PREFACE

THIS TRANSLATION IS ESPECIALLY DEDICATED
TO MY LATE  PRECEPTOR,

THE MOST VENERABLE

BADDANTA KUMĀRĀBHIVAṂSA
SĀSANADHĀZA SIRĪPAVARA DHAMMĀCARIYA,
SACKKYASĪHA DHAMMĀCARIYA,
AGGA MAHĀ PĀṇḌITA, AGGA MAHĀ GANDHA VĀCAKA PĀṇḌITA,
NAINGANTAW OVĀDĀCARIYA (NATION’S OVĀDĀCARIYA),
TIPIṬĀKA OVĀDĀCARIYA, TIPIṬĀKA PUCCHAKA

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

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

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

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

This CittaYamaka translation is started on 15.5.2011 at the hermitage near the construction of THITSAR NYAN YAUNG SHWE ZE GONE STUPA, YADANAR MAN AUNG MONASTRY, Moe Nan Village, Kaw Lin Township, Ha Thar District, Sagaing Great Division, The Union of The Republic of Myanmar. It is finished on 18.5.2011 at the hermitage near the construction of AUNG SIDDHI DHAT-PAUNG SU DHĀTU STUPA, SASANĀLĀNKĀRA MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar.

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

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

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

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

The will of mine (the translator’s):

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

(2) *GARAVĀ* (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 Pâh 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 Pâh, 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 Pâh 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 Pâh 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 Pâh 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 upalakkharṇa 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 Pâh, 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.

\(^1\) 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 Samghā
(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., Sarikhāra Yamaka, Anusaya Yamaka, Citta Yamaka and Dhamma Yamaka) is less than 9 weeks. When it is decided to make the translation, my brother lends his lap-top which was then at Mandalay. About 100 miles is carried out by train. And 30 miles at least by motor bike by my father just to give it to me. As of my current situations, I am not able to do the translation at one sitting. As I have a kind of Mobile-Sasana activity these days, I am to move from a place to another in every 5/6 days. And when all journeys are generally done just by walking in the rainy season at rainy places where the destinations are ranged from 7 – 40 miles, this work is more than just a work. Carrying not just a robe and some personal belongings in an alms-bowl, but also a lap-top and 5 books (3 Pāḷi Yamaka books, 1 Ayakauk and 1book <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 un-avoidable. 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 CONSCIOUSNESS (CITTA YAMAKA PĀḷi)

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

SUMMARY (UDDESA)

1. ORDINARY OF PURE CONSCIOUSNESS
   (SUDDHACITTASĀṂĀNAṆA)

1. CHAPTER ON INDIVIDUAL (PUGGALAVĀRA)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD
   (UPPĀDANIRODHAKĀLASAMBHEDAVĀRA)

1. Consciousness arises⁴, and does not cease, at this person. Consciousness will cease⁵, and will not arise, at that person.
   (Or else,)⁶ consciousness will cease, and will not arise, at this person. Consciousness arises, and does not cease, at that person.

   Consciousness does not arise, and ceases, at this person. Consciousness will not cease, and will arise, at that person.
   Consciousness will not cease, and will arise, at this person. Consciousness does not arise, and ceases, at that person.

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¹ ABHIDHAMMA PIṬAKA = ABHI (profound) + DHAMMA (doctrine) + PIṬAKA (the basket) = The basket of Profound doctrine
² CITTA YAMKA PĀḷi ; CITTA + YAMKA + PA + Āḷi ; CITTA = Consciousness ; YAMKA = Pairs ; PA = the nobles ; Āḷi = the (taking) process; “THE PAIRS ON CONSCIOUSNESS”, WHICH IS CARRIED ALONG THE NOBLES
³ It is named “UPPĀDANIRODHAKĀLASAMBHEDAVĀRA” for it includes (uppāda khaṇa) the arising moment and (bharīga khaṇa) the ceasing moment, as well as the present period and the future period. And so on, until “ATIKKANTAKĀŁAVĀRA” should be understood.
⁴ Uppazzati ; arises [of (uppāda khaṇa) the arising moment]
⁵ Niruzzhati ; ceases [of (bharīga khaṇa) the ceasing moment]
⁶ (Or else,) - The words in the brackets should be repeated in all the following sentences accordingly.
2. CHAPTER ON RISE AND APPEAR
(UPĀDUPPANNAVĀRA)

2. Consciousness arises at this person. Consciousness appears\(^7\) at that person.
Consciousness appears at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness does not appear at that person.
Consciousness does not appear at this person. Consciousness does not arise at that person.

3. CHAPTER ON CEASE AND APPEAR
(NIRODHUPPANNAVĀRA)

3. Consciousness ceases at this person. Consciousness appears at that person.
Consciousness appears at this person. Consciousness ceases at that person.

Consciousness does not cease at this person. Consciousness does not appear at that person.
Consciousness does not appear at this person. Consciousness does not cease at that person.

4. CHAPTER ON RISE
(UPPĀDĀVĀRA)

4. Consciousness arises at this person. Consciousness had arisen at that person.
Consciousness had arisen at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness had not arisen at that person.
Consciousness had not arisen at this person. Consciousness does not arise at that person.

5. Consciousness arises at this person. Consciousness will arise at that person.
Consciousness will arise at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness will not arise at that person.
Consciousness will not arise at this person. Consciousness does not arise at that person.

6. Consciousness had arisen at this person. Consciousness will arise at that person.
Consciousness will arise at this person. Consciousness had arisen at that person.

Consciousness had not arisen at this person. Consciousness will not arise at that person.
Consciousness will not arise at this person. Consciousness had not arisen at that person.

5. CHAPTER ON CEASE
(NIRODHĀVĀRA)

\(^7\) uppannaṁ = appears [of (any) three moments: (uppīḍa khaṇṇa) the arising moment, (ṭhita khaṇṇa) the standing<still> moment, and (bharāga khaṇṇa) the ceasing moment]
7. Consciousness ceases at this person. Consciousness had ceased at that person. 
Consciousness had ceased at this person. Consciousness ceases at that person.

Consciousness does not cease at this person. Consciousness had not ceased at that person. 
Consciousness had not ceased at this person. Consciousness does not cease at that person.

8. Consciousness ceases at this person. Consciousness will cease at that person. 
Consciousness will cease at this person. Consciousness ceases at that person.

Consciousness does not cease at this person. Consciousness will not cease at that person. 
Consciousness will not cease at this person. Consciousness does not cease at that person.

9. Consciousness had ceased at this person. Consciousness will cease at that person. 
Consciousness will cease at this person. Consciousness had ceased at that person.

Consciousness had not ceased at this person. Consciousness will not cease at that person. 
Consciousness will not cease at this person. Consciousness had not ceased at that person.

6. CHAPTER ON RISE AND CEASE
(UPPĀDANIRODHĀVĀRA)

10. Consciousness arises at this person. Consciousness had ceased at that person. 
Consciousness had ceased at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness had not ceased at that person. 
Consciousness had not ceased at this person. Consciousness does not arise at that person.

11. Consciousness arises at this person. Consciousness will cease at that person. 
Consciousness will cease at this person. Consciousness arises at that person.

Consciousness does not arise at this person. Consciousness will not cease at that person. 
Consciousness will not cease at this person. Consciousness does not arise at that person.

12. Consciousness had arisen at this person. Consciousness will cease at that person. 
Consciousness will cease at this person. Consciousness had arisen at that person.

Consciousness had not arisen at this person. Consciousness will not cease at that person. 
Consciousness will not cease at this person. Consciousness had not arisen at that person.

7. CHAPTER ON ARISING AND NOT CEASE
(UPPĀZZAMĀṆANANIRODHĀVĀRA)

13. Consciousness arises at this person. Consciousness does not cease at that person. 
Consciousness does not cease at this person. Consciousness arises at that person.
Consciousness does not arise at this person. Consciousness cease at that person. Consciousness cease at this person. Consciousness does not arise at that person.

8. **CHAPTER ON ARISING AND APPEAR**
   *(UPPAZZAMĀNUPPANNAVĀRA)*

14. Consciousness is arising\(^8\) at this person. Consciousness appears at that person. Consciousness appears at this person. Consciousness is arising at that person.

Consciousness is not arising at this person. Consciousness does not appear at that person. Consciousness does not appear at this person. Consciousness is not arising at that person.

9. **CHAPTER ON CEASING AND APPEAR**
   *(NIRUZZHAMĀNUPPANNAVĀRA)*

15. Consciousness is ceasing at this person. Consciousness appears at that person. Consciousness appears at this person. Consciousness is ceasing at that person.

