three persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of pride lays latent; latent state of doubts does not lay latent to those persons at those planes. In Puthujjana with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of pride lays latent and latent state of doubts also lays latent. Latent state of doubts lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

In Puthujjana with un-pleasant feeling, latent state of doubts lays latent; latent state of pride does not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts lays latent and latent state of pride also lays latent.

Latent state of pride lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?

In four persons with the two feelings of sensual element, latent state of pride lays latent; latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of pride lays latent and latent state of attachment to existence also lays latent.

Latent state of attachment to existence lays latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?

Yes.

Latent state of pride lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?

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20 Puthujjana, Sotāpanna, Sakadāgāmi and Anāgāmi
In four persons with un-pleasant feeling, latent state of ignorance lays latent; latent state of pride does not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of pride also lays latent.

28. Latent state of wrong-views lays latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?
   Yes.
   Latent state of doubts lays latent to this person at this plane. Does latent state of wrong-views lay latent to that person at that plane?
   Yes.

Latent state of wrong-views .....pe..... latent state of doubts lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?
In *Puthujjana* with the three feelings of sensual element, latent state of doubts lays latent; latent state of attachment to existence does not lay latent to those persons at those planes. To those persons in the fine-material element and immaterial element, latent state of doubts lays latent and latent state of attachment to existence also lays latent.
Latent state of attachment to existence lays latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?
In three persons, in the fine-material element and immaterial element, latent state of attachment to existence lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of attachment to existence lays latent and latent state of doubts also lays latent.

29. Latent state of doubts lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?
   Yes.
   Latent state of ignorance lays latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane?
   In three persons with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of doubts does not lay latent to those persons at those planes. In *Puthujjana* with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of doubts also lays latent.

30. Latent state of attachment to existence lays latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?
   Yes.
   Latent state of ignorance lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?
   In four persons with the three feelings of sensual element, latent state of ignorance lays latent; latent state of attachment to existence does not lay latent to those persons at those planes. In those persons, in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of attachment to existence also lays latent.

END OF CHAPTER WITH ONE-BASE.
*(EKAMŪLAKA)*

31. Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person at this plane. Does latent state of pride lay latent to that person at that plane?
   None.
   Latent state of pride lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?
   In *Anāgāmi* with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of pride lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures and latent
state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person at this plane. Does latent state of wrong-views .....pe..... latent state of doubts lay latent to that person at that plane?
None.

Latent state of doubts lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?
In Puthujjana, in the fine-material element and immaterial element, latent state of doubts; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred lays latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane?
None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?
No.

Latent state of attachment to sensual pleasures and latent state of hatred lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane?
None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred lay latent to that person at that plane?
In Anāgāmi with the three feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance lays latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of ignorance lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures does not lay latent to those persons at those planes.

END OF CHAPTER WITH TWO-BASE.

(DUKAMULAKAM)

32. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person at this plane. Does latent state of wrong-views .....pe..... latent state of doubts lay latent to that person at that plane?
None.

Latent state of doubts lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person at that plane?
In Puthujjana, in the fine-material element and immaterial element, latent state of doubts and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.
Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane? None.
Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person at that plane?
In four persons, in the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane? None.
Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to that person at that plane?
In Anāgāmi, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In three persons, in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKĀM)

33. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person at this plane. Does latent state of doubts lay latent to that person at that plane? None.
Latent state of doubts lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person at that plane?
In Puthujjana, in the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views lay latent; latent state of hatred does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane? None.
Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person at that plane?
In three persons, in the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. In Puthujjana, in the fine-
material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane? None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views lay latent to that person at that plane? In Anāgāmi, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. In two persons, in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred and latent state of wrong-views do not lay latent to those persons at those planes. In Puthujjana, in the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In Puthujjana, in the fine-material element and immaterial element, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKĀM)

34. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to this person at this plane. Does latent state of attachment to existence lay latent to that person at that plane? None.

Latent state of attachment to existence lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to that person at that plane? In three persons, in the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. In Puthujjana, in the fine-material element and immaterial element, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In Puthujjana, in the fine-material element and immaterial element, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to this person at this plane. Does latent state of ignorance lay latent to that person at that plane? None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts lay latent to that person at that plane?
In *Anūgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. In two persons, in the fine-material element and immaterial element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride lay latent; latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons, in unpleasant feeling, latent state of ignorance and latent state of hatred lay latent; latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. In two persons, in unpleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person at that plane. Does latent state of ignorance lay latent to that person at that plane? None.

Latent state of ignorance lays latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent to that person at that plane?

In *Anūgāmi*, in un-pleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to that person at those planes. To those persons with the two feelings of sensual element, latent state of ignorance and latent state of pride lay latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In two persons, in the fine-material element and immaterial element, latent state of ignorance, latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. To those persons with the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In *Puthujjana*, in the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes. In two persons, in unpleasant feeling, latent state of ignorance lays latent; latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence lay latent; latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons at those planes.
state of pride, latent state of wrong-views and latent state of doubts lay latent; latent state of hatred and latent state of attachment to existence do not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts lay latent; latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence do not lay latent to those persons at those planes.

END OF CHAPTER WITH SIX-BASE. (CHAKKAMŪLAKAṆH)

END OF CHAPTER ON LATENCY IN REGULAR. (ANUSAYAVĀRE ANULOMAMH)

1. CHAPTER ON LATENCY (ANUSAYAVĀRA)

REVERSE (PAṬLOMA) PERSON (PUGGALA)

36. Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of hatred not lay latent to that person?
Yes.
Latent state of hatred does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?
Yes.

Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of pride not lay latent to that person?

In Anāgāmi, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. In Arahant21, latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?
Yes.

Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of wrong-views .....pe..... latent state of doubts not lay latent to that person?
Yes.
Latent state of doubts does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?

In two persons22, latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons. In two persons23, latent state of doubts does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person. Does latent state of attachment to existence .....pe...... latent state of ignorance not lay latent to that person?

In Anāgāmi, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons. In Arahant, latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person. Does latent state of attachment to sensual pleasures not lay latent to that person?
Yes.

37. Latent state of hatred does not latent to this person. Does latent state of pride not lay latent to that person?

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21 The person who has totally eradicated all (seven) latent states, and living this life as the last (i.e. will never reborn again)
22 Sotāpanna and Sakadāgāmi
23 Anāgāmi and Arahant
In *Anāgāmi*, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of hatred does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person. Does latent state of hatred not lay latent to that person?
Yes.

Latent state of hatred does not lay latent to this person. Does latent state of wrong-views not lay latent to that person?
Yes.

Latent state of doubts does not lay latent to this person. Does latent state of hatred not lay latent to that person?
Yes.

Latent state of hatred does not lay latent to this person. Does latent state of attachment to existence not lay latent to that person?
Yes.

Latent state of ignorance does not lay latent to this person. Does latent state of hatred not lay latent to that person?
Yes.

Latent state of hatred does not lay latent to this person. Does latent state of attachment to existence not lay latent to that person?
Yes.

Latent state of ignorance does not lay latent to this person. Does latent state of hatred not lay latent to that person?
Yes.

Latent state of ignorance does not lay latent to this person. Does latent state of doubts not lay latent to that person?
Yes.

Latent state of attachment to existence does not lay latent to that person?
Yes.

Latent state of doubts does not lay latent to this person. Does latent state of ignorance not lay latent to that person?
Yes.
40. Latent state of attachment to existence does not lay latent to this person. Does latent state of ignorance not latent to that person?
Yes.
Latent state of ignorance does not lay latent to this person. Does latent state of attachment to existence not latent to that person?
Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

41. Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person. Does latent state of pride not lay latent to that person?
In Anāgami, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In Arahat, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent.
Latent state of pride does not lay latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person?
Yes.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person. Does latent state of wrong-views ….pe….. latent state of doubts not lay latent to that person?
Yes.
Latent state of doubts does not lay latent to this person. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person?
In two persons, latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to those persons. In two persons, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person. Does latent state of attachment to existence ….pe….. latent state of ignorance not lay latent to that person?
In Anāgami, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

42. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person. Does latent state of wrong-views ….pe….. latent state of doubts not lay latent to that person?
Yes.
Latent state of doubts does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person?
In two persons, latent state of doubts does not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to those persons. In Anāgami, latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In Arahat, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to this person. Does latent state of attachment to existence ….pe….. latent state of ignorance not lay latent to that person?
Yes.
Latent state of ignorance does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person?
Yes.

END OF CHAPTER WITH THREE-BASE.

*(TIKAMŪLAKAM)*

43. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent to this person. Does latent state of doubts not lay latent to that person?
Yes.
Latent state of doubts does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not lay latent to that person?
In two persons, latent state of doubts and latent state of wrong-views do not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent to those persons. In *Anāgāmi*, latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent; (it is) not that latent state of pride does not lay latent to those persons. In *Arahant*, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also do not lay latent.....pe.....

END OF CHAPTER WITH FOUR-BASE.

*(CATUKKAMŪLAKAM)*

44. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent to this person. Does latent state of attachment to existence not lay latent to that person?
Yes.
Latent state of ignorance does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not lay latent to that person?
Yes.

END OF CHAPTER WITH FIVE-BASE.

*(PAṈCAKAMŪLAKAM)*

45. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to this person. Does latent state of ignorance not lay latent to that person?
Yes.
Latent state of ignorance does not lay latent to this person. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not lay latent to that person?
Yes.

END OF CHAPTER WITH SIX-BASE.

*(CHAKKAMŪLAKAM)*

REVERSE *(PAṬILOMA) PLANE (OKĀSA)*

46. Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?
In un-pleasant feeling, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of hatred does not lay latent to those planes. In the fine-material element and immaterial element, and in *Apariyāpanna*24 (i.e. nine *supramundane*25), latent state of attachment to sensual pleasures does not lay latent and latent state of hatred also does not lay latent.
Latent state of hatred does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?

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24 Belonging to none (i.e., *Lokuttara*)
25 Four noble paths, four noble fruitions and the *Nibbāna*
In the two feelings of sensual element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those planes. In the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), latent state of hatred does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of pride not lay latent at that plane?
In the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of pride does not lay latent to those planes. In unpleasant feeling, and in Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of pride also does not lay latent.
Latent state of pride does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?
Yes.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of wrong-views not lay latent at that plane?
In unpleasant feeling, and in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of doubts does not lay latent at those planes. In Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of doubts also does not lay latent.
Latent state of doubts does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?
Yes.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?
In the two feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of attachment to existence does not lay latent at those planes. In unpleasant feeling, and in Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent.
Latent state of attachment to existence does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?
In the two feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent at those planes. In unpleasant feeling, and in Apariyāpanna (i.e. nine supramundane), latent state of attachment to existence does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?
In unpleasant feeling, and in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent.
Latent state of ignorance does not lay latent at this plane. Does latent state of attachment to sensual pleasures not lay latent at that plane?
Yes.

47. Latent state of hatred does not lay latent at this plane. Does latent state of pride not lay latent at that plane?
In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent at those planes. In Apariyāpanna (i.e. nine supramundane), latent state of hatred does not lay latent and latent state of pride also does not lay latent.
Latent state of pride does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?
In un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In Apariyāpāna (i.e. nine supramundane), latent state of pride does not lay latent and latent state of hatred also does not lay latent.

Latent state of hatred does not lay latent at this plane. Does latent state of wrong-views .....pe...... latent state of doubts not lay latent at that plane?
In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of doubts does not lay latent to those planes. In Apariyāpāna (i.e. nine supramundane), latent state of hatred does not lay latent and latent state of doubts also does not lay latent.
Latent state of doubts does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?
Yes.

Latent state of hatred does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?
In the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to existence does not lay latent at those planes. In the two feelings of sensual element, and in Apariyāpāna (i.e. nine supramundane), latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent.
Latent state of attachment to existence does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?
In un-pleasant feeling, latent state of attachment to existence does not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In the two feelings of sensual element, and in Apariyāpāna (i.e. nine supramundane), latent state of attachment to existence does not lay latent and latent state of hatred also does not lay latent.
Latent state of attachment to existence does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?
Yes.

Latent state of hatred does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?
In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of hatred does not lay latent and latent state of ignorance also does not lay latent. In Apariyāpāna (i.e. nine supramundane), latent state of hatred does not lay latent and latent state of ignorance also does not lay latent.
Latent state of ignorance does not lay latent at this plane. Does latent state of hatred not lay latent at that plane?
Yes.

48. Latent state of pride does not lay latent at this plane. Does latent state of wrong-views .....pe...... latent state of doubts not lay latent at that plane?
In un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of doubts does not lay latent at those planes. In Apariyāpāna (i.e. nine supramundane), latent state of pride does not lay latent and latent state of doubts also does not lay latent.
Latent state of doubts does not lay latent at this plane. Does latent state of pride not lay latent at that plane?
Yes.
Latent state of pride does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?
Yes.
Latent state of attachment to existence does not lay latent at this plane. Does latent state of pride not lay latent at that plane?
In the two feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of pride does not lay latent at those planes. In un-pleasant feeling, and in Apariyāpāna (i.e. nine supramundane), latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent.
Latent state of pride does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?

In unpleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In Apariyāpānna (i.e. nine supramundane), latent state of pride does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of pride not lay latent at that plane?
Yes.

49. Latent state of wrong-views does not lay latent at this plane. Does latent state of doubts not lay latent at that plane?
Yes.
Latent state of doubts does not lay latent at this plane. Does latent state of wrong-views not lay latent at that plane?
Yes.

Latent state of wrong-views …..pe….. Latent state of doubts does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?
Yes.
Latent state of attachment to existence does not lay latent at this plane. Does latent state of doubts not lay latent at that plane?
In the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of doubts does not lay latent to those planes. In Apariyāpānna (i.e. nine supramundane), latent state of attachment to existence does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?
Yes.
Latent state of ignorance does not lay latent at this plane. Does latent state of doubts not lay latent at that plane?
Yes.

50. Latent state of attachment to existence does not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?
In the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In Apariyāpānna (i.e. nine supramundane), latent state of attachment to existence does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?
Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

51. Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of pride not lay latent at that plane?
In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent at those planes. In Apariyāpānna (i.e. nine supramundane), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent.

Latent state of pride does not lay latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?
In unpleasant feeling, latent state of pride and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In Apariyāpānna (i.e. nine supramundane), latent state of pride does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.
Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of wrong-views …..pe….. latent state of doubts not lay latent at that plane?
In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of doubts does not lay latent to those planes. In Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of doubts also does not lay latent. Latent state of doubts does not lay latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?
Yes.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?
In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to existence does not lay latent at those planes. In Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of attachment to existence also does not lay latent. Latent state of attachment to existence does not lay latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?
Yes.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?
In the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of ignorance does not lay latent at those planes. In Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of ignorance also does not lay latent. Latent state of ignorance does not lay latent at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent at that plane?
Yes.

END OF CHAPTER WITH TWO-BASE.
(DUKAMŪLAKAM)

52. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent at this plane. Does latent state of wrong-views …..pe….. latent state of doubts not lay latent at that plane?
Yes.
Latent state of doubts does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent at that plane?
Yes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?
Yes.
Latent state of attachment to existence does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent at that plane?
In un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred does not lay latent at those planes. In the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent at those planes. In Apariyāpanna (i.e. nine supramundane), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.
pride do not lay latent at those planes. In Apariyāpanna (i.e. nine supramundane), latent state of attachment to existence does not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?
Yes.
Latent state of ignorance does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent at that plane?
Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKĀM)

53. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent at this plane. Does latent state of doubts not lay latent at that plane?
Yes.
Latent state of doubts does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not lay latent at that plane?
Yes.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKĀM)

54. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent at this plane. Does latent state of attachment to existence not lay latent at that plane?
Yes.
Latent state of attachment to existence does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not lay latent at that plane?
In un-pleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred, latent state of wrong-views and latent state of doubts do not lay latent at those planes. In the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent at those planes. In Apariyāpanna (i.e. nine supramundane), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?
Yes.
Latent state of ignorance does not ……pe……
Yes.

END OF CHAPTER WITH FIVE-BASE.

(PAŃCAKAMŪLAKĀM)

55. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent at this plane. Does latent state of ignorance not lay latent at that plane?
Yes.
Latent state of ignorance does not lay latent at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not lay latent at that plane?
Yes.

END OF CHAPTER WITH SIX-BASE.
56. Latent state of attachment to sensual pleasures to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?
In three persons, in un-pleasant feeling, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in Apariyāpāna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of hatred also does not lay latent. In two persons, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of hatred also does not lay latent.
Latent state of hatred does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?
In three persons, in the two feelings of sensual element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in Apariyāpāna (i.e. nine supramundane), latent state of hatred does not lay latent and latent state of attachment to sensual pleasures also does not lay latent. In two persons, in all planes, latent state of hatred does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?
In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in Apariyāpāna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to sensual pleasures also does not lay latent. In two persons, in all planes, latent state of attachment to sensual pleasures also does not lay latent.
Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?
In three persons, in the two feelings of sensual element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in Apariyāpāna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to sensual pleasures also does not lay latent. In two persons, in all planes, latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?
In three persons, in the two feelings of sensual element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in Apariyāpāna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?
In three persons, in the two feelings of sensual element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in Apariyāpāna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?
In three persons, in the two feelings of sensual element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in Apariyāpāna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane?

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26 Why is Lokuttarā taking place as the Okāsa of Puthujjana? The consciousness just before the Sotāpatti Magga, or the Gotrabū, is sensing Nibbāna as the object. At that time, the person is (still) a Puthujjana. So, for that moment, Lokuttarā (Nibbāna) is Okāsa as the object.
pleasures also does not lay latent. In two persons, in all planes, latent state of doubts does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane? In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent. In Anāgāmi, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent. In Arahant, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane? In three persons, in the two feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent. In Anāgāmi, in the three feelings of sensual element, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance does not lay latent. In Arahant, in all planes, latent state of attachment to existence does not lay latent and latent state of attachment to sensual pleasures also does not lay latent.

Latent state of attachment to sensual pleasures does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane? In three persons, in un-pleasant feeling, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of attachment to existence also does not lay latent. In Anāgāmi, in the three feelings of sensual element, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent. In Arahant, in all planes, latent state of attachment to sensual pleasures does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of attachment to sensual pleasures not lay latent to that person at that plane? Yes.

57. Latent state of hatred does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane? In three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine supramundane), latent state of hatred does not lay latent and latent state of pride also does not lay latent. In Anāgāmi, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons in un-pleasant feeling, in Apariyāpanna (i.e. nine supramundane), latent state of hatred does not lay latent and latent state of pride also does not lay latent. In Arahant, in all planes, latent state of hatred does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane? In three persons, in un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine
latent state of hatred does not lay latent to this person at this plane. Does latent state of wrong-views latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of doubts also does not lay latent. In two persons, in all planes, latent state of hatred does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

Latent state of hatred does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to existence also does not lay latent. In *Anāgāmi*, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes, latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to existence does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes, latent state of hatred does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of attachment to existence does not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of attachment to existence also does not lay latent. In *Anāgāmi*, in the three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence also does not lay latent. In *Arahant*, in all states, latent state of attachment to existence does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of hatred does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of ignorance also does not lay latent. In *Anāgāmi*, in the three feelings of sensual element, in the fine-material element and immaterial element, latent state of hatred does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of hatred does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all states, latent state of hatred does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of hatred not lay latent to that person at that plane?

Yes.

58. Latent state of pride does not lay latent to this person at this plane. Does latent state of wrong-views latent state of doubts not lay latent to that person at that plane?
In *Puthujjana*, in un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of doubts also does not lay latent. In *Arahant*, in all planes, latent state of pride does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts does not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In four persons, in the two feelings of sensual element, latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent. To those persons, in un-pleasant feeling, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent. In *Arahant*, in all planes, latent state of attachment to existence does not lay latent and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

Yes.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In four persons, in un-pleasant feeling, latent state of pride does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of pride does not lay latent and latent state of ignorance also does not lay latent. In *Arahant*, in all planes, latent state of ignorance does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

Yes.

59. Latent state of wrong-views does not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

Yes.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of wrong-views not lay latent to that person at that plane?

Yes.

Latent state of wrong-views does not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of doubts does not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in three feelings of sensual element, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of doubts does not lay latent and latent state of attachment to existence also does not lay latent. In *Arahant*, in all planes, latent state of doubts does not lay latent and latent state of attachment to existence also does not lay latent.

Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

In *Puthujjana*, in the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in *Apariyāpanna* (i.e. nine *supramundane*), latent state of attachment to existence does not lay
latent and latent state of doubts also does not lay latent. In Arahant, in all planes, latent state of attachment to existence does not lay latent and latent state of doubts also does not lay latent.

Latent state of doubts does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in the three feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine supramundane), latent state of doubts does not lay latent and latent state of ignorance also does not lay latent. In Arahant, in all planes, latent state of doubts does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?

Yes.

60. Latent state of attachment to existence does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In four persons, in the three feelings of sensual element, latent state of attachment to existence does not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine supramundane), latent state of attachment to existence does not lay latent and latent state of ignorance also does not lay latent. In Arahant, in all planes, latent state of attachment to existence does not lay latent and latent state of ignorance also does not lay latent.

Latent state of ignorance does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.

(ĚKAMŮŁAKAṂ)

61. Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person at this plane. Does latent state of pride not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent. In Ānāgāmi, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in Apariyāpanna (i.e. nine supramundane), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent. In Arahant, in all planes, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of pride also does not lay latent.

Latent state of pride does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

In three persons, in un-pleasant feeling, latent state of pride and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine supramundane), latent state of pride does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent. In Arahant, in all planes, latent state of pride does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent.

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person at this plane. Does latent state of wrong-views not lay latent to that person at that plane?

In Puthujjana, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of doubts does not lay latent to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine supramundane), latent state
Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of doubts also does not lay latent. In two persons, in all planes, .....pe......

Latent state of doubts does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

In two persons, in unpleasant feeling, latent state of doubts and latent state of attachment to sensual pleasures do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of doubts and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures does not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, in \textit{Apariyāpanna} (i.e. nine supramundane), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures and latent state of hatred also do not lay latent. In two persons, in all planes, .....pe......

Latent state of attachment to sensual pleasures and latent state of hatred do not lay latent to this person at that plane. Does latent state of attachment to existence not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in \textit{Apariyāpanna} (i.e. nine supramundane), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of attachment to existence also does not lay latent. In \textit{Anāgāmi}, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in the three feelings of sensual element, in \textit{Apariyāpanna} (i.e. nine supramundane), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of attachment to existence also does not lay latent. In \textit{Arahant}, in all planes, .....pe......

Latent state of attachment to existence does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to existence does not lay latent to those persons at those planes. To those persons, in \textit{Apariyāpanna} (i.e. nine supramundane), latent state of attachment to sensual pleasures and latent state of hatred do not lay latent, and latent state of attachment to existence also does not lay latent. In \textit{Anāgāmi}, in the three feelings of sensual element, in \textit{Apariyāpanna} (i.e. nine supramundane), latent state of attachment to sensual pleasures and latent state of hatred also does not lay latent. In \textit{Arahant}, in all planes, .....pe......

Neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In three persons, in the fine-material element and immaterial element, neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in \textit{Apariyāpanna} (i.e. nine supramundane), neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent, and latent state of ignorance also does not lay latent. In \textit{Anāgāmi}, in the three feelings of sensual element, in the fine-material element and immaterial element, neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in \textit{Apariyāpanna} (i.e. nine supramundane), neither latent state of attachment to sensual pleasures nor latent state of hatred lays latent, and latent state of ignorance also does not lay latent. In \textit{Arahant}, in all planes, .....pe......

Latent state of ignorance does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures and latent state of hatred not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH TWO-BASE.

\textit{DUKAMULAKAM}
Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride does not lay latent to this person at that plane. Does latent state of wrong-views not lay latent to that person at that plane?

Yes.

Latent state of doubts does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person at that plane?

In two persons, in unpleasant feeling, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of doubts and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in unpleasant feeling, in Apariyāpāna (i.e. nine supramundane), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent.

In Anāgāmi, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in unpleasant feeling, in Apariyāpāna (i.e. nine supramundane), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride does not lay latent to this person at this plane. Does latent state of attachment to existence not lay latent to that person at that plane?

Yes.

Latent state of attachment to existence does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person at that plane?

In three persons, in unpleasant feeling, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of attachment to existence and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in Apariyāpāna (i.e. nine supramundane), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent.

In Anāgāmi, in the two feelings of sensual element, latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in unpleasant feeling, in Apariyāpāna (i.e. nine supramundane), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride also do not lay latent.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride does not lay latent to this person at this plane. Does latent state of ignorance not lay latent to that person at that plane?

In Anāgāmi, in unpleasant feeling, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in Apariyāpāna (i.e. nine supramundane), latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride do not lay latent, and latent state of ignorance also does not lay latent.

In Arahant, in all planes, .....pe......

Latent state of ignorance does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not lay latent to that person at that plane?

Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)
63. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views do not lay latent to this person at this plane. Does latent state of doubts not lay latent to that person at that plane?
Yes.
Latent state of doubts does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not lay latent to that person at that plane?
In two persons, in un-pleasant feeling, latent state of doubts, latent state of attachment to sensual pleasures latent state of pride and latent state of wrong-views do not lay latent; (it is) not that latent state of hatred does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of doubts and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of pride do not lay latent to those persons at those planes. To those persons, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in the two feelings of sensual element, latent state of doubts and latent state of hatred do not lay latent; (it is) not that latent state of attachment to sensual pleasures and latent state of wrong-views do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine supramundane), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also do not lay latent. In Ānāgāmi, in the two feelings of sensual element, in the fine-material element and immaterial element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views do not lay latent; (it is) not that latent state of pride does not lay latent to those persons at those planes. To those persons, in un-pleasant feeling, in Apariyāpanna (i.e. nine supramundane), latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also do not lay latent. In Arahat, in all planes, latent state of doubts does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views also do not lay latent.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)
latent to those persons at those planes. To those persons, in un-pleasant feeling, in Apariyāpāna (i.e. nine supramundane), latent state of attachment to existence does not lay latent, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts also do not lay latent. In Arahant, in all planes, .....pe......

END OF CHAPTER WITH FIVE-BASE.
(PAÑCAKAMŪLAKAṂ)

65. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent to this person at this plane? Does latent state of ignorance not lay latent to that person at that plane? In Anāgāmi, in un-pleasant feeling, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent; (it is) not that latent state of ignorance does not lay latent to those persons at those planes. To those persons, in Apariyāpāna (i.e. nine supramundane), latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent, and latent state of ignorance also does not lay latent. In Arahant, in all planes, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence do not lay latent, and latent state of ignorance also does not lay latent. Latent state of ignorance does not lay latent to this person at this plane. Do latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not lay latent to that person at that plane?
Yes.

END OF CHAPTER WITH SIX-BASE.
(CHAKKAMŪLAKAṂ)

END OF CHAPTER ON LATENCY IN REVERSE.
(ANUSAYAVĀRE PAṬILOMAṂ)

END OF CHAPTER ON LATENCY.
(ANUSAYAVĀRO)

2. THE CHAPTER WITH LATENCY (SĀNUSAYAVĀRA²⁷)

REGULAR (ANULOMA) PERSON (PUGGALA)

66. This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of hatred?
Yes.
This person is latent with latent state of hatred. Is that person latent with latent state of attachment to sensual pleasures?
Yes.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of pride?
Yes.
This person is latent with latent state of pride. Is that person latent with latent state of attachment to sensual pleasures?

