KHANDHA
YAMAKA

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**Introduction**

This is the second chapter of *Yamaka*; it is called *Khandha Yamaka* or Pairs On Aggregates.

Before start, we may need to have a brief introduction on the Pali Canon.

The Pali Canon falls into three general categories, called *piṭaka* (*piṭaka*, basket) in Pali. Because of this, the canon is traditionally known as the *Tipiṭaka* (*Tipitaka*; three baskets).

The three *piṭakas* are as follows:
1. *Vinaya Piṭaka*, dealing with rules for monks and nuns
2. *Sutta Piṭaka*, discourses, mostly ascribed to the Buddha, but some to disciples
3. *Abhidhamma Piṭaka*, variously described as philosophy, psychology, metaphysics etc.

We are not discussing the first Pitaka and the second *Piṭaka*, let us go to the third *Piṭaka*.

The *Abhidhamma Piṭaka* (*abhidhammapiṭaka*) is the last of the three pitakas, constituting the Pali Canon, the scriptures of Theravāda Buddhism. It presents a more formal, abstract, systematic form of teaching than the others.

The *Abhidhamma Piṭaka* consists of seven books.
1. *Dhammasaṅgaṇi* (Classification of Dhamma)
2. *Vibhaṅga* (Analysis or Division)
3. *Dhātukathā* (Discussion of Elements)
4. *Puggalapaññatti* (Descriptions of Individuals)
5. *Kathāvatthu* (Points of Controversy)
6. *Yamaka* (The Book of Pair)

Among the seven books, here we only discuss about the 6th book, which is *Yamaka*.

This book consists of ten chapters, each dealing with a different topic; for example, the first deals with roots. A typical chapter (there are a number of divergences from this pattern) is in three parts. The first part deals with questions of identity: "Is good root root?" "But is root good root?" The entire *Yamaka* consists of such pairs of converse questions, with their answers. Hence its name, which means pairs.

The second part deals with arising: "For someone for whom the form aggregate arises, does the feeling aggregate arise?"

The third part deals with understanding: "Does someone who understands the eye base understand the ear base?"
So, what are the ten chapters?
They are:
1. Mula (Roots),
2. Khandha (Aggregates),
3. Ayatana (Bases),
4. Dhatu (Elements),
5. Sacca (Truths),
6. Sankhara (Conditioned Things),
7. Anusaya (Latent Dispositions),
8. Citta (Consciousness),
9. Dhamma,
10. Indriya (Controlling Faculties).

**The second chapter – Khandha Yamaka, Pairs On Aggregates**

The Pairs on Aggregates (Khandha Yamaka) consists of three Chapters namely:

1. Paññatti vāra - Chapter on Terms
2. Pavatti vāra - Chapter on Process
3. Pariññā vāra - Chapter on Comprehension / Realization

**Paññatti vāra**
This chapter is to define the terms of the Aggregate chapter. It is advocated as the knowledge of study.

**Pavatti vāra**
This is as ascribed to the studying of the process, formation, the rise and fall of Aggregates Phenomena, and so on … The study of this chapter of classified processes would give rise to insight knowledge.

**Pariññā vāra**
The aim of comprehension and understanding found in this chapter is to bring about the maturing of wisdom leading to realization and the attainment of the Noble Path and Fruition.

For the first chapter of the Pairs on Aggregates (Khandha Yamaka) – the Chapter on Terms (Paññatti vāra) is two-fold as shown below:-

1. Uddesa - is Numeration, and
2. Niddesa - is Exposition.

Each fold is analysed based on the **FOUR methods** as shown below:-
1. Padasodhana vāra – Chapter on Purification of Words.
2. Padasodhana mūla cakka vāra – Chapter on Wheel, based on Purification of Words.
4. Suddha khandha mūla cakka vāra – Chapter on Wheel, based on Pure Aggregates.

The FOUR methods are again two-fold:-
1. Positive (Anulomā)
2. Negative (Paccanīka)

Eg:-
1. Positive (Anulomā)
Rūpaṃ rūpakkhandho?
(It is) rūpa. (Is it) matter aggregate?