Consciousness is not ceasing at this person. Consciousness does not appear at that person. Consciousness does not appear at this person. Consciousness is not ceasing at that person.

10. **CHAPTER ON APPEAR AND RISE**
    *(UPPANNUPPĀDAVĀRA)*

16. Consciousness appears at this person. Consciousness had arisen at that person. Consciousness had arisen at this person. Consciousness appears at that person.

Consciousness does not appear at this person. Consciousness had not arisen at that person. Consciousness had not arisen at this person. Consciousness does not appear at that person.

Consciousness appears at this person. Consciousness will arise at that person. Consciousness will arise at this person. Consciousness appears at that person.

Consciousness does not appear at this person. Consciousness will not arise at that person. Consciousness will not arise at this person. Consciousness does not appear at that person.

11. **CHAPTER ON PAST AND FUTURE**
    *(ATĪTĀNAGATAVĀRA)*

17. Consciousness had arisen, and does not appear, at this person. Consciousness will arise at that person.

\(^8\) **uppazamārthin** = is arising
Consciousness will arise, and does not appear, at this person. Consciousness had arisen at that person.

Consciousness had not arisen, and it is not that it does not appear, at this person. Consciousness will not arise at that person.

Consciousness will not arise, and it is not that it does not appear, at this person. Consciousness had not arisen at that person.

12. CHAPTER ON APPEAR AND ARISING

\[\text{UPPANUPPAZZAMĀNAVĀRA}\]

18. (This consciousness) appears. (That consciousness) is arising.
   (This consciousness) is arising. (That consciousness) appears.

   (This consciousness) does not appear. (That consciousness) is not arising.
   (This consciousness) is not arising. (That consciousness) does not appear.

13. CHAPTER ON DISAPPEAR AND CEASING

\[\text{NIRUDDHANIRUZZHAMĀNAVĀRA}\]

19. (This consciousness) disappears\(^9\) (at this person). (That consciousness) is ceasing (at that person).
   (This consciousness) is ceasing (at this person). (That consciousness) disappears (at that person).

   (This consciousness) does not disappear (at this person). (That consciousness) is not ceasing (at that person).
   (This consciousness) is not ceasing (at this person). (That consciousness) does not disappear (at that person).

14. CHAPTER ON PERIOD-PASSING

\[\text{ATIKKANTAKALAVĀRA}\]

20. Consciousness has period-passing over the arising moment by mean of moment-transgression at this person.
   Consciousness has period-passing over the ceasing moment by mean of moment-transgression at that person.

   Consciousness has period-passing over the ceasing moment by mean of moment-transgression at this person.
   Consciousness has period-passing over the arising moment by mean of moment-transgression at that person.

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\(^9\) **Niruddha** = disappears [of (any) three moments: \textit{uppa đa khaṇa} the arising moment, \textit{ṭhiṭa khaṇa} the standing<still> moment, and \textit{bhaṛga khaṇa} the ceasing moment]
Consciousness has not period-passing over the arising moment by mean of moment-transgression at this person.
Consciousness has not period-passing over the ceasing moment by mean of moment-transgression at that person.

Consciousness has not period-passing over the ceasing moment by mean of moment-transgression at this person.
Consciousness has not period-passing over the arising moment by mean of moment-transgression at that person.

1. **ORDINARY OF PURE CONSCIOUSNESS**
   *(SUDDHACITTASĀMAṆṆA)*

2. **CHAPTER ON NATURE**
   *(DHAMMAVĀRA)*

1. **CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD**
   *(UPPĀDANIRODHAKALASAMBHEDAVĀRA)*

21. This consciousness arises, and does not cease. That consciousness will cease, and will not arise.
    This consciousness will cease, and will not arise. That consciousness arises, and does not cease.
    
    This consciousness does not arise, and ceases. That consciousness will not cease, and will arise.
    This consciousness will not cease, and will arise. That consciousness does not arise, and ceases.

2. **CHAPTER ON RISE AND APPEAR**
   *(UPĀDUPPANNAVĀRA)*

22. This consciousness arises. That consciousness appears.
    This consciousness appears. That consciousness arises.
    
    This consciousness does not arise. That consciousness does not appear.
    This consciousness does not appear. That consciousness does not arise.

3. **CHAPTER ON CEASE AND APPEAR**
   *(NIRODHUPPANNAVĀRA)*

23. This consciousness ceases. That consciousness appears.
    This consciousness appears. That consciousness ceases.
    
    This consciousness does not cease. That consciousness does not appear.
This consciousness does not appear. That consciousness does not cease.

4. CHAPTER ON RISE
(UPPĀDAVĀRA)

24. This consciousness arises. That consciousness had arisen.
This consciousness had arisen. That consciousness arises.

This consciousness does not arise. That consciousness had not arisen.
This consciousness had not arisen. That consciousness does not arise.

25. This consciousness arises. That consciousness will arise.
This consciousness will arise. That consciousness arises.

This consciousness does not arise. That consciousness will not arise.
This consciousness will not arise. That consciousness does not arise.

26. This consciousness had arisen. That consciousness will arise.
This consciousness will arise. That consciousness had arisen.

This consciousness had not arisen. That consciousness will not arise.
This consciousness will not arise. That consciousness had not arisen.

5. CHAPTER ON CEASE
(NIRODHAVĀRA)

27. This consciousness ceases. That consciousness had ceased.
This consciousness had ceased. That consciousness ceases.

This consciousness does not cease. That consciousness had not ceased.
This consciousness had not ceased. That consciousness does not cease.

28. This consciousness ceases. That consciousness will cease.
This consciousness will cease. That consciousness ceases.

This consciousness does not cease. That consciousness will not cease.
This consciousness will not cease. That consciousness does not cease.

29. This consciousness had ceased. That consciousness will cease.
This consciousness will cease. That consciousness had ceased.

This consciousness had not ceased. That consciousness will not cease.
This consciousness will not cease. That consciousness had not ceased.
6. CHAPTER ON RISE AND CEASE
(UPPĀDANIRODHĀVĀRA)

30. This consciousness arises. That consciousness had ceased.  
This consciousness had ceased. That consciousness arises.  
This consciousness does not arise. That consciousness had not ceased.  
This consciousness had not ceased. That consciousness does not arise.

31. This consciousness arises. That consciousness will cease.  
This consciousness will cease. That consciousness arises.  
This consciousness does not arise. That consciousness will not cease.  
This consciousness will not cease. That consciousness does not arise.

32. This consciousness had arisen. That consciousness will cease.  
This consciousness will cease. That consciousness had arisen.  
This consciousness had not arisen. That consciousness will not cease.  
This consciousness will not cease. That consciousness had not arisen.

7. CHAPTER ON ARISING AND NOT CEASE
(UPPAZZĀNANANIRODHĀVĀRA)

33. This consciousness arises. That consciousness does not cease.  
This consciousness does not cease. That consciousness arises.  
This consciousness does not arise. That consciousness ceases.  
This consciousness ceases. That consciousness does not arise.

8. CHAPTER ON ARISING AND APPEAR
(UPPAZZĀMĀNUPPANNAVĀRA)

34. This consciousness is arising. That consciousness appears.  
This consciousness appears. That consciousness is arising.  
This consciousness is not arising. That consciousness does not appear.  
This consciousness does not appear. That consciousness is not arising.

9. CHAPTER ON CEASING AND APPEAR
(NIRUZZHĀMĀNUPPANNAVĀRA)

35. This consciousness is ceasing. That consciousness appears.  
This consciousness appears. That consciousness is ceasing.
This consciousness is not ceasing. That consciousness does not appear.
This consciousness does not appear. That consciousness is not ceasing.

10. CHAPTER ON APPEAR AND RISE
(UPPANNUPPĀDAVĀRA)

36. This consciousness appears. That consciousness had arisen.
   This consciousness had arisen. That consciousness appears.

   This consciousness does not appear. That consciousness had not arisen.
   This consciousness had not arisen. That consciousness does not appear.

   This consciousness appears. That consciousness will arise.
   This consciousness will arise. That consciousness appears.

   This consciousness does not appear. That consciousness will not arise.
   This consciousness will not arise. That consciousness does not appear.

11. CHAPTER ON PAST AND FUTURE
(ATĪNĀGATAVĀRA)

37. This consciousness had arisen, and does not appear. That consciousness will arise.
   This consciousness will arise, and does not appear. That consciousness had arisen.