²⁷ In regular, Puthujjana and the low three phala persons are mentioned; and in reverse, Puthujjana and the four phala persons are mentioned. Maggaṭṭhāna persons are not mentioned in this Chapter with Latency for it takes only just a citta-moment in renouncing the latent states accordingly.
Anāgāmi is latent with latent state of pride and not latent with latent state of attachment to sensual pleasures. Three persons are latent with latent state of pride and also latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of wrong-views …..pe….. latent state of doubts?
Two persons are latent with latent state of attachment to sensual pleasures and not latent with latent state of doubts. Puthujjana is latent with latent state of attachment to sensual pleasures and also latent with latent state of doubts.
This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures?
Yes.

This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of attachment to existence …..pe….. latent state of ignorance?
Yes.
This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures?
Anāgāmi is latent with latent state of ignorance and not latent with latent state of attachment to sensual pleasures. Three persons are latent with latent state of ignorance and also latent with latent state of attachment to sensual pleasures.

67. This person is latent with latent state of hatred. Is that person latent with latent state of pride?
Yes.
This person is latent with latent state of pride. Is that person latent with latent state of hatred?
Anāgāmi is latent with latent state of pride and not latent with latent state of hatred. Three persons are latent with latent state of pride and also latent with latent state of hatred.

This person is latent with latent state of hatred. Is that person latent with latent state of wrong-views …..pe….. latent state of doubts?
Two persons are latent with latent state of hatred and not latent with latent state of doubts. Puthujjana is latent with latent state of hatred and also latent with latent state of doubts.
This person is latent with latent state of doubts. Is that person latent with latent state of hatred?
Yes.

This person is latent with latent state of hatred. Is that person latent with latent state of attachment to existence …..pe….. latent state of ignorance?
Yes.
This person is latent with latent state of ignorance. Is that person latent with latent state of hatred?
Anāgāmi is latent with latent state of ignorance and not latent with latent state of hatred. Three persons are latent with latent state of ignorance and also latent with latent state of hatred.

68. This person is latent with latent state of pride. Is that person latent with latent state of wrong-views …..pe….. latent state of doubts?
Three persons are latent with latent state of pride and not latent with latent state of doubts. Puthujjana is latent with latent state of pride and also latent with latent state of doubts.
This person is latent with latent state of doubts. Is that person latent with latent state of pride?
Yes.

This person is latent with latent state of pride. Is that person latent with latent state of attachment to existence …..pe….. latent state of ignorance?
Yes.
This person is latent with latent state of ignorance. Is that person latent with latent state of pride?
Yes.
69. This person is latent with latent state of wrong-views. Is that person latent with latent state of doubts?
Yes.
This person is latent with latent state of doubts. Is that person latent with latent state of wrong-views?
Yes......pe......

70. This person is latent with latent state of doubts. Is that person latent with latent state of attachment to existence .....pe..... latent with latent state of ignorance?
Yes.
This person is latent with latent state of ignorance. Is that person latent with latent state of doubts?
Three persons are latent with latent state of ignorance and not latent with latent state of doubts. *Puthujjana* is latent with latent state of ignorance and also latent with latent state of doubts.

71. This person is latent with latent state of attachment to existence. Is that person latent with latent state of ignorance?
Yes.
This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to existence?
Yes.

END OF CHAPTER WITH ONE-BASE.

(*EKAMŪLAKAṂ*)

72. This person is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that person latent with latent state of pride?
Yes.
This person is latent with latent state of pride. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred?
*Anāgāmi* is latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons are latent with latent state of pride, and latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that person latent with latent state of wrong-views .....pe..... latent with latent state of doubts?
Two persons are latent with latent state of attachment to sensual pleasures and latent state of hatred and not latent with latent state of doubts. *Puthujjana* is latent with latent state of attachment to sensual pleasures and latent state of hatred, and also latent with latent state of doubts.
This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred?
Yes.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that person latent with latent state of attachment to existence .....pe..... latent with latent state of ignorance?
Yes.
This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred?
*Anāgāmi* is latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAṂ*)

73. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person latent with latent state of wrong-views .....pe..... latent with latent state of doubts?
Two persons are latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and not latent with latent state of ignorance. *Puthujjana* is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also latent with latent state of ignorance. 

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride? Yes.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person latent with latent state of attachment to existence .....pe.... latent with latent state of ignorance? Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride? Yes.

*Anāgāmi* is latent with latent state of ignorance and latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

**END OF CHAPTER WITH THREE-BASE.**

*(TIKAMŪLAKĀ)*

74. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of doubts. Is that person latent with latent state of doubts? Yes.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of doubts? Yes......pe.....

**END OF CHAPTER WITH FOUR-BASE.**

*(CATUKKĀMŪLAKĀ)*

75. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person latent with latent state of attachment to existence .....pe..... latent with latent state of ignorance? Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts? *Anāgāmi* is latent with latent state of ignorance and latent state of pride, and not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and not latent with latent state of wrong-views and latent state of doubts. *Puthujjana* is latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

**END OF CHAPTER WITH FIVE-BASE.**

*(PAŅČAKĀMŪLAKĀ)*

76. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that person latent with latent state of ignorance? Yes.

This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence? *Anāgāmi* is latent with latent state of ignorance, latent state of pride and latent state of attachment to existence, and not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent
state of wrong-views and latent state of doubts. Two persons are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence, and not latent with latent state of wrong-views and latent state of doubts. Puthujjana is latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.
(CHAKKAMŪLAKAM)

REGULAR (ANULOMA) PLANE (OKĀSA)

77. This plane\textsuperscript{28} is latent with latent state of attachment to sensual pleasures. Is that plane\textsuperscript{29} latent with latent state of hatred? No. This plane is latent with latent state of hatred. Is that plane latent with latent state of attachment to sensual pleasures? No.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of pride? Yes. This plane is latent with latent state of pride. Is that plane latent with latent state of attachment to sensual pleasures? Fine-material element and immaterial element are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures. Two feelings of sensual pleasures\textsuperscript{30} are latent with latent state of pride and also latent with latent state of attachment to sensual pleasures.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of wrong-views ......pe...... latent with latent state of doubts? Yes. This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures? Un-pleasant feeling, and fine-material element and immaterial element are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures. Two feelings of sensual pleasures are latent with latent state of doubts and also latent with latent state of attachment to sensual pleasures.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of attachment to existence? No. This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures? No.

This plane is latent with latent state of attachment to sensual pleasures. Is that plane latent with latent state of ignorance? Yes. This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures?

\textsuperscript{28} (In lit.) At this period/state (but, to be familiar with the original Pāḷi word, Okāsa, the word “plane” is used in translation; and this chapter with latency (SĀHUṢAYAVĀRA) should be understood by this way)

\textsuperscript{29} (In lit.) Is that period/state

\textsuperscript{30} (In lit.) In two feelings of sensual element (at that period/state)
Un-pleasant feeling, and fine-material element and immaterial element are latent state of ignorance, and not latent with latent state of attachment to sensual pleasures. Two feelings of sensual pleasures are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures.

78. This plane is latent with latent state of hatred. Is that plane latent with latent state of pride?
   No.
This plane is latent with latent state of pride. Is that plane latent with latent state of hatred?
   No.

This plane is latent with latent state of hatred. Is that plane latent with latent state of wrong-views .....pe..... latent with latent state of doubts?
   Yes.
This plane is latent with latent state of doubts. Is that plane latent with latent state of hatred?
   Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of doubts, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of doubts, and also latent with latent state of hatred.

This plane is latent with latent state of hatred. Is that plane latent with latent state of attachment to existence?
   No.
This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of hatred?
   No.

This plane is latent with latent state of hatred. Is that plane latent with latent state of ignorance?
   Yes.
This plane is latent with latent state of ignorance. Is that plane latent with latent state of hatred?
   Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance, and also latent with latent state of hatred.

79. This plane is latent with latent state of pride. Is that plane latent with latent state of wrong-views .....pe..... latent with latent state of doubts?
   Yes.
This plane is latent with latent state of doubts. Is that plane latent with latent state of pride?
   Un-pleasant feeling is latent with latent state of doubts, and not latent with latent state of pride. Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of doubts, and also latent with latent state of pride.

This plane is latent with latent state of pride. Is that plane latent with latent state of attachment to existence?
   Two feelings of sensual pleasures are latent with latent state of pride, and not latent with latent state of attachment to existence. Fine-material element and immaterial element are latent with latent state of pride, and also latent with latent state of attachment to existence.
This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of pride?
   Yes.

This plane is latent with latent state of pride. Is that plane latent with latent state of ignorance?
   Yes.
This plane is latent with latent state of ignorance. Is that plane latent with latent state of pride?
   Un-pleasant feeling is latent with latent state of ignorance, and not latent with latent state of pride. Two feelings of sensual pleasures, and fine-material element and immaterial element are latent with latent state of ignorance, and also latent with latent state of pride.
80. This plane is latent with latent state of wrong-views. Is that plane latent with latent state of doubts?
   Yes.
This plane is latent with latent state of doubts. Is that plane latent with latent state of wrong-views?
   Yes……pe……

81. This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to existence?
Three feelings of sensual pleasures are latent with latent state of doubts, and not latent with latent state of attachment to existence. Fine-material element and immaterial element are latent with latent state of doubts, and also latent with latent state of attachment to existence.
This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of doubts?
   Yes.

82. This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of ignorance?
   Yes.
This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to existence?
Three feelings of sensual pleasures are latent with latent state of ignorance, and not latent with latent state of attachment to existence. Fine-material element and immaterial element are latent with latent state of ignorance, and also latent with latent state of attachment to existence.

   END OF CHAPTER WITH ONE-BASE.

   \( \text{EKAMÚŁAKAM} \)

83. This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of pride?
   None.
This plane is latent with latent state of pride. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?
Fine-material element and immaterial element are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of pride and latent state of attachment to sensual pleasures, and not latent with latent state of hatred.

This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of wrong-views …..pe…… latent with latent state of doubts?
   None.
This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?
Fine-material element and immaterial element are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of doubts and latent state of attachment to sensual pleasures, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of doubts and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of attachment to existence?
   None.
This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred?
   No.
This plane is latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane latent with latent state of ignorance? None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures and latent state of hatred? Fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(DUKAMULAKAM)

84. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane latent with latent state of wrong-views ..... latent with latent state of doubts? None.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride? Fine-material element and immaterial element are latent with latent state of doubts and latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of doubts and latent state of hatred, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane latent with latent state of attachment to existence? None.

This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride? (That plane is) latent with latent state of pride.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane latent with latent state of ignorance? None.

This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride? Fine-material element and immaterial element are latent with latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of hatred, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMULAKAM)

85. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane latent with latent state of doubts? None.

This plane is latent with latent state of doubts. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views? Fine-material element and immaterial element are latent with latent state of doubts, latent state of pride and latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of doubts, latent state of hatred and
latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane latent with latent state of attachment to existence? None.
This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views? (That plane is) both latent with latent state of pride and latent state of wrong-views.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane latent with latent state of ignorance? None.
This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts? (That plane is) latent with latent state of pride, latent state of wrong-views and latent state of doubts.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane latent with latent state of ignorance? None.
This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?
Fine-material element and immaterial element are latent with latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of pride.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKĀM)

86. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane latent with latent state of ignorance? None.
This plane is latent with latent state of attachment to existence. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts? (That plane is) latent with latent state of pride, latent state of wrong-views and latent state of doubts.

This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane latent with latent state of ignorance? None.
This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?
Fine-material element and immaterial element are latent with latent state of ignorance, latent state of pride, latent state of wrong-views, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and not latent with latent state of hatred. Un-pleasant feeling is latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAṆCAKAMŪLAKĀM)

87. This plane is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that plane latent with latent state of ignorance? None.
This plane is latent with latent state of ignorance. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Fine-material element and immaterial element are latent with latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and not latent with latent state of hatred and latent state of attachment to existence. Un-pleasant feeling is latent with latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and not latent with latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKĀM)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

88. This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of hatred at that plane?
No.

This person is latent with latent state of hatred at this plane. Is that person latent with latent state of attachment to sensual pleasures at that plane?
No.

This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of pride at that plane?
Yes.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of attachment to sensual pleasures?
Anāgāmi with two feelings of sensual pleasures, and in fine-material element and immaterial element are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures. Three persons, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures. To those persons with two feelings of sensual pleasures, are latent with latent state of pride, and also latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of wrong-views ..... pe ..... latent with latent state of doubts at that plane?
Two persons with two feelings of sensual pleasures are latent with latent state of attachment to sensual pleasures, and not latent with latent state of doubts. Puthujjana with two feelings of sensual pleasures are latent with latent state of attachment to sensual pleasures, and also latent with latent state of doubts.

This person is latent with latent state of doubts. Is that person latent with latent state of attachment to sensual pleasures?
Puthujjana with un-pleasant feeling, in fine-material element and immaterial element, are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures. Also those persons with two feelings of sensual pleasures are latent with latent state of doubts, and also latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures at this plane. Is that person latent with latent state of attachment to existence at that plane?
No.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures at that plane?
No.
This person is latent with latent state of attachment to sensual pleasures. Is that person latent with latent state of ignorance?
Yes.
This person is latent with latent state of ignorance. Is that person latent with latent state of attachment to sensual pleasures?
Anāgāmi with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures. Three persons with un-pleasant feeling, in fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures. Also those persons, with two feelings of sensual pleasures are latent with latent state of ignorance, and also latent with latent state of attachment to sensual pleasures.

89. This person is latent with latent state of hatred at this plane. Is that person latent with latent state of pride at that plane?
No.
This person is latent with latent state of pride at this plane. Is that person latent with latent state of hatred at that plane?
No.
This person is latent with latent state of hatred at this plane. Is that person latent with latent state of wrong-views ......pe..... latent with latent state of doubts?
Two persons with un-pleasant feeling are latent with latent state of hatred, and not latent with latent state of doubts. Puthujjana with un-pleasant feeling is latent with latent state of hatred, and also latent with latent state of doubts.
This person is latent with latent state of doubts at this plane. Is that person latent with latent state of hatred at that plane?
Puthujjana with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of doubts, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of doubts, and also latent with latent state of hatred.
This person is latent with latent state of hatred at this plane. Is that person latent with latent state of attachment to existence at that plane?
No.
This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of hatred at that plane?
No.
This person is latent with latent state of hatred at this plane. Is that person latent with latent state of ignorance at that plane?
Yes.
This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of hatred at that plane?
Anāgāmi with three feelings of sensual pleasures, in fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of hatred. Three persons with two feelings of sensual pleasures, in fine-material element and immaterial element are latent with latent state of ignorance, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with latent state of ignorance, and also latent with latent state of hatred.

90. This person is latent with latent state of pride at this plane. Is that person latent state of wrong-views ......pe..... latent with latent state of doubts at that plane?
Three persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of doubts. Puthujjana with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of pride, and also latent with latent state of doubts.
This person is latent with latent state of doubts at this plane. Is that person latent with latent state of pride at that plane?
Puthujjana with un-pleasant feeling is latent with latent state of doubts, and not latent with latent state of pride. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of doubts, and also latent with latent state of pride.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of attachment to existence at that plane?
Four persons with two feelings of sensual pleasures are latent with latent state of pride, and not latent with latent state of attachment to existence. Also those persons, in fine-material element and immaterial element are latent with latent state of pride, and also latent with latent state of attachment to existence.
This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of pride at that plane?
Yes.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of ignorance at that plane?
Yes.
This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of pride at that plane?
Four persons with un-pleasant feeling are latent with latent state of ignorance, and not latent with latent state of pride. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and also latent with latent state of pride.

91. This person is latent with latent state of wrong-views at this plane. Is that person latent with latent state of doubts at that plane?
Yes.
This person is latent with latent state of doubts at this plane. Is that person latent with latent state of wrong-views at that plane?
Yes….pe…..

92. This person is latent with latent state of doubts at this plane. Is that person latent with latent state of attachment to existence at that plane?
Puthujjana with three feelings of sensual pleasures are latent with latent state of doubts, and not latent with latent state of attachment to existence. Also those persons, in fine-material element and immaterial element, are latent with latent state of doubts, and also latent with latent state of attachment to existence.
This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of doubts at that plane?
Three persons, in fine-material element and immaterial element, are latent with latent state of attachment to existence, and not latent with latent state of doubts. Puthujjana, in fine-material element and immaterial element, is latent with latent state of attachment to existence, and also latent with latent state of doubts.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of ignorance at that plane?
Yes.
This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of doubts at that plane?
Three persons with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of doubts. Puthujjana with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and also latent with latent state of doubts.

93. This person is latent with latent state of attachment to existence at that plane. Is that person latent with latent state of ignorance at that plane?
Yes.
This person is latent with latent state of ignorance at that plane. Is that person latent with latent state of attachment to existence at that plane?
Four persons with three feelings of sensual pleasures are latent with latent state of ignorance, and not latent with latent state of attachment to existence. Also those persons, in fine-material element and immaterial element, are latent with latent state of ignorance, and also latent with latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMÜLAKAM)

94. This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of pride at that plane?
None.

This person is latent with latent state of pride at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons, in fine-material element and immaterial element, are latent with latent state of pride, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with both latent state of pride and latent state of attachment to sensual pleasures, and not latent with latent state of hatred.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of wrong-views …..pe…… latent with latent state of doubts at that plane?
None.

This person is latent with latent state of doubts at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?
Puthujjana, in fine-material element and immaterial element, are latent with latent state of doubts, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with both latent state of doubts and latent state of attachment to sensual pleasures, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with both latent state of doubts and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of attachment to existence at that plane?
None.

This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?
No.

This person is latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person latent with latent state of ignorance at that plane?
None.

This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmi with three feelings of sensual pleasures, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Three persons, in fine-material element and immaterial element, are latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures and latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with both latent state of ignorance and latent state of attachment to sensual pleasures, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred, and not latent with latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(DUKAMÜLAKAM)
95. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane. Is that person latent with latent state of wrong-views at that plane? None. This person is latent with latent state of doubts at this plane. Is that plane latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane? *Puthujjana* in fine-material element and immaterial element, are latent with both latent state of doubts and latent state of pride, and neither latent with latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Also those persons with un-pleasant feeling is latent with both latent state of doubts and latent state of hatred, and latent with neither latent state of attachment to sensual pleasures nor latent state of pride.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person latent with latent state of attachment to existence at that plane? None. This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane? (That person at that plane is) latent with latent state of pride.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person latent with latent state of ignorance at that plane? None. This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views? *Anāgāmi* with un-pleasant feeling is latent with latent state of ignorance, and not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are both latent with latent state of ignorance and latent state of pride, and latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Three persons, in fine-material element and immaterial element, are latent with both latent state of ignorance and latent state of pride, and latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred, and latent with neither latent state of attachment to sensual pleasures nor latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

96. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person latent with latent state of doubts at that plane? None. This person is latent with latent state of doubts at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views? *Puthujjana* in fine-material element and immaterial element, are latent with latent state of doubts, latent state of pride and latent state of wrong-views, and latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures are latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and not latent with latent state of hatred. Also those persons with un-pleasant feeling are latent with both latent state of doubts, latent state of hatred and latent state of wrong-views, and latent with neither latent state of attachment to sensual pleasures nor latent state of pride.....pe.....

END OF CHPATER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)
97. This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person latent with latent state of attachment to existence at that plane?
None.
This person is latent with latent state of attachment to existence at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?
Three persons, in fine-material element and immaterial element, are latent with both latent state of attachment to existence and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. *Puthujjana* in fine-material element and immaterial element, are latent with latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those plane are not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person latent with latent state of ignorance at that plane?
None.
This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?
*Anāgāmi* with un-pleasant feeling is latent with latent state of ignorance; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures, in fine-material element and immaterial element, are latent with both latent state of ignorance and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons in fine-material element and immaterial element, are latent with both latent state of ignorance and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and those persons at those planes are not latent with latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred; and those persons at those planes are latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Puthujjana* in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those planes are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Also those persons with two feelings of sensual pleasures latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and those persons at those planes are latent with neither latent state of attachment to sensual pleasures nor latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAñCAKAMULAKAM)
This person is latent with latent state of ignorance at this plane. Is that person latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Anāgāmi with un-pleasant feeling is latent with latent state of ignorance; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons with two feelings of sensual pleasures are latent with both latent state of ignorance and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride and latent state of attachment to existence; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of pride and latent state of attachment to existence; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons with two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons in fine-material element and immaterial element, are latent with latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures are latent with both latent state of ignorance and latent state of hatred; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Also those persons with un-pleasant feeling are latent with both latent state of ignorance and latent state of hatred; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. These persons are latent with both latent state of ignorance and latent state of hatred; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Also those persons with two feelings of sensual pleasures are latent with latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and those persons at those planes are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMÜLAKAΜ)

END OF CHAPTER WITH LATENCY IN REGULAR.

(SĀNUSAYAVĀRE ANULOMAΜ)

2.THE CHAPTER WITH LATENCY (SĀNUSAYAVĀRA)

REVERSE (PAṬLOMA) PERSON (PUGGALA)

99. This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of hatred?
Yes.
This person is not latent with latent state of hatred. Is that person not latent with latent state of attachment to sensual pleasures?
Yes.
This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of pride?
Anāgāmi is not latent with latent state of attachment to sensual pleasures, and it is not that (this person is) not latent with latent state of pride. Arahant is not latent with latent state of attachment to sensual pleasures, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person not latent with latent state of attachment to sensual pleasures?
Yes.

This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of wrong-views .....pe...... not latent with latent state of doubts?
Yes.
This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to sensual pleasures?
Two persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures. Two persons are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures. Is that person not latent with latent state of attachment to existence .....pe..... not latent with latent state of ignorance?
Anāgāmi is not latent with latent state of attachment to sensual pleasures, and it is not that (this person is) not latent with latent state of ignorance. Arahant is not latent with latent state of hatred, and also not latent with latent state of pride.
This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures?
Yes.

100. This person is not latent with latent state of hatred. Is that person not latent with latent state of pride?
Anāgāmi is not latent with latent state of hatred, and it is not that (this person is) not latent with latent state of pride. Arahant is not latent with latent state of hatred, and also not latent with latent state of pride.
This person is not latent with latent state of pride. Is that person not latent with latent state of hatred?
Yes.

This person is not latent with latent state of hatred. Is that person not latent with latent state of wrong-views .....pe.....not latent with latent state of doubts?
Two persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of hatred. Two persons are not latent with latent state of doubts, and also not latent with latent state of hatred.

This person is not latent with latent state of hatred. Is that person not latent with latent state of attachment to existence .....pe.... not latent with latent state of ignorance?
Anāgāmi is not latent with latent state of hatred, and it is not that (this person is) not latent with latent state of ignorance. Arahant is not latent with latent state of hatred, and also not latent with latent state of ignorance.
This person is not latent with latent state of ignorance. Is that person not latent with latent state of hatred?
Yes.

101. This person is not latent with latent state of pride. Is that person not latent with latent state of wrong-views .....pe...... not latent with latent state of doubts?
Yes.
This person is not latent with latent state of doubts. Is that person not latent with latent state of pride?
Three persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of pride. Arahant is not latent with latent state of doubts, and also not latent with latent state of pride.

This person is not latent with latent state of pride. Is that person not latent with latent state of attachment to existence .....pe....not latent with latent state of ignorance?
Yes.
This person is not latent with latent state of ignorance. Is that person not latent with latent state of pride?
Yes.

102. This person is not latent with latent state of wrong-views. Is that person not latent with latent state of doubts?
Yes.
This person is not latent with latent state of doubts. Is that person not latent with latent state of wrong-views?
Yes….pe…..

103. This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to existence …..pe…..not latent with latent state of ignorance?
Three persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of ignorance. Arhant is not latent with latent state of doubts, and also not latent with latent state of ignorance.
This person is not latent with latent state of ignorance. Is that person not latent with latent state of doubts?
Yes.

104. This person is not latent with latent state of attachment to existence. Is that person not latent with latent state of ignorance?
Yes.
This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to existence?
Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKĀM)

105. This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Is that person not latent with latent state of pride?
Anāgāmi is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and it is not that (this person is) not latent with latent state of pride. Arhant is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of pride.
This person is not latent with latent state of pride. Is that person latent with neither latent state of attachment to sensual pleasures nor latent state of hatred?
Yes.

This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Is that person not latent with latent state of wrong-views …..pe….. not latent with latent state of doubts?
Yes.
This person is not latent with latent state of doubts. Is that person latent with neither latent state of attachment to sensual pleasures nor latent state of hatred?
Two persons are not latent with latent state of doubts, and it is not that (this person is) latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Two persons are not latent with latent state of doubts, and also latent with neither latent state of attachment to sensual pleasures nor latent state of hatred.

This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Is that person not latent with latent state of attachment to existence …..pe….. not latent with latent state of ignorance?
Anāgāmi is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and it is not that (this person is) not latent with latent state of ignorance. Arhant is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of ignorance.
This person is not latent with latent state of ignorance. Is that person latent with neither latent state of attachment to sensual pleasures nor latent state of hatred?
Yes.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

106. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not latent with latent state of wrong-views .....pe..... not latent with latent state of doubts.
Yes.
This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?
Two persons are not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Anāgāmi is not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred, and it is not that (this person is) not latent with latent state of pride. Arahant is not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.
This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not latent with latent state of attachment to existence .....pe..... not latent with latent state of ignorance?
Yes.
This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?
Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

107. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views. Is that person not latent with latent state of doubts?
Yes.
This person is not latent with latent state of doubts. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views?
Two persons are latent with neither latent state of wrong-views nor latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Anāgāmi is not latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views, and it is not that (this person is) not latent with latent state of pride. Arahant is not latent with latent state of doubts, and it is not that (this person is) not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.....pe.....

108. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person not latent with latent state of attachment to existence .....pe.....not latent with latent state of ignorance?
Yes.
This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?
Yes.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)

109. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and state of attachment to existence. Is that person not latent with latent state of ignorance?
Yes.
This person is not latent with latent state of ignorance. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and state of attachment to existence?
Yes.

END OF CHAPTER WITH SIX-BASE.
(CHAKKAMŪLAKĀM)

REVERSE (PAṬILOMA) PLANE (OKĀSA)

110. This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of hatred?

Un-pleasant feeling is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred. The fine-material element and immaterial element, and Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of attachment to sensual pleasures?
The two feelings of sensual element are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures. The fine-material element and immaterial element, and Apariyāpanna (i.e. nine supramundane), are not latent with latent state of hatred and latent state of attachment to sensual pleasures.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of pride?
The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of pride. Un-pleasant feeling, and Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of pride.

This plane is not latent with latent state of pride. Is that plane not latent with latent state of attachment to sensual pleasures?
Yes.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of wrong-views …..pe…… latent state of doubts?

Un-pleasant feeling, and the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of doubts. Apariyāpanna (i.e. nine supramundane) is not latent with latent state of attachment to sensual pleasures and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures?
Yes.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of attachment to existence?
The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of attachment to existence. Un-pleasant feeling, and Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures?
The two feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures. Un-pleasant feeling, and

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31 (In lit.) At this period/situation (but, to be familiar with the original Pāḷi word, Okāsa, the word “plane” is used in translation; and this chapter with latency (SĀNUSAṆAVĀRA) should be understood by this way.)
Aparīyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures.

This plane is not latent with latent state of attachment to sensual pleasures. Is that plane not latent with latent state of ignorance?
Un-pleasant feeling, and the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of ignorance. Aparīyāpanna (i.e. nine supramundane) is not latent with latent state of attachment to sensual pleasures and latent state of ignorance.
This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures?
Yes.

