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 Müla Paṭṭhāna Sayadaw Ven. Nārada and Banmaw Sayadaw Ven. Kumārābhivārtha 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 Ayāka Yūk (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 Sarīkāra Yamaka translation is started on 27.2.2011 at the hermitage near the construction of Thitsar Nyan Yaung SHE GEONE STUPA, YadanaR Man Aung Monastery, Moe Nan Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar. It is finished on 11.4.2011 at the hermitage near the construction of Aung Siddhi Dhat-Paung Su Dhāt-STUPA, SasanaLankaRä MONASTRY, Sin Ma Village, Kaw Lin Township, Ka Thar District, Sagaing Great Division, The Union of The Republic of Myanmar.

Nandamedhā
FOREWORD

YAMASSA VISAYĀṬṬAM, LOKANĀTHAM BHIVANDIYA,
DHAMMAṀ SAṀGHANČA AMALAM, GUṆASAMIṆCA ME GARŪM. (*)

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. (*)

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 Chattha Sargī Edition. The guidelines from good Abhidhamma
scholars or a basic knowledge in Abhidhamma is at least a necessity.

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

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

The will of mine (the translator’s):

1. The copyright of this writing is FREE, as Dhamma was freely given by the Dhamma
   Master, the Lord Buddha.
2. No one, no organization, no group, no what-so-ever can claim the copyright ownership
   of this writing.
3. Each and every personnel, group or what-so-ever can print or copy; or both to the
   whole, or any part(s) of this writing and mentioning this origin is not a necessity.
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   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 upalakkhara 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, Ṁ/ṁ is used, instead of Ṣ/ṣ, 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 *upādānakkhanda* (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 Sarthakā
(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., Sarthakā Yamaka, Anusaya Yamaka, Citta Yamaka and Dhamma Yamaka) is less than 9 weeks. When it is decided to make the translation, my brother lends his lap-top which was then at Mandalay. About 100 miles is carried out by train. And 30 miles at least by motor bike by my father just to give it to me. As of my current situations, I am not able to do the translation at one sitting. As I have a kind of Mobile-Sasana activity these days, I am to move from a place to another in every 5/6 days. And when all journeys are generally done just by walking in the rainy season at rainy places where the destinations are ranged from 7 – 40 miles, this work is more than just a work. Carrying not just a robe and some personal belongings in an alms-bowl, but also a lap-top and 5 books (3 Pāḷi Yamaka books, 1 Ayakauk and 1 book <the first five Yamaka English translated version> in total) is sometimes a bit exhausted especially when the destinations are far away. Sometimes such a day-journey is more than 40 miles walking alone and unavoidable. Wet as it is raining cats and dogs, but still sweat for such mud and track. Only when it is helped by the devotees of the rural area, it is a great relief indeed then. Even preparations for the usage of electricity (such as carrying 12-K heavy battery by the (respective) villagers to the nearest station every night to recharge, so that it might be used tomorrow in day time … and many more) is a great deal indeed. But not every night is possible nor is the day time. Indeed the lending of their time, energy and every support I can receive is more than just precious. By such preparations this task is carried out. While it is on the move, a great deal of aids and supports from many local sources are the appetite I am much relied upon.

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

Without them (including many un-seen dhama 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
1. (There are) three formations: body formation, verbal formation, and mental (consciousness) formation. Breath-in and breath-out are body formations. Initial application and sustained application are verbal formations. Both perception and feeling are mental formations. Excluding initial application and sustained application, all associates of consciousness are also mental formations.

1. **ABHIDHAMMA PIṬAKA**

2. **PAIRS ON FORMATIONS (SAṄKHĀRA YAMKA PĀLI)**

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

*(NAMO TASSA BHAGAVATO ARAHATO SAMĀSAMBUDDOH)*

1. **SUMMARY CHAPTER ON TERMS**

*(PAṄṆĪTI VĀRA UDDESA)*

1. **(PAṄṆĪTI VĀRA UDDESA)**

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

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

2. **SAṄKHĀRA YAMKA PĀLI : SAṄKHĀRA + YAMKA + PA + ĀLI : SAṄKHĀRA = Formation + YAMKA = Pairs ; PA = the nobles ; ĀLI = the (taking) process; “THE PAIRS ON FORMATIONS” WHICH IS CARRIED ALONG THE NOBLES**

3. **kāyasārīkhāra - action/formation of body (by mean of sarīkāriyateti sarīkhāra)**

4. **vacīsārīkhāra - action/formation to speech (by mean of sarīkaroteti sarīkhāra)**

5. **cittasa – action/formation of consciousness (by mean of sarīkaroteti sarīkhāra)**

6. (i) **As of būmi (plane):** it does not happen at the planes of rūpa (fine-material) and arūpa (immaterial), and happens only at 11 sensual planes.
   (ii) **As of Jhāna (in counting in 4 levels):** it does not happen at 4th Jhāna, and happens only at 1st Jhāna, 2nd Jhāna and 3rd Jhāna.
   (iii) **As of consciousness arising:** it happens at 44 kāma consciousness except (2 cakkhu viññāṇa + 2 sota viññāṇa + 2 ghāna viññāṇa + 2 zivhā viññāṇa + 2 kāya viññāṇa; totally) 10 viññāṇa, paṭisāndi (rebirth/re-linking), and cuti (death)
   (iv) **As of person:** it does not happen at the person who is at the mother’s womb; person who is death; person who is at Nirodha Absorption; Kāma person who is at 4th Jhāna absorption; person of fine-material plane; person of immaterial plane; person at water (drowning); persons at mucchā kāla (i.e., drowning period; water drowning, falling down from the high <tree/building>, deep suffered in poison and etc.)