Rūpakkhandho rūpaṃ?
(It is) matter aggregate. (Is it) rūpa?

2. Negative (Paccanīka)
Na rūpaṃ na rūpakkhandho?
(It is) not rūpa. (Is it) not matter aggregate?

Na rūpakkhandho na rūpaṃ?
(It is) not matter aggregate. (Is it) not rūpa?

The Question and Answer on the Positive and Negative basis are again two-fold:-
1. In regular order (anulomā)
2. In reverse order (patilomā)

Eg:-
1. In regular order (anulomā)
Rūpaṃ rūpakkhandho?
(It is) rūpa. (Is it) matter aggregate?

2. In reverse order (patilomā)
Rūpakkhandho rūpaṃ?
(It is) matter aggregate. (Is it) rūpa?

Each of the Order has two aspects that are:-
1. Certainty / Definite (Sanniñṭhāna)
2. Uncertainty / Indefinite (Samsaya)

Eg:-
Let us take ‘In regular order (anulomā)’ as example:
Rūpaṃ rūpakkhandho?
(It is) rūpa. (Is it) matter aggregate?

Guide:
1. (It is) rūpa (rūpaṃ) is Certainty / Definite (Sanniṭṭhāna)
2. (Is it) matter aggregate? (rūpakkhandho) is Uncertainty / Indefinite (Samsaya)

That means, in the statement says, it is certain rūpa; but in the question it shows uncertainty, is it matter aggregate?

We have discussed the outline of the Chapter on Terms (Paññattivāra).
Now, let us go to the text.
The second chapter – Khandha Yamaka, Pairs On Aggregates

Abhidhammapiṭake

Yamakappakaraṇaṃ

Namo tassa bhagavato arahato sammāsambuddhassa
Veneration to That Exalted, the Arahat, the Fully Self-Enlightened.

The 2nd Division of Yamaka: Pairs on Aggregates (Khandhayamakaṃ)

The 1st Chapter of Pairs on Aggregates (Khandhayamakaṃ) in summary:
Summary Chapter on Terms (Paññattivāro uddeso)

Pali Text:
Pañcakkhandha: rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññaṭṭakhandho.

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

Guide:
In the Suttas the Buddha usually analyzes a being or individual into five types of ultimate realities, the five aggregates (Pañcakkhandha). In the Abhidhamma teaching the ultimates are grouped into the four categories enumerated in the text. The first three – consciousness, mental factors, and matter – comprise all conditioned realities. The five aggregates of the Suttanta teaching fit within these three categories. The aggregate of consciousness (viññaṭṭakhandha) is here comprised by consciousness (citta), the word citta generally being employed to refer to different classes of consciousness distinguished by their concomitants. The middle three aggregates are, in the Abhidhamma, all included within the category of mental factors (cetasikas), the mental states that arise along with consciousness performing diverse functions. The Abhidhamma enumerates fifty-two mental factors: The aggregate of feeling is feeling mental factor. The aggregate of perception is perception mental factor. The aggregate of mental formations (saṅkhārakkhandha) of the Suttas is finely subdivided into fifty mental factors.
The aggregate of matter is, of course, identical with the Abhidhamma category of matter, which will later be divided into twenty-eight types of material phenomena. To these three types of reality, which are conditioned, is added a fourth reality, which is unconditioned. That reality, which is not included in the five aggregates, is Nibbāna, the state of final deliverance from the suffering inherent in conditioned existence.

The 1st of the FOUR Methods: Chapter on Purification of Words (Padasodhanavāra)

[2/211]
Positive (Anulomam)

_Pali Text:_

(i) Rūpaṃ rūpakkhandho?  
Rūpakkhandho rūpaṃ?

(ii) Vedanā vedanākkhandho?  
Vedanākkhandho vedanā?

(iii) Saññā saññākkhandho?  
Saññākkhandho saññā?

(iv) Sañkhārā sañkhārakkhandho?  
Sañkhārakkhandho sañkhārā?