111. This plane is not latent with latent state of hatred. Is that plane not latent with latent state of pride?
The two feelings of sensual element, and the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of pride. Aparīyāpanna (i.e. nine supramundane) is not latent with latent state of hatred and latent state of pride.
This plane is not latent with latent state of pride. Is that plane not latent with latent state of hatred?
Un-pleasant feeling is not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of hatred. Aparīyāpanna (i.e. nine supramundane) is not latent with latent state of pride and latent state of hatred.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of wrong-views and latent state of doubts?
The two feelings of sensual element, and the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts. Aparīyāpanna (i.e. nine supramundane) is not latent with latent state of hatred and latent state of doubts.
This plane is not latent with latent state of doubts. Is that plane not latent with latent state of hatred?
Yes.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of attachment to existence?
The fine-material element and immaterial element are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence. The two feelings of sensual element, and Aparīyāpanna (i.e. nine supramundane) are not latent with latent state of hatred and latent state of attachment to existence.
This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of hatred?
Un-pleasant feeling is not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of hatred. The two feelings of sensual element, and in Aparīyāpanna (i.e. nine supramundane) are not latent with latent state of attachment to existence and latent state of hatred.

This plane is not latent with latent state of hatred. Is that plane not latent with latent state of ignorance?
The two feelings of sensual element, and the fine-material element and immaterial element, are not latent with latent state of hatred and latent state of ignorance. Aparīyāpanna (i.e. nine supramundane) is not latent with latent state of hatred and latent state of ignorance.
This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of hatred?
Yes.

112. This plane is not latent with latent state of pride. Is that plane not latent with latent state of wrong-views and latent state of doubts?
Un-pleasant feeling is not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of doubts. Aparīyāpanna (i.e. nine supramundane) is not latent with latent state of pride and latent state of doubts.
This plane is not latent with latent state of doubts. Is that plane not latent with latent state of pride?
Yes.
This plane is not latent with latent state of pride. Is that plane not latent with latent state of attachment to existence?
Yes.
This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of pride?
The two feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of pride. Un-pleasant feeling and Apariyāpanna (i.e. nine supramundane) are not latent with latent state of attachment to existence and latent state of pride.

This plane is not latent with latent state of pride does not lay latent at this plane. Is that plane not latent with latent state of ignorance?
Un-pleasant feeling is not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of ignorance. Apariyāpanna (i.e. nine supramundane) is not latent with latent state of pride and latent state of ignorance.
This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of pride?
Yes.

113. This plane is not latent with latent state of wrong-views. Is that plane not latent with latent state of doubts?
Yes.
This plane is not latent with latent state of doubts. Is that plane not latent with latent state of wrong-views?
Yes.....pe.....

114. This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to existence?
Yes.
This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of doubts?
The three feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of doubts. Apariyāpanna (i.e. nine supramundane) is not latent with latent state of attachment to existence and latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of ignorance?
Yes.
This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of doubts?
Yes.

115. This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of ignorance?
The three feelings of sensual element are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of ignorance. Apariyāpanna (i.e. nine supramundane) is not latent with latent state of attachment to existence and latent state of ignorance.
This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to existence?
Yes.

END OF CHAPTER WITH ONE-BASE.
(EKAMŪLAKĀṆḍa)

116. This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of pride?
The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride. Apariyāpanna (i.e. nine supramundane) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of pride.
This plane is not latent with latent state of pride. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not latent with latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred. Apariyāpanna (i.e. nine supramundane) is not latent with latent state of pride, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of wrong-views …..pe….. latent state of doubts?
The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts. Apariyāpanna (i.e. nine supramundane) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?
Yes.

This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of attachment to existence?
The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence. Apariyāpanna (i.e. nine supramundane) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?

Un-pleasant feeling is not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred. The two feelings of sensual element are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures. Apariyāpanna (i.e. nine supramundane) is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not latent with latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not latent with latent state of ignorance?
The fine-material element and immaterial element are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance. Apariyāpanna (i.e. nine supramundane) is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of ignorance.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures and latent state of hatred?
Yes.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

117. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not latent with latent state of wrong-views …..pe….. latent state of doubts?

Yes.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?
Yes.

This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not latent with latent state of attachment to existence?
Yes.
This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Un-pleasant feeling is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred does. The two feelings of sensual element are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride. *Apariyāpanna* (i.e. nine supramundane) is not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views. Is that plane not latent with latent state of ignorance?

Yes.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.

(*TIKAMŪLAKAM*)

118. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane not latent with latent state of doubts?

Yes.

This plane is not latent with latent state of doubts. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes…pe…..

END OF CHAPTER WITH FOUR-BASE.

(*CATUKKAMŪLAKAM*)

119. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane not latent with latent state of attachment to existence?

Yes.

This plane is not latent with latent state of attachment to existence. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Un-pleasant feeling is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred, latent state of wrong-views and latent state of doubts. The two feelings of sensual element are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. *Apariyāpanna* (i.e. nine supramundane) is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts…pe….

END OF CHAPTER WITH FIVE-BASE.

(*PAŅCAKAMŪLAKAM*)

120. This plane is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that plane not latent with latent state of ignorance?

Yes.

This plane is not latent with latent state of ignorance. Is that plane not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKAM*)
121. This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of hatred. Two persons, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Three persons, in the two feelings of sensual element are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of hatred and latent state of attachment to sensual pleasures. Two persons, in all planes, are not latent with latent state of hatred does not lay latent and latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, and in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of pride. Anāgāmi, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, and in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of pride. Arahant, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of pride.

This person is not latent with latent state of attachment to sensual pleasures at that plane? Yes.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Two persons, in the two feelings of sensual element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in-un-pleasant feeling, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of doubts and latent state of attachment to sensual pleasures. Two persons, in all planes, are not latent with latent state of doubts and latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of attachment to existence at that plane?
Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in unpleasant feeling, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence. Anāgāmi, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence. Arahant, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Three persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in unpleasant feeling, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures. Arahant, in all planes, are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures.

This person is not latent with latent state of attachment to sensual pleasures at this plane. Is that person not latent with latent state of ignorance at that plane?

Three persons, in unpleasant feeling, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of ignorance. Anāgāmi, in the three feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of ignorance persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of ignorance. Arahant, in all planes, is not latent with latent state of attachment to sensual pleasures and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures at that plane?

Yes.

122. This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of hatred and latent state of pride. Anāgāmi, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in unpleasant feeling, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of hatred and latent state of pride. Arahant, in all planes, is not latent with latent state of hatred and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of hatred at that plane?

Three persons, in unpleasant feeling, are not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of hatred persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of pride and latent state of hatred. Arahant, in all planes, is not latent with latent state of hatred and latent state of hatred.

This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of wrong-views …..pe….. latent state of doubts at that plane?

Puthujjana, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts to
those persons at those planes. Those persons, in Apariyāpānna (i.e. nine supramundane), are not latent with latent state of hatred and latent state of doubts. Two persons, in all planes, are not latent with latent state of hatred and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of hatred at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, in the fine-material element and immaterial element, in Apariyāpānna (i.e. nine supramundane), are not latent with latent state of doubts and latent state of hatred. Two persons, in all planes, are not latent with latent state of doubts and latent state of hatred.

This person is not latent with latent state of hatred at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the two feelings of sensual element, in Apariyāpānna (i.e. nine supramundane), are not latent with latent state of hatred and latent state of attachment to existence. Anāgāmi, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in Apariyāpānna (i.e. nine supramundane), are not latent with latent state of hatred and latent state of attachment to existence. Arahat, in all planes, is not latent with latent state of hatred and latent state of attachment to existence.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, in Apariyāpānna (i.e. nine supramundane), are not latent with latent state of attachment to existence and latent state of hatred. Arahat, in all planes, is not latent with latent state of attachment to existence and latent state of hatred.

This person is not latent with latent state of hatred at that plane. Is that person not latent with latent state of ignorance at that plane?

Three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in Apariyāpānna (i.e. nine supramundane), are not latent with latent state of hatred and latent state of ignorance. Anāgāmi, in the three feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in Apariyāpānna (i.e. nine supramundane), are not latent with latent state of hatred and latent state of ignorance. Arahat, in all states, is not latent with latent state of hatred and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of hatred at that plane?

Yes.

123. This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of wrong-views …..pe….. latent state of doubts at that plane?

Puthuijana, in un-pleasant feeling, latent state of pride; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in Apariyāpānna (i.e. nine supramundane), are not latent with latent state of pride and latent state of doubts. Arahat, in all planes, is not latent with latent state of pride and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the two feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in Apariyāpānna (i.e. nine
are not latent with latent state of doubts and latent state of pride. Arahant, in all planes, is not latent with latent state of attachment to existence and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of attachment to existence at that plane?
Yes.
This person is not latent with latent state of attachment to existence at this person. Is that person not latent with latent state of pride at that plane?
Four persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence and latent state of pride. Those persons, in un-pleasant feeling, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to existence and latent state of pride. Arahant, in all planes, is not latent with latent state of attachment to existance and latent state of pride.

This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of ignorance at that plane?
Four persons, in un-pleasant feeling, are not latent with latent state of pride; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of pride and latent state of ignorance. Arahant, in all planes, is not latent with latent state of pride and latent state of ignorance.
This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of pride at that plane?
Yes.

124. This person is not latent with latent state of wrong-views at this plane. Is that person not latent with latent state of doubts at that plane?
Yes.
This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of wrong-views at that plane?
Yes….pe…..

125. This person is not latent with latent state of doubts at this plane. Is latent state of attachment to existence at that plane?
Three persons, in the fine-material element and immaterial element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to those persons at those planes. Those persons, in the three feelings of sensual element, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of doubts and latent state of attachment to existence. Arahant, in all planes, is not latent with latent state of doubts and latent state of attachment to existence.
This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of doubts at that plane?
Puthujjana, in the three feelings of sensual element, is not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to existence and latent state of doubts. Arahant, in all planes, is not latent with latent state of attachment to existence and latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is latent state of ignorance at that plane?
Three persons, in the three feelings of sensual element, in the fine-material element and immaterial element, are not latent with latent state of doubts; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of doubts and latent state of ignorance. Arahant, in all planes, is not latent with latent state of doubts and latent state of ignorance.
This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of doubts at that plane?
Yes.
126. This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of ignorance at that plane?

Four persons, in the three feelings of sensual element, are not latent with latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to existence and latent state of ignorance. Arahat, in all planes, is not latent with latent state of attachment to existence and latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKĀM)

127. This person is not latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not latent with latent state of pride at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of pride. Anāgāmi, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and latent state of pride. Arahat, in all planes, is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of pride. This person is not latent with latent state of pride at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of pride, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred. Arahat, in all planes, is not latent with latent state of pride, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.

This person is not latent with latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not latent with latent state of wrong-views …..pe….. latent state of doubts at that plane?

Puthuijana, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of doubts to those persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts. In two persons, in all planes, are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of doubts and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of doubts, and latent state of attachment to sensual pleasures and latent state of hatred. Two persons, in all planes, are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures and latent state of hatred.
This person is not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane. Is that person not latent with latent state of attachment to existence at that plane?

Three persons, in the fine-material element and immaterial element, are not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in Apariyāpānana (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence. Anāgāmi, in the fine-material element and immaterial element, is not latent with latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to existence to those persons at those planes. Those persons, in the three feelings of sensual element, in Apariyāpānana (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence. Arahant, in all planes, is not latent with latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of attachment to existence.

This person is not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

In three persons, in un-pleasant feeling, are not latent with latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are latent with neither latent state of attachment to existence nor latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures to those persons at those planes. Those persons, in Apariyāpānana (i.e. nine supramundane), are not latent with latent state of attachment to existence, and also latent with neither latent state of attachment to sensual pleasures nor latent state of hatred. Arahant, in all planes, is not latent with latent state of attachment to existence, and also latent with neither latent state of attachment to sensual pleasures nor latent state of hatred.

This person is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred at this plane. Is that person not latent with latent state of ignorance at that plane?

Three persons, in the fine-material element and immaterial element, are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in Apariyāpānana (i.e. nine supramundane), are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of ignorance. Anāgāmi, in the three feelings of sensual element, in the fine-material element and immaterial element, is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in Apariyāpānana (i.e. nine supramundane), are latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of ignorance. Arahant, in all planes, is latent with neither latent state of attachment to sensual pleasures nor latent state of hatred, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Yes.

END OF CHAPTER WITH TWO-BASE.

(DUKAMULAKAM)

128. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane. Is that person not latent with latent state of wrong-views .....pe.... latent state of doubts at that plane?

Yes.

This person is not latent with latent state of doubts at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of doubts and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. To other
persons, in the fine-material element and immaterial element, are not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Anāgāmi, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Arahant, in all planes, is not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not latent with latent state of attachment to existence at that plane?
Yes.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Three persons, in un-pleasant feeling, are not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Anāgāmi, in the two feelings of sensual element, is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Arahant, in all planes, is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and latent state of wrong-views at that plane? Anāgāmi, in un-pleasant feeling, is not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this plane is) not latent with latent state of ignorance to those persons at those planes. Those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and latent state of ignorance. Arahant, in all planes, is not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane? Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKĀM)

129. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person not latent with latent state of doubts at that plane?
Yes.
This person is not latent with latent state of doubts at this plane. Is latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Two persons, in un-pleasant feeling, are not latent with latent state of doubts, latent state of attachment to sensual pleasures latent state of pride and latent state of wrong-views; and it is not that (this plane is) not latent with latent state of hatred to those persons at those planes. Those persons, in the two feelings of sensual element, are not latent with latent state of doubts and latent state of hatred; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. Those persons, in the fine-material element and immaterial element, are not latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and it is not that (this plane is) not latent with latent state of pride to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Anāgāmi, in the two feelings of sensual element, in the fine-material element and immaterial element, is not latent with latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. To those persons, in un-pleasant feeling, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of doubts, and latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Arahant, in all planes, is not latent with latent state of doubts, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKĀM)

130. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not latent with latent state of attachment to existence at that plane?

Yes.

This person is not latent with latent state of attachment to existence at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Puthujjana, in un-pleasant feeling, is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane is) not latent with latent state of hatred, latent state of wrong-views and latent state of doubts to those persons at those planes. To those persons, in the two feelings of sensual element, are not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. In two persons, in un-pleasant feeling, are not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to existence, latency state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. To those persons, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Anāgāmi, in the two feelings of sensual element, is not latent with latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of attachment to sensual pleasures and latent state of pride to those persons at those planes. Those persons, in un-pleasant feeling, in Apariyāpanna (i.e. nine supramundane), are not latent with latent state of attachment to existence, and also not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Arahant, in all planes, is not latent with latent state of attachment to existence, and also not latent with
latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not latent with latent state of ignorance at that plane?

Anāgāmi, in un-pleasant feeling, is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this plane is) not latent with latent state of ignorance. To those persons, in Apanna (i.e. nine supramundane), are not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also not latent with latent state of ignorance. Arahant, in all planes, is not latent with latent state of sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane?

Yes.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMULAKAṆ)

131. This person is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane? Is that person not latent with latent state of ignorance at that plane?

Anāgāmi, in un-pleasant feeling, is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and it is not that (this plane is) not latent with latent state of ignorance does not lay latent to those persons at those planes. Those persons, in Apanna (i.e. nine supramundane), latent are not latent with state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also not latent with latent state of ignorance. Arahant, in all planes, is not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also not latent with latent state of ignorance.

This person is not latent with latent state of ignorance at this plane. Is that person not latent with latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMULAKAṆ)

END OF CHAPTER WITH LATENCY IN REVERSE.

(SĀNUSAYAVĀRA PAṬILOMAṆ)

END OF CHAPTER WITH LATENCY. (SĀNUSAYAVĀRO)

3. CHAPTER ON RENOUING (PAZAHANA VĀRA)32

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32 Sotāpatti Magga person totally renounces latent state of wrong-views and latent state of doubts. To other kilesā (moral defilements), Sotāpatti Magga person only renounces the power of āpāyagamanīya (which leads to woeful planes < āpāya
This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of hatred? 
Yes. 
This person is renouncing latent state of hatred. Is that person renouncing latent state of attachment to sensual pleasures? 
Yes. 
This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of pride? 
(This person) is renouncing a part of it. 
This person is renouncing latent state of pride. Is that person renouncing latent state of attachment to sensual pleasures? 
No. 
This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of wrong-views ..... latent state of doubts? 
No. 
This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures? 
(This person) is renouncing a part of it. 
This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of attachment to existence? ..... latent state of ignorance?

planes>). So it can be said that Sotāpatti Magga person renounces a part of those un-renounced kilesā. Sakadāgāmi Magga person weakens latent state of attachment to sensual pleasures and latent state of hatred, (and totally renounces none). Anāgāmi Magga person totally renounces latent state of attachment to sensual pleasures and latent state of hatred, and weakens the (left) un-renounced kilesā. Arahatta Magga person totally renounces latent state of pride, latent state of attachment to existence and latent state of ignorance, and also totally eradicates (all) other kilesā.

Only four Magga persons are explained here

The original word pazahati means (it) "renounces". But this verb which is in present tense is changed into present participle in order to get/hold the deep and precise meaning (i.e., "is renouncing" - by the rule of vattamāṇa paccuppanne"). This whole Pazahanā Vāra should be understood accordingly.

Tadekaṭṭham (Pāli) : a part of it at the same (thāna) station/situation/state. (i.e., Anāgāmi Magga person when renouncing latent state of attachment to sensual pleasures which can be said as (ditthigata vipayutta lobha citta) consciousness with greed without wrong-views that craves to sensual planes; that person renounces a part of latent state of pride which accompanied at that (ditthigata vipayutta lobha citta) consciousness with greed without wrong-views that craves to sensual planes. That person does not totally renounce it (i.e., the latent state of pride), "Which part(s) of pride is left behind?" if asked: A part of latent state of pride that associated with greed which accompanied at (ditthigata vipayutta lobha citta) consciousness without wrong-views that craves to Rūpa and Arūpa (fine-material and immaterial) planes which can be also said as Rūpa-rāga and Arūpa-rāga or lust of fine-material and lust of immaterial; such pride is left behind <i.e., un-renounced> which can only be renounced by Arahatta Maggaṭṭhāna.)

(Sotāpanna) person renounces lobha (latent state of attachment to sensual pleasures) which is associated with ditthigata sampayutta lobha citta when renouncing latent state of wrong-views; and to a part of lobha (latent state of attachment to sensual pleasures) which is associated with ditthigata vipayutta lobha citta when renouncing ditthigata vipayutta lobha citta that is not apāyagamaniya (which leads to woeful planes <apāya planes>). And Sotāpatti Maggaṭṭhāna person does not renounce totally. Which is left un-renounced? The latent state of attachment to sensual pleasures which is associated with ditthigata vipayutta lobha citta that is not apāyagamaniya (which lead to woeful planes <apāya planes>) is left un-renounced. That type of latent state of attachment to sensual pleasures is (only) renounced by Anāgāmi Maggaṭṭhāna. 

Anāgāmi Maggaṭṭhāna person totally renounced (lobha, or) latent state of attachment to sensual pleasures which is associated with ditthigata vipayutta lobha citta. When renouncing it, it weakens the latent state of attachment to existence which is associated with ditthigata vipayutta lobha citta that is of different citta-moment. And Anāgāmi Maggaṭṭhāna person does not totally renounce it. It is (only) renounced by Arahatta Maggaṭṭhāna.

Anāgāmi Maggaṭṭhāna person when renouncing ditthigata vipayutta lobha citta (or latent state of attachment to sensual pleasures): renounce moha (latent state of ignorance) which is associated with ditthigata vipayutta lobha citta and moha (latent state of ignorance) which is associated with dosa-mula that is not apāyagamaniya (which leads to woeful planes <apāya planes>). And Anāgāmi Maggaṭṭhāna person does not renounce totally. Which (latent state of ignorance) is left un-renounced? Moha which is associated with uddīficasaṅhata citta and moha of ditthigata vipayutta lobha citta which is associated with rūpa rāga and arūpa rāga are left un-renounced. These (moha types) are renounced (only) by Arahatta Maggaṭṭhāna.

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**REGULAR (ANULOMA) PERSON (PUGGALA)**

132. This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of hatred?
Yes. 
This person is renouncing latent state of hatred. Is that person renouncing latent state of attachment to sensual pleasures?
Yes. 
This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of pride?
(This person) is renouncing a part of it. 
This person is renouncing latent state of pride. Is that person renouncing latent state of attachment to sensual pleasures?
No. 
This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of wrong-views ..... latent state of doubts?
No. 
This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures?
(This person) is renouncing a part of it. 
This person is renouncing latent state of attachment to sensual pleasures. Is that person renouncing latent state of attachment to existence? ..... latent state of ignorance?

planes>). So it can be said that Sotāpatti Magga person renounces a part of those un-renounced kilesā. Sakadāgāmi Magga person weakens latent state of attachment to sensual pleasures and latent state of hatred, (and totally renounces none). Anāgāmi Magga person totally renounces latent state of attachment to sensual pleasures and latent state of hatred, and weakens the (left) un-renounced kilesā. Arahatta Magga person totally renounces latent state of pride, latent state of attachment to existence and latent state of ignorance, and also totally eradicates (all) other kilesā.

Only four Magga persons are explained here

The original word pazahati means (it) "renounces". But this verb which is in present tense is changed into present participle in order to get/hold the deep and precise meaning (i.e., "is renouncing" - by the rule of vattamāṇa paccuppanne"). This whole Pazahanā Vāra should be understood accordingly.

Tadekaṭṭham (Pāli) : a part of it at the same (thāna) station/situation/state. (i.e., Anāgāmi Magga person when renouncing latent state of attachment to sensual pleasures which can be said as (ditthigata vipayutta lobha citta) consciousness with greed without wrong-views that craves to sensual planes; that person renounces a part of latent state of pride which accompanied at that (ditthigata vipayutta lobha citta) consciousness with greed without wrong-views that craves to sensual planes. That person does not totally renounce it (i.e., the latent state of pride), "Which part(s) of pride is left behind?" if asked: A part of latent state of pride that associated with greed which accompanied at (ditthigata vipayutta lobha citta) consciousness without wrong-views that craves to Rūpa and Arūpa (fine-material and immaterial) planes which can be also said as Rūpa-rāga and Arūpa-rāga or lust of fine-material and lust of immaterial; such pride is left behind <i.e., un-renounced> which can only be renounced by Arahatta Maggaṭṭhāna.)

(Sotāpanna) person renounces lobha (latent state of attachment to sensual pleasures) which is associated with ditthigata sampayutta lobha citta when renouncing latent state of wrong-views; and to a part of lobha (latent state of attachment to sensual pleasures) which is associated with ditthigata vipayutta lobha citta when renouncing ditthigata vipayutta lobha citta that is not apāyagamaniya (which leads to woeful planes <apāya planes>). And Sotāpatti Maggaṭṭhāna person does not renounce totally. Which is left un-renounced? The latent state of attachment to sensual pleasures which is associated with ditthigata vipayutta lobha citta that is not apāyagamaniya (which lead to woeful planes <apāya planes>) is left un-renounced. That type of latent state of attachment to sensual pleasures is (only) renounced by Anāgāmi Maggaṭṭhāna. 

Anāgāmi Maggaṭṭhāna person totally renounced (lobha, or) latent state of attachment to sensual pleasures which is associated with ditthigata vipayutta lobha citta. When renouncing it, it weakens the latent state of attachment to existence which is associated with ditthigata vipayutta lobha citta that is of different citta-moment. And Anāgāmi Maggaṭṭhāna person does not totally renounce it. It is (only) renounced by Arahatta Maggaṭṭhāna.

Anāgāmi Maggaṭṭhāna person when renouncing ditthigata vipayutta lobha citta (or latent state of attachment to sensual pleasures): renounce moha (latent state of ignorance) which is associated with ditthigata vipayutta lobha citta and moha (latent state of ignorance) which is associated with dosa-mula that is not apāyagamaniya (which leads to woeful planes <apāya planes>). And Anāgāmi Maggaṭṭhāna person does not renounce totally. Which (latent state of ignorance) is left un-renounced? Moha which is associated with uddīficasaṅhata citta and moha of ditthigata vipayutta lobha citta which is associated with rūpa rāga and arūpa rāga are left un-renounced. These (moha types) are renounced (only) by Arahatta Maggaṭṭhāna.
(This person) is renouncing a part (of it).
This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures?
No.

133. This person is renouncing latent state of hatred. Is that person renouncing latent state of pride?(This person) is renouncing a part (of it).\textsuperscript{39}
This person is renouncing latent state of pride. Is that person renouncing latent state of hatred?
No.

This person is renouncing latent state of hatred. Is that person renouncing latent state of wrong-views …..pe….. latent state of doubts?
No.
This person is renouncing latent state of doubts. Is that person renouncing latent state of hatred?
(This person) is renouncing a part (of it).

This person is renouncing latent state of hatred. Is that person renouncing latent state of attachment to existence …..pe….. latent state of ignorance?
(This person) is renouncing a part (of it).
This person is renouncing latent state of ignorance. Is that person renouncing latent state of hatred?
No.

134. This person is renouncing latent state of pride. Is that person renouncing latent state of wrong-views …..pe….. latent state of doubts?
No.
This person is renouncing latent state of doubts. Is that person renouncing latent state of pride?
(This person) is renouncing a part (of it).

This person is renouncing latent state of pride. Is that person renouncing latent state of attachment to existence …..pe….. latent state of ignorance?
Yes.
(This person) is renouncing latent state of ignorance. Is that person renouncing latent state of pride?
Yes.

135. This person is renouncing latent state of wrong-views. Is that person renouncing latent state of doubts?
Yes.
This person is renouncing latent state of doubts. Is that person renouncing latent state of wrong-views?
Yes…..pe…..

136. This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to existence …..pe….. latent state of ignorance?
(This person) is renouncing a part (of it).
This person is renouncing latent state of ignorance. Is that person renouncing latent state of doubts?
No.

137. This person is renouncing latent state of attachment to existence. Is that person renouncing latent state of ignorance?
Yes.
This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to existence?

\textsuperscript{39} Anāgami Maggaṭṭhāna person, when renouncing latent state of hatred: also renounces latent state of pride which is associated with latent state of attachment to sensual pleasures that is pahānekaṭṭha (not same station in renouncing) with latent state of hatred. But not all in total (as latent states of pride which are associated with other consciousness are still un-renounced). Those which are not renounced are renounced by Arahatta Maggaṭṭhāna?
Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKĀM)

138. This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person renouncing latent state of pride? (This person) is renouncing a part (of it).
This person is renouncing latent state of pride. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred?
No.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person renouncing latent state of wrong-views ....pe..... latent state of doubts?
No.
This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred?
(This person) is renouncing a part (of it).

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person renouncing latent state of attachment to existence .....pe..... latent state of ignorance?
(This person) is renouncing a part (of it).
This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred?
No.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKĀM)

139. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person renouncing latent state of wrong-views .....pe..... latent state of doubts?
None.
This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?
(This person) is renouncing a part (of it).

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person renouncing latent state of attachment to existence .....pe..... latent state of ignorance?
None.
This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?
(This person) is renouncing the latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKĀM)

140. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that person renouncing latent state of doubts?
None.
This person is renouncing latent state of doubts. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?
(This person) is renouncing some parts of latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.....pe.....