7. (i) **As of būmi: it happens at all planes except the plane of non-percipient beings**
   (ii) **As of Jhāna (in counting in 4 levels):** it happens only at 1st Jhāna
   (iii) **As of consciousness arising:** it happens at 44 kāma consciousness except 10 viññāṇa
   (iv) **As of person :** it happens at all persons except the person of non-percipient being, person who is at Nirodha Absorption and person who is death

8. (i) **As of būmi: it happens at all planes except the plane of non-percipient beings**
   (ii) **As of Jhāna (in counting in 4 levels):** it happens at all Jhāna
   (iii) **As of consciousness arising:** it happens at all 54 kāma consciousness
   (iv) **As of person :** it happens at all persons except the person of non-percipient being, person who is at Nirodha Absorption and person who is death
1. CHAPTER ON PURIFICATION OF WORDS
   (PADASODHANA VĀRA)

   POSITIVE (ANULOMA)

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

   NEGATIVE (PACCANĪKA)

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

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

   POSITIVE (ANULOMA)

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

   NEGATIVE (PACCANĪKA)

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

3. CHAPTER ON PURE FORMATION
   (SUDHASAṄKHĀRA VĀRA)

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

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

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

NEGATIVE (PACCAŅKA)

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

END OF CHAPTER ON TERM.
(PAṆṆATUDDESA VĀRO)

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

1. CHAPTER ON PURIFICATION OF WORDS
(PADASODHANA VĀRA)

POSITIVE (ANULOMA)

   Consciousness. Mental formation? No.

NEGATIVE (PACCAŅKA)

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

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

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

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

POSITIVE (ANULOMA)

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

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

Conditioned thing. Body formation? Body formation is both conditioned thing and body formation. The remainings are conditioned things, but not body formation.
Consciousness. Mental formation? No.
Conditioned thing. Verbal formation? Verbal formation is both conditioned thing and verbal formation.
The remainings are conditioned things, but not verbal formation.

NEGATIVE (PACCANĪKA)

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

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

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

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

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

3. CHAPTER ON PURE FORMATION
(SUḌHASAṆKHĀRA VĀRĀ)

POSITIVE (ANULOMA)


   Body formation. Mental formation? No.

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

NEGATIVE (PACCAṆĪKA)

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

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

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

END OF EXPOSITION CHAPTER ON TERMS.
(PAṆṆATINIDDESA VĀRO)

2. PROCESS (PAVATTI)
1. CHAPTER ON ORIGINATION (UPPĀDĀVĀRA)
1. CHAPTER ON THE PRESENT
(PACCUPTANNA VĀRA)

POSITIVE (ANULOMA)  PERSON (PUGGALA)

19. Body formation arises to this person. Does verbal formation arise to that person?
   To those persons without initial application and sustained application, at the rising moment of breath-in and
   breath-out, body formation arises; verbal formation does not arise to those persons. To those persons of first
   jhāna absorption and sensuous sphere, at the rising moment of breath-in and breath-out, body formation arises
   and verbal formation also arises.
   (Or else,) verbal formation arises to this person. Does body formation arise to that person?
   To those persons without breath-in and breath-out, at the rising moment of initial application and sustained
   application, verbal formation arises; body formation does not arise to those persons. To those persons of first
   jhāna absorption and sensuous sphere, at the rising moment of breath-in and breath-out, verbal formation arises
   and body formation also arises.

   Body formation arises to this person. Does mental formation arise to that person?
   Yes.
   Mental formation arises to this person. Does body formation arise to that person?
   To those persons without breath-in and breath-out, at the rising moment of consciousness, mental
   formation arises; body formation does not arise to those persons. To those persons at the rising moment
   of breath-in and breath-out, mental formation arises and body formation also arises.

20. Verbal formation arises to this person. Does mental formation arise to that person?
   Yes.
   Mental formation arises to this person. Does verbal formation arise to that person?
   To those persons without initial application and sustained application, at the rising moment of
   consciousness, mental formation arises; verbal formation does not arise to those persons. To those persons at
   the rising moment of initial application and sustained application, mental formation arises and verbal formation
   also arises.

21. Body formation arises at this plane. Does verbal formation arise at that plane?
   At the planes of second jhāna and third jhāna, body formation arises; verbal formation does not arise at
   those planes. At the planes of first jhāna and sensuous sphere, body formation arises and verbal formation also
   arises.
   Verbal formation arises at this plane. Does body formation arise at that plane?
   At the planes of fine-material sphere and immaterial sphere, verbal formation arises; body formation does
   not arise at those planes. At the planes of first jhāna and sensuous sphere, verbal formation arises and body
   formation also arises.

10 (Or else,) - The words in the brackets should be repeated in all following sentences accordingly.
11 Plane/state/situation/period (but for familiarity with Pāli, and most of all, for the same/stable
   translation, “plane” is used. “State” might be one of the best translations for “Okāsa.” But to be in-
   different with the former translation, where always using “Plane” for “Okāsa,” so is this as well.)
12 Even though there is no verbal action at the immaterial person/plane, as initial application and
   sustained application are named as verbal formation, it is to be noted that there is verbal formation at
   that person/plane (by mean of the naming usage).
Body formation arises at this plane. Does mental formation arise at that plane?
Yes.
Mental formation arises at this plane. Does body formation arise at that plane?
At the planes of fourth jhāna, fine-material sphere and immaterial sphere, mental formation arises; body formation does not arise at those planes. At the planes of first jhāna, second jhāna, third jhāna and sensuous sphere verbal formation arises and body formation also arise.

22. Verbal formation arises at this plane. Does mental formation arise at that plane?
Yes.
Mental formation arises at this plane. Does verbal formation arise at that plane?
At the planes of second jhāna, third jhāna and fourth jhāna, mental formation arises; verbal formation does not arise at those planes. At the planes of first jhāna, sensuous sphere, fine-material sphere and immaterial sphere, mental formation arises and verbal formation also arises.