   This consciousness had not arisen, and it is not that it does not appear. That consciousness will
   not arise.
   This consciousness will not arise, and it is not that it does not appear. That consciousness had not
   arisen.

12. CHAPTER ON APPEAR AND ARISING
(UPPANNUPPAZZAMĀNAVĀRA)

38. (This consciousness) appears. (That consciousness) is arising.
   (This consciousness) is arising. (That consciousness) appears.

   (This consciousness) does not appear. (That consciousness) is not arising.
   (This consciousness) is not arising. (That consciousness) does not appear.

13. CHAPTER ON DISAPPEAR AND CEASING
(NIRUDDHANIRUZZHĀMĀNAVĀRA)

39. (This consciousness) disappears. (That consciousness) is ceasing.
   (This consciousness) is ceasing. (That consciousness) disappears.
(This consciousness) does not disappear. (That consciousness) is not ceasing. (This consciousness) is not ceasing. (That consciousness) does not disappear.

14. CHAPTER ON PERIOD-PASSING
(ATIKKANTAKĀLAVĀRA)

40. This consciousness has period-passing over the arising moment by mean of moment-transgression. That consciousness has period-passing over the ceasing moment by mean of moment-transgression.

This consciousness has period-passing over the ceasing moment by mean of moment-transgression. That consciousness has period-passing over the arising moment by mean of moment-transgression.

This consciousness has not period-passing over the arising moment by mean of moment-transgression. That consciousness has not period-passing over the ceasing moment by mean of moment-transgression.

This consciousness has not period-passing over the ceasing moment by mean of moment-transgression. That consciousness has not period-passing over the arising moment by mean of moment-transgression.

1. ORDINARY OF PURE CONSCIOUSNESS
(SUDDHACITTASĀMAŅÑA)

3. CHAPTER ON INDIVIDUAL AND NATURE
(PUGGALADHAMMAVĀRA)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD
(UPPĀDANIRODHAKĀLASĀMBHEDAVĀRA)

41. This consciousness arises, and does not cease, at this person. That consciousness will cease, and will not arise, at that person. This consciousness will cease, and will not arise, at this person. That consciousness arises, and does not cease, at that person.
This consciousness does not arise, and ceases, at this person. That consciousness will not cease, and will arise, at that person.
This consciousness will not cease, and will arise, at this person. That consciousness does not arise, and ceases, at that person.

2. CHAPTER ON RISE AND APPEAR
(UPĀDUPPANNAVĀRA)

42. This consciousness arises at this person. That consciousness appears at that person.
This consciousness appears at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness does not appear at that person.
This consciousness does not appear at this person. That consciousness does not arise at that person.

3. CHAPTER ON CEASE AND APPEAR
(NIRODHUPPANNAVĀRA)

43. This consciousness ceases at this person. That consciousness appears at that person at that person.
This consciousness appears at this person. That consciousness ceases at that person at that person.

This consciousness does not cease at this person. That consciousness does not appear at that person.
This consciousness does not appear at this person. That consciousness does not cease at that person.

4. CHAPTER ON RISE
(UPPĀDAVĀRA)

44. This consciousness arises at this person. That consciousness had arisen at that person.
This consciousness had arisen at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness had not arisen at that person.
This consciousness had not arisen at this person. That consciousness does not arise at that person.

45. This consciousness arises at this person. That consciousness will arise at that person.
This consciousness will arise at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness will not arise at that person.
This consciousness will not arise at this person. That consciousness does not arise at that person.

46. This consciousness had arisen at this person. That consciousness will arise at that person.
This consciousness will arise at this person. That consciousness had arisen at that person.

This consciousness had not arisen at this person. That consciousness will not arise at that person.
This consciousness will not arise at this person. That consciousness had not arisen at that person.

5. CHAPTER ON CEASE
(NIRODHAVĀRA)

47. This consciousness ceases at this person. That consciousness had ceased at that person.
This consciousness had ceased at this person. That consciousness ceases at that person.

This consciousness does not cease at this person. That consciousness had not ceased at that person.
This consciousness had not ceased at this person. That consciousness does not cease at that person.

48. This consciousness ceases at this person. That consciousness will cease at that person.
This consciousness will cease at this person. That consciousness ceases at that person.

This consciousness does not cease at this person. That consciousness will not cease at that person.
This consciousness will not cease at this person. That consciousness does not cease at that person.

49. This consciousness had ceased at this person. That consciousness will cease at that person.
This consciousness will cease at this person. That consciousness had ceased at that person.

This consciousness had not ceased at this person. That consciousness will not cease at that person.
This consciousness will not cease at this person. That consciousness had not ceased at that person.

6. CHAPTER ON RISE AND CEASE
(UPPĀDANIRODHAVĀRA)

50. This consciousness arises at this person. That consciousness had ceased at that person.
This consciousness had ceased at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness had not ceased at that person.
This consciousness had not ceased at this person. That consciousness does not arise at that person.

51. This consciousness arises at this person. That consciousness will cease at that person. This consciousness will cease at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness will not cease at that person. This consciousness will not cease at this person. That consciousness does not arise at that person.

52. This consciousness had arisen at this person. That consciousness will cease at that person. This consciousness will cease at this person. That consciousness had arisen at that person.

This consciousness had not arisen at this person. That consciousness will not cease at that person. This consciousness will not cease at this person. That consciousness had not arisen at that person.

7. CHAPTER ON ARISING AND NOT CEASE
(UPPAZZAMĀNANANIRODHĀVĀRA)

53. This consciousness arises at this person. That consciousness does not cease at that person. This consciousness does not cease at this person. That consciousness arises at that person.

This consciousness does not arise at this person. That consciousness ceases at that person. This consciousness ceases at this person. That consciousness does not arise at that person.

8. CHAPTER ON ARISING AND APPEAR
(UPPAZZAMĀNUPPANNAVĀRA)

54. This consciousness is arising at this person. That consciousness appears at that person. This consciousness appears at this person. That consciousness is arising at that person.

This consciousness is not arising at this person. That consciousness does not appear at that person. This consciousness does not appear at this person. That consciousness is not arising at that person.

9. CHAPTER ON CEASING AND APPEAR
(NIRUZZHAMĀNUPPANNAVĀRA)

55. This consciousness is ceasing at this person. That consciousness appears at that person. This consciousness appears at this person. That consciousness is ceasing at that person.

This consciousness is not ceasing at this person. That consciousness does not appear at that person.
This consciousness does not appear at this person. That consciousness is not ceasing at that person.

10. CHAPTER ON APPEAR AND RISE
   (UPPANNUPPĀDĀVĀRA)

56. This consciousness appears at this person. That consciousness had arisen at that person.
    This consciousness had arisen at this person. That consciousness appears at that person.

   This consciousness does not appear at this person. That consciousness had not arisen at that person.
   This consciousness had not arisen at this person. That consciousness does not appear at that person.

   This consciousness appears at this person. That consciousness will arise at that person.
   This consciousness will arise at this person. That consciousness appears at that person.

   This consciousness does not appear at this person. That consciousness will not arise at that person.
   This consciousness will not arise at this person. That consciousness does not appear at that person.

11. CHAPTER ON PAST AND FUTURE
   (ATĪTĀNĀGATAVĀRA)

57. This consciousness had arisen, and does not appear, at this person. That consciousness will arise at that person.
    This consciousness will arise, and does not appear, at this person. That consciousness had arisen at that person.

    This consciousness had not arisen, and it is not that it does not appear, at this person. That consciousness will not arise at that person.
    This consciousness will not arise, and it is not that it does not appear, at this person. That consciousness had not arisen at that person.

12. CHAPTER ON APPEAR AND ARISING
   (UPPANNUPPĀZZAMIŅĀVĀRA)

58. (This consciousness) appears (at this person). (That consciousness) is arising (at that person).
    (This consciousness) is arising (at this person). (That consciousness) appears (at that person).

    (This consciousness) does not appear (at this person). (That consciousness) is not arising (at that person).
(This consciousness) is not arising (at this person). (That consciousness) does not appear (at that person).

13. CHAPTER ON DISAPPEAR AND CEASING
(NIRUDDHANIRUZZHAMĀṆĀVAṆĀ)

59. (This consciousness) disappears (at this person). (That consciousness) is ceasing (at that person).
(This consciousness) is ceasing (at this person). (That consciousness) disappears (at that person).