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKĀM)
141. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person renouncing latent state of attachment to existence …..pe….. latent state of ignorance?
None.
This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?
(This person) is renouncing latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAṆ)

142. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that person renouncing latent state of ignorance?
None.
This person is renouncing latent state of ignorance. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?
(This person) is renouncing latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAṆ)

REVERSE (PAṬILOMA) PLANE (OKĀSA)

143. This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of hatred?
No.
This plane is renouncing latent state of hatred. Is that plane renouncing latent state of attachment to sensual pleasures?
No.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of pride?
Yes.
This plane is renouncing latent state of pride. Is that plane renouncing latent state of attachment to sensual pleasures?
The fine-material element and immaterial element are renouncing latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures. The two feelings of sensual pleasures are renouncing latent state of pride, and are also renouncing latent state of attachment to sensual pleasures.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of wrong-views…..pe….. latent state of doubts?
Yes.
This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures?
The un-pleasant feeling and, the fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures. The two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing latent state of attachment to sensual pleasures.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of attachment to existence?
No.
This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures?
No.

This plane is renouncing latent state of attachment to sensual pleasures. Is that plane renouncing latent state of ignorance?
Yes.
This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures?
The un-pleasant feeling and, the fine-material element and immaterial element are renouncing latent state of ignorance, and they are not renouncing latent state of attachment to sensual pleasures. The two feelings of sensual pleasures latent state of ignorance, and are also renouncing latent state of attachment to sensual pleasures.

144. This plane is renouncing latent state of hatred. Is that plane renouncing latent state of pride?
No.
This plane is renouncing latent state of pride. Is that plane renouncing latent state of hatred?
No.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of wrong-views.....pe..... latent state of doubts?
Yes.
This plane is renouncing latent state of doubts. Is that plane renouncing latent state of hatred?
The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of hatred. The un-pleasant feeling latent state of doubts, and they are also renouncing latent state of hatred.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of attachment to existence?
No.
This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of hatred?
No.

This plane is renouncing latent state of hatred. Is that plane renouncing latent state of ignorance?
Yes.
This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of hatred?
The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of ignorance, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of ignorance, and they are not renouncing latent state of hatred.

145. This plane is renouncing latent state of pride. Is that plane renouncing latent state of wrong-views .....pe..... latent state of doubts?
Yes.
This plane is renouncing latent state of doubts. Is that plane renouncing latent state of pride?
The un-pleasant feeling is renouncing latent state of doubts, and they are not renouncing latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of pride.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of attachment to existence?
The two feelings of sensual pleasures are renouncing latent state of pride, and they are not renouncing latent state of attachment to existence. The fine-material element and immaterial element are renouncing latent state of pride, and they are not renouncing latent state of attachment to existence.
This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of pride?
Yes.

This plane is renouncing latent state of pride. Is that plane renouncing latent state of ignorance?
Yes.
This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of pride?
The un-pleasant feeling is renouncing latent state of ignorance, and they are not renouncing latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element are renouncing latent state of ignorance, and are also renouncing latent state of pride.

146. This plane is renouncing latent state of wrong-views. Is that plane renouncing latent state of doubts?
Yes.
This plane is renouncing latent state of doubts. Is that plane renouncing latent state of wrong-views?
Yes.....pe.....

147. This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to existence?
The three feelings of sensual pleasures are renouncing latent state of doubts, and they are not renouncing latent state of attachment to existence. The fine-material element and immaterial element are renouncing latent state of doubts, and are also renouncing latent state of attachment to existence.
This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of doubts?
Yes.

This plane is renouncing latent state of doubts. Is that plane renouncing latent state of ignorance?
Yes.
This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of doubts?
Yes.

148. This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of ignorance?
Yes.
This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to existence?
The three feelings of sensual pleasures are renouncing latent state of ignorance, and they are not renouncing latent state of attachment to existence. The fine-material element and immaterial element are renouncing latent state of ignorance, and are also renouncing latent state of attachment to existence latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKĀM)

149. This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of pride?
None.
This plane is renouncing latent state of pride. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?
The fine-material element and immaterial element are renouncing latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of pride and latent state of attachment to sensual pleasures, and they are not renouncing latent state of hatred.

This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of wrong-views .....pe...... latent state of doubts?
None.
This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred?
The fine-material element and immaterial element are renouncing latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of doubts and latent state of attachment to sensual pleasures, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of doubts and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures.

This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of attachment to existence? None.
This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred? No.

This plane is renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane renouncing latent state of ignorance? None.
This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures and latent state of hatred? The fine-material element and immaterial element are renouncing latent state of ignorance, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance and latent state of attachment to sensual pleasures, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of ignorance and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(DUKAMULAKAM)

150. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane renouncing latent state of wrong-views .....pe..... latent state of doubts? None.
This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride? The fine-material element and immaterial element are renouncing latent state of doubts and latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride, and they are not renouncing latent state of hatred. The un-pleasant feeling is renouncing latent state of doubts and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride.

This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane renouncing latent state of attachment to existence? None.
This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride? (This plane) is renouncing latent state of pride.

This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane renouncing latent state of ignorance? None.
This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride? The fine-material element and immaterial element are renouncing latent state of ignorance and latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride.
The unpleasant feeling is renouncing latent state of ignorance and latent state of hatred, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

151. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane renouncing latent state of doubts? None.
This plane is renouncing latent state of doubts. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views? The fine-material element and immaterial element are renouncing latent state of doubts, latent state of pride and latent state of wrong-views, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and they are not renouncing latent state of hatred. The unpleasant feeling is renouncing latent state of doubts, latent state of wrong-views and latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

152. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane renouncing latent state of attachment to existence? None.
This plane is renouncing latent state of attachment to existence. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts? (This plane) is renouncing latent state of pride, latent state of wrong-views and latent state of doubts.

This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane renouncing latent state of ignorance? None.
This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts? The fine-material element and immaterial element are renouncing latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of hatred. The unpleasant feeling is renouncing latent state of ignorance, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAṄCAKAMŪLAKAM)

153. This plane is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts and latent state of attachment to existence. Is that plane renouncing latent state of ignorance? None.
This plane is renouncing latent state of ignorance. Is that plane renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence? The fine-material element and immaterial element are renouncing latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and they
are not renouncing latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures are renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of hatred and latent state of attachment to existence. The un-pleasant feeling is renouncing latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and they are not renouncing latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKĀṆĀ)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGAĻOKĀṢA)

154. This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of hatred at that plane? No.
This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane? No.
This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of pride at that plane? (This person) is renouncing a part (of it at this plane).
This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane? No.
This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of wrong-views …..pe….. latent state of doubts? No.
This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane? No.
This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of attachment to existence at that plane? No.
This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane? No.
This person is renouncing latent state of attachment to sensual pleasures at this plane. Is that person renouncing latent state of ignorance at that plane? (This person) is renouncing a part (of it at this plane).
This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures at that plane? No.

155. This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of pride at that plane? No.
This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of hatred at that plane?
This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of wrong-views .....pe..... latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person in the two feelings of sensual pleasures, and the fine-material element and immaterial element, is renouncing latent state of doubts; and that person is not renouncing latent state of hatred at those planes. Those persons in the un-pleasant feeling are renouncing latent state of doubts, and are also renouncing (a part of) latent state of hatred.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of attachment to existence at that plane?

No.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of hatred at that plane?

No.

This person is renouncing latent state of hatred at this plane. Is that person renouncing latent state of ignorance at that plane?

(This person) is renouncing a part (of it at this plane).

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of hatred at that plane?

No.

156. This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of wrong-views .....pe..... latent state of doubts at that plane?

No.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of pride at that plane?

*Sotāpatti Maggaṭṭhāna* person in the un-pleasant feeling is renouncing latent state of doubts; and that person is not renouncing latent state of pride at that plane. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of doubts, and are also renouncing (a part of) latent state of pride.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of attachment to existence at that plane?

*Arahatta Maggaṭṭhāna* person in the two feelings of sensual pleasures is renouncing latent state of pride; and that person is not renouncing latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of pride, and are also renouncing latent state of attachment to existence.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of pride at that plane?

Yes.

This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of ignorance at that plane?

Yes.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of pride at that plane?

*Arahatta Maggaṭṭhāna* person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of ignorance, and are also renouncing latent state of pride.

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40 *Aggamaggasamagiri* (Pāli) : The possessor of highest magga
157. This person is renouncing latent state of wrong-views at this plane. Is that person renouncing latent state of doubts at that plane?
Yes.
This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of wrong-views at that plane?
Yes.....pe.....

158. This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to existence at that plane?
Sotāpatti Maggaṭṭhāna person in the three feelings of sensual pleasures is renouncing latent state of doubts; and that person is not renouncing latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to existence.
This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of doubts at that plane?
No.
This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of ignorance at that plane?
(This person) is renouncing a part (of it at this plane).
This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of doubts at that plane?
No.

159. This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of ignorance at that plane?
Yes.
This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to existence at that plane?
Arahatta Maggaṭṭhāna person in the three feelings of sensual pleasures is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of ignorance, and are also renouncing latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKĀṬ)

160. This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of pride at that plane?
None.
This person is renouncing latent state of pride at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?
No.
This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of wrong-views .....pe..... latent state of doubts at that plane?
None.
This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?
Sotāpatti Maggaṭṭhāna person, in the fine-material element and immaterial element, is renouncing latent state of doubts; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to sensual pleasures; and that person is not renouncing latent state of hatred. Those persons in the unpleasant feeling are renouncing latent state of doubts, and are also renouncing (a part of) latent state of hatred; and that person is not renouncing latent state of attachment to sensual pleasures.
This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of attachment to existence at that plane? None.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane? No.

This person is renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person renouncing latent state of ignorance at that plane? None.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane? No.

END OF CHAPTER WITH TWO-BASE.

161. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person renouncing latent state of wrong-views latent state of doubts at that plane? None.

This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane? Sotāpatti Maggaṭṭhaṇa person, in the fine-material element and immaterial element, latent state of doubts, and are also renouncing (a part of) latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts, and are also renouncing (a part of) latent state of attachment to sensual pleasures and latent state of pride; and that person is not renouncing latent state of hatred. Those persons in the un-pleasant feeling are renouncing latent state of doubts, and are also renouncing (a part of) latent state of hatred; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of pride.

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person renouncing latent state of attachment to existence at that plane? None.

This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane? (This person) is renouncing latent state of pride (at that plane).

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person renouncing latent state of ignorance at that plane? None.

This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane? Arahatta Maggaṭṭhaṇa person in the un-pleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of ignorance and latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH THREE-BASE.

162. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person renouncing latent state of doubts at that plane? None.
This person is renouncing latent state of doubts at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of hatred latent state of pride and latent state of wrong-views at that plane?

Sotâpatti Maggaṭṭhāna person, in the fine-material element and immaterial element, is renouncing latent state of doubts and latent state of wrong-views, and are also renouncing (a part of) latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures are renouncing latent state of doubts and latent state of wrong-views, and are also renouncing (a part of) latent state of attachment to sensual pleasures and latent state of pride; and that person is not renouncing latent state of hatred. Those persons in the unpleasant feeling latent state of doubts and latent state of wrong-views, and are also renouncing (a part of) latent state of hatred; and that person is not renouncing latent state of attachment to sensual pleasures and latent state of pride. .

END OF CHAPTER WITH FOUR-BASE.
(CATUKKAMŪLAKAṆA)

163. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person renouncing latent state of attachment to existence at that plane?
None.
This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?
(This person) is renouncing latent state of pride (at that plane).

This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person renouncing latent state of ignorance at that plane?
None.
This person is renouncing latent state of ignorance at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?
Arahatta Maggaṭṭhāna person in the unpleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, are renouncing latent state of ignorance and latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.
(PAÑCAKAMŪLAKAṆA)

164. This person is renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Is that person renouncing latent state of ignorance at that plane?
None.
This person is renouncing latent state of attachment to existence at this plane. Is that person renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?
Arahatta Maggaṭṭhāna person in the unpleasant feeling is renouncing latent state of ignorance; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons in the two feelings of sensual pleasures are renouncing latent state of ignorance and latent state of pride; and that person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of ignorance, latent state of pride and latent state of attachment to existence; and that person is not renouncing latent
state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH SIX-BASE.
(CHAKKAMŪLAKAṂ)

END OF CHAPTER ON RENOUNCING IN REGULAR.
(PAZHĀNA VĀRE ANULOMAṂ)

3. CHAPTER ON RENOUNCING (PAZHĀNA VĀRA)

REVERSE (PAṬLOMA) PERSON (PUGGALA)

165. This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of hatred?
Yes.
This person is not renouncing latent state of hatred. Is that person not renouncing latent state of attachment to sensual pleasures?
Yes.

This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of pride?
_Arahatta Maggaṭṭhāna_ person is not renouncing; and (it is) not that person is not renouncing latent state of pride. With the exception of two _Maggaṭṭhāna_ persons, the remaining persons are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of pride.
This person is not renouncing latent state of pride. Is that person not renouncing latent state of attachment to sensual pleasures?
_Aṇāgāmi Maggaṭṭhāna_ person is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures. With the exception of two _Maggaṭṭhāna_ persons, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures. Is that person not renouncing latent state of attachment to sensual pleasures?
_Aṇāgāmimaggasamāṁgī_ (Pāḷi) : The possessor of _Aṇāgāmimagga_
persons are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of ignorance. This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures?

Anāgāminmagga Maggaṭṭhāna person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures. With the exception of two Maggaṭṭhāna persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures.

166. This person is not renouncing latent state of hatred. Is that person not renouncing latent state of pride?

Arahatta Maggaṭṭhāna person is not renouncing latent state of hatred; and (it is) not that person is not renouncing latent state of pride. With the exception of two Maggaṭṭhāna persons, the remaining persons are not renouncing latent state of hatred, and are also not renouncing latent state of pride. This person is not renouncing latent state of pride. Is that person not renouncing latent state of hatred?

Anāgāminmagga Maggaṭṭhāna person is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred. Is that person not renouncing latent state of wrong-views .....pe...... latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of hatred; and (it is) not that person is not renouncing latent state of doubts. With the exception of Anāgāminmagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons are not renouncing latent state of hatred, and are also not renouncing latent state of doubts. This person is not renouncing latent state of doubts. Is that person not renouncing latent state of hatred?

Anāgāminmagga Maggaṭṭhāna person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of hatred. With the exception of Anāgāminmagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred. Is that person not renouncing latent state of attachment to existence .....pe..... latent state of doubts?

Arahatta Maggaṭṭhāna person is not renouncing latent state of hatred; and (it is) not that person is not renouncing latent state of ignorance. With the exception of two Maggaṭṭhāna persons, the remaining persons are not renouncing latent state of hatred, and are also not renouncing latent state of ignorance. This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of hatred?

Anāgāminmagga Maggaṭṭhāna person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of hatred.

167. This person is not renouncing latent state of pride. Is that person not renouncing latent state of wrong-views .....pe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of pride; and (it is) not that person is not renouncing latent state of doubts. With the exception of Arahatta Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons are not renouncing latent state of pride, and are also not renouncing latent state of doubts. This person is not renouncing latent state of doubts. Is that person not renouncing latent state of pride?

Arahatta Maggaṭṭhāna person is not renouncing latent state of doubts; and (it is) not that person is not renouncing latent state of pride. With the exception of Arahatta Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of pride. This person is not renouncing latent state of pride. Is that person not renouncing latent state of attachment to existence .....pe..... latent state of ignorance?

Yes.
This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of pride?
Yes.

168. This person is not renouncing latent state of wrong-views. Is that person not renouncing latent state of doubts?
Yes.

169. This person is not renouncing latent state of attachment to existence. Is that person not renouncing latent state of attachment to existence?
Yes.

170. This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred?
Yes.

171. This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred?
Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)
renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that person not renouncing latent state of attachment to existence …..pe….. latent state of ignorance?

With the exception of two Maggaṭṭhāna persons, the remaining persons are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of ignorance. This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred?

Anāgānimagga Maggaṭṭhāna person is not renouncing latent state of ignorance; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

172. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not renouncing latent state of wrong-views …..pe….. latent state of doubts?

Sotāpatti Maggaṭṭhāna person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and (it is) not that person is not renouncing latent state of doubts. With the exception of two Maggaṭṭhāna persons and Sotāpatti Maggaṭṭhāna person, the remaining persons are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of doubts. This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Anāgānimagga Maggaṭṭhāna person is not renouncing latent state of doubts and latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Arahatta Maggaṭṭhāna person is not renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person is not renouncing latent state of pride. With the exception of two Maggaṭṭhāna persons and Sotāpatti Maggaṭṭhāna person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that person not renouncing latent state of attachment to existence …..pe….. latent state of ignorance?

Yes. This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Anāgānimagga Maggaṭṭhāna person is not renouncing latent state of ignorance and latent state of pride; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons are not renunciing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

173. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views. Is that person not renouncing latent state of doubts?

Yes. This person is not renouncing latent state of doubts. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views?
Anāgānimagga Maggabhāna person is not renouncing latent state of doubts and latent state of pride and latent state of wrong-views; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Arahatta Maggabhāna person is not renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and (it is) not that person is not renouncing latent state of pride. With the exception of two Maggabhāna persons and Sotāpatti Maggabhāna person, the remaining persons are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.

END OF CHAPTER WITH FOUR-BASE.
(CATUKKAMŪLAKAM)

174. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that person not renouncing latent state of attachment to existence and latent state of ignorance?
Yes. This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?
Sotāpatti Maggabhāna person is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and (it is) not that person is not renouncing latent state of wrong-views and latent state of doubts. Anāgānimagga Maggabhāna person is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of Anāgānimagga Maggabhāna person and Sotāpatti Maggabhāna person, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.
(PAṆCAKAMŪLAKAM)

175. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that person not renouncing latent state of ignorance?
Yes. This person is not renouncing latent state of ignorance. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?
Sotāpatti Maggabhāna person is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and (it is) not that person is not renouncing latent state of wrong-views and latent state of doubts. Anāgānimagga Maggabhāna person is not renouncing latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and (it is) not that person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of Anāgānimagga Maggabhāna person and Sotāpatti Maggabhāna person, the remaining persons are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.
(CHAKKAMŪLAKAM)
176. This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of hatred?

Un-pleasant feeling is not renouncing latent state of attachment to sensual pleasures; and (it is not) that plane is not renouncing latent state of hatred. The fine-material element and immaterial element, and Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures, and also are not renouncing latent state of hatred.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of attachment to sensual pleasures?

The two feelings of sensual element are not renouncing latent state of hatred; and (it is not) that plane is not renouncing latent state of attachment to sensual pleasures. The fine-material element and immaterial element, and Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of hatred, and also are not renouncing latent state of attachment to sensual pleasures.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of pride?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures; and (it is not) that plane is not renouncing latent state of pride. Un-pleasant feeling, and Apariyāpanna (i.e. nine supramundane), are not latent state of attachment to sensual pleasures; and (it is not) that plane is not renouncing latent state of pride.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of attachment to sensual pleasures?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of doubts?

Un-pleasant feeling, and the fine-material element and immaterial element, are not renouncing latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of doubts. Apariyāpanna (i.e. nine supramundane) is not renouncing latent state of attachment to sensual pleasures and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures?

Yes.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of attachment to existence?

The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of attachment to existence. Un-pleasant feeling, and Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures and latent state of attachment to existence.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures?

The two feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures. Un-pleasant feeling, and Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to existence and latent state of attachment to sensual pleasures.

This plane is not renouncing latent state of attachment to sensual pleasures. Is that plane not renouncing latent state of ignorance?

Un-pleasant feeling, and the fine-material element and immaterial element, are not renouncing latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of ignorance.

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42 Plane/state/situation/period (but for familiarity with Pāḷi, and most of all, for the same/stable translation, "plane" is used. "State" might be one of the best translations for "Okāsa." But to be in-different with the former translation, where always using "Plane" for "Okāsa," so is this as well)
Apariyāpanna (i.e. nine supramundane) is not renouncing latent state of attachment to sensual pleasures and latent state of ignorance. This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures?
Yes.

177. This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of pride?
The two feelings of sensual element, and the fine-material element and immaterial element, are not renouncing latent state of hatred; and it is not that (this plane is) not renouncing latent state of pride. Apariyāpanna (i.e. nine supramundane) is not renouncing latent state of hatred and latent state of pride.
This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of hatred?
Un-pleasant feeling is not renouncing latent state of pride; and it is not that (this plane is) not renouncing latent state of hatred. Apariyāpanna (i.e. nine supramundane) is not renouncing latent state of pride and latent state of hatred.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of wrong-views .....pe..... latent state of doubts?
The two feelings of sensual element, and the fine-material element and immaterial element, are not renouncing latent state of hatred; and it is not that (this plane is) not renouncing latent state of doubts. Apariyāpanna (i.e. nine supramundane) is not renouncing latent state of hatred and latent state of doubts.
This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of hatred?
Yes.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of attachment to existence?
The fine-material element and immaterial element are not renouncing latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to existence. The two feelings of sensual element, and Apariyāpanna (i.e. nine supramundane) are not renouncing latent state of hatred and latent state of attachment to existence.
This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of hatred?
Un-pleasant feeling is not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of hatred. The two feelings of sensual element, and in Apariyāpanna (i.e. nine supramundane) are not renouncing latent state of attachment to existence and latent state of hatred.

This plane is not renouncing latent state of hatred. Is that plane not renouncing latent state of ignorance?
The two feelings of sensual element, and the fine-material element and immaterial element, are not renouncing latent state of hatred and latent state of ignorance. Apariyāpanna (i.e. nine supramundane) is not renouncing latent state of hatred and latent state of ignorance.
This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of hatred?
Yes.

178. This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of wrong-views .....pe..... latent state of doubts?
Un-pleasant feeling is not renouncing latent state of pride; and it is not that (this plane is) not renouncing latent state of doubts. Apariyāpanna (i.e. nine supramundane) is not renouncing latent state of pride and latent state of doubts.
This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of pride?
Yes.

This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of attachment to existence?
Yes.
This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of pride?
The two feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of pride. Un-pleasant feeling and Apariyāpāna (i.e. nine supramundane) are not renouncing latent state of attachment to existence and latent state of pride.

This plane is not renouncing latent state of pride does not lay latent at this plane. Is that plane not renouncing latent state of ignorance?
Un-pleasant feeling is not renouncing latent state of pride; and it is not that (this plane is) not renouncing latent state of ignorance. Apariyāpāna (i.e. nine supramundane) is not renouncing latent state of pride and latent state of ignorance.
This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of pride?
Yes.

179. This plane is not renouncing latent state of wrong-views. Is that plane not renouncing latent state of doubts?
Yes.
This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of wrong-views?
Yes.....pe.....

180. This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to existence?
Yes.
This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of doubts?
The three feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of doubts. Apariyāpāna (i.e. nine supramundane) is not renouncing latent state of attachment to existence and latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of ignorance?
Yes.
This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of doubts?
Yes.

181. This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of ignorance?
The three feelings of sensual element are not renouncing latent state of attachment to existence; and it is not that (this plane is) not renouncing latent state of ignorance. Apariyāpāna (i.e. nine supramundane) is not renouncing latent state of attachment to existence and latent state of ignorance.
This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to existence?
Yes.

END OF CHAPTER WITH ONE-BASE.
(EKAMŪLAKAM)

182. This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of pride?
The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of pride. Apariyāpāna (i.e. nine supramundane) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not renouncing latent state of pride.
This plane is not renouncing latent state of pride. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?
Un-pleasant feeling is not renouncing latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane is) not renouncing latent state of hatred. Apariyāpāna (i.e. nine supramundane) is not renouncing latent state of pride, and also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.
This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of wrong-views and latent state of doubts?
The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of doubts. Apariyāpanna (i.e. nine supramundane) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not latent with latent state of doubts.

This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?
Yes.

This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of attachment to existence?
The fine-material element and immaterial element are not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this plane is) not renouncing latent state of attachment to existence. Apariyāpanna (i.e. nine supramundane) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and also not renouncing latent state of attachment to existence.

This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures and latent state of hatred?
Yes.

This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?
Yes.

This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?
Un-pleasant feeling is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this plane is) not renouncing latent state of hatred. The two feelings of sensual element are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

Apariyāpanna (i.e. nine supramundane) is not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This plane is not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKĀM)
attachment to existence; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views. Is that plane not renouncing latent state of ignorance? Yes.
This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride? Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAṂ)

184. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Is that plane not renouncing latent state of doubts? Yes.
This plane is not renouncing latent state of doubts. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views? Yes….pe…..

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAṂ)

185. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Is that plane not renouncing latent state of attachment to existence? Yes.
This plane is not renouncing latent state of attachment to existence. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?
Un-pleasant feeling is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride ; and it is not that (this plane is) not renouncing latent state of hatred, latent state of wrong-views and latent state of doubts. The two feelings of sensual element are not renouncing latent state of attachment to existence and latent state of hatred ; and it is not that (this plane is) not renouncing latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. Apariyāpama (i.e. nine supramundane) is not renouncing latent state of attachment to existence, and also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts….pe……

END OF CHAPTER WITH FIVE-BASE.

(PAṆCAKAMŪLAKAṂ)

186. This plane is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Is that plane not renouncing latent state of ignorance? Yes.
This plane is not renouncing latent state of ignorance. Is that plane not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence? Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAṂ)

REVERSE (PATīLOMA) PERSON AND PLANE (PUGGAŁOKĀSA)

187. This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of hatred at that plane?
Anāgāminaggā Maggaṭṭhāna person, in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in the fine-material element and immaterial element, in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of hatred. With the exception of Anāgāminaggā Maggaṭṭhāna person, the remaining persons of all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

Anāgāminaggā Maggaṭṭhāna person in the two feelings of sensual pleasures is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures at that plane. Those persons, in the fine-material element and immaterial element, in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of Anāgāminaggā Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of pride at that plane?

Anāgāminaggā Maggaṭṭhāna person in the two feelings of sensual pleasures, in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of pride. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

Anāgāminaggā Maggaṭṭhāna person in the two feelings of sensual pleasures is not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in two feelings of sensual pleasures, and in the fine-material element and immaterial element, are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane. Is that person not renouncing latent state of wrong-views at that plane?

Sotāpatti Maggaṭṭhāna person in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of doubts. Those persons in Apariyāpanna (i.e. nine supramundane) are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of doubts. With the exception of Anāgāminaggā Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures at that plane?

Anāgāminaggā Maggaṭṭhāna person, in the two feelings of sensual pleasures, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures. With the exception of Anāgāminaggā Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures.

43 All states/situations
Arahatta Magga  renouncing latent state of ignorance at that plane?  This person is not renouncing latent state of attachment to sensual pleasures at this plane.  Is that person not renouncing latent state of attachment to existence at this plane?  

Arahatta Maggaṭṭhāna person, in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of attachment to existence.  Those persons, in three feelings of sensual pleasures, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to existence.  With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane.  Is that person not renouncing latent state of attachment to sensual pleasures at that plane?  

Apariyāgāminicca Maggaṭṭhāna person, in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of attachment to existence.  Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to existence.  Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of attachment to existence.  With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to existence.  With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to sensual pleasures.

This person is not renouncing latent state of attachment to sensual pleasures at this plane.  Is that person not renouncing latent state of ignorance at that plane?  

Arahatta Maggaṭṭhāna person, in three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures.  Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to existence.  Those persons, in un-pleasant feeling, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of attachment to existence.  With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to existence.  With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, and are also not renouncing latent state of attachment to sensual pleasures.

188.  This person is not renouncing latent state of hatred at this plane.  Is that person not renouncing latent state of pride at that plane?  

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of pride.  Those persons, in un-pleasant feeling, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of hatred, and are also not renouncing latent state of pride.  With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of pride.  With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane.  Is that person not renouncing latent state of hatred at that plane?  

Apariyāgāminicca Maggaṭṭhāna person, in un-pleasant feeling, is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of hatred.  Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of pride , and are also not renouncing latent state of hatred.
With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of wrong-views ......... latent state of doubts at that plane?