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

23. Body formation arises to this person at this plane….pe…..\(^{13}\)

(Person and Person and Plane are the same)

**NEGATIVE (PACCANĪKA) PERSON (PUGGALA)**

24. Body formation does not arise to this person. Does verbal formation not arise to that person?
To those persons without breath-in and breath-out, at the rising moment of initial application and sustained application, body formation does not arise; (it is) not that verbal formation does not arise to those persons. To all those persons at the ceasing moment of consciousness, persons without breath-in and breath-out at the rising moment of non-initial application and non-sustained application, persons of Nirodha absorption\(^{14}\) and non-percipient beings, neither body formation nor verbal formation arises.

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

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

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

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

\(^{13}\) .....pe….. (short term of Pāli; peyyāla) = omitted/hidden words/phrases (as easy to find from the past/nearby)

\(^{14}\) The absorption when all mental processes and mind-made matters cease temporarily.
To all those persons at the ceasing moment of consciousness, persons of Nirodha absorption and non-percipient beings, neither verbal formation nor mental formation arises.

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

NEGATIVE (PACCAÑĪKA) PLANE (OKĀSA)

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

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

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

Mental formation does not ….. pe……
Yes.

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

Mental formation does not ..... pe ..... 
Yes.

NEGATIVE (PACCAÑĪKA) PERSON AND PLANE (PUGGALOKĀSA)

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

Verbal formation does not …..pe……
Yes.

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

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGLA)
29. Body formation had arisen to this person. Had verbal formation arisen to that person?
   Yes.
   Verbal formation had .....pe.....
   Yes.

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

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

POSITIVE (ANULOMA) PLANE (OKĀSA)

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

(Plane is the same in all)

POSITIVE (ANULOMA)  PERSON AND PLANE (PUGGALOKĀSA)

32. Body formation had arisen to this person at this plane. Had verbal formation arisen to that person at that plane?
   To those persons at the planes of second jhāna absorption and third jhāna absorption, body formation had arisen; verbal formation had not arisen to those persons at those planes. To those persons at the first jhāna absorption and sensuous sphere, body formation had arisen and verbal formation had also arisen.

   Verbal formation had arisen to this person at this plane. Had body formation arisen to that person at that plane?
   To those persons at the planes of fine-material sphere and immaterial sphere, verbal formation had arisen; body formation had not arisen to those persons at those planes. To those persons at the planes of first jhāna absorption and sensuous sphere, verbal formation had arisen and body formation had also arisen.

   Body formation had arisen to this person at this plane. Had mental formation arisen to that person at that plane?
   Yes.
   Mental formation had arisen to this person at this plane. Had body formation arisen to that person at that plane?
   To those persons at the planes of fourth jhāna absorption, fine-material sphere and immaterial sphere, mental formation had arisen to those persons at those planes; body formation had not arisen to those persons at those planes. To those persons at the planes of first jhāna absorption, second jhāna absorption, third jhāna absorption and sensuous sphere, mental formation had arisen and body formation had also arisen.

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

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

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

NEGATIVE (PACCAṆĪKA) PERSON (PUGGALA)

34. Body formation had not arisen to this person. Had verbal formation not arisen to that person?
   None.
   Verbal formation had not arisen to this person. Had body formation not arisen to that person?
   None.

Body formation had not arisen to this person. Had mental formation not arisen to that person?
   None.
   Mental formation had not …..pe…..
   None.

35. Verbal formation had not arisen to this person. Had mental formation not arisen to that person?
   None.
   Mental formation had not …..pe…..
   None.

NEGATIVE (PACCAṆĪKA) PLANE (OKĀSA)

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

NEGATIVE (PACCAṆĪKA) PERSON AND PLANE (PUGGALOKĀSA)

37. Body formation had not arisen to this person at this plane. Had verbal formation not arisen to that person at that plane?
   To those persons at the planes of fine-material sphere and immaterial sphere, body formation had not arisen; (it is) not that verbal formation had not arisen to those persons at those planes. To those persons at the planes of fourth jhāna absorption, to those pure abode persons at the appearance of second consciousness and non-percipient beings, neither body formation nor verbal formation had arisen.
   Verbal formation had not arisen to this person at this plane. Had body formation not arisen to that person at that plane?
   To those persons at the planes of second jhāna absorption, third jhāna absorption, verbal formation had not arisen; (it is) not that body formation had not arisen to those persons at those planes. To those persons at the planes of fourth jhāna absorption, to those pure abode persons at the appearance of second consciousness and non-percipient beings, neither verbal formation nor body formation had arisen.
   Body formation had not arisen to this person at this plane. Had mental formation not arisen to that person at that plane?
   To those persons at the planes of fourth jhāna absorption, fine-material sphere and immaterial sphere, body formation had not arisen; (it is) not that mental formation had not arisen to those persons at those planes. To

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16 (in Pāli) Nāṭṭhi = Impossible / There is no such person (as the certain statement itself is impossible)
those at the birth-moment of pure abode persons and non-percipient beings, neither body formation nor mental formation had arisen at those planes.

Mental formation had not .....pe.....
Yes.

38. Verbal formation had not arisen to this person at this plane. Had mental formation not arisen to that person at that plane?
To those persons at the planes of second jhāna absorption, third jhāna absorption, fourth jhāna absorption and to those pure abode persons at the appearance of second consciousness, verbal formation had not arisen; (it is) not that mental formation had not arisen to those persons at those planes. To those at the birth-moment of pure abode persons and non-percipient beings, neither verbal formation nor mental formation had arisen at those persons at those planes.
Mental formation .....pe.....
Yes.

3. CHAPTER ON THE FUTURE (ANĀGATA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

39. Body formation will arise to this person. Will verbal formation arise to that person?
Yes.
Verbal formation will arise to this person. Will body formation arise to that person?
To those persons whose consciousness’ immediate afterward, final consciousness of sense sphere will arise, the final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere\(^{17}\) (without being reborn, i.e. Parinibbāna), at the death-moment, verbal formation will arise but body formation will not arise to those persons. To other persons, verbal formation will arise and body formation will also arise.