(This consciousness) does not disappear (at this person). (That consciousness) is not ceasing (at that person).
(This consciousness) is not ceasing (at this person). (That consciousness) does not disappear (at that person).

14. CHAPTER ON PERIOD-PASSING
(ATIKKANTAKĀLAVĀRA)

60. This consciousness has period-passing over the arising moment by mean of moment-transgression at this person.
That consciousness has period-passing over the ceasing moment by mean of moment-transgression at that person.

This consciousness has period-passing over the ceasing moment by mean of moment-transgression at this person.
That consciousness has period-passing over the arising moment by mean of moment-transgression at that person.

This consciousness has not period-passing over the arising moment by mean of moment-transgression at this person.
That consciousness has not period-passing over the ceasing moment by mean of moment-transgression at that person.

This consciousness has not period-passing over the ceasing moment by mean of moment-transgression at this person.
That consciousness has not period-passing over the arising moment by mean of moment-transgression at that person.

2. SPECIFICATION OF CONSCIOUSNESS MIXING BY MEAN OF SUTTANTA\textsuperscript{10}
(SUTTANTACITTAMISSAKAVISESA)

\textsuperscript{10} Discourse (for detail, Satipaṭṭhāna Suttanta should be looked)
61. Mind with greed\(^{11}\) arises at this person. Mind without greed\(^{12}\) arises at this person. Mind with hatred\(^{13}\) arises at this person. Mind without hatred\(^{14}\) arises at this person. Mind with delusion\(^{15}\) arises at this person. Mind without delusion\(^{16}\) arises at this person. Shortened\(^{17}\) mind\(^{18}\) arises at this person. Broadened\(^{19}\) mind\(^{20}\) arises at this person. Great mind\(^{21}\) arises at this person. Non-great mind\(^{22}\) arises at this person. Comparable mind\(^{23}\) arises at this person. Incomparable mind\(^{24}\) arises at this person. Tranquil mind\(^{25}\) arises at this person. Un-tranquil mind\(^{26}\) arises at this person. Emancipated mind\(^{27}\) arises at this person. Un-emancipated mind\(^{28}\) arises at this person. Emancipated mind\(^{29}\) arises at this person. Un-emancipated mind\(^{30}\) arises at this person.

3. SPECIFICATION OF CONSCIOUSNESS MIXING BY MEAN OF *ABHIDHAMMA*\(^{31}\) (ABHIDHAMMACITTAMISSAKAVISESA)

62. Faultless consciousness arises at this person. Un-faultless consciousness arises at this person. Consciousness associated with pleasant feeling arises at this person. Consciousness without dust-alike arise, and does not cease, at this person. Consciousness without dust-alike will cease, and will not arrive, at that person.

(By this method, until with dust-alike\(^{32}\) or without dust-alike\(^{33}\) should be raised.)\(^{34}\)

Consciousness without dust-alike arise, and does not cease, at this person. Consciousness without dust-alike will cease, and will not arrive, at that person.

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11 *saragaṁ cittaṁ* = 8 lobha-mūla citta  
12 .....pe..... (short term of Pāli ; peyāla) = omitted/hidden words/phrases (as easy to find from the past/nearby)  
13 *vitaraḵaṁ cittaṁ* = (other) 81 citta (except 8 lobha-mūla citta)  
14 *sadosaṁ cittaṁ* = 2 dosa-mūla citta  
15 *vitadosaṁ cittaṁ* = (other) 82 citta (except 2 dosa-mūla citta)  
16 *samohāraṁ cittaṁ* = 2 moha-mūla citta  
17 *vitamohāraṁ cittaṁ* = 87 citta (except 2 moha-mūla citta)  
18 Well-squiseed; well-tight (distracted) consciousness  
19 *sāmkhāraṁ cittaṁ* = consciousness associated with restlessness (uddhacca)  
20 Loose-out consciousness  
21 *vikkhāraṁ cittaṁ* = 88 citta [except unjust consciousness associated with restlessness (uddhacca)]  
22 *mahaggatā cittaṁ* = 27 citta [i.e., 15 rūpa jhāna (5 kusala + 5 vipāka + 5 kiriya), and 12 arūpa jhāna (4 kusala + 4 vipāka + 4 kiriya)]  
23 *āmahaggatā cittaṁ* = 62 citta [except 27 mahaggata citta]  
24 *sauṭṭaraṁ cittaṁ* = 81 loki citta  
25 *anuttaraṁ cittaṁ* = 8 lokuttara citta (i.e., 4 magga + 4 phala)  
26 *samaṁhāraṁ cittaṁ* = 27 mahaggata citta + 8 lokuttara citta  
27 *asamaṁhītaṁ cittaṁ* = 54 kāma citta (except 27 mahaggata citta + 8 lokuttara citta)  
28 *vimuttaṁ cittaṁ* = 8 lokuttara citta (i.e., 4 magga + 4 phala)  
29 *a vimuttaṁ cittaṁ* = 81 loki citta  
30 Profound doctrine  
31 *Vipāka citta* (resultant < just affect and produce none> consciousness) ; and *Kiriya citta* (functional < just action and produce none> consciousness)  
32 *saraśa* = sa (with) + raśa (fault/dust alike which brings lamentation <i.e., kilesā – moral defilements>)  
33 *araśa* = a (without) + raśa (fault/dust alike which brings lamentation <i.e., kilesā – moral defilements>)  
34 There are 22 *tika* (triplets) <started with kusala, akusala and abyākata - as 1st tika> and 100 *duka* (couplets) <ended with saraśa and araśa – as 100th duka> in DHAMMASAṅGAṈĪ of KHUDDAKA NIKĀYA.
Consciousness without dust-alike will cease, and will not arise, at this person. Consciousness without dust-alike arise, and does not cease, at that person.

END OF CHAPTER ON SUMMARY.

(UDDESAVĀRO)

EXPOSITION (NIDDESA)\textsuperscript{35}

1. ORDINARY OF PURE CONSCIOUSNESS
   (SUDDHACITTASĀMAŅṆA)

1. CHAPTER ON INDIVIDUAL (PUGGALAVĀRA)

1. CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD
   (UPPĀDANIRODHAKĀLASAMBHEDAVĀRA)

63. Consciousness arises, and does not cease, at this person. Consciousness will cease, and will not arise, at that person?\textsuperscript{36}

   At the rising moment of last\textsuperscript{37} consciousness, consciousness arises, and does not cease, will cease and will not arise at those persons. At other persons, at the rising moment of consciousness, consciousness arises, and not cease, will also cease and will also arise.

   Consciousness will cease, and will not arise, at this person. Consciousness arises, and does not cease, at that person?
   Yes.

   Consciousness does not arise, and ceases, at this person. Consciousness will not cease, and will arise, at that person?
   No.

   Consciousness will not cease, and will arise, at this person. Consciousness does not arise, and ceases, at that person?
   None.\textsuperscript{38}

2. CHAPTER ON RISE AND APPEAR
   (UPĀDUPPANNAVĀRA)

64. Consciousness arises at this person. Consciousness appears at that person?

\textsuperscript{35} Analytical explanation
\textsuperscript{36} (In lit.) Will consciousness arise, and will not cease, at that person? (The following questions are to understood that way accordingly)
\textsuperscript{37} final
\textsuperscript{38} (in Pāḷi) \textit{Naṭṭhi} = Impossible / There is no such person (as the certain statement itself is impossible)
Yes.
Consciousness appears at this person. Consciousness arises at that person?
At the ceasing moment of consciousness, consciousness appears; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness appears, and also arises at those persons.

Consciousness does not arise at this person. Consciousness does not appear at that person?
At the ceasing moment of consciousness, consciousness does not arise at those persons; and (it is) not that consciousness does not appear at those persons. At persons of Nirodha absorption\(^{39}\) and non-percipient beings, consciousness does not arise, and also does not appear.
Consciousness does not appear at this person. Consciousness does not arise at that person?
Yes.

3. CHAPTER ON CEASE AND APPEAR
(NIRODHUPPANNAVARA)

65. Consciousness ceases at this person. Consciousness appears at that person?
Yes.
Consciousness appears at this person. Consciousness ceases at that person?
At the rising moment of consciousness, consciousness appears, at those persons; and consciousness does not cease at those persons. At the ceasing moment of consciousness, consciousness appears, and also ceases at those persons.

Consciousness does not cease at this person. Consciousness does not appear at that person?
At the rising moment of consciousness, consciousness does not cease at those persons; and (it is) not that consciousness does not appear at those persons. At persons of Nirodha absorption and non-percipient beings, consciousness does not cease, and also does not appear.
Consciousness does not appear at this person. Consciousness does not cease at that person?
Yes.