*Sotāpatti Maggaṭṭhāna* person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of doubts. Those persons, in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of hatred, and are also not renouncing latent state of doubts. With the exception of Anāgāminagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of hatred at that plane?

*Anāgāminagga Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of doubts, and are also not renouncing latent state of hatred. With the exception of *Anāgāminagga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

*Arahatta Maggaṭṭhāna* person, in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to existence. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

*Anāgāminagga Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of hatred.

This person is not renouncing latent state of hatred at this plane. Is that person not renouncing latent state of ignorance at that plane?

*Arahatta Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of hatred; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of hatred, and are also not renouncing latent state of ignorance. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of hatred, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of hatred at that plane?

*Anāgāminagga Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of ignorance; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of ignorance, and are also not renouncing latent state of hatred. With the exception of two *Maggaṭṭhāna* persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of hatred.
189. This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of wrong-views…..pe….. latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of doubts. Those persons in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of pride, and are also not renouncing latent state of doubts. With the exception of Arahatta Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of doubts. This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of pride, and are also not renouncing latent state of doubts. With the exception of Arahatta Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Yes.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of pride. With the exception of Arahatta Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in un-pleasant feeling, is not renouncing latent state of pride; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of pride, and are also not renouncing latent state of ignorance. With the exception of Arahatta Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of ignorance. This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of pride at that plane?

Yes.

190. This person is not renouncing latent state of wrong-views at this plane. Is that person not renouncing latent state of doubts at that plane?

Yes.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of wrong-views at that plane?

Yes…..pe…..

191. This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person, in the fine-material element and immaterial element, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons in three feelings of sensual pleasures, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to existence. With the exception of Arahatta Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of attachment to existence. Is that person not renouncing latent state of attachment to existence at that plane?
persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to existence. This person is not renouncing latent state of doubts at that plane? \( \text{Sot\'apatti Magg\'att\'h\'ana} \) person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of doubts. Those persons in \( \text{Apariy\'\'apanna} \) (i.e. nine supramundane), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of doubts. With the exception of \( \text{Arahatta Magg\'atth\'ana} \) person and \( \text{Sot\'apatti Magg\'att\'hana} \) person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of ignorance at that plane? \( \text{Arahatta Magg\'atth\'ana} \) person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of doubts; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in \( \text{Apariy\'\'apanna} \) (i.e. nine supramundane), are not renouncing latent state of doubts, and are also not renouncing latent state of ignorance. With the exception of \( \text{Arahatta Magg\'atth\'ana} \) person and \( \text{Sot\'apatti Magg\'att\'hana} \) person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of doubts at that plane? \( \text{Sot\'apatti Magg\'atth\'ana} \) person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of ignorance; and it is not that (this person is) not renouncing latent state of doubts. Those persons in \( \text{Apariy\'\'apanna} \) (i.e. nine supramundane), are not renouncing latent state of ignorance, and are also not renouncing latent state of doubts. With the exception of \( \text{Arahatta Magg\'atth\'ana} \) person and \( \text{Sot\'apatti Magg\'att\'hana} \) person, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of doubts.

192. This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of ignorance at that plane? \( \text{Arahatta Magg\'atth\'ana} \) person, in the three feelings of sensual pleasures, is not renouncing latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of ignorance. Those persons in \( \text{Apariy\'\'apanna} \) (i.e. nine supramundane), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of ignorance. With the exception of \( \text{Arahatta Magg\'atth\'ana} \) person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to existence at that plane? Yes.

193. This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of pride at that plane? \( \text{Arahatta Magg\'atth\'ana} \) person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in \( \text{Apariy\'\'apanna} \) (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride. With the exception of two \( \text{Magg\'atth\'ana} \) persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of pride.

This person is not renouncing latent state of pride at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane? \( \text{An\'ag\'amim\'agga Magg\'atth\'ana} \) person, in un-pleasant feeling, is not renouncing latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state
of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of pride and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of wrong-views and latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person is) not renouncing latent state of doubts. Those persons, in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of doubts. With the exception of Anāgānimagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgānimagga Maggaṭṭhāna person, in un-pleasant feeling, is not renouncing latent state of doubts and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those persons in two feelings of sensual pleasures, are not renouncing latent state of doubts and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of Anāgānimagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person, in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of attachment to existence.

This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgānimagga Maggaṭṭhāna person, in un-pleasant feeling, is not renouncing latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of attachment to existence and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.
This person is not renouncing latent state of attachment to sensual pleasures and latent state of hatred at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of ignorance. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures and latent state of hatred, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures and latent state of hatred at that plane? Anāgānimimagga Maggaṭṭhāna person, in unpleasant feeling, is not renouncing latent state of ignorance and latent state of attachment to sensual pleasures; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance and latent state of hatred; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(DUKAMULAKAM)

194. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not renouncing latent state of wrong-views and latent state of doubts at that plane?

Soṭāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person is) not renouncing latent state of doubts. Those persons, in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of doubts. With the exception of two Maggaṭṭhāna persons and Soṭāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of doubts.

This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgānimimagga Maggaṭṭhāna person, in unpleasant feeling, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of doubts, latent state of hatred and latent state of pride; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person is) not renouncing latent state of pride. Those persons, in unpleasant feeling, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two Maggaṭṭhāna persons and Soṭāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not renouncing latent state of attachment to existence at that plane?
Yes.
This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgānimagga Maggatthāna person, in un-pleasant feeling, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of attachment to existence, latent state of hatred and latent state of pride; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Arahatta Maggatthāna person, in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two Maggatthāna persons, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggatthāna person, in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of ignorance. With the exception of two Maggatthāna persons, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgānimagga Maggatthāna person, in un-pleasant feeling, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance, latent state of hatred and latent state of pride; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two Maggatthāna persons, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKĀṆḍa)

195. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Is that person not renouncing latent state of doubts at that plane?

Yes.
This person is not renouncing latent state of doubts at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Anāgānimagga Maggatthāna person, in un-pleasant feeling, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of doubts, latent state of hatred, latent state of pride and latent state of wrong-views.
state of wrong-views; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in *Apariyāpāna* (i.e. nine supramundane), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. *Arahatta Maggaṭṭhāna* person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, is not renouncing latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpāna* (i.e. nine supramundane), are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of doubts, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. 

END OF CHPATER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

196. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not renouncing latent state of attachment to existence at that plane?
Yes.
This person is not renouncing latent state of attachment to existence at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?
*Sotāpatti Maggaṭṭhāna* person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person is) not renouncing latent state of wrong-views and latent state of doubts. Those persons, in *Apariyāpāna* (i.e. nine supramundane), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Anāgāmimagga Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of attachment to existence, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. *Arahatta Maggaṭṭhāna* person, in the two feelings of sensual pleasures, is not renouncing latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts; and it is not that (this person is) not renouncing latent state of pride. Those persons, in un-pleasant feeling, and in *Apariyāpāna* (i.e. nine supramundane), are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. With the exception of two *Maggaṭṭhāna* persons and *Sotāpatti Maggaṭṭhāna* person, the remaining persons in all planes are not renouncing latent state of attachment to existence, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Is that person not renouncing latent state of ignorance at that plane?
*Arahatta Maggaṭṭhāna* person, in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in
Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and are also not renouncing latent state of ignorance. With the exception of two Maggaṭṭhāna persons and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person is) not renouncing latent state of wrong-views and latent state of doubts. Those persons, in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Anāgāmimagga Maggaṭṭhāna person, in un-pleasant feeling, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. With the exception of two Maggaṭṭhāna persons and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAṄCAKAMŪLAKAM)

197. This person is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Is that person not renouncing latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in un-pleasant feeling, is not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of ignorance. Those persons, in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and are also not renouncing latent state of ignorance. With the exception of two Maggaṭṭhāna persons and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and are also not renouncing latent state of ignorance.

This person is not renouncing latent state of ignorance at this plane. Is that person not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, is not renouncing latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of wrong-views and latent state of doubts. Those persons, in Apariyāpanna (i.e. nine supramundane), are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Anāgāmimagga Maggaṭṭhāna person, in un-pleasant feeling, is not renouncing latent state of ignorance, latent state of
attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of hatred. Those persons, in two feelings of sensual pleasures, are not renouncing latent state of ignorance, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and it is not that (this person is) not renouncing latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpāna (i.e. nine supramundane), are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. With the exception of two Maggaṭṭhāna persons and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes are not renouncing latent state of ignorance, and are also not renouncing latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.
(CHAKKAMULAKĀM)

END OF CHAPTER ON RENOUCLING IN REVERSE.
(PAZAHANA VĀRE PAṬILOMAṆ)

END OF CHAPTER ON RENOUCLING.
(PAZAHANA VĀRO)

4.CHAPTER ON COMPREHENDING (PARIÑÑĀṆ ĀVĀRA)

REGULAR (ANULOMA) PERSON (PUGGALA)

198. This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of hatred?
Yes.
This person comprehends latent state of hatred. Does that person comprehend latent state of attachment to sensual pleasures?
Yes.
This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of pride?
(This person) comprehends a part (of it).

44Exact knowledge, ascertainment, fully understood
45 Tadekkathām (Pāli) : a part of it at the same (thāna) station/situation/state (i.e., Arāgami Maggaṭṭhāna person when comprehending latent state of attachment to sensual pleasures which can be said as (dīṭṭhigata vipayutta lobha citta) consciousness with greed without wrong-views that craves to sensual planes; that person comprehends a part of latent state of pride which accompanied at that (dīṭṭhigata vipayutta lobha citta) consciousness with greed without wrong-views that craves to sensual planes. That person does not totally comprehend it (i.e., the latent state of pride). "Which part(s) of pride is left behind?" if asked: A part of latent state of pride that associated with greed which accompanied at (dīṭṭhigata vipayutta citta) consciousness without wrong-views that craves to Rūpa and Arūpa (fine-material and immaterial) planes which can be also said as Rūpa-rāga and Arūpa-rāga or lust of fine-material and lust of immaterial; such pride is left behind (i.e., un-comprehended) which is only comprehended by Arahatta Maggaṭṭhāna person)
This person comprehends latent state of pride. Does that person comprehend latent state of attachment to sensual pleasures?
No.

This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of wrong-views .....pe..... latent state of doubts?
No.
This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures?
(This person) comprehends a part (of it).

This person comprehends latent state of attachment to sensual pleasures. Does that person comprehend latent state of attachment to existence .....pe..... latent state of ignorance?
(This person) comprehends a part (of it).
This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures?
No.

199. This person comprehends latent state of hatred. Does that person comprehend latent state of pride?
(This person) comprehends a part (of it).
This person comprehends latent state of pride. Does that person comprehend latent state of hatred?
No.

This person comprehends latent state of hatred. Does that person comprehend latent state of wrong-views .....pe..... latent state of doubts?
No.
This person comprehends latent state of doubts. Does that person comprehend latent state of hatred?
(This person) comprehends a part (of it).

This person comprehends latent state of hatred. Does that person comprehend latent state of attachment to existence .....pe..... latent state of ignorance?
(This person) comprehends a part (of it).
This person comprehends latent state of ignorance. Does that person comprehend latent state of hatred?
No.

200. This person comprehends latent state of pride. Does that person comprehend latent state of wrong-views .....pe..... latent state of doubts?
No.
This person comprehends latent state of doubts. Does that person comprehend latent state of pride?
(This person) comprehends a part (of it).

This person comprehends latent state of pride. Does that person comprehend latent state of attachment to existence .....pe..... latent state of ignorance?
Yes.
(This person) comprehends latent state of ignorance. Does that person comprehend latent state of pride?
Yes.

201. This person comprehends latent state of wrong-views. Does that person comprehend latent state of doubts?
Yes.
This person comprehends latent state of doubts. Does that person comprehend latent state of wrong-views?
Yes.....pe.....

202. This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to existence .....pe..... latent state of ignorance?
203. This person comprehends latent state of attachment to existence. Does that person comprehend latent state of ignorance? Yes.
This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to existence? Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAM)

204. This person comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that person comprehend latent state of pride? (This person) comprehends a part (of it).
This person comprehends latent state of pride. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred? No.
This person comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that person comprehend latent state of wrong-views …..pe….. latent state of doubts? No.
This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred? (This person) comprehends a part (of it).
This person comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that person comprehend latent state of attachment to existence …..pe….. latent state of ignorance? (This person) comprehends a part (of it).
This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred? None.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKAM)

205. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person comprehend latent state of wrong-views …..pe….. latent state of doubts? None.
This person comprehends latent state of doubts. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride? (This person) comprehends a part (of it).
This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person comprehend latent state of attachment to existence …..pe….. latent state of ignorance? None.
This person comprehends latent state of ignorance. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride? (This person) comprehends the latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

206. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that person comprehend latent state of doubts?
None.
This person comprehends latent state of doubts. Does that person comprehend latent state of attachment
to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?
(This person) comprehends some parts of latent state of attachment to sensual pleasures, latent state of
hatred and latent state of pride…..pe…..
END OF CHAPTER WITH FOUR-BASE.
(CATUKKAMŪLAKAM)

207. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred,
latent state of pride, latent state of wrong-views and latent state of doubts. Does that person comprehend
latent state of attachment to existence …..pe….. latent state of ignorance?
None.
This person comprehends latent state of ignorance. Is that person comprehending latent state of
attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and
latent state of doubts?
(This person) comprehends latent state of pride.
END OF CHAPTER WITH FIVE-BASE.
(PAÑCAKAMŪLAKAM)

208. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred,
latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to
existence. Does that person comprehend latent state of ignorance?
None.
This person comprehends latent state of ignorance. Does that person comprehend latent state of
attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views,
latent state of doubts and latent state of attachment to existence?
(This person) comprehends latent state of pride and latent state of attachment to existence.
END OF CHAPTER WITH SIX-BASE.
(CHAKKAMŪLAKAM)

REGULAR (ANULOMA) PLANE (OKĀSA⁴⁶)

209. This plane comprehends latent state of attachment to sensual pleasures. Does that plane
comprehend latent state of hatred?
No.
This plane comprehends latent state of hatred. Does that plane comprehend latent state of attachment to
sensual pleasures?
No.
This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent
state of pride?
Yes.
This plane comprehends latent state of pride. Does that plane comprehend latent state of attachment to
sensual pleasures?
The fine-material element and immaterial element comprehend latent state of pride, and they do not
comprehend latent state of attachment to sensual pleasures. The two feelings of sensual pleasures
comprehend latent state of pride, and also comprehend latent state of attachment to sensual pleasures.
This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent
state of wrong-views…..pe….. latent state of doubts?
Yes.

⁴⁶ (In lit.) At this period/situation (but, to be familiar with the original Pāḷi word, Okāsa, the word “plane” is used in
translation; and this CHAPTER ON COMPREHEND (PARIÑÑĀ VĀRA) should be understood by this way)
This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures?
The unpleasant feeling and, the fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of attachment to sensual pleasures.
The two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend latent state of attachment to sensual pleasures.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of attachment to existence?
No.
This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures?
No.

This plane comprehends latent state of attachment to sensual pleasures. Does that plane comprehend latent state of ignorance?
Yes.
This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to sensual pleasures?
The unpleasant feeling and, the fine-material element and immaterial element comprehend latent state of ignorance, and they do not comprehend latent state of attachment to sensual pleasures. The two feelings of sensual pleasures comprehend latent state of ignorance, and also comprehend latent state of attachment to sensual pleasures.

210. This plane comprehends latent state of hatred. Does that plane comprehend latent state of pride?
No.
This plane comprehends latent state of pride. Does that plane comprehend latent state of hatred?
No.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of wrong-views…..pe….. latent state of doubts?
Yes.
This plane comprehends latent state of doubts. Does that plane comprehend latent state of hatred?
The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of hatred. The unpleasant feeling comprehends latent state of doubts, and also comprehends latent state of hatred.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of attachment to existence?
No.
This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of hatred?
No.

This plane comprehends latent state of hatred. Does that plane comprehend latent state of ignorance?
Yes.
This plane comprehends latent state of ignorance. Does that plane comprehend latent state of hatred?
The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of ignorance, and they do not comprehend latent state of hatred. The unpleasant feeling comprehends latent state of ignorance, and also comprehends latent state of hatred.

211. This plane comprehends latent state of pride. Does that plane comprehend latent state of wrong-views…..pe….. latent state of doubts?
Yes.
This plane comprehends latent state of doubts. Does that plane comprehend latent state of pride?
The un-pleasant feeling comprehends latent state of doubts, and they do not comprehend latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of pride.

This plane comprehends latent state of pride. Does that plane comprehend latent state of attachment to existence? The two feelings of sensual pleasures comprehend latent state of pride, and they do not comprehend latent state of attachment to existence. The fine-material element and immaterial element comprehend latent state of pride, and they do not comprehend latent state of attachment to existence. This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of pride? Yes.

This plane comprehends latent state of pride. Does that plane comprehend latent state of ignorance? Yes. This plane comprehends latent state of ignorance. Does that plane comprehend latent state of pride? The un-pleasant feeling comprehends latent state of ignorance, and it does not comprehend latent state of pride. The two feelings of sensual pleasures, and the fine-material element and immaterial element comprehend latent state of ignorance, and also comprehend latent state of pride.

212. This plane comprehends latent state of wrong-views. Does that plane comprehend latent state of doubts? Yes. This plane comprehends latent state of doubts. Does that plane comprehend latent state of wrong-views? Yes......pe.....

213. This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to existence? The three feelings of sensual pleasures comprehend latent state of doubts, and they do not comprehend latent state of attachment to existence. The fine-material element and immaterial element comprehend latent state of doubts, and also comprehend latent state of attachment to existence. This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of doubts? Yes.

This plane comprehends latent state of doubts. Does that plane comprehend latent state of ignorance? Yes. This plane comprehends latent state of ignorance. Does that plane comprehend latent state of doubts? Yes.

214. This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of ignorance? Yes. This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to existence? The three feelings of sensual pleasures comprehend latent state of ignorance, and they do not comprehend latent state of attachment to existence. The fine-material element and immaterial element comprehend latent state of ignorance, and also comprehend latent state of attachment to existence. 

END OF CHAPTER WITH ONE-BASE.

(ΕΚΑΜŪΛΑΚΑΜ)
The fine-material element and immaterial element comprehend latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of pride and latent state of attachment to sensual pleasures, and they do not comprehend latent state of hatred.

This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of wrong-views ...... latent state of doubts?
None.
This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?
The fine-material element and immaterial element comprehend latent state of doubts, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of doubts and latent state of attachment to sensual pleasures, and they do not comprehend latent state of hatred. The unpleasant feeling comprehends latent state of doubts and latent state of hatred, and it does not comprehend latent state of attachment to sensual pleasures.

This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of attachment to existence?
None.
This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?
No.

This plane comprehends latent state of attachment to sensual pleasures and latent state of hatred. Does that plane comprehend latent state of ignorance?
None.
This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to sensual pleasures and latent state of hatred?
The fine-material element and immaterial element comprehend latent state of ignorance, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance and latent state of attachment to sensual pleasures, and they do not comprehend latent state of hatred. The unpleasant feeling comprehends latent state of ignorance and latent state of hatred, and it does not comprehend latent state of attachment to sensual pleasures.

END OF CHAPTER WITH TWO-BASE.

(DUKAMULAKAM)

216. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane comprehend latent state of wrong-views ...... latent state of doubts?
None.
This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?
The fine-material element and immaterial element comprehend latent state of doubts and latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of doubts and latent state of attachment to sensual pleasures and latent state of pride, and they do not comprehend latent state of hatred. The unpleasant feeling comprehends latent state of doubts and latent state of hatred, and they do not comprehend latent state of attachment to sensual pleasures and latent state of pride.

This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane comprehend latent state of attachment to existence?
None.
This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?
(This plane) comprehends latent state of pride.
This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane comprehend latent state of ignorance?
None.
This plane comprehends latent state of ignorance. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?
The fine-material element and immaterial element comprehend latent state of ignorance and latent state of pride, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.
The two feelings of sensual pleasures comprehend latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride, and they do not comprehend latent state of hatred. The unpleasant feeling comprehends latent state of ignorance and latent state of hatred, and it does not comprehend latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAŚA)

217. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that plane comprehend latent state of doubts?
None.
This plane comprehends latent state of doubts. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?
The fine-material element and immaterial element comprehend latent state of doubts, latent state of pride and latent state of wrong-views, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and they do not comprehend latent state of hatred. The unpleasant feeling comprehends latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views, and it does not comprehend latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FOUR-BASE.

(CHATUKAMŪLAKAŚA)

218. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that plane comprehend latent state of attachment to existence?
None.
This plane comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?
(This plane) comprehends latent state of attachment to existence. Does that plane comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?
This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that plane comprehend latent state of ignorance?
None.
This plane comprehends latent state of ignorance. Is that plane comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?
The fine-material element and immaterial element comprehend latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they do not comprehend latent state of hatred. The unpleasant feeling comprehends latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and it does not comprehend latent state of attachment to sensual pleasures and latent state of pride.

END OF CHAPTER WITH FIVE-BASE.

(PAŃCAKAMŪLAKAŚA)
219. This plane comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts and latent state of attachment to existence. Does that plane comprehend latent state of ignorance?
None.
This plane comprehends latent state of ignorance. Is that plane comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?
The fine-material element and immaterial element comprehend latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and they do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. The two feelings of sensual pleasures comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts, and they do not comprehend latent state of hatred and latent state of attachment to existence. The un-pleasant feeling comprehends latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts, and it does not comprehend latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.
(CHAKKAMŪLAKṝ)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

220. This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of hatred at that plane?
No.
This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?
No.
This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of pride at that plane?
(This person) comprehends a part (of it at this plane).
This person comprehends latent state of pride at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?
No.
This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of wrong-views …..pe…… latent state of doubts?
No.
This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?
Sotāpatti Maggaṭṭhāna person\(^7\) in the un-pleasant feeling, and the fine-material element and immaterial element, comprehends latent state of doubts; and that person does not comprehend latent state of attachment to sensual pleasures at those planes. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to sensual pleasures.
This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of attachment to existence at that plane?

\(^7\) Atṭhamako (Pāli): The Eight (person) {The First is Arahattaphalaṭṭhāna person; The Second is Arahattamaggaṭṭhāna person…..pe……. The Eight is Sotāpatti Maggaṭṭhāna person. It is counted with the meaning of Excellency-series in the receiving of charity.}
No.
This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?
No.

This person comprehends latent state of attachment to sensual pleasures at this plane. Does that person comprehend latent state of ignorance at that plane?
(This person) comprehends a part (of it at this plane).
This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures at that plane?
No.

221. This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of pride at that plane?
No.
This person comprehends latent state of pride at this plane. Does that person comprehend latent state of hatred at that plane?
No.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of wrong-views …..pe….. latent state of doubts at that plane?
Sotāpatti Maggaṭṭhāna person in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehends latent state of doubts; and that person does not comprehend latent state of hatred at those planes. Those persons in the un-pleasant feeling comprehend latent state of doubts, and also comprehend (a part of) latent state of hatred.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of attachment to existence at that plane?
No.
This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of hatred at that plane?
No.

This person comprehends latent state of hatred at this plane. Does that person comprehend latent state of ignorance at that plane?
(This person) comprehends a part (of it at this plane).
This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of hatred at that plane?
No.

222. This person comprehends latent state of pride at this plane. Does that person comprehend latent state of wrong-views …..pe….. latent state of doubts at that plane?
No.
This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of pride at that plane?
Sotāpatti Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of doubts; and that person does not comprehend latent state of pride at that plane. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of doubts, and also comprehend (a part of) latent state of pride.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of attachment to existence at that plane?
Arahatta Maggaṭṭhāna person in the two feelings of sensual pleasures comprehends latent state of pride; and that person does not comprehend latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, comprehend latent state of pride, and also comprehend latent state of attachment to existence.
This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of pride at that plane?
Yes.

This person comprehends latent state of pride at this plane. Does that person comprehend latent state of ignorance at that plane?
Yes.
This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of pride at that plane?
Arahatta Maggaṭṭhāna person in the unpleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of ignorance, and also comprehend latent state of pride.

223. This person comprehends latent state of wrong-views at this plane. Does that person comprehend latent state of doubts at that plane?
Yes.
This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of wrong-views at that plane?
Yes.

224. This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to existence at that plane?
Sotāpatti Maggaṭṭhāna person in the three feelings of sensual pleasures comprehends latent state of doubts; and that person does not comprehend latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to existence.
This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of doubts at that plane?
No.

This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of ignorance at that plane?
(This person) comprehends a part (of it at this plane).
This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of doubts at that plane?
No.

225. This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of ignorance at that plane?
Yes.
This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to existence at that plane?
Arahatta Maggaṭṭhāna person in the three feelings of sensual pleasures comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, are renouncing latent state of ignorance, and also comprehend latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKĀM)

226. This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of pride at that plane?
None.
This person comprehends latent state of pride at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?
No.
This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of wrong-views …..pe….. latent state of doubts at that plane?
None.
This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?
*Sotāpatti Maggaṭṭhāna* person, in the fine-material element and immaterial element, comprehends latent state of doubts; and that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to sensual pleasures; and those persons do not comprehend latent state of hatred. Those persons in the un-pleasant feeling comprehend latent state of doubts, and also comprehend (a part of) latent state of hatred; and those persons do not comprehend latent state of attachment to sensual pleasures.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of attachment to existence at that plane?
None.
This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?
No.

This person comprehends latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person comprehend latent state of ignorance at that plane?
None.
This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?
No.

END OF CHAPTER WITH TWO-BASE.

(*DUKAMŪLAKAM*)

227. This person comprehends latent state of attachment to sensual pleasures latent state of hatred and latent state of pride at this plane. Does that person comprehend latent state of wrong-views …..pe….. latent state of doubts at that plane?
None.
This person comprehends latent state of doubts at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?
*Sotāpatti Maggaṭṭhāna* person, in the fine-material element and immaterial element, comprehends latent state of doubts, and also comprehends (a part of) latent state of pride; and that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts, and also comprehend (a part of) latent state of attachment to sensual pleasures and latent state of pride; and those persons do not comprehend latent state of hatred. Those persons in the un-pleasant feeling comprehend latent state of doubts, and also comprehend (a part of) latent state of hatred; and those persons do not comprehend latent state of attachment to sensual pleasures and latent state of pride.

This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person comprehend latent state of attachment to existence at that plane?
None.
This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?
(This person) comprehends latent state of pride (at that plane).
This person comprehends latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person comprehend latent state of ignorance at that plane?
None.
This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?
Arahatta Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of ignorance and latent state of pride; and that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKAM)

228. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Does that person comprehend latent state of doubts at that plane?
None.
This person comprehends latent state of doubts at this plane. Is that person comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of hatred latent state of pride and latent state of wrong-views at that plane?
Sotāpatti Maggaṭṭhāna person, in the fine-material element and immaterial element, comprehends latent state of doubts and latent state of wrong-views, and also comprehends (a part of) latent state of pride; and that person do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Those persons in the two feelings of sensual pleasures comprehend latent state of doubts and latent state of wrong-views, and also comprehend (a part of) latent state of attachment to sensual pleasures and latent state of pride; and those persons do not comprehend latent state of hatred. Those persons in the un-pleasant feeling comprehend latent state of doubts and latent state of wrong-views, and also comprehend (a part of) latent state of attachment to sensual pleasures, and also comprehend (a part of) latent state of hatred; and those persons do not comprehend latent state of attachment to sensual pleasures and latent state of pride…..pe…..

END OF CHPATER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

229. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person comprehend latent state of attachment to existence at that plane?
None.
This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?
(This person) comprehends latent state of pride (at that plane).