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

40. Verbal formation will arise to this person. Will mental formation arise to that person?
Yes.
Mental formation will arise to this person. Will verbal formation arise to that person?
To those persons whose consciousness’ immediate afterward, final consciousness of non-initial application and non-sustained application, mental formation will arise; verbal formation will not arise to those persons. To other persons, mental formation will arise and verbal formation will also arise.

POSITIVE (ANULOMA) PLANE (OKĀSA)

41. Body formation will arise at this plane? Will .....pe.....

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

\(^{17}\) Būmi (Realm) based
42. Body formation will arise to this person at this plane. Will verbal formation arise to that person at that plane?

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

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

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

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

Yes.

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

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

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

Yes.

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

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

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

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

Verbal formation will not arise .....pe.....

Yes.

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

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

Mental formation will not arise .....pe.....
Yes.

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

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

   Mental formation will not arise .....pe.....

   Yes.

   NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

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

   NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGAŁOKĀSA)

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

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

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

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

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

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

   Mental formation will not arise .....pe.....

   Yes.

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

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

   Mental formation will not arise .....pe.....

   Yes.

4. CHAPTER ON THE PRESENT AND THE PAST
   (PACCUPPANNAṬṬA VĀRA)
49. Body formation arises to this person. Had verbal formation arisen to that person?
   Yes.
   Verbal formation had arisen to this person. Does body formation arise to that person?
   To all those persons at the ceasing moment of consciousness, to those without breath-in and breath-out at the rising moment of consciousness, persons of Nirodha absorption and non-percipient beings, verbal formation had arisen but body formation does not arise. To those at the rising moment of breath-in and breath-out, verbal formation had arisen and body formation also arises.

   Body formation arises to this person. Had mental formation arisen to that person?
   Yes.
   Mental formation had arisen to this person. Does body formation arise to that person?
   To all those persons at the ceasing moment of consciousness, to those without breath-in and breath-out at the rising moment of consciousness, persons of Nirodha absorption and non-percipient beings, mental formation had arisen but body formation does not arise. To those at the rising moment of breath-in and breath-out, mental formation had arisen and body formation also arises.

50. Verbal formation arises to this person. Had mental formation arisen to that person?
   Yes.
   Mental formation had arisen to this person. Does verbal formation arise to that person?
   To all those persons at the ceasing moment of consciousness, to those without initial application and sustained application at the rising moment of consciousness, persons of Nirodha absorption and non-percipient beings, mental formation had arisen but verbal formation does not arise. To those at the rising moment of initial application and sustained application, mental formation had arisen and verbal formation also arises.

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

53. Verbal formation arises to this person at this plane. Had mental formation arisen to that person at that plane?
   Yes.
   Mental formation had arisen to this person at this plane. Does verbal formation arise to that person at that plane?
   To all those persons at the ceasing moment of consciousness, and persons at the rising moment of consciousness without initial application and sustained application, mental formation had arisen; verbal formation does not arise to those persons at those planes. To those persons at the rising moment of initial application and sustained application, mental formation had arisen and verbal formation also arises at those planes.

54. Body formation does not arise to this person. Had verbal formation not arisen to that person?
   (It) had arisen.
   Verbal formation had not arisen to this person. Does body formation not arise to that person?
   None.
   Body formation does not arise to this person. Had mental formation not arisen to that person?
   (It) had arisen.
   Mental formation had not arisen to this person. Does body formation not arise to that person?
   None.

55. Verbal formation does not arise to this person. Had mental formation not arisen to that person?
   (It) had arisen.
   Mental formation had not arisen …..pe……
   None.

56. Body formation does not arise …..pe…..

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

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

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

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

Mental formation had not risen …..pe…..
Yes.

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

POSITIVE (ANULOMA) PERSON (PUGGALA)

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

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

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

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

60. Verbal formation arises to this person? Will mental formation arise to that person?
To those persons at the rising moment of final consciousness with initial application and sustained application, verbal formation arises; mental formation will not arise. To other persons at the rising moment with initial application and sustained application, verbal formation arises and mental formation will also arise.

Mental formation will arise to this person. Does verbal formation arise to that person?
To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, persons of Nirodha absorption and non-
percipient beings, mental formation will arise; verbal formation does not arise. At the rising moment of initial application and sustained application, mental formation will arise and verbal formation also arises.

**POSITIVE (ANULOMA) PLANE (OKĀSA)**

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

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

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

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

   Body formation arises to this person at this plane. Will mental formation arise to that person at that plane?  
Yes.
   Mental formation will arise to this person at this plane. Does body formation arise to that person at that plane?  
To all those persons at the ceasing moment of consciousness and the rising moment of consciousness without breath-in and breath-out, mental formation will arise; body formation does not arise to those persons at those planes. To those persons at the rising moment of breath-in and breath-out, mental formation will arise and body formation also arises at those planes.

63. Verbal formation arises to this person at this plane. Will mental formation arise to that person at that plane?  
To those persons at the rising moment of final consciousness with initial application and sustained application, verbal formation arise; mental formation will not arise to those persons at those planes. To other persons at the rising moment of initial application and sustained application, verbal formation arises and mental formation will also arise at those planes.

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

**NEGATIVE (PACCANĪKA) PERSON (PUGGAŁA)**

64. Body formation does not arise to this person. Will verbal formation not arise to that person?  
To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of Nirodha absorption and non-percipient beings, body formation does not arise; (it is) not that verbal formation will not arise to those persons. To those persons with final consciousness, persons whose consciousness’ immediate afterward, final consciousness of non-initial application and non-sustained application will arise; body formation does not arise and verbal formation will also not arise to those persons.
Verbal formation will not arise to this person. Does body formation not arise to that person?
Yes.

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

Yes.