4. CHAPTER ON RISE
(UPPADAVARA)

66. Consciousness arises at this person. Consciousness had arisen at that person?
Yes.
Consciousness had arisen at this person. Consciousness arises at that person?
At the ceasing moment of consciousness, at persons of Nirodha absorption and non-percipient beings, consciousness had arisen at those persons; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness had arisen, and also arises at those persons.

Consciousness does not arise at this person. Consciousness had not arisen at that person?

\(^{39}\) The absorption when all mental processes and mind-made matters cease temporarily.
(It) had arisen.
Consciousness had not arisen at this person. Consciousness does not arise at that person?
None.

67. Consciousness arises at this person. Consciousness will arise at that person?
At the rising moment of last consciousness, consciousness arises, at those persons; and consciousness will not arise at those persons. At other persons, at the rising moment of consciousness, consciousness arises, and also will arise.
Consciousness will arise at this person. Consciousness arises at that person?
At the ceasing moment of consciousness, at persons of Nirodha absorption and non-percipient beings, consciousness will arise at those persons; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness will arise, and also arises at those persons.

Consciousness does not arise at this person. Consciousness will not arise at that person?
At the ceasing moment of consciousness, at persons of Nirodha absorption and non-percipient beings, consciousness does not arise at those persons; and (it is) not that consciousness will not arise at those persons. At the ceasing moment of last consciousness, consciousness does not arise, and also will not arise at those persons.
Consciousness will not arise at this person. Consciousness does not arise at that person?
At the rising moment of last consciousness, consciousness will not arise at that person; and (it is) not that consciousness does not arise at those persons. At the ceasing moment of last consciousness, consciousness will not arise, and does not arise at those persons.

68. Consciousness had arisen at this person. Consciousness will arise at that person?
At the persons with the last consciousness, consciousness had arisen; and consciousness will not arise at those persons. At other persons, consciousness had arisen, and will also arise.
Consciousness will arise at this person. Consciousness had arisen at that person?
Yes.

Consciousness had not arisen at this person. Consciousness will not arise at that person?
None.
Consciousness will not arise at this person. Consciousness had not arisen at that person?
(It) had arisen.

5. CHAPTER ON CEASE
(NIRODHAVĀRA)

69. Consciousness ceases at this person. Consciousness had ceased at that person?
Yes.
Consciousness had ceased at this person. Consciousness ceases at that person?
At the rising moment of consciousness, at persons of Nirodha absorption and non-percipient beings, consciousness had ceased at those persons; and consciousness does not cease at those
persons. At the ceasing moment of consciousness, consciousness had ceased, and also ceases at those persons.

Consciousness does not cease at this person. Consciousness had not ceased at that person? (It) had ceased.

Consciousness had not ceased at this person. Consciousness does not cease at that person? None.

70. Consciousness ceases at this person. Consciousness will cease at that person?
At the rising moment of last consciousness, consciousness cease, at those persons; and consciousness does not cease at those persons. At other persons, at the ceasing moment, consciousness ceases, and will also cease.

Consciousness will cease at this person. Consciousness ceases at that person?
At the rising moment of consciousness, at persons of Nirodha absorption and non-percipient beings, consciousness will cease; and consciousness does not cease at those persons. At the ceasing moment of consciousness, consciousness will cease, and also ceases at those persons.

Consciousness does not cease at this person. Consciousness will not cease at that person? (It) will cease.

Consciousness will not cease at this person. Consciousness does not cease at that person? (It) ceases.

71. Consciousness had ceased at this person. Consciousness will cease at that person?
At the ceasing moment of consciousness, consciousness had ceased at those persons; and consciousness will not cease at those persons. At other persons, consciousness had ceased, and will cease.

Consciousness will cease at this person. Consciousness had ceased at that person? Yes.

Consciousness had not ceased at this person. Consciousness will not cease at that person? None.

Consciousness will not cease at this person. Consciousness had not ceased at that person? (It) had ceased.

### 6. CHAPTER ON RISE AND CEASE

**(UPPĀDANIRODHĀVĀRA)**

72. Consciousness arises at this person. Consciousness had ceased at that person?
Yes.

Consciousness had ceased at this person. Consciousness arises at that person?
At the ceasing moment of consciousness, at persons of Nirodha absorption and non-percipient beings, consciousness had ceased at those persons; and consciousness does not arise. At the rising moment of consciousness, consciousness had ceased, and also arises at those persons.
Consciousness does not arise at this person. Consciousness had not ceased at that person? (It) had ceased.
Consciousness had not ceased at this person. Consciousness does not arise at that person? None.

73. Consciousness arises at this person. Consciousness will cease at that person?
Yes.
Consciousness will cease at this person. Consciousness arises at that person?
At the ceasing moment of consciousness, at persons of Nirodha absorption and non-percipient beings, consciousness will cease at those persons; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness will cease, and also arises at those persons.

Consciousness does not arise at this person. Consciousness will not cease at that person?
At the ceasing moment of last consciousness, at persons of Nirodha absorption and non-percipient beings, consciousness does not arise at those persons; and (it is) not that consciousness will not cease at those persons. At the ceasing moment of last consciousness, consciousness does not arise, and will also not cease at those persons.
Consciousness will not cease at this person. Consciousness does not arise at that person? Yes.

74. Consciousness had arisen at this person. Consciousness will cease at that person?
At the ceasing moment of last consciousness, consciousness had ceased; and consciousness will not arise at those persons. At other persons, consciousness had arisen, and will also cease.
Consciousness will cease at this person. Consciousness had arisen at that person? Yes.

Consciousness had not arisen at this person. Consciousness will not cease at that person? None.
Consciousness will not cease at this person. Consciousness had not arisen at that person? (It) had arisen.

7. CHAPTER ON ARISING AND NOT CEASE
(UPPAZZAMĀNANANIRODHAVĀRA)

75. Consciousness arises at this person. Consciousness does not cease at that person? Yes.
Consciousness does not cease at this person. Consciousness arises at that person?
At persons of Nirodha absorption and non-percipient beings, consciousness does not cease; and consciousness does not arise at those persons. At the rising moment of consciousness, consciousness does not cease, and also arises at those persons.

Consciousness does not arise at this person. Consciousness cease at that person?
At persons of *Nirodha* absorption and non-percipient beings, consciousness does not arise; and consciousness does not cease at those persons. At the ceasing moment of consciousness, consciousness does not arise, and also ceases at those persons.
Consciousness cease at this person. Consciousness does not arise at that person?
Yes.

8. **CHAPTER ON ARISING AND APPEAR**
(*UPPAZZAMĀNUPPANNAVĀRA*)

76. Consciousness is arising at this person. Consciousness appears at that person?
Yes.
Consciousness appears at this person. Consciousness is arising at that person?
At the ceasing moment of last consciousness, consciousness appears; and consciousness is not arising at those persons. At the rising moment of consciousness, consciousness appears, and is also arising.

Consciousness is not arising at this person. Consciousness does not appear at that person?
At the ceasing moment of consciousness, consciousness is not arising; and (it is) not that consciousness does not appear at those persons. At persons of *Nirodha* absorption and non-percipient beings, consciousness is not arising, and also does not appear.
Consciousness does not appear at this person. Consciousness is not arising at that person?
Yes.

9. **CHAPTER ON CEASING AND APPEAR**
(*NIRUZZHAMĀNUPPANNAVĀRA*)

77. Consciousness is ceasing at this person. Consciousness appears at that person?
Yes.
Consciousness appears at this person. Consciousness is ceasing at that person?
At the rising moment of consciousness, consciousness appears; and consciousness is not ceasing at those persons. At the ceasing moment of consciousness, consciousness appears, and is also ceasing at those persons.

Consciousness is not ceasing at this person. Consciousness does not appear at that person?
At the rising moment of consciousness, consciousness is not ceasing; and (it is) not that consciousness does not appear at those persons. At persons of *Nirodha* absorption and non-percipient beings, consciousness is not ceasing, and also does not appear.
Consciousness does not appear at this person. Consciousness is not ceasing at that person?
Yes.

10. **CHAPTER ON APPEAR AND RISE**
(*UPPANNUPPĀDAVĀRA*)

78. Consciousness appears at this person. Consciousness had arisen at that person?
Yes.
Consciousness had arisen at this person. Consciousness appears at that person?
At persons of Nirodha absorption and non-percipient beings, consciousness had arisen; and consciousness does not appear at those persons. At persons with consciousness, consciousness had arisen, and also appears.