This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person comprehend latent state of ignorance at that plane?
None.
This person comprehends latent state of ignorance at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?
Arahatta Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Those persons in the two feelings of sensual pleasures, and the fine-material element and immaterial element, comprehend latent state of ignorance and latent state of pride; and those persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHPATER WITH FIVE-BASE.

(PAÑCAKAMŪLAKAM)
230. This person comprehends latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Does that person comprehend latent state of ignorance at that plane? None.
This person comprehends latent state of attachment to existence at this plane. Does that person comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane? 

Arahatta Maggaṭṭhāna person in the un-pleasant feeling comprehends latent state of ignorance; and that person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons in the two feelings of sensual pleasures comprehend latent state of ignorance and latent state of pride; and those persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Those persons, in the fine-material element and immaterial element, comprehend latent state of ignorance, latent state of pride and latent state of attachment to existence; and those persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKĀḥ)

END OF CHAPTER ON COMPREHENDING IN REGULAR.

(PARIṆṆĀ VĀRE ANULOMĀḥ)

4. CHAPTER ON COMPREHENDING (PARIṆṆĀVĀRA)

REVERSE (PAṬLOMA) PERSON (PUGGALA)

231. This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of hatred? Yes.
This person does not comprehend latent state of hatred. Does that person not comprehend latent state of attachment to sensual pleasures? Yes.

This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of pride? 

Arahatta Maggaṭṭhāna person does not comprehend latent state of attachment to sensual pleasure; and (it is) not that person does not comprehend latent state of pride. With the exception of two Maggaṭṭhāna persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of pride.
This person does not comprehend latent state of pride. Does that person not comprehend latent state of attachment to sensual pleasures? 

Anāgāmi Maggaṭṭhāna person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures. With the exception of two Maggaṭṭhāna
This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of attachment to sensual pleasures? Sotāpatti Maggaṭṭhāna person does not comprehend latent state of attachment to sensual pleasures; and (it is) not that person does not comprehend latent state of doubts. With the exception of Anāgāmi Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of doubts. This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures?

Anāgāmimagga Maggaṭṭhāna person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures. With the exception of Anāgāmimagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures. Does that person not comprehend latent state of attachment to sensual pleasures? Arahaṭta Maggaṭṭhāna person does not comprehend latent state of attachment to existence, and also do not comprehend latent state of ignorance. With the exception of two Maggaṭṭhāna persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures? Anāgāmimagga Maggaṭṭhāna person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures. With the exception of two Maggaṭṭhāna persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures.

232. This person does not comprehend latent state of hatred. Does that person not comprehend latent state of pride? Arahaṭta Maggaṭṭhāna person does not comprehend latent state of hatred; and (it is) not that person does not comprehend latent state of pride. With the exception of two Maggaṭṭhāna persons, the remaining persons do not comprehend latent state of hatred, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride. Does that person not comprehend latent state of hatred? Anāgāmimagga Maggaṭṭhāna person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons do not comprehend latent state of pride, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred. Does that person not comprehend latent state of attachment to sensual pleasures? Sotāpatti Maggaṭṭhāna person does not comprehend latent state of hatred; and (it is) not that person does not comprehend latent state of doubts. With the exception of Anāgāmimagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons do not comprehend latent state of hatred, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of hatred? Anāgāmimagga Maggaṭṭhāna person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of hatred. With the exception of Anāgāmimagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred. Does that person not comprehend latent state of existence?...pe..... latent state of ignorance?
Arahatta Maggaṭṭhāna person does not comprehend latent state of hatred; and (it is) not that person does not comprehend latent state of ignorance. With the exception of two Maggaṭṭhāna persons, the remaining persons do not comprehend latent state of hatred, and also do not comprehend latent state of ignorance. This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of hatred?

Anāgāmiragga Maggaṭṭhāna person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of hatred.

233. This person does not comprehend latent state of pride. Does that person not comprehend latent state of wrong-views .....pe..... latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of doubts. With the exception of Arahatta Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons do not comprehend latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of pride?

Arahatta Maggaṭṭhāna person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of ignorance. With the exception of Arahatta Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons do not comprehend latent state of pride, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of doubts?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of pride?

Yes.

234. This person does not comprehend latent state of wrong-views. Does that person not comprehend latent state of doubts?

Yes.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of wrong-views?

Yes.....pe.....

235. This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to existence .....pe..... latent state of ignorance?

Arahatta Maggaṭṭhāna person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of ignorance. With the exception of Arahatta Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of doubts. With the exception of Arahatta Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of doubts.

236. This person does not comprehend latent state of attachment to existence. Does that person not comprehend latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.
237. This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that person not comprehend latent state of pride?

Anāgāmimagga Maggatthāna person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person does not comprehend latent state of pride. With the exception of two Maggatthāna persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of pride. This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmimagga Maggatthāna person does not comprehend latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two Maggatthāna persons, the remaining persons do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Sotāpatti Maggatthāna person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person does not comprehend latent state of doubts. With the exception of Anāgāmimagga Maggatthāna person and Sotāpatti Maggatthāna person, the remaining persons do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmimagga Maggatthāna person does not comprehend latent state of doubts; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of Anāgāmimagga Maggatthāna person and Sotāpatti Maggatthāna person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

With the exception of two Maggatthāna persons, the remaining persons do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not those persons do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Anāgāmimagga Maggatthāna person does not comprehend latent state of ignorance; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two Maggatthāna persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

238. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person not comprehend latent state of wrong-views .....pe..... latent state of doubts?

Sotāpatti Maggatthāna person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and (it is) not that person does not comprehend latent state of doubts. With the exception of two Maggatthāna persons and Sotāpatti Maggatthāna person, the remaining persons do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

END OF CHAPTER WITH TWO-BASE.

(EKAMŪLAKAM)
Anāgānimagga Maggaṭṭhāna person does not comprehend latent state of doubts and latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Arahatta Maggaṭṭhāna person does not comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and (it is) not that person does not comprehend latent state of pride. With the exception of two Maggaṭṭhāna persons and Sotāpatti Maggaṭṭhāna person, the remaining persons do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that person not comprehend latent state of attachment to existence …..pe….. latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Anāgānimagga Maggaṭṭhāna person does not comprehend latent state of ignorance and latent state of pride; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKĀM)

239. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views. Does that person not comprehend latent state of doubts?

Yes.

This person does not comprehend latent state of doubts. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride and latent state of wrong-views?

Anāgānimagga Maggaṭṭhāna person does not comprehend latent state of doubts and latent state of pride and latent state of wrong-views; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Arahatta Maggaṭṭhāna person does not comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and (it is) not that person does not comprehend latent state of pride. With the exception of two Maggaṭṭhāna persons and Sotāpatti Maggaṭṭhāna person, the remaining persons do not comprehend latent state of doubts , and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views…..pe…..

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKĀM)

240. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that person not comprehend latent state of attachment to existence …..pe….. latent state of ignorance?

Yes.

This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, latent state of wrong-views and latent state of doubts?

Sotāpatti Maggaṭṭhāna person does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and (it is) not that person does not comprehend latent state of wrong-views and latent state of doubts. Anāgānimagga Maggaṭṭhāna person does not comprehend latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and (it is) not that person is not comprehending latent state of attachment to sensual pleasures and latent state of hatred. With the exception of Anāgānimagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons do not comprehend latent state of ignorance, and also
do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(*PAÑCAKAMŪLAKĀ)*

241. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that person not comprehend latent state of ignorance? Yes. This person does not comprehend latent state of ignorance. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

*Sotāpatti Maggaṭṭhāna* person does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and (it is) not that person does not comprehend latent state of wrong-views and latent state of doubts. *Anāgāmimagga Maggaṭṭhāna* person does not comprehend latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and (it is) not that person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of *Anāgāmimagga Maggaṭṭhāna* person and *Sotāpatti Maggaṭṭhāna* person, the remaining persons do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(*CHAKKAMŪLAKĀ*)

REVERSE (*PAṬILOMA*) PLANE (*OKĀSA*)

242. This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of hatred? Un-pleasant feeling does not comprehend latent state of attachment to sensual pleasures; and (it is) not that plane does not comprehend latent state of hatred. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of hatred.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of attachment to sensual pleasures? The two feelings of sensual element do not comprehend latent state of hatred; and (it is) not those planes do not comprehend latent state of attachment to sensual pleasures. The fine-material element and immaterial element, and *Apariyāpanna* (i.e. nine supramundane), do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to sensual pleasures.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of pride? The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures; and (it is) not those planes do not comprehend latent state of pride. Un-pleasant feeling, and *Apariyāpanna* (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures; and (it is) not those planes do not comprehend latent state of pride.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of attachment to sensual pleasures? Yes. This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of wrong-views …..pe….. latent state of doubts? Un-pleasant feeling, and the fine-material element and immaterial element, do not comprehend latent state of attachment to sensual pleasures; and it is not that (those planes) do not comprehend latent state of
doubts. \textit{Apariyāpanna} (i.e. nine \textit{supramundane}) does not comprehend latent state of attachment to sensual pleasures and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of attachment to existence?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures; and it is not that (those planes do) not comprehend latent state of attachment to existence. Unpleasant feeling, and \textit{Apariyāpanna} (i.e. nine \textit{supramundane}), do not comprehend latent state of attachment to sensual pleasures and latent state of attachment to existence.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures?

The two feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures. Un-pleasant feeling, and \textit{Apariyāpanna} (i.e. nine \textit{supramundane}), do not comprehend latent state of attachment to existence and latent state of attachment to sensual pleasures.

This plane does not comprehend latent state of attachment to sensual pleasures. Does that plane not comprehend latent state of ignorance?

Un-pleasant feeling, and the fine-material element and immaterial element, do not comprehend latent state of attachment to sensual pleasures; and it is not that (those planes do) not comprehend latent state of ignorance. \textit{Apariyāpanna} (i.e. nine \textit{supramundane}) does not comprehend latent state of attachment to sensual pleasures and latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures?

Yes.

243. This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of pride?

The two feelings of sensual element, and the fine-material element and immaterial element, do not comprehend latent state of hatred; and it is not that (those planes do) not comprehend latent state of pride. \textit{Apariyāpanna} (i.e. nine \textit{supramundane}) does not comprehend latent state of hatred and latent state of pride. This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of hatred?

Un-pleasant feeling does not comprehend latent state of pride; and it is not that (this plane does) not comprehend latent state of hatred. \textit{Apariyāpanna} (i.e. nine \textit{supramundane}) does not comprehend latent state of pride and latent state of hatred.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of wrong-views ……pe….. latent state of doubts?

The two feelings of sensual element, and the fine-material element and immaterial element, do not comprehend latent state of hatred; and it is not that (those plane do) not comprehend latent state of doubts. \textit{Apariyāpanna} (i.e. nine \textit{supramundane}) does not comprehend latent state of hatred and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of hatred?

Yes.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of attachment to existence?

The fine-material element and immaterial element do not comprehend latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to existence. The two feelings of sensual element, and \textit{Apariyāpanna} (i.e. nine \textit{supramundane}) do not comprehend latent state of hatred and latent state of attachment to existence.
This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of hatred?

Un-pleasant feeling does not comprehend latent state of attachment to existence; and it is not that (this plane does) not comprehend latent state of hatred. The two feelings of sensual element, and Apariyāpānna (i.e. nine supramundane) do not comprehend latent state of attachment to existence and latent state of hatred.

This plane does not comprehend latent state of hatred. Does that plane not comprehend latent state of ignorance?
The two feelings of sensual element, and the fine-material element and immaterial element, do not comprehend latent state of hatred and latent state of ignorance. Apariyāpānna (i.e. nine supramundane) does not comprehend latent state of hatred and latent state of ignorance.
This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of hatred?
Yes.

244. This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of wrong-views …..pe….. latent state of doubts?
Un-pleasant feeling does not comprehend latent state of pride; and it is not that (this plane does) not comprehend latent state of doubts. Apariyāpānna (i.e. nine supramundane) does not comprehend latent state of pride and latent state of doubts.
This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of pride?
Yes.

This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of attachment to existence?
Yes.
This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of pride?
The two feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of pride. Un-pleasant feeling and Apariyāpānna (i.e. nine supramundane) do not comprehend latent state of attachment to existence and latent state of pride.

This plane does not comprehend latent state of pride does not lay latent at this plane. Does that plane not comprehend latent state of ignorance?
Un-pleasant feeling does not comprehend latent state of pride; and it is not that (this plane does) not comprehend latent state of ignorance. Apariyāpānna (i.e. nine supramundane) does not comprehend latent state of pride and latent state of ignorance.
This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of pride?
Yes.

245. This plane does not comprehend latent state of wrong-views. Does that plane not comprehend latent state of doubts?
Yes.
This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of wrong-views?
Yes…..pe…..

246. This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to existence?
Yes.
This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of doubts?
The three feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of doubts. Apariyāpāna (i.e. nine supramundane) does not comprehend latent state of attachment to existence and latent state of doubts.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of ignorance?
Yes.
This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of doubts?
Yes.

247. This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of ignorance?
The three feelings of sensual element do not comprehend latent state of attachment to existence; and it is not that (those planes do) not comprehend latent state of ignorance. Apariyāpāna (i.e. nine supramundane) does not comprehend latent state of attachment to existence and latent state of ignorance.
This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to existence?
Yes.

END OF CHAPTER WITH ONE-BASE.
(EKAMŪLAKAŚ)

248. This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of pride?
The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of pride. Apariyāpāna (i.e. nine supramundane) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of pride.
This plane does not comprehend latent state of pride. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?
Un-pleasant feeling does not comprehend latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this plane does) not comprehend latent state of hatred. Apariyāpāna (i.e. nine supramundane) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred.
This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?
Yes.

This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of attachment to existence?
The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to existence. Apariyāpāna (i.e. nine supramundane) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of attachment to existence.
This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?
Un-pleasant feeling does not comprehend latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this plane does) not comprehend latent state of hatred.
The two feelings of sensual element do not comprehend latent state of attachment to existence and latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures. Apariyāpanna (i.e. nine supramundane) does not comprehend latent state of attachment to existence, and also does not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This plane does not comprehend latent state of attachment to sensual pleasures and latent state of hatred. Does that plane not comprehend latent state of ignorance?

The fine-material element and immaterial element do not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (those planes do) not comprehend latent state of ignorance. Apariyāpanna (i.e. nine supramundane) does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of ignorance.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures and latent state of hatred?

Yes.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKĀM)

249. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane not comprehend latent state of wrong-views .....pe..... latent state of doubts?

Yes.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Does that plane not comprehend latent state of attachment to existence?

Yes.

This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Un-pleasant feeling does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane does) not comprehend latent state of hatred. The two feelings of sensual element do not comprehend latent state of attachment to existence and latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures and latent state of pride. Apariyāpanna (i.e. nine supramundane) does not comprehend latent state of attachment to existence; and it is not that (this plane does) not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views. Does that plane not comprehend latent state of ignorance?

Yes.

This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?

Yes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKĀM)

250. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Does that plane not comprehend latent state of doubts?

Yes.

This plane does not comprehend latent state of doubts. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Yes....pe.....

END OF CHAPTER WITH FOUR-BASE.
251. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that plane not comprehend latent state of attachment to existence? Yes.
This plane does not comprehend latent state of attachment to existence. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?
Un-pleasant feeling does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this plane does) not comprehend latent state of hatred, latent state of wrong-views and latent state of doubts. The two feelings of sensual element do not comprehend latent state of attachment to existence and latent state of hatred; and it is not that (those planes do) not comprehend latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts. Apariyāpāna (i.e. nine supramundane) does not comprehend latent state of attachment to existence, and also does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts…

END OF CHAPTER WITH FIVE-BASE.

252. This plane does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that plane not comprehend latent state of ignorance? Yes.
This plane does not comprehend latent state of ignorance. Does that plane not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence? Yes.

END OF CHAPTER WITH SIX-BASE.

253. This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of hatred at that plane? Anāgāнимagga Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in the fine-material element and immaterial element, in Apariyāpāna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of hatred. With the exception of Anāgāнимagga Maggaṭṭhāna person, the remaining persons of all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of hatred.
This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane? Anāgāнимagga Maggaṭṭhāna person in the two feelings of sensual pleasures does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures at that plane. Those persons, in the fine-material element and immaterial element, in Apariyāpāna (i.e. nine supramundane), do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of Anāgāнимagga Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to sensual pleasures.

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48 All states/situations
This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of pride at that plane?

Anāgāimimagga Maggaṭṭhāna person in the two feelings of sensual pleasures, in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of pride. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

Anāgāimimagga Maggaṭṭhāna person in the two feelings of sensual pleasures does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in two feelings of sensual pleasures, and in the fine-material element and immaterial element, do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures. With the exception two Maggaṭṭhāna persons, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

Sotāpatti Maggaṭṭhāna person in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of doubts. Those persons in Apariyāpanna (i.e. nine supramundane) do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of doubts. With the exception of Anāgāimimagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

Anāgāimimagga Maggaṭṭhāna person, in the two feelings of sensual pleasures, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of Anāgāimimagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Arahatta Maggaṭṭhāna person, in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to existence. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane?

Anāgāimimagga Maggaṭṭhāna person, in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to existence.
existence, and also do not comprehending latent state of attachment to sensual pleasures. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of attachment to sensual pleasures at this plane. Does that person not comprehend latent state of ignorance at that plane? Arahatta Maggaṭṭhāna person, in three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of ignorance. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane? Anāgānimagga Maggaṭṭhāna person, in the two feelings of sensual pleasures, does not comprehend latent state of ignorance; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of ignorance.

254. This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of pride at that plane? Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in un-pleasant feeling, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of pride at that plane? Anāgānimagga Maggaṭṭhāna person, in the two feelings of sensual pleasures, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane? Sotāpatti Maggaṭṭhāna person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of Anāgānimagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to sensual pleasures.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures at that plane? Anāgānimagga Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of attachment to sensual pleasures. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures, and also do not comprehend latent state of attachment to sensual pleasures. With the exception of Anāgānimagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the
remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of hatred at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

_Arahatta Maggaṭṭhāna_ person, in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in _Apariyāpanna_ (i.e. nine supramundane), do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to existence. With the exception of two _Maggatthāna_ persons, the remaining persons in all planes do not comprehend latent state of hatred, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

_Anāgānimagga Maggaṭṭhāna_ person, in un-pleasant feeling, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehending latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in _Apariyāpanna_ (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and are also not comprehending latent state of hatred. With the exception of two _Maggatthāna_ persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

_Arahatta Maggaṭṭhāna_ person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons in _Apariyāpanna_ (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to existence. With the exception of two _Maggatthāna_ persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

_Anāgānimagga Maggaṭṭhāna_ person, in un-pleasant feeling, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, in the fine-material element and immaterial element, and in _Apariyāpanna_ (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to existence. With the exception of two _Maggatthāna_ persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of hatred.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

_Sotāpatti Maggaṭṭhāna_ person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons in _Apariyāpanna_ (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to existence. With the exception of _Arahatta Maggaṭṭhāna_ person and _Sotāpatti Maggaṭṭhāna_ person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to existence.

255. This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of wrong-views …..pe….. latent state of doubts at that plane?

_Sotāpatti Maggaṭṭhāna_ person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of hatred; and it is not that (this person does) not comprehend latent state of doubts. Those persons in _Apariyāpanna_ (i.e. nine supramundane), do not comprehend latent state of pride, and also do not comprehend latent state of doubts. With the exception of _Arahatta Maggaṭṭhāna_ person and _Sotāpatti Maggaṭṭhāna_ person, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of doubts at that plane?

_Arahatta Maggaṭṭhāna_ person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in _Apariyāpanna_ (i.e. nine supramundane), do not comprehend latent state of doubts, and also do not comprehend latent state of pride. With the exception of _Arahatta Maggaṭṭhāna_ person and _Sotāpatti Maggaṭṭhāna_ person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of pride.
This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of attachment to existence at that plane?
Yes.
This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of pride at that plane?
Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of pride. With the exception of Arahatta Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of pride; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of pride, and also do not comprehend latent state of ignorance. With the exception of Arahatta Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of doubts at that plane?
Yes.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of wrong-views at that plane?
Yes.

This person does not comprehend latent state of wrong-views at this plane. Does that person not comprehend latent state of doubts at that plane?
Yes.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to existence at that plane?
Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons in three feelings of sensual pleasures, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to existence. With the exception of Arahatta Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of doubts at that plane?
Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to existence. With the exception of Arahatta Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of doubts; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in Apariyāpanna (i.e. nine supramundane), are not comprehending latent state of doubts, and also do not comprehend latent state of ignorance. With the
exception of Arahatta Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of ignorance. This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of ignorance; and it is not that (this person does) not comprehend latent state of doubts. Those persons in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of ignorance, and also do not comprehend latent state of doubts. With the exception of Arahatta Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of doubts.

258. This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggaṭṭhāna person, in the three feelings of sensual pleasures, does not comprehend latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of ignorance. Those persons in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of ignorance. With the exception of Arahatta Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

END OF CHAPTER WITH ONE-BASE.

(ΕΚΑΜILITIES)

259. This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of pride at that plane?

Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also does not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of pride. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of pride.

This person does not comprehend latent state of pride at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgamimagga Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of pride and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of pride and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes do not comprehend latent state of pride, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of wrong-views .....pe..... latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of doubts. Those persons, in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts. With the exception of Anāgamimagga Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all
planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmimagga Maggatthāna person, in un-pleasant feeling, does not comprehend latent state of doubts and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons in two feelings of sensual pleasures, do not comprehend latent state of doubts and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of Anāgāmimagga Maggatthāna person and Sotāpatti Maggatthāna person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Arahatta Maggatthāna person, in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of attachment to existence. Those persons, in three feelings of sensual pleasures, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of attachment to existence. With the exception of two Maggatthāna persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of attachment to existence.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmimagga Maggatthāna person, in un-pleasant feeling, does not comprehend latent state of attachment to existence and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those person, in two feelings of sensual pleasures, do not comprehend latent state of attachment to existence and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two Maggatthāna persons, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

This person does not comprehend latent state of attachment to sensual pleasures and latent state of hatred at this plane. Does that person not comprehend latent state of ignorance at that plane?

Arahatta Maggatthāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of ignorance. With the exception of two Maggatthāna persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures and latent state of hatred, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Anāgāmimagga Maggatthāna person, in un-pleasant feeling, does not comprehend latent state of ignorance and latent state of attachment to sensual pleasures; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance and latent state of hatred; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of ignorance, and also do not
comprehend latent state of attachment to sensual pleasures and latent state of hatred. With the exception of two Maggaṭṭhāna persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(DUKAMULAKAM)

260. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person not comprehend latent state of wrong-views …..pe….. latent state of doubts at that plane?

Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride ; and it is not that (this person does) not comprehend latent state of doubts. Those persons, in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of doubts. With the exception of two Maggaṭṭhāna persons and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of doubts.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāminimagga Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of doubts, latent state of hatred and latent state of pride; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two Maggaṭṭhāna person and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane?

Anāgāminimagga Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of attachment to existence, latent state of hatred and latent state of pride; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Arahatta Maggaṭṭhāna person, in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures and latent state of hatred; and it is not that (this person does) not comprehend latent state of pride. Those persons, in un-pleasant feeling, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and
also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two Maggatṭhāna persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Does that person not comprehend latent state of ignorance at that plane? Arahatta Maggatṭhāna person, in unpleasant feeling, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of ignorance. With the exception of two Maggatṭhāna persons, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane? Anāgānimimagga Maggatṭhāna person, in unpleasant feeling, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance, latent state of hatred and latent state of pride; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. With the exception of two Maggatṭhāna persons, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKĀM)

261. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Does that person not comprehend latent state of doubts at that plane?

Yes.

This person does not comprehend latent state of doubts at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane? Anāgānimimagga Maggatṭhāna person, in unpleasant feeling, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of doubts, latent state of hatred, latent state of pride and latent state of wrong-views; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Arahatta Maggatṭhāna person, in two feelings of sensual pleasures, in the fine-material element and immaterial element, does not comprehend latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views; and it is not that (this person does) not comprehend latent state of pride. Those persons, in unpleasant feeling, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. With the exception of two Maggatṭhāna persons and Sotāpatti Maggatṭhāna person, the remaining persons in all planes do not comprehend latent state of doubts, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. . . . .

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKĀM)
262. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person not comprehend latent state of attachment to existence at that plane?

Yes.

This person does not comprehend latent state of attachment to existence at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

_Sotāpatti Maggaṭṭhāna_ person, in the three feelings of sensual pleasures, and in the fine-material and immaterial element, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person does) not comprehend latent state of wrong-views and latent state of doubts. Those persons, in _Apariyāpanna_ (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. _Anāgāmimagga Maggaṭṭhāna_ person, in unpleasant feeling, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of attachment to existence, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in _Apariyāpanna_ (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. _Arahatta Maggaṭṭhāna_ person, in the two feelings of sensual pleasures, does not comprehend latent state of attachment to existence, latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts; and it is not that (this person does) not comprehend latent state of pride. Those persons, in unpleasant feeling, and in _Apariyāpanna_ (i.e. nine supramundane), do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. With the exception of two _Maggaṭṭhāna_ persons and _Sotāpatti Maggaṭṭhāna_ person, the remaining persons in all planes do not comprehend latent state of attachment to existence, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Does that person not comprehend latent state of ignorance at that plane?

_Arahatta Maggaṭṭhāna_ person, in unpleasant feeling, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in _Apariyāpanna_ (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also do not comprehend latent state of ignorance. With the exception of two _Maggaṭṭhāna_ persons and _Sotāpatti Maggaṭṭhāna_ person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts, and also do not comprehend latent state of ignorance. This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

_Sotāpatti Maggaṭṭhāna_ person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; and it is not that (this person does) not comprehend latent state of wrong-views and latent state of doubts. Those persons, in _Apariyāpanna_ (i.e. nine supramundane), do not comprehend latent state of ignorance, and also do not comprehend latent state
of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Anāgāminmagga Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. With the exception of two Maggaṭṭhāna persons and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAṆČAKAMŪLAＫĀM)

263. This person does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Does that person not comprehend latent state of ignorance at that plane? Arahatta Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of ignorance. Those persons, in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also do not comprehend latent state of ignorance. With the exception of two Maggaṭṭhāna persons and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence, and also do not comprehend latent state of ignorance.

This person does not comprehend latent state of ignorance at this plane. Does that person not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane? Sotāpatti Maggaṭṭhāna person, in the three feelings of sensual pleasures, and in the fine-material element and immaterial element, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of wrong-views and latent state of doubts. Those persons, in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Anāgāminmagga Maggaṭṭhāna person, in un-pleasant feeling, does not comprehend latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and it is not that (this person does) not comprehend latent state of hatred. Those persons, in two feelings of sensual pleasures, do not comprehend latent state of ignorance, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and it is not that (those persons do) not comprehend latent state of attachment to sensual pleasures. Those persons, in the fine-material element and immaterial element, and in Apariyāpanna (i.e. nine supramundane), do not comprehend latent state of ignorance, and also do not comprehending latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. With the exception of two Maggaṭṭhāna persons and Sotāpatti Maggaṭṭhāna person, the remaining persons in all planes do not comprehend latent state of ignorance, and also do not comprehend latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.
5. CHAPTER ON ELIMINATION

REGULAR (ANULOMA) PERSON (PUGGALA)

264. This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of hatred? Yes. This person eliminates latent state of hatred. Does that person eliminate latent state of attachment to sensual pleasures? Yes.

This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of pride? Anāgīmi eliminates latent state of attachment to sensual pleasures, and that person does not eliminate latent state of pride. Arahant eliminates latent state of attachment to sensual pleasures, and also eliminates latent state of pride. This person eliminates latent state of pride. Does that person eliminate latent state of attachment to sensual pleasures? Yes.