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

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

66. Body formation does not arise to this plane. Does body formation not arise to that plane?

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGA LOKĀSA)

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

Verbal formation will not arise to this person at this plane. Does body formation not arise to that person at that plane?
To those persons at the planes of second jhāna absorption and third jhāna absorption at the rising moment of breath-in and breath-out, verbal formation will not arise; (it is) not that body formation does not arise to those persons at those planes. To those persons with final consciousness, persons whose consciousness’ immediate afterward, final consciousness of non-initail application and non-sustained application will arise, persons at the planes of second jhāna absorption and third jhāna absorption at the ceasing moment of breath-in and breath-out and at the rising moment of consciousness without breath-in and breath-out, persons at the planes of fourth jhāna absorption and non-percipient beings, verbal formation will not arise and body formation also does not arise.
Body formation does not arise to this person at this plane. Will mental formation not arise to that person at that plane?

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

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

Yes.

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

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

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

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

6. CHAPTER ON THE PAST AND THE FUTURE
(ATĪṬĀGĀTĀ VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

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

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

Verbal formation …..pe…..

Yes.

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

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

Mental formation …..pe…..

Yes.

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

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

Mental formation …..pe…..

Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)
71. Body formation had arisen ……pe……

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

72. Body formation had arisen to this person at this plane. Will verbal formation arise to that person at that plane?
   To those persons with final consciousness at sense sphere, persons at the planes of second jhāna absorption and third jhāna absorption, body formation had arisen; verbal formation will not arise to those persons at those planes. To those persons at the planes of first jhāna absorption and other sensuous persons, body formation had arisen and verbal formation will also arise.
   
   Verbal formation will arise to this person at this plane. Had body formation arisen to that person at that plane?
   To those persons at the planes of fine-material sphere and immaterial sphere, verbal formation will arise; body formation had not arisen to those persons at those planes. To those persons at the planes of first jhāna absorption and sense sphere, verbal formation will arise and body formation also had arisen.
   
   Body formation had arisen to this person at this plane. Will mental formation arise to that person at that plane?
   To those persons with final consciousness at sense sphere, body formation had arisen; mental formation will not arise to those persons at those planes. To those persons at the planes of first jhāna absorption, second jhāna absorption, third jhāna absorption and other sensuous persons, body formation had arisen and mental formation will also arise.
   
   Mental formation will arise to this person at this plane. Had body formation arisen to that person at that plane?
   To those persons at the planes of fourth jhāna absorption, persons at the planes of fine-material sphere and immaterial sphere, mental formation will arise; body formation had not arisen to those persons at those places. To those persons at the planes of first jhāna absorption, second jhāna absorption, third jhāna absorption and persons of sense sphere, mental formation will arise and body formation also had arisen.

73. Verbal formation had arisen to this person at this plane. Will mental formation arise to that person at that plane?
   To those persons with final consciousness at the planes of initial application and sustained application, verbal formation had arisen; mental formation will not arise to those persons at those planes. To other persons at the planes of initial application and sustained application, verbal formation had arisen and mental formation will also arise.
   
   Mental formation will arise to this person at this plane. Had verbal formation arisen to that person at that plane?
   To those persons at the planes of non-initial application and non-sustained application, mental formation will arise; verbal formation had not arisen to those persons at those planes. To those persons at the planes of initial application and sustained application, mental formation will arise and verbal formation also had arisen.

**NEGATIVE (PACCANĪKA) PERSON (PUGGALA)**

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

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

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

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

75. Verbal formation had not arisen to this person. Will mental formation not arisen to that person?
   None.
Mental formation will not arise to this person. Had verbal formation not arisen to that person? (It) had arisen.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

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

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGAŁOKĀSA)

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

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

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

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

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

Mental formation will not arise to this person at this plane. Had verbal formation not arisen to that person at that plane? To those persons with final consciousness at the planes of initial application and sustained application, mental formation will not arise; (it is) not that verbal formation had not arisen to those persons at those planes. To those persons with final consciousness at the planes of non-initial application and non-sustained application, and non-percipient beings, mental formation will not arise and verbal formation also had not arisen.
ENG OF CHAPTER ON ORIGINATION.
(UPPĀDAVĀRO)

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

1. CHAPTER ON THE PRESENT
(PACCUPPANNA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

79. Body formation ceases to this person. Does verbal formation cease to that person?
   To those persons at the ceasing moment of breath-in and breath-out without initial application and sustained application, body formation ceases; verbal formation does not cease to those persons. To those persons of first jhāna absorption and persons at the ceasing moment of breath-in and breath-out at sense sphere, body formation ceases and verbal formation also ceases.
   Verbal formation ceases to this person. Does body formation cease to that person?
   To those persons at the ceasing moment of initial application and sustained application without breath-in and breath-out, verbal formation ceases; body formation does not cease to those persons. To those persons of first jhāna absorption and sense sphere at the ceasing moment of breath-in and breath-out, verbal formation ceases and body formation also ceases.

Body formation ceases to this person. Does mental formation cease to that person?
   Yes.
   Mental formation ceases to this person. Does body formation cease to that person?
   To those persons at the ceasing moment of consciousness without breath-in and breath-out, mental formation ceases; body formation does not cease. To those persons at the ceasing moment of breath-in and breath-out, mental formation ceases and body formation also ceases.

80. Verbal formation ceases to this person. Does mental formation cease to that person?
   Yes.
   Mental formation ceases to this person. Does verbal formation cease to that person?
   To those persons at the ceasing moment of consciousness without initial application and sustained application, mental formation ceases; verbal formation does not cease. To those persons at the ceasing moments of initial application and sustained application, mental formation ceases and verbal formation also ceases.

POSITIVE (ANULOMA) PLANE (OKĀSA)

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

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

82. Body formation ceases to this person at this plane. Does verbal formation cease …..pe……
   (Person and Person and Plane are the same.)

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

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

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

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

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

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

Mental formation does not cease …..pe…..
Yes.

**NEGATIVE (PACCANĪKA) PLANE (OKĀSA)**

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

**NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)**

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

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

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

2. **CHAPTER ON THE PAST (ATĪTA VĀRA)**

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

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

Verbal formation had .....pe.....
Yes.