Consciousness does not appear at this person. Consciousness had not arisen at that person?
(It) had arisen.
Consciousness had not arisen at this person. Consciousness does not appear at that person?
None.

79. Consciousness appears at this person. Consciousness will arise at that person?
At persons with last consciousness, consciousness appears; and consciousness will not arise at those persons. At other persons with consciousness, consciousness appears, and will also arise.
Consciousness will arise at this person. Consciousness appears at that person?
At persons of Nirodha absorption and non-percipient beings, consciousness will arise; and consciousness does not appear at those persons. At persons with consciousness, consciousness will arise, and also appears.

Consciousness does not appear at this person. Consciousness will not arise at that person?
(It) will arise.
Consciousness will not arise at this person. Consciousness does not appear at that person?
(It) appears.

11. CHAPTER ON PAST AND FUTURE
(ATĪTĀNĀGATAVĀRA)

80. Consciousness had arisen, and does not appear, at this person. Consciousness will arise at that person?
Yes.
Consciousness will arise, and does not appear, at this person. Consciousness had arisen at that person?
Yes.

Consciousness had not arisen, and it is not that it does not appear, at this person. Consciousness will not arise at that person?
None.
Consciousness will not arise, and it is not that it does not appear, at this person. Consciousness had not arisen at that person?
(It) had arisen.

12. CHAPTER ON APPEAR AND ARISING
(UPPANNUPPAZZAMĀNAVĀRA)

81. (This consciousness) appears. (That consciousness) is arising?
(Consciousness) at the ceasing moment, (it) appears; and (it) is not arising.  (Consciousness) at the arising moment, (it) appears, and is also arising.  
(Consciousness) is arising. (That consciousness) appears?  Yes.

(That consciousness) is not arising. (That consciousness) does not appear?  Yes.  
(That consciousness) does not appear. (That consciousness) is not arising?  Yes.  
This consciousness) does not appear. (That consciousness) is not arising?  Yes.  
This consciousness) is not arising. (That consciousness) does not appear?  
(Consciousness) at the ceasing moment, (it) is not arising; and (it) is not that (it) does not appear.  Consciousness of past and future, is not arising, and also does not appear.

13. CHAPTER ON DISAPPEAR AND CEASING  
(NIRUDDHANIRUZZHAMĀṆĀRA)

82. (This consciousness) disappears (at this person).  (That consciousness) is ceasing (at that person)?  No.  
(This consciousness) is ceasing (at this person). (That consciousness) disappears (at that person)?  No.  

(This consciousness) does not disappear (at this person). (That consciousness) is not ceasing (at that person)?  
(That consciousness) at the ceasing moment, does not disappear; and (it is) not that (it) is not ceasing. (Consciousness) at the rising moment, consciousness of past does not disappear, and is also not ceasing.  
(That consciousness) is not ceasing (at that person)?  Consciousness of past is not ceasing; and (it is) not that (it) does not disappear.  At the rising moment, consciousness of future is not ceasing, and also does not disappear.

14. CHAPTER ON PERIOD-PASSING  
(ATIKKANTAKĀLĀVĀRA)

83. Consciousness has period-passing over the arising moment by mean of moment-transgression at this person.  
Consciousness has period-passing over the ceasing moment by mean of moment-transgression at that person?  
At the ceasing moment, consciousness has period-passing over the arising moment, and has not passing-period over the ceasing moment.  Consciousness of past has period-passing over the arising moment, and also has period-passing over the ceasing moment.

Consciousness has period-passing over the ceasing moment by mean of moment-transgression at this person.
Consciousness has period-passing over the arising moment by mean of moment-transgression at that person?
Consciousness of past (has).\(^{40}\)

Consciousness has not period-passing over the arising moment by mean of moment-transgression at this person.
Consciousness has not period-passing over the ceasing moment by mean of moment-transgression at that person?
At the rising moment of consciousness of future (has).

Consciousness has not period-passing over the ceasing moment by mean of moment-transgression at this person.
Consciousness has not period-passing over the arising moment by mean of moment-transgression at that person?
At the ceasing moment, consciousness has not period-passing over the ceasing moment, and (it is) not that consciousness has not period-passing over the arising moment. At the rising moment, consciousness of future has not period-passing over the ceasing moment, and also has not period-passing over the rising moment.

1. **ORDINARY OF PURE CONSCIOUSNESS**

   **(SUDDHACITTASĀMAṆṆA)**

2. **CHAPTER ON NATURE**

   **(DHAMMAVĀRA)**

1. **CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD**

   **(UPPĀDANIRODHAKĀLASAMBHEDAVĀRA)**

84. This consciousness arises, and does not cease. That consciousness will cease, and will not arise?
   Yes.
   This consciousness will cease, and will not arise. That consciousness arises, and does not cease?
   Yes.\(^{41}\)

   This consciousness does not arise, and ceases. That consciousness will not cease, and will arise?
   No.
   This consciousness will not cease, and will arise. That consciousness does not arise, and ceases?

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\(^{40}\) Why is it not just (Āmantā) yes? As to void consciousness of present, and to be precise, “consciousness of past” is answered.

\(^{41}\) The meaning: This consciousness is (at present) arising, and it is not ceasing (at present). As that rising-moment consciousness is certain to cease (or) will cease for sure, it is niruzzhissati, (will cease). And also nauppazzissati (will not arise) as that rising-moment consciousness cannot be arise again after it ceases. So certain word and uncertain word are to get the same answer.
2. CHAPTER ON RISE AND APPEAR
\[(UPĀDUPPANNAVĀRA)\]

85. This consciousness arises. That consciousness appears?
Yes.
This consciousness appears. That consciousness arises?
At the ceasing moment, consciousness appears; and that consciousness does not arise. At the rising moment, consciousness appears, and also arises.
This consciousness does not arise. That consciousness does not appear?
At the ceasing moment, consciousness does not arise; and (it is) not that consciousness does not appear. Consciousness of past and future does not arise, and also does not appear.
This consciousness does not appear. That consciousness does not arise?
Yes.

3. CHAPTER ON CEASE AND APPEAR
\[(NIRODHUPPANNAVĀRA)\]

86. This consciousness ceases. That consciousness appears?
Yes.
This consciousness appears. That consciousness ceases?
At the rising moment, consciousness appears; and that consciousness does not cease. At the ceasing moment, consciousness appears, and also ceases.
This consciousness does not cease. That consciousness does not appear?
At the rising moment, consciousness does not cease; and (it is) not that consciousness does not appear. Consciousness of past and future does not cease, and also does not appear.
This consciousness does not appear. That consciousness does not cease?
Yes.

4. CHAPTER ON RISE
\[(UPPĀDAVĀRA)\]

87. This consciousness arises. That consciousness had arisen?
No.
This consciousness had arisen. That consciousness arises?
No.

This consciousness does not arise. That consciousness had not arisen?
Consciousness of past does not arise; and (it is) not that consciousness had not arisen. At the ceasing moment, consciousness does not arise, and also had not arisen.
This consciousness had not arisen. That consciousness does not arise?
At the rising moment, consciousness had not arisen; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of future had not arisen, and also does not arise.
88. This consciousness arises. That consciousness will arise?
   No.
   This consciousness will arise. That consciousness arises?
   No.

   This consciousness does not arise. That consciousness will not arise?
   Consciousness of future does not arise; and (it is) not that consciousness will not arise. At the
   ceasing moment, consciousness of past does not arise, and also will not arise.
   This consciousness will not arise. That consciousness does not arise?
   At the rising moment, consciousness will not arise; and (it is) not that consciousness does not
   arise. At the ceasing moment, consciousness of past will not arise, and also does not arise.

89. This consciousness had arisen. That consciousness will arise?
   No.
   This consciousness will arise. That consciousness had arisen?
   No.

   This consciousness had not arisen. That consciousness will not arise?
   Consciousness of future had not arisen; and (it is) not that consciousness will not arise. Consciousness
   of present had not arisen, and also will not arise.
   This consciousness will not arise. That consciousness had not arisen?
   Consciousness of past will not arise; and (it is) not that consciousness had not arisen. Consciousness
   of present will not arise, and also had arisen.

5. CHAPTER ON CEASE
   (NIRODHAVĀRA)

90. This consciousness ceases. That consciousness had ceased?
   No.
   This consciousness had ceased. That consciousness ceases?
   No.