This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of wrong-views ......pe...... latent state of doubts? Yes. This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures? Two persons eliminate latent state of doubts, and that person does not eliminate latent state of attachment to sensual pleasures. Two persons eliminate latent state of doubts, and also eliminate latent state of attachment to sensual pleasures.

This person eliminates latent state of attachment to sensual pleasures. Does that person eliminate latent state of attachment to existence ......pe...... latent state of ignorance? Anāgāmi eliminates latent state of attachment to sensual pleasures, and that person does not eliminate latent state of ignorance. Arahant eliminates latent state of attachment to sensual pleasures, and also eliminates latent state of ignorance. This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures? Yes.

\[49\] Eliminate, destroy, abandon
265. This person eliminates latent state of hatred. Does that person eliminate latent state of pride?
*Anāgāmi* eliminates latent state of hatred, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of hatred, and also eliminates latent state of pride.
This person eliminates latent state of pride. Does that person eliminate latent state of hatred?
Yes.

This person eliminates latent state of hatred. Does that person eliminate latent state of wrong-views……pe……latent state of doubts?
Yes.
This person eliminates latent state of doubts. Does that person eliminate latent state of hatred?
Two persons eliminate latent state of doubts, and that person does not eliminate latent state of hatred. Two persons eliminate latent state of doubts, and also eliminate latent state of hatred.

This person eliminates latent state of hatred. Does that person eliminate latent state of attachment to existence……pe……latent state of ignorance?
*Anāgāmi* eliminates latent state of hatred, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of hatred, and also eliminates latent state of ignorance.
This person eliminates latent state of ignorance. Does that person eliminate latent state of hatred?
Yes.

266. This person eliminates latent state of pride. Does that person eliminate latent state of wrong-views……pe……latent state of doubts?
Yes.
This person eliminates latent state of doubts. Does that person eliminate latent state of pride?
Three persons eliminate latent state of doubts, and that person does not eliminate latent state of pride. *Arahant* eliminates latent state of doubts, and also eliminates latent state of pride.
This person eliminates latent state of pride. Does that person eliminate latent state of attachment to existence ……pe….. latent state of ignorance?
Yes.
This person eliminates latent state of ignorance. Does that person eliminate latent state of pride?
Yes.

267. This person eliminates latent state of wrong-views. Does that person eliminate latent state of doubts?
Yes.
This person eliminates latent state of doubts. Does that person eliminate latent state of wrong-views?
Yes ……pe…..

268. This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to existence ……pe….. latent state of ignorance?
Three persons eliminate latent state of doubts, and that person does not eliminate latent state of ignorance. *Arahant* eliminates latent state of doubts, and also eliminates latent state of ignorance.
This person eliminates latent state of ignorance. Does that person eliminate latent state of doubts?
Yes.

269. This person eliminates latent state of attachment to existence. Does that person eliminate latent state of ignorance?
Yes.
This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to existence?
Yes.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKĀṆḍh)
270. This person eliminates latent state of attachment to sensual pleasures and latent state of hatred. 
Does that person eliminate latent state of pride?  
_Aṇāgāmi_ eliminates latent state of attachment to sensual pleasures and latent state of hatred, and that person 
does not eliminate latent state of pride. _Arahant_ eliminates latent state of attachment to sensual pleasures  
and latent state of hatred, and also eliminates latent state of pride.  
This person eliminates latent state of pride. Does that person eliminate latent state of attachment to sensual  
pleasures and latent state of hatred?  
Yes.

This person eliminates latent state of attachment to sensual pleasures and latent state of hatred. Does that person 
eliminate latent state of wrong-views ……pe….. latent state of doubts?  
Yes.  
This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual  
pleasures and latent state of hatred?  
Two persons eliminate latent state of doubts, and those persons do not eliminate latent state of attachment to sensual  
pleasures and latent state of hatred. Two persons eliminate latent state of doubts, and also eliminate latent state 
of attachment to sensual pleasures and latent state of hatred.  

This person eliminates latent state of attachment to sensual pleasures and latent state of hatred. Does that person 
eliminate latent state of attachment to existence……pe…..latent state of ignorance?  
_Aṇāgāmi_ eliminates latent state of attachment to sensual pleasures and latent state of hatred, and that person 
does not eliminate latent state of ignorance. _Arahant_ eliminates latent state of attachment to sensual pleasures  
and latent state of hatred, and also eliminates latent state of ignorance.  
This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual  
pleasures and latent state of hatred?  
Yes.  

END OF CHAPTER WITH TWO-BASE.  

(DUKAMŪLAKĀM)

271. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred and latent  
state of pride. Does that person eliminate latent state of wrong-views ……pe….. latent state of doubts?  
Yes.  
This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual  
pleasures, latent state of hatred and latent state of pride?  
Two persons eliminate latent state of doubts, and that person does not eliminate latent state of attachment to sensual  
pleasures, latent state of hatred and latent state of pride. _Aṇāgāmi_ eliminates latent state of doubts, latent  
state of attachment to sensual pleasures and latent state of hatred, and that person does not eliminate latent  
state of pride. _Arahant_ eliminates latent state of doubts, and also eliminates latent state of attachment to sensual  
pleasures, latent state of hatred and latent state of pride.  

This person eliminates latent state of attachment to sensual pleasures, latent state of hatred and latent state  
of pride. Does that person eliminate latent state of attachment to existence ……pe….. latent state of ignorance?  
Yes.  
This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual  
pleasures, latent state of hatred and latent state of pride?  
Yes.  

END OF CHAPTER WITH THREE-BASE.  

(TIKAMŪLAKĀM)

272. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent  
state of pride and latent state of wrong-views. Does that person eliminate latent state of doubts?  
Yes.
This person eliminates latent state of doubts. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?

Two persons eliminate latent state of wrong-views and latent state of doubts, and those persons do not eliminate latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views, and that person does not eliminate latent state of pride. Anāgāmi eliminates latent state of doubts, latent state of attachment to sensual pleasures, latent state of hatred and latent state of wrong-views, and Arahant eliminates latent state of doubts, and also eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKAM)

273. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Does that person eliminate latent state of attachment to existence? 

Yes.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?

Yes.

END OF CHAPTER WITH FIVE-BASE.

(PAÑČAKAMŪLAKAM)

274. This person eliminates latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Does that person eliminate latent state of ignorance?

Yes.

This person eliminates latent state of ignorance. Does that person eliminate latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence?

Yes.

END OF CHAPTER WITH SIX-BASE.

(CHAKKAMŪLAKAM)

REGULAR (ANULOMA) PLANE (OKĀSA)

275. Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?

Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.

Latent state of hatred has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?

Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.

50 Why is it “neither (it) has eliminated nor (it) has not eliminated should be said,” rather than “no” just like in CHAPTER ON LATENCY (ANUSAYA VĀRA)? It is said as there is no relation at that certain plane. The plane where latent state of attachment to sensual pleasures arises is at one plane, and latent state of hatred is at another. The latent state of attachment to sensual pleasures arises at the pleasant feeling and indifferent feeling of sensual element (Kāma Dхātu) to the person who is meditating on Magga. That person, at that certain plane, on Magga moment, has eliminated that latent state of attachment to sensual pleasures. Latent state of hatred does not arise on that same (certain) plane/situation (as latent state of attachment to sensual pleasures does) and vice versa. So when it is asked, “Does latent state of hatred has eliminated at the same (certain) plane where latent state of attachment to sensual pleasures arise?” then, neither “(it) has eliminated nor (it) has not eliminate should be said is the (only) appropriate answer. E.g. the southern monastery has a mango tree, and it has no jack-fruit tree. The northern monastery has a jack-fruit tree, and it has no mango tree. When each monastery is cutting down its tree (respectively), Mr. A is the one who is cutting the mango tree at the southern monastery. If he (Mr. A) is asked whether he has cut jack-fruit tree at the southern monastery; as that (southern monastery) has no jack-fruit, “neither it is cut nor it is not cut” should be replied.
Latent state of attachment to sensual pleasures has eliminated at this plane. Has latent state of pride been eliminated at that plane?
Yes.
Latent state of pride has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?
In the fine-material element and immaterial element, latent state of pride has been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes. In the two feelings of sensual element, latent state of pride has been eliminated and latent state of attachment to sensual pleasures also has been eliminated.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane? .....pe..... Has latent state of doubts been eliminated at that plane?
Yes.
Latent state of doubts has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?
In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts has been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes. In the two feelings of sensual element, latent state of doubts has been eliminated and latent state of attachment to sensual pleasures also has been eliminated.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?
Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.
Latent state of attachment to existence has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?
Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.

Latent state of attachment to sensual pleasures has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?
Yes.
Latent state of ignorance has been eliminated at this plane. Has latent state of attachment to sensual pleasures been eliminated at that plane?
In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance has been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance has been eliminated and latent state of attachment to sensual pleasures also has been eliminated.

Latent state of hatred has been eliminated at this plane. Has latent state of pride been eliminated at that plane?
Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.
Latent state of pride has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?
Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.

Latent state of hatred has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane? .....pe..... Has latent state of doubts been eliminated at that plane?
Yes.
Latent state of doubts has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?
In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has been eliminated; latent state of hatred has not been eliminated at that plane. In un-pleasant feeling, latent state of doubts has been eliminated and latent state of hatred also has been eliminated.

Latent state of hatred has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?
Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.
Latent state of attachment to existence has been eliminated at this plane. Has latent state of hatred been eliminated at that plane? Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.

Latent state of hatred has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane? Yes.
Latent state of ignorance has been eliminated at this plane. Has latent state of hatred been eliminated at that plane?
In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has been eliminated; latent state of hatred has not been eliminated at that plane. In un-pleasant feeling, latent state of ignorance has been eliminated and latent state of hatred also has been eliminated.

277. Latent state of pride has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane? Yes.
Latent state of doubts has been eliminated at this plane. Has latent state of pride been eliminated at that plane?
In un-pleasant feeling, latent state of doubts has been eliminated; latent state of pride has not been eliminated at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has been eliminated and latent state of pride also has been eliminated.

Latent state of pride has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?
In the two feelings of sensual element, latent state of pride has been eliminated; latent state of attachment to existence has not been eliminated at that plane. In the fine-material element and immaterial element, latent state of pride has been eliminated and latent state of attachment to existence also has been eliminated.
Latent state of attachment to existence has been eliminated at this plane. Has latent state of pride been eliminated at that plane?
Yes.

Latent state of pride has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane? Yes.
Latent state of ignorance has been eliminated at this plane. Has latent state of pride been eliminated at that plane?
In un-pleasant feeling, latent state of ignorance has been eliminated; latent state of pride has not been eliminated at that plane. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has been eliminated and latent state of pride also has been eliminated.

278. Latent state of wrong-views has been eliminated at this plane. Has latent state of doubts been eliminated at that plane? Yes.
Latent state of doubts has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane? Yes.
Latent state of wrong-views has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?
In the three feelings of sensual element, latent state of wrong-views has been eliminated; latent state of attachment to existence has not been eliminated at those planes. In the fine-material element and immaterial element, latent state of wrong-views has been eliminated and latent state of attachment to existence also has been eliminated.
Latent state of attachment to existence has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?
Yes.

Latent state of wrong-views has been eliminated at this plane. Has latent state of ignorance been eliminated at the plane?
Yes.
Latent state of ignorance has been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane?
Yes.

279. Latent state of doubts has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?
In the three feelings of sensual element, latent state of doubts has been eliminated; latent state of attachment to existence has not been eliminated at those planes. In the fine-material element and immaterial element, latent state of doubts has been eliminated and latent state of attachment to existence also has been eliminated.
Latent state of attachment to existence has been eliminated at this plane. Has latent state of doubts been eliminated at that plane?
Yes.

Latent state of doubts has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?
Yes.
Latent state of ignorance has been eliminated at this plane. Has latent state of doubts been eliminated at that plane?
Yes.

280. Latent state of attachment to existence has been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?
Yes.
Latent state of ignorance has been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?
In the three feelings of sensual element, latent state of ignorance has been eliminated; latent state of attachment to existence has not been eliminated at those planes. In the fine-material element and immaterial element, latent state of ignorance has been eliminated and latent state of attachment to existence also has been eliminated.

END OF CHAPTER WITH ONE-BASE.

(ΕΚΑΜҰΛΑΚΜ)

281. Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of pride been eliminated at that plane?
None.\(^\text{51}\)
Latent state of pride has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?
In the fine-material element and immaterial element, latent state of pride has been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures have been eliminated; latent state of hatred has not been eliminated at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane? .....pe..... Has latent state of doubts been eliminated at that plane?
None.
Latent state of doubts has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane?

\(^{51}\) (in Pāḷi) ṇāṭṭhi = There is no such plane/state (as the certain statement itself is impossible)
In the fine-material element and immaterial element, latent state of doubts has been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes.

Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane? None.
Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane? Neither “(it) has eliminated” nor “(it) has not eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane? None.
Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred been eliminated at that plane? In the fine-material element and immaterial element, latent state of ignorance has been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures has not been eliminated at those planes.

END OF CHAPTER WITH TWO-BASE.
(DUKAMULAKAM)

282. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have been eliminated at this plane. Has latent state of wrong-views been eliminated at that plane? .....pe.... Has latent state of doubts been eliminated at that plane? None.
Latent state of doubts has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride been eliminated at that plane? In the fine-material element and immaterial element, latent state of doubts and latent state of pride have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of doubts and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane? None.
Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride been eliminated at that plane? In the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane? None.
Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance and latent state of pride have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance and latent state of hatred have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAkAM)

283. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have been eliminated at this plane. Has latent state of doubts been eliminated at that plane?
None.

Latent state of doubts has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts, latent state of pride and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at that plane. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?
None.

Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?
None.

Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred and latent state of wrong-views have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAkAM)
Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated at this plane. Has latent state of attachment to existence been eliminated at that plane?
None.
Latent state of attachment to existence has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts been eliminated at that plane?
In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?
None.
Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts been eliminated at that plane?
In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes.
In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of hatred has not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures and latent state of pride have not been eliminated at those planes.

END OF CHAPTER WITH FIVE-BASE.
(PAñCAKAMǚLAKAṂ)

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have been eliminated at this plane. Has latent state of ignorance been eliminated at that plane?
None.
Latent state of ignorance has been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence been eliminated at that plane?
In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have been eliminated; latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at those planes. In the two feelings of sensual element, latent state of ignorant, latent state of attachment to sensual pleasures, latent state of attachment to sensual pleasures, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have been eliminated; latent state of hatred and latent state of attachment to existence have not been eliminated at those planes. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have been eliminated; latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence have been eliminated at those planes.

END OF CHAPTER WITH SIX-BASE.
(CHAKKAMǚLAKAṂ)

REGULAR (ANULOMA) PERSON AND PLANE (PUGGALOṆĀSA)
286. This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of hatred at that plane?
Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.
This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?
Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

*Anāgāmi*, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures; and that person has not eliminated latent state of pride at that plane. *Arahant*, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures, and also has eliminated latent state of pride.
This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?

*Arahant*, in the fine-material element and immaterial element, has eliminated latent state of pride; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of pride, and also have eliminated latent state of attachment to sensual pleasures.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?  
Yes.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane?
Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of wrong-views; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of wrong-views; and those persons have not eliminated latent state of attachment to sensual pleasures at those planes. Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of wrong-views; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of wrong-views, and also have eliminated latent state of attachment to sensual pleasures.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of doubts at that plane?
Yes.

This person has eliminated latent state of attachment to sensual pleasures at that plane?
Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts; and that person has not eliminated latent state of attachment to sensual pleasures at those planes. Two persons, in un-pleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, and also have eliminated latent state of attachment to sensual pleasures.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of attachment to existence at that plane?
Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures at that plane? Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures at this plane. Has that person eliminated latent state of ignorance at that plane? *Anāgāmi*, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures; and that person has not eliminated latent state of ignorance at those planes. *Arahant*, in the two feelings of sensual pleasures, has eliminated latent state of attachment to sensual pleasures, and also has eliminated latent state of ignorance.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures at this plane? *Arahant*, in un-pleasant feeling and in the fine-material element and immaterial element, has eliminated latent state of ignorance; and for latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, and also have eliminated latent state of attachment to sensual pleasures.

287. This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of pride at that plane? Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of hatred at that plane? Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of wrong-views …..pe….. latent state of doubts at that plane? Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of hatred at that plane? Two persons, in the two feelings of sensual pleasures, and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts; and those persons have not eliminated latent state of hatred. Two persons, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts, and also have eliminated latent state of hatred.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of attachment to existence at that plane? Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of hatred at that plane? Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of hatred at this plane. Has that person eliminated latent state of ignorance at that plane?
Anāgāmi, in unpleasant feeling, has eliminated latent state of hatred; and that person has not eliminated latent state of ignorance at that plane. Arahant, in unpleasant feeling, has eliminated latent state of hatred, and also has eliminated latent state of ignorance.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of hatred at that plane?

Arahant, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, has eliminated latent state of ignorance; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in unpleasant feeling, have eliminated latent state of ignorance, and also have eliminated latent state of hatred.

288. This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of wrong-views …..pe….. latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of pride at that plane?

Three persons, in unpleasant feeling, have eliminated latent state of doubts; and for latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of pride at those planes. Arahant, in unpleasant feeling, has eliminated latent state of doubts; and for latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in unpleasant feeling and in the fine-material element and immaterial element, have eliminated latent state of doubts, and also have eliminated latent state of pride.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of attachment to existence at that plane?

Arahant, in the two feelings of sensual pleasures, has eliminated latent state of pride; and for latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of pride, and also have eliminated latent state of attachment to existence.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of pride at that plane?

Yes.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of ignorance at that plane?

Yes.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of pride at that plane?

Arahant, in unpleasant feeling, has eliminated latent state of ignorance; and for latent state of pride, neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures and in the fine-material element and immaterial element, have eliminated latent state of ignorance, and also have eliminated latent state of pride.

289. This person has eliminated latent state of wrong-views at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of wrong-views at that plane?

Yes…..pe…..

290. This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to existence at that plane?
Three persons, in the three feelings of sensual pleasures, have eliminated latent state of doubts; and for latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of attachment to existence at those planes. *Arahant*, in the three feelings of sensual pleasures, has eliminated latent state of doubts; and for latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of doubts, and also have eliminated latent state of attachment to existence.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of doubts at that plane?

Yes.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of ignorance at that plane?

Yes.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to existence at that plane?

*Arahant*, in the three feelings of sensual pleasures, has eliminated latent state of ignorance; and for latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have eliminated latent state of ignorance, and also have eliminated latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(\text{\textit{EKAMU\text{\textumlak\text{\texta}}}}} \text{\textit{\textumlak\text{\texta}}})

291. This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of ignorance at that plane?

Yes.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to existence at that plane?

*Arahant*, in the three feelings of sensual pleasures, has eliminated latent state of ignorance; and for latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, and also have eliminated latent state of attachment to existence.

292. This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of ignorance at that plane?

None.

This person has eliminated latent state of pride at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

*Arahant*, in the fine-material element and immaterial element, has eliminated latent state of ignorance; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance and latent state of attachment to sensual pleasures; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of wrong-views .... at that plane?

None.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane?

Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at
those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts; and those persons have not eliminated latent state of attachment to sensual pleasures at those planes; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in unpleasant feeling, have eliminated latent state of doubts; and those persons have not eliminated latent state of hatred at those planes; and for latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts and latent state of attachment to sensual pleasures; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in unpleasant feeling, have eliminated latent state of doubts and latent state of hatred; and for latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of attachment to existence at that plane? None.

This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of attachment to existence at that plane? Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person eliminated latent state of ignorance at that plane? None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane? Arahant, in the fine-material element and immaterial element, has eliminated latent state of ignorance; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance and latent state of attachment to sensual pleasures; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in unpleasant feeling, have eliminated latent state of ignorance and latent state of hatred; and for latent state of attachment to sensual pleasures, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

END OF CHAPTER WITH TWO-BASE.

(DUKAMULAKAM)

293. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person eliminated latent state of wrong-views …..pe….. latent state of doubts at that plane? None.

This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane? Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts; and those persons have not eliminated latent state of pride at those planes; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts; and those persons have not eliminated latent state of attachment to sensual pleasures and latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in unpleasant feeling, have eliminated latent state of doubts;
and those persons have not eliminated latent state of hatred at those planes; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said. Anāgāmi, in the fine-material element and immaterial element, has eliminated latent state of doubts; and that person has not eliminated latent state of pride at that plane; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts and latent state of attachment to sensual pleasures; and those persons have not eliminated latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts and latent state of hatred; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person eliminated latent state of attachment to existence at that plane? None.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane? (That person at that plane) has eliminated latent state of pride; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts and latent state of hatred; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at this plane. Has that person eliminated latent state of ignorance at that plane? None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride at that plane? Arahant, in the fine-material element and immaterial element, has eliminated latent state of ignorance and latent state of pride; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance and latent state of pride; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKĀM)

294. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Has that person eliminated latent state of doubts at that plane? None.
This person has eliminated latent state of doubts at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Two persons, in the fine-material element and immaterial element, have eliminated latent state of doubts and latent state of wrong-views; and those persons have not eliminated latent state of pride at those planes; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts and latent state of wrong-views; and those persons have not eliminated latent state of attachment to sensual pleasures and latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts and latent state of wrong-views; and those persons have not eliminated latent state of attachment to sensual pleasures and latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Anāgāmi, in the fine-material element and immaterial element, has eliminated latent state of doubts and latent state of wrong-views; and that person has not eliminated latent state of pride at that plane; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of doubts, latent state of attachment to sensual pleasures and latent state of wrong-views; and those persons have not eliminated latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of doubts, latent state of attachment to sensual pleasures and latent state of wrong-views; and those persons have not eliminated latent state of pride at those planes; and for latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Arahant, in the fine-material element and immaterial element, has eliminated latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Arahant, in the fine-material element and immaterial element, has eliminated latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said.

295. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person eliminated latent state of attachment to existence at that plane?

None.

This person has eliminated latent state of attachment to existence at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Arahant, in the fine-material element and immaterial element, has eliminated latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person eliminated latent state of ignorance at that plane?

None.
This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

*Arahant*, in the fine-material element and immaterial element, has eliminated latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

**END OF CHAPTER WITH FIVE-BASE.**

*(PAŃCAKAMŪLAKAM)*

296. This person has eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Has that person eliminated latent state of ignorance at that plane?

None.

This person has eliminated latent state of ignorance at this plane. Has that person eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?

*Arahant*, in the fine-material element and immaterial element, has eliminated latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the two feelings of sensual pleasures, have eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts; and for latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) have eliminated” nor “(those persons at those planes) have not eliminated” should be said. Those persons, in un-pleasant feeling, have eliminated latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts; and for latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at that plane) have eliminated” nor “(those persons at that plane) have not eliminated” should be said.

**END OF CHAPTER WITH SIX-BASE.**

*(CHAKKAMŪLAKAM)*

**END OF CHAPTER ON ELIMINATION IN REGULAR.**

*(PAHĪṆA VĀRE ANULONGAM)*

5. **CHAPTER ON ELIMINATION IN REGULAR**

*(PAHĪṆA VĀṆA)*

**REVERSE (PAṬLOMA) PERSON (PUGGALA)**

297. This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of hatred?

Yes.

This person has not eliminated latent state of hatred. Has that person not eliminated latent state of attachment to sensual pleasures?

Yes.
This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of pride?
Yes.
This person has not eliminated latent state of pride. Has that person not eliminated latent state of attachment to sensual pleasures?
Anāgāmi has not eliminated latent state of pride; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures. Three persons have not eliminated latent state of pride, and also have not eliminated latent state of attachment to sensual pleasures.

This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of wrong-views…..pe…..latent state of doubts?
Two persons have not eliminated latent state of attachment to sensual pleasures; (and it is) not those persons have not eliminated latent state of doubts. Puthujjana has not eliminated latent state of attachment to sensual pleasures, and also has not eliminated latent state of doubts.
This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures?
Yes.

This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of attachment to existence…..pe…..latent state of ignorance?
Yes.
This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures?
Anāgāmi has not eliminated latent state of ignorance; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures.

This person has not eliminated latent state of hatred. Has that person not eliminated latent state of pride?
Yes.
This person has not eliminated latent state of pride. Has that person not eliminated latent state of hatred?
Anāgāmi has not eliminated latent state of pride; (and it is) not that person has not eliminated latent state of hatred. Three persons have not eliminated latent state of pride, and also have not eliminated latent state of hatred.

This person has not eliminated latent state of hatred. Has that person not eliminated latent state of wrong-views…..pe…..latent state of doubts?
Two persons have not eliminated latent state of hatred; (and it is) not those persons have not eliminated latent state of doubts. Puthujjana has not eliminated latent state of hatred, and also has not eliminated latent state of doubts.
This person has not eliminated latent state of doubts. Has that person not eliminated latent state of hatred?
Yes.

This person has not eliminated latent state of hatred. Has that person not eliminated latent state of attachment to existence…..pe…..latent state of ignorance?
Yes.
This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of hatred?
Anāgāmi has not eliminated latent state of ignorance; (and it is) not that person has not eliminated latent state of hatred. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of hatred.

299. This person has not eliminated latent state of pride. Has that person not eliminated latent state of wrong-views…..pe…..latent state of doubts?
Three persons have not eliminated latent state of pride; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of pride, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of pride?

Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of attachment to existence.....pe.....latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of pride?

Yes.

300. This person has not eliminated latent state of wrong-views. Has that person not eliminated latent state of doubts?

Yes.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of wrong-views?

Yes.....pe.....

301. This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to existence.....pe.....latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of doubts?

Three persons have not eliminated latent state of ignorance; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of ignorance, and also has not eliminated latent state of doubts.

302. This person has not eliminated latent state of attachment to existence. Has that person not eliminated latent state of ignorance?

Yes.

This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to existence?

Yes.

END OF CHAPTER WITH ONE-BASE.

*(EKAMŪLAKAM)*

303. This person has not eliminated latent state of attachment to sensual pleasures. Has that person not eliminated latent state of pride?

Yes.

This person has not eliminated latent state of pride. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred? *Anāgāmi* has not eliminated latent state of pride; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Three persons have not eliminated latent state of pride, and also have not eliminated latent state of attachment to sensual pleasures and latent state of hatred.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Has that person not eliminated latent state of wrong-views.....pe.....latent state of doubts?

Two persons have not eliminated latent state of attachment to sensual pleasures and latent state of hatred; (and it is) not those persons have not eliminated latent state of doubts. *Puthujjana* has not eliminated latent state of attachment to sensual pleasures and latent state of hatred, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred?

Yes.
This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Has that person not eliminated latent state of attachment to existence……pe…… latent state of ignorance?
Yes.
This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred?
Anāgāmi has not eliminated latent state of ignorance; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred. Three persons have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures and latent state of hatred.

END OF CHAPTER WITH TWO-BASE.

(DUKAMŪLAKĀM)

304. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride. Has that person not eliminated latent state of wrong-views…..pe….. latent state of doubts?
Two persons have not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; (and it is) not those persons have not eliminated latent state of doubts. Puthujjana has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride, and also has not eliminated latent state of doubts.
This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?
Yes.
This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of ignorance. Has that person not eliminated latent state of attachment to existence…..pe….. latent state of ignorance?
Yes.
This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride?
Anāgāmi has not eliminated latent state of ignorance and latent state of pride; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, and latent state of pride.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKĀM)

305. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views. Has that person not eliminated latent state of doubts?
Yes.
This person has not eliminated latent state of doubts. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views?
Yes…..pe…..