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

3. CHAPTER ON THE FUTURE (ANĀGATA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

88. Body formation will cease to this person. Will verbal formation cease to that person?
   Yes.
   Verbal formation will cease to this person. Will body formation cease to that person?
   To those persons at the rising moment of final consciousness of sense sphere, persons whose consciousness’ immediate afterward, final consciousness of sense sphere will arise, those final-existence persons of fine-material sphere and immaterial sphere who will be born and die at fine-material sphere and immaterial sphere (without being reborn, i.e. Parinibbāna), at the death-moment, verbal formation will cease; body formation will not cease to those persons. To other persons, verbal formation will cease and body formation will also cease.

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

89. Verbal formation will cease to this person. Will mental formation cease to that person?
   Yes.
   Mental formation will cease to this person. Will verbal formation cease to that person?
   To those persons at the rising moment of final consciousness with non-initial application and non-sustained application, persons whose consciousness’ immediate afterward, final consciousness with non-initial application and non-sustained application will arise, mental formation will cease; verbal formation will not cease. To other persons, mental formation will cease and verbal formation will also cease.

POSITIVE (ANULOMA) PLANE (OKĀSA)

90. Body formation will arise at this plane.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

91. Body formation will cease to this person at this plane. Will verbal formation cease to that person at that plane?
   To those persons at the planes of second jhāna absorption and third jhāna absorption, body formation will cease; verbal formation will not cease to those persons at those planes. To those persons at the planes of first jhāna absorption and sense sphere body formation will cease and verbal formation will also cease.
   Verbal formation will cease to this person at this plane. Will body formation cease to that person at that plane?

18 (Other) various things are not done.
To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness’ immediate afterward, final consciousness at the planes of sense sphere will arise, persons at the planes of fine-material sphere and immaterial sphere, verbal formation will cease; body formation will not arise to those persons at those planes. To those persons at the planes of first jhāna absorption and to other persons at the planes of sense sphere, verbal formation will cease and body formation will also cease.

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

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

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

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

NEGATIVE (PACCANĪKA PERSON (PUGGALA))

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

Verbal formation will not cease .....pe.....
Yes.

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

Mental formation will not cease .....pe.....
Yes.
NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

95. Body formation will not cease ……pe……

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGAŁOKĀSA)

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

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

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

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

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

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

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

Yes.

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

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

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

Yes.

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

POSITIVE (ANULOMA) PERSON (PUGGAŁA)
98. Body formation ceases to this person. Had verbal formation ceased to that person? Yes.
   Verbal formation had ceased to this person. Does body formation cease to that person?
   To all those persons at the rising moment of consciousness, and at the ceasing moment of consciousness without breath-in and breath-out, persons of Nirodha absorption and non-percipient beings, verbal formation had ceased; body formation does not cease to those persons. To those persons at the ceasing moment of breath-in and breath-out, verbal formation had ceased and body formation also ceases.

   Body formation ceases to this person. Had mental formation ceased to that person?
   Yes.
   Mental formation had ceased to this person. Does body formation cease to that person?
   To all those persons at the rising moment of consciousness, and at the ceasing moment of consciousness without breath-in and breath-out, persons of Nirodha absorption and non-percipient beings, mental formation had ceased; verbal formation does not cease to those persons. To those persons at the ceasing moment of breath-in and breath-out, verbal formation had ceased and body formation also ceases.

99. Verbal formation ceases to this person. Had mental formation ceased to that person? Yes.
   Mental formation had ceased to this person. Does verbal formation cease to that person?
   To all those persons at the rising moment of consciousness, and at the ceasing moment of consciousness without initial application and sustained application, persons of Nirodha absorption and non-percipient beings, mental formation had ceased; verbal formation does not cease to those persons. To those persons at the ceasing moment of initial application and sustained application, mental formation had ceased and verbal formation also ceases.

   POSITIVE (ANULOMA) PLANE (OKĀSA)

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

   POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

101. Body formation ceases to this person at this plane. Had verbal formation ceased to that person at that plane?
   To those persons at the planes of second jhāna absorption and third jhāna absorption, at the ceasing moment of breath-in and breath-out, body formation ceases; verbal formation had not ceased to those persons at those planes. To those persons at the planes of first jhāna absorption and persons at the planes of sense sphere, at the ceasing moment of breath-in and breath-out, body formation ceases and verbal formation had also ceased.
   Verbal formation had ceased to this person at this plane. Does body formation cease to that person at that plane?
   To those persons at the planes of first jhāna absorption and persons at the planes of sense sphere, at the rising moment of breath-in and breath-out, persons at the ceasing moment of consciousness without breath-in and breath-out, persons at the planes of fine-material sphere and immaterial sphere, verbal formation had ceased; body formation does not cease to those persons at those planes. To those persons at the planes of first jhāna absorption and persons at the planes of sense sphere at the ceasing moment of breath-in and breath-out, verbal formation had ceased and body formation also ceases.

   Body formation ceases to this person at this plane. Had mental formation ceased to that person at that plane?
   Yes.
   Mental formation had ceased to this person at this plane. Does body formation cease to that person at that plane?
   To all those persons at the rising moment of consciousness and persons at the ceasing moment of consciousness without breath-in and breath-out, mental formation had ceased; body formation does not cease to those persons at those planes. To those persons at the ceasing moment of breath-in and breath-out, mental formation had ceased and body formation also ceases.
102. Verbal formation ceases to this person at this plane. Had mental formation ceased to that person at that plane?
   Yes.
   Mental formation had ceased to this person at this plane. Does verbal formation cease to that person at that plane?
   To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, mental formation had ceased; verbal formation does not cease to those persons at those planes. To those persons at the ceasing moment of initial application and sustained application, mental formation had ceased and verbal formation also ceases.

   NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

103. Body formation does not cease to this person. Had verbal formation not ceased to that person?
   (It) had ceased.
   Verbal formation had not ceased to this person. Does body formation not cease to that person?
   None.

   Body formation does not cease to this person. Had mental formation not ceased to that person?
   (It) had ceased.
   Mental formation had not ceased to this person. Does body formation not cease to that person?
   None.

104. Verbal formation does not cease to this person. Had mental formation not ceased to that person?
   (It) had ceased.
   Mental formation had not ceased to this person. Does verbal formation not cease to that person?
   None.

   NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

105. Body formation does not cease .....pe.....

   NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGAŁOKĀSA)

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

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

Yes.

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

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

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

Yes.

5. CHAPTER ON THE PRESENT AND THE FUTURE
(PACCUPPANNĀGATA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

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

Yes.

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

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

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

Yes.

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

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

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

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

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

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

POSITIVE (ANULOMA) PLANE (OKĀSA)

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

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

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

To those persons at the planes of first jhāna absorption and persons at the planes of sense sphere, at the ceasing moment of breath-in and breath-out, body formation ceases and verbal formation will also cease.

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

Yes.

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

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

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

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

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

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

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

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

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

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

Yes.

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

Mental formation will not …pe….
Yes.

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

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

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

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

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

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

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

Body formation does not cease to this person at this plane. Will mental formation not cease to that person at that plane?
To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without breath-in and breath-out, body formation does not cease; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness and non-percipient beings, body formation does not cease and mental formation also will not cease.
Mental formation will not cease to this person …..pe…..
Yes.

117. Verbal formation does not cease to this person at this plane. Will mental formation not cease to that person at that plane?
To all those persons at the rising moment of consciousness, persons at the ceasing moment of consciousness without initial application and sustained application, verbal consciousness does not cease; (it is) not that mental formation will not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with non-initial application and non-sustained application, verbal formation does not cease and mental formation also will not cease.
Mental formation will not cease to this person at this plane. Does verbal formation not cease to that person at that plane?
To those persons at the ceasing moment of final consciousness with initial application and sustained application, mental formation will not cease; (it is) not that verbal formation does not cease to those persons at those planes. To those persons at the ceasing moment of final consciousness with non-initial application and non-sustained application and non-percipient beings, mental formation will not cease and verbal formation also does not cease.

6. CHAPTER ON THE PAST AND THE FUTURE
(ĀTĪTĀNĀGATA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

118. Body formation had ceased to this person. Will verbal formation cease to that person?
To those persons at the ceasing moment of final consciousness with initial application and sustained application, persons with final consciousness with non-initial application and non-sustained application, persons whose consciousness’ immediate afterward, final consciousness with non-initial application and non-sustained application will arise, body formation had cease; verbal formation will not cease. To other persons, body formation had ceased and verbal formation will also cease.
Verbal formation will cease …..pe…..
Yes.

Body formation had ceased to this person. Will mental formation cease to that person?
To those persons at the ceasing moment of final consciousness, body formation had ceased; mental formation will not cease. To other persons, body formation had ceased and mental formation will also cease.
Mental formation will cease …..pe…..
Yes.

119. Verbal formation had ceased to this person. Will mental formation cease to that person?
To those persons at the ceasing moment of final consciousness, verbal formation had ceased; mental formation will not cease. To other persons, verbal formation had ceased and mental formation will also cease.
Mental formation will cease …..pe…..
Yes.

POSITIVE (ANULOMA) PLANE (OKĀSA)

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

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

121. Body formation had ceased to this person at this plane. Will verbal formation cease to that person at that plane?
To those persons at the ceasing moment of final consciousness at the planes of sense sphere, persons at the planes of second jhāna absorption and third jhāna absorption, body formation had ceased; verbal formation will
not cease to those persons at those planes. To those persons at the planes of first jhāna absorption and other persons at the planes of sense sphere, body formation had ceased and verbal formation will also cease.

Verbal formation will cease to this person at this plane. Had body formation ceased to that person at that plane?
To those persons at the planes of fine-material sphere and immaterial sphere, verbal formation will cease; body formation had not ceased to those persons at those planes. Persons at the planes of first jhāna absorption and sense sphere, verbal formation will cease and body formation had also ceased.

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

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

122. Verbal formation had ceased to this person at this plane. Will mental formation cease to that person at that plane?
To those persons at the ceasing moment of final consciousness at the planes of initial application and sustained application, verbal formation had ceased; mental formation will not cease to those persons at those planes. To other persons at the planes of initial application and sustained application, verbal formation had ceased and mental formation will also cease.

Mental formation will cease to this person at this plane. Had verbal formation ceased to that person at that plane?
To those persons at the planes of non-initial application and non-sustained application mental formation will cease; verbal formation had not ceased. Persons at the planes of initial application and sustained application, mental formation will cease and verbal formation had also ceased.

**NEGATIVE (PACCANĪKA) PERSON (PUGGALA)**

123. Body formation had not ceased to this person. Will verbal formation not cease to that person?
None.
Verbal formation will not cease to this person. Had body formation not ceased to that person?
(It) had ceased.

Body formation had not ceased to this person. Will mental formation not cease to that person?
None.
Mental formation will not cease to this person. Had body formation not ceased to that person?
(It) had ceased.

124. Verbal formation had not ceased to this person. Will mental formation not cease to that person?
None.
Mental formation will not cease to this person. Had verbal formation not ceased to that person?
(It) had ceased.

**NEGATIVE (PACCANĪKA) PLANE (OKĀSA)**

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

**NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)**
126. Body formation had not ceased to this person at this plane. Will verbal formation not cease to that person at that plane?