   This consciousness does not cease. That consciousness had not ceased?
   Consciousness of past does not cease; and (it is) not that consciousness had not ceased. At the
   rising moment, consciousness of future does not cease, and also had not ceased.
   This consciousness had not ceased. That consciousness does not cease?
   At the ceasing moment, consciousness had not ceased; and (it is) not that consciousness does not
   cease. At the rising moment, consciousness of future had not ceased, and also does not cease.

91. This consciousness ceases. That consciousness will cease?
   No.
   This consciousness will cease. That consciousness ceases?
   No.
This consciousness does not cease. That consciousness will not cease?
At the rising moment, consciousness of future does not cease; and (it is) not that consciousness will not cease. Consciousness of future does not cease, and also will not cease.
This consciousness will not cease. That consciousness does not cease?
At the ceasing moment, consciousness will not cease; and (it is) not that consciousness does not cease. Consciousness of past will not cease, and also does not cease.

92. This consciousness had ceased. That consciousness will cease?
No.
This consciousness will cease. That consciousness had ceased?
No.

This consciousness had not ceased. That consciousness will not cease?
At the rising moment, consciousness of future had not ceased; and (it is) not that consciousness will not cease. At the ceasing moment, consciousness had not ceased, and also will not cease.
This consciousness will not cease. That consciousness had not ceased?
Consciousness of past will not cease; and (it is) not that consciousness had not ceased. At the ceasing moment, consciousness will not cease, and also had not ceased.

6. CHAPTER ON RISE AND CEASE
(UPPĀDANIRODHĀVĀRA)

93. This consciousness arises. That consciousness had ceased?
No.
This consciousness had ceased. That consciousness arises?
No.

This consciousness does not arise. That consciousness had not ceased?
Consciousness of past does not arise; and (it is) not that consciousness had not ceased. At the ceasing moment, consciousness of future does not arise, and also had not ceased.
This consciousness had not ceased. That consciousness does not arise?
At the rising moment, consciousness had not ceased; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of future had not ceased, and also does not arise.

94. This consciousness arises. That consciousness will cease?
Yes.
This consciousness will cease. That consciousness arises?
Consciousness of future will cease; and that consciousness does not arise. At the rising moment, that consciousness will cease, and also arises.
This consciousness does not arise. That consciousness will not cease?
Consciousness of future does not arise; and (it is) not that consciousness will not cease. At the ceasing moment, consciousness of past does not arise, and also will not cease.
This consciousness will not cease. That consciousness does not arise?
Yes.

95. This consciousness had arisen. That consciousness will cease?
   No.
   This consciousness will cease. That consciousness had arisen?
   No.

   This consciousness had not arisen. That consciousness will not cease?
   At the rising moment, consciousness of future had not arisen; and (it is) not that consciousness will not cease. At the ceasing moment, consciousness had not arisen, and also will not cease.
   This consciousness will not cease. That consciousness had not arisen?
   Consciousness of past will not cease; and (it is) not that consciousness had not arisen. At the ceasing moment, consciousness will not cease, and also had not arisen.

7. CHAPTER ON ARISING AND NOT CEASE
   \(\text{Uppazamānānanirodhāvāra}\)

96. This consciousness arises. That consciousness does not cease?
   Yes.
   This consciousness does not cease. That consciousness arises?
   Consciousness of past and future does not cease; and that consciousness does not arise. At the rising moment, consciousness does not cease, and also arises.

   This consciousness does not arise. That consciousness cease?
   Consciousness of past and future does not arise; and that consciousness does not cease. At the ceasing moment, consciousness does not arise, and also ceases.
   This consciousness ceases. That consciousness does not arise?
   Yes.

8. CHAPTER ON ARISING AND APPEAR
   \(\text{Uppazamānuppannāvāra}\)

97. This consciousness is arising. That consciousness appears?
   Yes.
   This consciousness appears. That consciousness is arising?
   At the ceasing moment, consciousness appears; and that consciousness is not arising. At the rising moment, consciousness appears, and is also arising.

   This consciousness is not arising. That consciousness does not appear?
   At the ceasing moment, consciousness is not arising; and (it is) not that consciousness does not appear.
   This consciousness does not appear. That consciousness is not arising?
   Yes.
9. CHAPTER ON CEASING AND APPEAR
(NIRUZZHAMĀNUPPANNAVĀRA)

98. This consciousness is ceasing. That consciousness appears?
   Yes.
   This consciousness appears. That consciousness is ceasing?
   At the rising moment, consciousness appears; and that consciousness is not ceasing. At the ceasing moment, consciousness appears, and is also ceasing.

   This consciousness is not ceasing. That consciousness does not appear?
   Yes.

10. CHAPTER ON APPEAR AND RISE
    (UPPANUPPĀDAVĀRA)

99. This consciousness appears. That consciousness had arisen?
    No.
    This consciousness had arisen. That consciousness appears?
    No.

    This consciousness does not appear. That consciousness had not arisen?
    Consciousness of past does not appear; and (it is) not that consciousness had not arisen.
    Consciousness of future does not appear, and also had not arisen.
    This consciousness had not arisen. That consciousness does not appear?
    Consciousness of present had not arisen; and (it is) not that consciousness does not appear.
    Consciousness of future had not arisen, and also does not appear.

100. This consciousness appears. That consciousness will arise?
    No.
    This consciousness will arise. That consciousness appears?
    No.

    This consciousness does not appear. That consciousness will not arise?
    Consciousness of future does not appear; and (it is) not that consciousness will not arise.
    Consciousness of past does not appear, and also will not arise.
    This consciousness will not arise. That consciousness does not appear?
    Consciousness of present will not arise; and (it is) not that consciousness does not appear.
    Consciousness of past will not arise, and also does not appear.

11. CHAPTER ON PAST AND FUTURE
    (ATĪTĀNĀGATAVĀRA)
101. This consciousness had arisen, and does not appear, at this person. That consciousness will arise?
No.
This consciousness will arise, and does not appear, at this person. That consciousness had arisen?
No.

This consciousness had not arisen, and it is not that it does not appear. That consciousness will not arise?
Yes.
This consciousness will not arise, and it is not that it does not appear. That consciousness had not arisen?
Yes.

12. CHAPTER ON APPEAR AND ARISING
(UPPANNUPPAZZAMĀNAVĀRA)

102. (This consciousness) appears. (That consciousness) is arising?
At the ceasing moment, (consciousness) appears, and is not arising. At the rising moment, (consciousness) appears, and is also arising.
(This consciousness) is arising. (That consciousness) appears?
Yes.

(This consciousness) does not appear. (That consciousness) is not arising?
Yes.
(This consciousness) is not arising. (That consciousness) does not appear?
At the ceasing moment, (consciousness) is not arising, and (it is) not that (consciousness) does not appear. Consciousness of past and future, consciousness is not arising, and also does not appear.

13. CHAPTER ON DISAPPEAR AND CEASING
(NIRUDDHANIRUZZHAMĀNAVĀRA)

103. (This consciousness) disappears. (That consciousness) is ceasing?
No.
(This consciousness) is ceasing. (That consciousness) disappears?
No.

(This consciousness) does not disappear. (That consciousness) is not ceasing?
At the ceasing moment, (consciousness) does not disappear, and (it is) not that (consciousness) is not ceasing. At the rising moment, consciousness of future does not disappear, and is also not ceasing.
(This consciousness) is not ceasing. (That consciousness) does not disappear?
Consciousness of past is not ceasing, and (it is) not that (consciousness) does not disappear. At the rising moment, consciousness of future is not ceasing, and also does not disappear.

14. **CHAPTER ON PERIOD-PASSING**  
  *(ATIKKANTAKĀLABĀRA)*

104. This consciousness has period-passing over the arising moment by mean of moment-transgression.  
That consciousness has period-passing over the ceasing moment by mean of moment-transgression?  
At the ceasing moment, consciousness has period-passing over the rising moment, and has not period-passing over the ceasing moment. Consciousness of past has period-passing over the rising moment, and also has period-passing over the ceasing moment.

This consciousness has period-passing over the ceasing moment by mean of moment-transgression.  
That consciousness has period-passing over the arising moment by mean of moment-transgression?  
Consciousness of past (has).

This consciousness has not period-passing over the arising moment by mean of moment-transgression.  
That consciousness has not period-passing over the ceasing moment by mean of moment-transgression?  
At the rising moment, consciousness of future (has).