END OF CHAPTER WITH FOUR-BASE.

(CHATUKKAMŪLAKĀM)

306. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts. Has that person not eliminated latent state of attachment to existence……pe…… latent state of ignorance?
Yes.
This person has not eliminated latent state of ignorance. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts?
Anāgāmi has not eliminated latent state of ignorance and latent state of pride; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-
views and latent state of doubts. Two persons have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride; (and it is) not those persons have not eliminated latent state of wrong-views and latent state of doubts. Pathujiñana has not eliminated latent state of ignorance, and also has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts.

END OF CHAPTER WITH FIVE-BASE.

(PAṆCAKAṂŪLAKĀṂ)

307. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence. Has that person not eliminated latent state of ignorance?

Yes.

This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts, latent state of attachment to existence?

Anāgāmi has not eliminated latent state of ignorance, latent state of pride and latent state of attachment to existence; (and it is) not that person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of wrong-views and latent state of doubts. Two persons have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of attachment to existence; (and it is) not those persons have not eliminated latent state of wrong-views and latent state of doubts. Pathujiñana has not eliminated latent state of ignorance, and also has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence.

END OF CHAPTER WITH SIX-BASE.

(CHAKKĀMAṂŪLAKĀṂ)

REVERSE (PAṬILOMA) PLANE (OKĀSA)

308. Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?

Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of hatred has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

Yes.

Latent state of pride has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, latent state of pride has not been eliminated and latent state of attachment to sensual pleasures also has not been eliminated latent.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane? …..pe….. Has latent state of doubts not been eliminated at that plane?

Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?

In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of doubts has not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, latent
state of doubts has not been eliminated and latent state of attachment to sensual pleasures also has not been eliminated.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?
Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.
Latent state of attachment to existence has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?
Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?
Yes.
Latent state of ignorance has not been eliminated at this plane. Has latent state of attachment to sensual pleasures not been eliminated at that plane?
In un-pleasant feeling, and in the fine-material element and immaterial element, latent state of ignorance has not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance lays latent and latent state of attachment to sensual pleasures also lays latent.

309. Latent state of hatred has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?
Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.
Latent state of pride lays latent at this plane. Does latent state of hatred lay latent at that plane?
Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of hatred has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane? .....pe..... Has latent state of doubts not been eliminated at that plane?
Yes.
Latent state of doubts has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?
In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of doubts has not been eliminated and latent state of hatred also has not been eliminated.

Latent state of hatred has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?
Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.
Latent state of attachment to existence has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?
Neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of hatred has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?
Yes.
Latent state of ignorance has not been eliminated at this plane. Has latent state of hatred not been eliminated at that plane?
In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance has not been eliminated and latent state of hatred also has not been eliminated.

310. Latent state of pride has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane? .....pe..... Has latent state of doubts not been eliminated at that plane?
Yes.
Latent state of doubts has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?
In un-pleasant feeling, latent state of doubts has not been eliminated; and for latent state of pride, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of doubts has not been eliminated and latent state of pride also has not been eliminated.

Latent state of pride has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?
In the two feelings of sensual element, latent state of pride has not been eliminated; and for latent state of attachment to existence, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the fine-material element and immaterial element, latent state of pride has not been eliminated and latent state of attachment to existence also has not been eliminated.
Latent state of attachment to existence has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?
Yes.

Latent state of pride has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?
Yes.
Latent state of ignorance has not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?
In un-pleasant feeling, latent state of ignorance has not been eliminated; and for latent state of pride, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the two feelings of sensual element, and in the fine-material element and immaterial element, latent state of ignorance has not been eliminated and latent state of pride also has not been eliminated.

311. Latent state of wrong-views has not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?
Yes.
Latent state of doubts has not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane?
Yes….pe…..

312. Latent state of doubts has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?
In the three feelings of sensual element, latent state of doubts has not been eliminated; and for latent state of attachment to existence, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the fine-material element and immaterial element, latent state of doubts has not been eliminated and latent state of attachment to existence also has not been eliminated.
Latent state of attachment to existence has not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?
Yes.

Latent state of doubts has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?
Yes.
Latent state of ignorance has not been eliminated at this plane. Has latent state of doubts not been eliminated at that plane?
Yes.

313. Latent state of attachment to existence has not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?
Yes.
Latent state of ignorance has not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

In the three feelings of sensual element, latent state of ignorance has not been eliminated; and for latent state of attachment to existence, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In the fine-material element and immaterial element, latent state of ignorance has not been eliminated and latent state of attachment to existence also has not been eliminated.

END OF CHAPTER WITH ONE-BASE.

(EKAMĪLAKAM)

314. Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of pride not been eliminated at that plane?

None.

Latent state of pride has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of pride has not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of pride and latent state of attachment to sensual pleasures have not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane? .....pe..... Has latent state of doubts not been eliminated at that plane?

None.

Latent state of doubts has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts has not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of doubts and latent state of attachment to sensual pleasures have not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of doubts and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

Latent state of attachment to sensual pleasures and latent state of hatred have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures and latent state of hatred not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance has not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance and latent state of attachment to sensual pleasures have not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said.

END OF CHAPTER WITH TWO-BASE.
315. Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have not been eliminated at this plane. Has latent state of wrong-views not been eliminated at that plane? None.

Latent state of doubts has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of doubts and latent state of pride have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of doubts, latent state of attachment to sensual pleasures and latent state of pride have not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of doubts and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence and latent state of pride have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of attachment to existence and latent state of pride have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred and latent state of pride not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance and latent state of pride have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride have not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance and latent state of hatred have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.
pleasant feeling, latent state of doubts, latent state of hatred and latent state of wrong-views have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride and latent state of wrong-views have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

 LATENT STATE OF ATTACHMENT TO SENSUAL PLEASURES, LATENT STATE OF HATRED, LATENT STATE OF PRIDE AND LATENT STATE OF WRONG-VIEWS HAVE NOT BEEN ELIMINATED AT THIS PLANE. HAS LATENT STATE OF ATTACHMENT TO EXISTENCE NOT BEEN ELIMINATED AT THAT PLANE?

None.

LATENT STATE OF ATTACHMENT TO EXISTENCE HAS NOT BEEN ELIMINATED AT THIS PLANE. HAVE LATENT STATE OF ATTACHMENT TO SENSUAL PLEASURES, LATENT STATE OF HATRED, LATENT STATE OF PRIDE AND LATENT STATE OF WRONG-VIEWS NOT BEEN ELIMINATED AT THAT PLANE?

In the fine-material element and immaterial element, latent state of ignorance, latent state of pride and latent state of wrong-views have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH FOUR-BASE.

(*CATUKKAMūLAKĀM*)

317. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated at this plane. Has latent state of attachment to existence not been eliminated at that plane?

None.

Latent state of attachment to existence has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not been eliminated at that plane?

In the fine-material element and immaterial element, latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?

None.

Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts not been eliminated at that plane?
In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated; and for latent state of hatred, neither “(it) has been eliminated” nor “(it) has not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of pride, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH FIVE-BASE.
(PAÑCAKAMŪLAKĀM)

318. Latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have not been eliminated at this plane. Has latent state of ignorance not been eliminated at that plane?
None.
Latent state of ignorance has not been eliminated at this plane. Have latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence not been eliminated at that plane?
In the fine-material element and immaterial element, latent state of ignorance, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence have not been eliminated; and for latent state of attachment to sensual pleasures and latent state of hatred, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In the two feelings of sensual element, latent state of ignorance, latent state of attachment to sensual pleasures, latent state of pride, latent state of wrong-views and latent state of doubts have not been eliminated; and for latent state of hatred and latent state of attachment to existence, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said. In un-pleasant feeling, latent state of ignorance, latent state of hatred, latent state of wrong-views and latent state of doubts have not been eliminated; and for latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those) have been eliminated” nor “(those) have not been eliminated” should be said.

END OF CHAPTER WITH SIX-BASE.
(CHAKKAMŪLAKĀM)

REVERSE (PAṬILOMA) PERSON AND PLANE (PUGGAŁOKĀSĀ)

319. This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of hatred at that plane?
Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.
This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?
Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.
This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of pride at that plane?
Yes.
This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?
Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of pride; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures. Three persons, in the fine-material element and immaterial
element, have not eliminated latent state of pride; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride, and also have not eliminated latent state of attachment to sensual pleasures.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of wrong-views……pe…..latent state of doubts at that plane?

Two persons, in two feelings of sensual pleasures, have not eliminated latent state of attachment to sensual pleasures; and it is not those persons have not eliminated latent state of doubts. Puthujjana, in two feelings of sensual pleasures, has not eliminated latent state of attachment to sensual pleasures, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Puthujjana, in un-pleasant feeling and in the fine-material element and immaterial element, has not eliminated latent state of doubts; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts; and also have not eliminated latent state of attachment to sensual pleasures.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Puthujjana, in un-pleasant feeling and in the fine-material element and immaterial element, has not eliminated latent state of doubts; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to existance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to existance at that plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures at this plane. Has that person not eliminated latent state of ignorance at that plane?

Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures at that plane?

Anāgāmi, in un-pleasant feeling and in the fine-material element and immaterial element, has not eliminated latent state of ignorance; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of attachment to sensual pleasures. Three persons, in un-pleasant feeling and in the fine-material element and immaterial element, have not eliminated latent state of ignorance; and to latent state of attachment to sensual pleasures, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to sensual pleasures.

320. This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of pride at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of wrong-views……pe…..latent state of doubts at that plane?
Two persons, in un-pleasant feeling, have not eliminated latent state of hatred, and also have not eliminated latent state of doubts. *Puthujjana*, in un-pleasant feeling, has not eliminated latent state of hatred, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of hatred at that plane?

*Puthujjana*, in two feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of doubts; and to latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of doubts, and also have not eliminated latent state of hatred.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of hatred at that plane?

Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of hatred at this plane. Has that person not eliminated latent state of ignorance at that plane?

Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of hatred at that plane?

*Anāgāmi*, in two feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of ignorance; and to latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of hatred. Three persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of ignorance; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance, and also have not eliminated latent state of hatred.

321. This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of wrong-views.....pe.... latent state of doubts at that plane?

Three persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of pride; and it is not those persons have not eliminated latent state of doubts. *Puthujjana*, in two feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of pride, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of pride at that plane?

*Puthujjana*, in un-pleasant feeling, has not eliminated latent state of doubts; and to latent state of pride, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of doubts, and also have not eliminated latent state of pride.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Four persons, in two feelings of sensual pleasures, have not eliminated latent state of pride; and to latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have not eliminated latent state of pride, and also have not eliminated latent state of attachment to existence.
This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of pride at that plane?
Yes.

This person has not eliminated latent state of pride at this plane. Has that person not eliminated latent state of ignorance at that plane?
Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of pride at that plane?

Four persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and to latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of ignorance, and also have not eliminated latent state of pride.

322. This person has not eliminated latent state of wrong-views at this plane. Has that person not eliminated latent state of doubts at that plane?
Yes.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of wrong-views at that plane?
Yes.....pe.....

323. This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

_Puthujjana_, in three feelings of sensual pleasures, has not eliminated latent state of doubts; and to latent state of attachment to existence, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in the fine-material element and immaterial element, have not eliminated latent state of doubts, and also have not eliminated latent state of attachment to existence.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of doubts at that plane?

Three persons, in the fine-material element and immaterial element, have not eliminated latent state of attachment to existence; and it is not those persons have not eliminated latent state of doubts. _Puthujjana_, in the fine-material element and immaterial element, has not eliminated latent state of attachment to existence, and also has not eliminated latent state of doubts.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of ignorance at that plane?
Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of doubts at that plane?

Three persons, in three feelings of sensual pleasures and in the fine-material element and immaterial element, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of doubts. _Puthujjana_, in three feelings of sensual pleasures and in the fine-material element and immaterial element, has not eliminated latent state of ignorance, and also has not eliminated latent state of doubts.

324. This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of ignorance at that plane?
Yes.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to existence at that plane?

Four persons, in three feelings of sensual pleasures, have not eliminated latent state of ignorance; and to latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in the fine-material element
and immaterial element, have not eliminated latent state of ignorance, and also have not eliminated latent state of attachment to existence.

END OF CHAPTER WITH ONE-BASE.

(EKAMŪLAKAṂ)

325. This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of pride at that plane? None.

This person has not eliminated pride at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane? Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of pride; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Three persons, in the fine-material element and immaterial element, have not eliminated latent state of pride; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of pride and latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of wrong-views. . . . latent state of doubts at that plane? None.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane? Puthujjana, in the fine-material element and immaterial element, has not eliminated latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts and latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in unpleasant feeling, have not eliminated latent state of doubts and latent state of hatred; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of attachment to existence at that plane? None.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane? Neither “(that person at that plane) has eliminated” nor “(that person at that plane) has not eliminated” should be said.

This person has not eliminated latent state of attachment to sensual pleasures and latent state of hatred at this plane. Has that person not eliminated latent state of ignorance at that plane? None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures and latent state of hatred at that plane? Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of ignorance; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those
persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of hatred; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Three persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of attachment to sensual pleasures and latent state of hatred; and to latent state of attachment to sensual pleasures, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. 

END OF CHAPTER WITH TWO-BASE. 

(DUKAMŪLAKA)
ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance; and it is not those persons have not eliminated latent state of hatred; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Three persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance and latent state of pride; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance, latent state of attachment to sensual pleasures and latent state of pride; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of pride; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

END OF CHAPTER WITH THREE-BASE.

(TIKAMŪLAKĀ)

327. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Has that person not eliminated latent state of doubts at that plane?

None.

This person has not eliminated latent state of doubts at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at that plane?

Puthujjana, in the fine-material element and immaterial element, has not eliminated latent state of doubts, latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views; and to latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Those persons, in un-pleasant feeling, have not eliminated latent state of doubts, latent state of attachment to sensual pleasures, latent state of pride and latent state of wrong-views; and to latent state of attachment to sensual pleasures and latent state of pride, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Puthujjana, in the fine-material element and immaterial element, has not eliminated latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

END OF CHAPTER WITH FOUR-BASE.

(CATUKKAMŪLAKĀ)

328. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride and latent state of wrong-views at this plane. Has that person not eliminated latent state of doubts at this plane?

None.

This person has not eliminated latent state of attachment to existence at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Three persons, in the fine-material element and immaterial element, have not eliminated latent state of attachment to existence and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures and latent state of hatred, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Puthujjana, in the fine-material element and immaterial element, has not eliminated latent state of attachment to existence, latent state of pride, latent state of wrong-views and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.
This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at this plane. Has that person not eliminated latent state of ignorance at that plane?
None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views and latent state of doubts at that plane?

Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures, latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

END OF CHAPTER WITH FIVE-BASE.

(PAÑCAKAMŪLAĀM)

329. This person has not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at this plane. Has that person not eliminated latent state of ignorance at that plane?
None.

This person has not eliminated latent state of ignorance at this plane. Has that person not eliminated latent state of attachment to sensual pleasures, latent state of hatred, latent state of pride, latent state of wrong-views, latent state of doubts and latent state of attachment to existence at that plane?
Anāgāmi, in the fine-material element and immaterial element, has not eliminated latent state of ignorance, latent state of pride and latent state of attachment to existence; and it is not those persons have not
eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said. Those persons, in two feelings of sensual pleasures, have not eliminated latent state of ignorance and latent state of pride; and it is not those persons have not eliminated latent state of attachment to sensual pleasures, latent state of wrong-views and latent state of doubts; and to latent state of hatred and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said.

Those persons, in un-pleasant feeling, have not eliminated latent state of ignorance and latent state of hatred; and it is not those persons have not eliminated latent state of ignorance and latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures, latent state of pride and latent state of attachment to existence, neither “(those persons at those planes) has eliminated” nor “(those persons at those planes) has not eliminated” should be said. Two persons, in the fine-material element and immaterial element, have not eliminated latent state of ignorance, latent state of pride and latent state of attachment to existence; and it is not those persons have not eliminated latent state of wrong-views and latent state of doubts; and to latent state of attachment to sensual pleasures and latent state of hatred, neither “(that person at those planes) has eliminated” nor “(that person at those planes) has not eliminated” should be said.

END OF CHAPTER WITH SIX-BASE.

END OF CHAPTER ON ELIMINATION IN REVERSE.

END OF CHAPTER ON ELIMINATION.

6.CHAPTER ON ARISE (UPPAZZANA VĀRA)

52 Same as the CHAPTER ON LATENCY (ANUSAYA VĀRA). Verb is now “arise” rather than “lays latent.” When the word (upazzati) arises is seen, do not take only “at the arising-moment”. As long as (the respective latent state) has not been eliminated by Magga; for that time being, take (all) three periods: had arisen (past), arise (present) and will arise (future).
330. Latent state of attachment to sensual pleasures arises to this person. Does latent state of hatred arise to that person?
   Yes.
   Latent state of hatred arises to this person. Does latent state of attachment to sensual pleasures to that person?
   Yes.
   Latent state of attachment to sensual pleasures arises to this person. Does latent state of pride arise to that person?
   Yes.
   Latent state of pride arises to this person. Does latent state of attachment to sensual pleasures to that person?
   In Anāgāmi, latent state of pride arises; and latent state of attachment to sensual pleasures does not arise at that person. Both latent state of pride and latent state of attachment to sensual pleasures arise in three persons.

DO THE EXPANDING.
(виттаRETABBAм)

331. Latent state of attachment to sensual pleasures does not arise to this person. Does latent state of hatred not arise to that person?
   Yes.
   Latent state of hatred does not arise to this person. Does latent state of attachment to sensual pleasures not arise to that person?
   Yes.
   Latent state of attachment to sensual pleasures does not arise to this person. Does latent state of pride not arise to that person?
   In Arahant, latent state of attachment to sensual pleasures does not arise, and latent state of pride also does not arise.
   Latent state of pride does not arise to this person. Does latent state of attachment to sensual pleasures not arise to that person?
   Yes.

DO THE EXPANDING.
(виттаRETABBAм)

END OF CHAPTER ON ARISING.
(UPPAZZANA VĀRO)

7. CHAPTER ON QUESTIONING OF ELEMENT
(DHĀTUPUCCHĀ VĀRA)

332. This person, who was died from sensual element⁵³, and is born in sensual element. For that person:
   How many latent states (still) lay latent?
   How many latent states (still) not lay latent?
   How many latent states (can) be classified?⁵⁴
   This person, who was died from sensual element, and is born in fine-material element⁵⁵. For that person:

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⁵³ Eleven planes of sensual pleasures
⁵⁴ Analysed (i.e., how may latent states arise and how many do not)
⁵⁵ Sixteen planes of fine-material
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born in immaterial element\(^{56}\). For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born in not sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born in not fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born neither in sensual element nor immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born neither in fine-material element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from sensual element, and is born neither in sensual element nor in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

END OF CHAPTER ON SENSUAL ELEMENT BASE.

(Kāmadhātumūlakāh)

333. This person, who was died from fine-material element, and is born in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from fine-material element, and is born in sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from fine-material element, and is born in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

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\(^{56}\) Four planes of immaterial
This person, who was died from fine-material element, and is born in not sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from fine-material element, and is born in not fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from fine-material element, and is born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from fine-material element, and is born neither in sensual element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from immaterial element, and is born in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from immaterial element, and is born in sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from immaterial element, and is born in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from immaterial element, and is born in not sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from immaterial element, and is born in not fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from immaterial element, and is born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from immaterial element, and is born neither in sensual element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from immaterial element, and is born neither in sensual element nor in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in not sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in not fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from not sensual element, and is born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died from not sensual element, and is born neither in sensual element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not sensual element, and is born neither in fine-material element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not sensual element, and is born neither in sensual element nor in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not sensual element, and is born neither in sensual element nor in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not sensual element, and is born neither in fine-material element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not sensual element, and is born neither in sensual element nor in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not sensual element, and is born neither in sensual element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not fine-material element, and is born in sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not fine-material element, and is born in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not fine-material element, and is born in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not fine-material element, and is born in not sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not fine-material element, and is born in not fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not fine-material element, and is born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not fine-material element, and is born neither in sensual element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not fine-material element, and is born neither in fine-material element nor in immaterial element. For that person:
This person, who was died from not immaterial element, and is born in sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born in not sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born in not fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born neither in sensual element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died from not immaterial element, and is born neither in sensual element nor in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

END OF CHAPTER ON NOT IMMATERIAL ELEMENT BASE.

(NAARŪPADHĀTUMŪLĀKAṆH)

338. This person, who was died neither from sensual element nor immaterial element, and is born in sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor immaterial element, and is born in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor immaterial element, and is born in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor immaterial element, and is born in not sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor immaterial element, and is born in not fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor immaterial element, and is born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor immaterial element, and is born neither in sensual element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor immaterial element, and is born neither in fine-material element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor immaterial element, and is born neither in sensual element nor in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

END OF CHAPTER ON NOT SENSUAL ELEMENT OR NOT IMMATERIAL ELEMENT BASE.
339. This person, who was died neither from fine-material element nor immaterial element, and is born in sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in not sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in not fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born neither in sensual element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born neither in sensual element nor in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born neither in sensual element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

This person, who was died neither from fine-material element nor immaterial element, and is born in sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor fine-material element, and is born in fine-material element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor fine-material element, and is born in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor fine-material element, and is born in not sensual element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor fine-material element, and is born in not immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor fine-material element, and is born neither in sensual element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor fine-material element, and is born neither in fine-material element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?
This person, who was died neither from sensual element nor fine-material element, and is born neither in sensual element nor in immaterial element. For that person:
How many latent states (still) lay latent?
How many latent states (still) not lay latent?
How many latent states (can) be classified?

END OF CHAPTER ON NOT SENSUAL ELEMENT OR NOT FINE-MATERIAL ELEMENT BASE.
(NAKĀMANARŪPADHĀTUMŪLAKĀM)

END OF CHAPTER ON QUESTIONING OF ELEMENT.
(DHĀTUPUCCHĀ VĀRO)

7. CHAPTER ON ANSWERING OF ELEMENT
341. The persons, who were died from sensual element, and are born in sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither sensual element nor immaterial element. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither sensual element nor immaterial element. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in both sensual element and fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither sensual element nor immaterial element. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in neither sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensual element, and are born in sensory element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensory element, and are born in sensory element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensory element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensory element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensory element, and are born in neither sensory element nor immaterial element. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from sensory element, and are born in neither sensory element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.
The persons, who were died from fine-material element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in neither sensual element nor immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from fine-material element, and are born in neither sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in sensual element. Seven latent states lay latent to some of them. There is none in latent states classification.

There is no person, who was died from immaterial element, and is born in fine-material element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in neither sensual element nor immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not immaterial element. Seven latent states lay latent to some of them. There is none in latent states classification.

There is no person, who was died from immaterial element, and is born neither in sensual element nor immaterial element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

END OF CHAPTER ON FINE-MATERIAL ELEMENT BASE.

(\/\/\/\/\/\)R\U\P\A\D\H\A\T\U\M\U\L\A\K\A\h/\)

343. The persons, who were died from immaterial element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who was died from immaterial element, and is born in fine-material element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from immaterial element, and are born in not immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who was died from immaterial element, and is born neither in sensual element nor immaterial element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

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*Brahma plane will never reborn at the lower Brahma plane. Needless to say from Brahma plane to Kāma plane for the Ariyā persons. There is none.*

---

Even though *not sensual element,* from immaterial element to fine-material is impossible. So, immaterial element to another (immaterial element) should be understood. "Why there is no bearing in fine-material plane for the person who is from immaterial plane?" If asked, there is no *rūpa-jhāna kusala* which is able to perform *paṭisandī-citta* of fine-material element in the immaterial plane.
The persons, who were died from immaterial element, and are born neither in fine-material element nor immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from immaterial element, and are born neither in sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON IMMATERIAL ELEMENT BASE.

(ARŪPADHĀTUMŪLAKAM)

344. The persons, who were died from not sensual element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born neither in sensual element nor immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from not sensual element, and are born neither in sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not sensual element, and are born neither in sensual element nor immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

END OF CHAPTER ON NOT SENSUAL ELEMENT BASE.

(NAKĀMADHĀTUMŪLAKAM)

345. The persons, who were died from not fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born neither in sensual element nor fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.
The persons, who were died from not fine-material element, and are born in not fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not fine-material element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not immaterial element, and are born in sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not immaterial element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not immaterial element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not immaterial element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not immaterial element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not immaterial element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

END OF CHAPTER ON NOT FINE-MATERIAL ELEMENT BASE. 

(NARUPADHATUMULAKAM)

346. The persons, who were died from not immaterial element, and are born in sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not immaterial element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not immaterial element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not immaterial element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not immaterial element, and are born in not immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died from not immaterial element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

END OF CHAPTER ON NOT IMMATERIAL ELEMENT BASE. 

(NARUPADHATUMULAKAM)

347. The persons, who were died neither from sensual element nor immaterial element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.
The persons, who were died neither from sensual element nor immaterial element, and are born in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor immaterial element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor immaterial element, and are born neither in sensual element nor in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor immaterial element, and are born neither in fine-material element nor in immaterial element. Seven latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor immaterial element, and are born neither in sensual element nor in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor immaterial element, and are born neither in sensual element nor in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON NOT SENSUAL ELEMENT OR NOT IMMATERIAL ELEMENT BASE.
The persons, who were died neither from fine-material element nor immaterial element, and are born neither in fine-material element nor in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from fine-material element nor immaterial element, and are born neither in sensual element nor in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

END OF CHAPTER ON NOT FINE-MATERIAL OR NOT IMMATERIAL ELEMENT BASE.

(NARŪPAÑNAARŪPADHĀTUMŪLAKĀṃ)

349. The persons, who were died neither from sensual element nor fine-material element, and are born in sensual element. Seven latent states lay latent to those persons. There is none in latent states classification.

There is no person, who was died neither from fine-material element nor immaterial element, and reborn in fine-material element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

The persons, who were died neither from fine-material element nor immaterial element, and are born in immaterial element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born in not sensual element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born neither in sensual element nor in immaterial element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born neither in fine-material element nor in immaterial element. Seven latent states lay latent to those persons. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born neither in sensual element nor in fine-material element. Seven latent states lay latent to some of them. Five latent states lay latent to some of them. Three latent states lay latent to some of them. There is none in latent states classification.

The persons, who were died neither from sensual element nor fine-material element, and are born neither in sensual element nor in immaterial element. If that person is born in lower planes, that person is born only in sensual element. Seven latent states lay latent to that person. There is none in latent states classification.

END OF CHAPTER ON NOT SENSUAL ELEMENT OR NOT FINE-MATERIAL ELEMENT BASE.

(NĀKĀMANARŪPADHĀTUMŪLAKĀṃ)

END OF CHAPTER ON ANSWERING OF ELEMENT.

(DHĀTUVAṢAZZANĀ VĀRO)
When it is said that "latent state of attachment to sensual pleasures lays latent at the two feeling of sensual element", it should be understood in this way:

"Latent state of attachment to sensual pleasures lays latent" is said due to the main (task as in distinction) for the easy understanding. And do take that it also lays latent at āṭṭhārum (pleasing object) and dhamma which are associated (and concerning) with (vedanā) as well. At āṭṭhārum (pleasing object), domanassa (displeasure) does not lay latent. Only at aniṭṭhārum (non-pleasing object), the appropriate kilesā (moral defilements) arise. For that reason, it should be noted that latent state of hatred lays latent only at aniṭṭhārum (non-pleasing object). And such method should be understood for the whole chapter of pairs on latent states.

End of pairs on latent states which are carried along by nobles.