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

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

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

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

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

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

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

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

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

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

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

END OF CHAPTER ON CESSATION.
(NIRODHĀVĀRO)

2. PROCESS (PAVATTI)
3. CHAPTER ON ORIGINATION AND CESSATION (UPPĀDANIRODHA VĀRA)

1. CHAPTER ON THE PRESENT (PACCUPPANNA VĀRA)

   POSITIVE (ANULOMA) PERSON (PUGGALA)

128. Body formation arises to this person. Does verbal formation cease to that person?
   No.
   Verbal formation ceases to this person. Does body formation arise to that person?
   No.

   Body formation arises to this person. Does mental formation cease to that person?
   No.
   Mental formation ceases to this person. Does body formation arise to that person?
   No.

129. Verbal formation arises to this person. Does mental formation cease to that person?
   No.
   Verbal formation ceases to the person. Does body formation arise to that person?
   No.

   POSITIVE (ANULOMA) PLANE (OKĀSA)

130. Body formation arises to this plane. Does verbal formation cease to that plane?
   At the planes of second āna absorption and third āna absorption …..pe…..

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

   POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

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

   (Person and Person and Plane are the same.)

   NEGATIVE (PACCAṆKA) PERSON (PUGGALA)

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

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

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

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

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

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

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

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

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

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

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

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

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

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

2. CHAPTER ON THE PAST (ATĪTA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

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

Yes.

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

3. CHAPTER ON THE FUTURE (ANĀGATA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

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

Yes.

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

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

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

Yes.

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

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

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

POSITIVE (ANULOMA) PLANE (OKĀSA)

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

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

140. Body formation will arise to this person at this plane. Will verbal formation cease to that person at that plane?
To those persons at the planes of second jhāna absorption and third jhāna absorption, body formation will arise; verbal formation will not cease to those persons at those planes. To those persons at the planes of first jhāna absorption and sense sphere, body formation will arise and also verbal formation will cease.

Verbal formation will cease to this person at this plane. Will body formation arise to that person at that plane?
To those persons at the rising moment of final consciousness at the planes of sense sphere, persons whose consciousness’ immediate afterward, final consciousness at the planes of sense sphere, persons at the planes of fine-material sphere and immaterial sphere, verbal formation will cease; body formation will not arise to those persons at those planes. To those persons at the planes of first jhāna absorption and other persons at the planes of sense sphere, verbal formation will cease and also body formation will arise.

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

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

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

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

NEGATIVE (PACCANĪKA) PERSON (PUGGALA)

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

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

Verbal formation will not cease…..pe……
Yes.

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

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

Mental formation will not cease…..pe……
Yes.

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

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

Mental formation will not cease…..pe……
Yes.

NEGATIVE (PACCANĪKA) PLANE (OKĀSA)

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

NEGATIVE (PACCANĪKA) PERSON AND PLANE (PUGGALOKĀSA)

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

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

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

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

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

Mental formation will not cease .....pe.....

Yes.

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

POSITIVE (ANULOMA) PERSON (PUGGALA)

147. Body formation arises to this person. Had verbal formation ceased to that person?
Yes.
Verbal formation had ceased to this person. Does body formation arise to that person?

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

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

5. CHAPTER ON THE PRESENT AND THE FUTURE
(PACCUPPANĀṅGATA VĀRA)

POSITIVE (ANULOMA) PERSON (PUGGALA)

148. Body formation arises to this person. Will verbal formation cease to that person?
Yes.
Verbal formation will cease to this person. Does body formation arise to that person?
To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of Nirodha absorption and non-percipient beings, verbal formation will cease; body formation will not arise. To those persons at the rising moment of breath-in and breath-out, verbal formation will cease and also body formation will arise.

Body formation arises to this person. Will mental formation cease to that person?
Yes.
Mental formation will cease to this person. Does body formation arise to that person?
To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, persons of Nirodha absorption and non-percipient beings, mental formation will cease; body formation will not arise. To those persons at the rising moment of breath-in and breath-out, mental formation will cease and also body formation arises.

149. Verbal formation arises to this person. Will mental formation cease to that person?
Yes.
Mental formation will cease to this person. Does verbal formation arise to that person?

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

POSITIVE (ANULOMA) PLANE (OKĀSA)

150. Body formation arises at this plane.

POSITIVE (ANULOMA) PERSON AND PLANE (PUGGALOKĀSA)

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

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

Body formation arises to this person at this plane. Will mental formation cease to that person at that plane?
Yes.
Mental formation will cease to this person at this plane. Does body formation arise to that person at that plane?
To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without breath-in and breath-out, mental formation will cease and body formation does not arise. To those persons at the rising moment of breath-in and breath-out, mental formation will cease and also body formation arises.

152. Verbal formation arises to this person at this plane. Will mental formation cease to that person at that plane?
Yes.
Mental formation will cease to this person at this plane. Does verbal formation arise to that person at that plane?
To all those persons at the ceasing moment of consciousness, persons at the rising moment of consciousness without initial application and sustained application, mental formation will cease; verbal formation does not arise to those persons at those planes. To those persons at the rising moment of initial application and sustained application, mental formation will cease and also verbal formation arises.

**NEGATIVE (PACCAṆṆA) PERSON (PUGGALA)**

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

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

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

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

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

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

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

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

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

**NEGATIVE (PACCAṆṆA) PLANE (OKĀSA)**

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

**NEGATIVE (PACCAṆṆA) PERSON AND PLANE (PUGGALOKĀSA)**

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

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

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

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

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

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

Yes.

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

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

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

Yes.

6. CHAPTER ON THE PAST AND THE FUTURE

POSITIVE (ANULOMA) PERSON (PUGGALA)

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

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

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

Yes.

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

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

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

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

END OF CHAPTER ON ORIGINATION-CESSATION.
(UPPĀDANIRODHĀVĀRO)

3. CHAPTER ON COMPREHENSION (PARIÑÑĀ VĀRA)

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

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

END OF CHAPTER ON COMPREHENSION.
(PARIÑÑĀVĀRO)

END OF THE PAIR ON FORMATIONS.
(SAḤKHĀRA YAMAKA PĀLI NĪṬṬHITĀ)

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