This consciousness has not period-passing over the ceasing moment by mean of moment-transgression.  
That consciousness has not period-passing over the arising moment by mean of moment-transgression?  
At the ceasing moment, consciousness has not period-passing over the ceasing moment, and also has not period-passing over the rising moment.

1. **ORDINARY OF PURE CONSCIOUSNESS**  
  *(SUDDHACITTASĀMANÑA)*

3. **CHAPTER ON INDIVIDUAL AND NATURE**  
  *(PUGGALADHAMMAVĀRA)*

1. **CHAPTER ON CLASSIFICATION OF RISE AND CEASE, AND PERIOD**  
  *(UPPĀDANIRODHAKĀLASAMBHEDAVĀRA)*
105. This consciousness arises, and does not cease, at this person. That consciousness will cease, and
will not arise, at that person?
Yes.
This consciousness will cease, and will not arise, at this person. That consciousness arises, and
does not cease, at that person?
Yes.

This consciousness does not arise, and ceases, at this person. That consciousness will not cease,
and will arise, at that person?
No.
This consciousness will not cease, and will arise, at this person. That consciousness does not
arise, and ceases, at that person?
None.

2. CHAPTER ON RISE AND APPEAR

(UPĀDUPPANNĀVĀRA)

106. This consciousness arises at this person. That consciousness appears at that person?
Yes.
This consciousness appears at this person. That consciousness arises at that person?
At the ceasing moment, consciousness appears; and that consciousness does not arise. At the
rising moment, consciousness appears, and also arises.

This consciousness does not arise at this person. That consciousness does not appear at that
person?
At the ceasing moment, consciousness does not arise; and (it is) not that consciousness does not
appear. Consciousness of past and future does not arise, and also does not appear.
This consciousness does not appear at this person. That consciousness does not arise at that
person?
Yes.

3. CHAPTER ON CEASE AND APPEAR

(NIRODHUPPANNĀVĀRA)

107. This consciousness ceases at this person. That consciousness appears at that person at that
person?
Yes.
This consciousness appears at this person. That consciousness ceases at that person at that
person?
At the rising moment, consciousness appears; and that consciousness does not cease. At the
ceasing moment, consciousness appears, and also ceases.

This consciousness does not cease at this person. That consciousness does not appear at that
person?
At the rising moment, consciousness does not cease; and (it is) not that consciousness does not appear. Consciousness of past and future does not cease, and also does not appear.
This consciousness does not appear at this person. That consciousness does not cease at that person?
Yes.

4. CHAPTER ON RISE
(UPPĀDĀVĀRA)

108. This consciousness arises at this person. That consciousness had arisen at that person?
No.
This consciousness had arisen at this person. That consciousness arises at that person?
No.

This consciousness does not arise at this person. That consciousness had not arisen at that person?
Consciousness of past does not arise; and (it is) not that consciousness had not arisen. At the ceasing moment, consciousness does not arise, and also had not arisen.
This consciousness had not arisen at this person. That consciousness does not arise at that person?
At the rising moment, consciousness had not arisen; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of future had not arisen, and also does not arise.

109. This consciousness arises at this person. That consciousness will arise at that person?
No.
This consciousness will arise at this person. That consciousness arises at that person?
No.

This consciousness does not arise at this person. That consciousness will not arise at that person?
Consciousness of future does not arise; and (it is) not that consciousness will not arise. At the ceasing moment, consciousness of past does not arise, and also will not arise.
This consciousness will not arise at this person. That consciousness does not arise at that person?
At the rising moment, consciousness will not arise; and (it is) not that consciousness does not arise. At the ceasing moment, consciousness of past will not arise, and also does not arise.

110. This consciousness had arisen at this person. That consciousness will arise at that person?
No.
This consciousness will arise at this person. That consciousness had arisen at that person?
No.

This consciousness had not arisen at this person. That consciousness will not arise at that person?
Consciousness of future had not arisen; and (it is) not that consciousness will not arise. Consciousness of present had not arisen, and also will not arise.
This consciousness will not arise at this person. That consciousness had not arisen at that person?
Consciousness of past will not arise; and (it is) not that consciousness had not arisen. Consciousness of present will not arise, and also had arisen.

5. CHAPTER ON CEASE
(NIRODHAVĀRA)

111. This consciousness ceases at this person. That consciousness had ceased at that person?
No.
This consciousness had ceased at this person. That consciousness ceases at that person?
No.

This consciousness does not cease at this person. That consciousness had not ceased at that person?
Consciousness of past does not cease; and (it is) not that consciousness had not ceased. At the rising moment, consciousness of future does not cease, and also had not ceased.
This consciousness had not ceased at this person. That consciousness does not cease at that person?
At the ceasing moment, consciousness had not ceased; and (it is) not that consciousness does not cease. At the rising moment, consciousness of future had not ceased, and also does not cease.

112. This consciousness ceases at this person. That consciousness will cease at that person?
No.
This consciousness will cease at this person. That consciousness ceases at that person?
No.

This consciousness does not cease at this person. That consciousness will not cease at that person?
At the rising moment, consciousness of future does not cease; and (it is) not that consciousness will not cease. Consciousness of future does not cease, and also will not cease.
This consciousness will not cease at this person. That consciousness does not cease at that person?
At the ceasing moment, consciousness will not cease; and (it is) not that consciousness does not cease. Consciousness of past will not cease, and also does not cease.

113. This consciousness had ceased at this person. That consciousness will cease at that person?
No.
This consciousness will cease at this person. That consciousness had ceased at that person?
No.

This consciousness had not ceased at this person. That consciousness will not cease at that person?
At the rising moment, consciousness of future had not ceased; and (it is) not that consciousness will not cease. At the ceasing moment, consciousness had not ceased, and also will not cease. This consciousness will not cease at this person. That consciousness had not ceased at that person?

Consciousness of past will not cease; and (it is) not that consciousness had not ceased. At the ceasing moment, consciousness will not cease, and also had not ceased.

CHAPTER ON INDIVIDUAL SHOULD BE EXPOSED INDIVIDUALLY.
CHAPTER ON NATURE AND CHAPTER ON INDIVIDUAL AND NATURE ARE TO BE EXPOSED AS THE SAME.

2. SPECIFICATION OF CONSCIOUSNESS MIXING BY MEAN OF SUTTANTA
(SUTTANTACITTAMISSAKAVISESA)

114. Mind with greed arises, and does not cease at this person. Mind with greed will cease, and will not arise at that person?

At the rising moment of the last mind with greed⁴², mind with greed arises, does not cease, will cease, and will not arise at those persons. At other persons, at the rising moment of mind with greed, mind with greed .....pe.....

3. SPECIFICATION OF CONSCIOUSNESS MIXING BY MEAN OF ABHIDHAMMA
(ABHIDHAMMACITTAMISSAKAVISESA)

115. Faultless consciousness arises, and does not cease at this person. Faultless consciousness will cease, and will not arise at that person?

At the rising moment of the last faultless consciousness⁴³, faultless consciousness arises, does not cease, will cease, and will not arise at those persons. At other persons, at the rising moment of faultless consciousness, faultless consciousness .....pe..... Or else, .....pe..... Yes.....pe.....

116. Un-faultless consciousness arises, and does not cease at this person.....Indeterminate consciousness arises, and does not cease .....pe.....

SHOULD GO UNTIL WITH DUST-ALIKE⁴⁴ AND WITHOUT DUST-ALIKE⁴⁵, IN THREE YAMAKA; “MULA YAMAK”, “CITTA YAMKA” AND “DHAMMA YAMAKA”.

⁴² Sarāga pacchima citta = the (very) last/final consciousness with greed [for who will attain 4 Magga without any rāga interval, the citta of Ti-hetuka Puthujjana who is at the rising moment of 7th retentive (zo) which is associated with greed that is the very last lobha/tanha/rāga][ If rāga intervals after becoming Sotāpanna, or Sakadāgāmi, or Anāgāmi; for them is the citta of each with the very last rāga at the 7th retentive (zo).]

⁴³ Pacchimakusala citta = the (very) last/final faultless consciousness (i.e., Arahatta Magga)

⁴⁴ saraṇāraṁ

⁴⁵ saraṇāraṁ
END OF PAIRS ON CONSCIOUSNESS.
(CITTA YAMAKA PĀḷI NIṬṬHITĀ)\textsuperscript{46}

\textsuperscript{45} araṇāṁ

\textsuperscript{46} End of pairs on consciousness which are carried along by nobles.