(v) Viññāṇaṃ viññāṇakkhandho?  
Viññāṇakkhandho viññāṇaṃ?

_Translation:_

(i) It is rūpa. Is it matter aggregate?  
It is matter aggregate. Is it rūpa?

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

(iii) It is perception. Is it perception aggregate?  
It is perception aggregate. Is it perception?

(iv) They are formations. Are they mental formation aggregate?  
It is mental formation aggregate. Is it formations?

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

_Guide:_
In the Summary Chapter, it just gives you the statements and questions, without answers. But don’t worry, in the Exposition Chapter, it comes with answers.

At here, it is very clear that it wants to make us clear to the Dhamma TERMS that we use. E.g. rūpa and matter aggregate.

That’s why; this chapter is called the Chapter on Purification of Words, and it is under Chapter on Terms.

[3/211]
Negative (Paccanīkaṃ)

Pali Text:
(i) Na rūpaṃ na rūpakkhandho?
    Na rūpakkhandho na rūpaṃ?

(ii) Na vedanā na vedanākkhandho?
    Na vedanākkhandho na vedanā?

(iii) Na saññā na saññākkhandho?
    Na saññākkhandho na saññā?

(iv) Na sañkhārā na sañkhārakkhandho?
    Na sañkhārakkhandho na sañkhārā?

(v) Na viññāṇaṃ na viññāṇakkhandho?
    Na viññāṇakkhandho na viññāṇaṃ?

Translation:
(i) It is not rūpa. Is it not matter aggregate?
    It is not matter aggregate. Is it not rūpa?

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

(iii) It is not perception. Is it not perception aggregate?
    It is not perception aggregate. Is it not perception?

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

(v) It is not consciousness. Is it not consciousness aggregate?
    It is not consciousness aggregate. Is it not consciousness?
Guide:
In the Negative form, it just shows you the Negative statements and Negative questions.

The 2nd of the FOUR Methods:
Chapter on Wheel, based on Purification of Words (Padasodhana mūla cakka vāra)

Positive (Anulomaṃ)

[4/211]

Pali Text:
(i) Rūpaṃ rūpakkhandho?
   Khandhā vedanākkhandho?

(ii) Rūpaṃ rūpakkhandho?
    Khandhā saññākkhandho?

(iii) Rūpaṃ rūpakkhandho?
     Khandhā sañkhārakkhandho?

(iv) Rūpaṃ rūpakkhandho?
    Khandhā viññāṇakkhandho?

Translation:
(i) It is rūpa. Is it matter aggregate?
    They are aggregates. Are they feeling aggregate?

(ii) It is rūpa. Is it matter aggregate?
    They are aggregates. Are they perception aggregate?

(iii) It is rūpa. Is it matter aggregate?
     They are aggregates. Are they mental formation aggregate?

(iv) It is rūpa. Is it matter aggregate?
     They are aggregates. Are they consciousness aggregate?

Guide:
The first statement of (i) “It is Rūpa.” And the question “Is it matter aggregate?” (ii), (iii), and (iv) are the same.

The second statement of (i) “They are aggregates.” And the question “Are they feeling aggregate?”
For the questions of (ii), (iii), and (iv) are difference. They are perception aggregate, mental formation aggregate and consciousness aggregate.
So, in this chapter, it shows you the connection between each five aggregates.

The statements and questions are ‘in regular order’ (anuloma)’ only.
Here, we do not see them ‘in reverse order’ (patiloma).
They are asked with difference aggregates.

Pali Text:

(i) Vedanā vedanākkhandho?
   Khandhā rūpakkkhandho?

(ii) Vedanā vedanākkhandho?
    Khandhā saññākkhandho?

(iii) Vedanā vedanākkhandho?
    Khandhā saññākkhandho?

(iv) Vedanā vedanākkhandho?
    Khandhā viññānakkkhandho?

Translation:

(i) It is feeling. Is it feeling aggregate?
   They are aggregates. Are they matter aggregate?

(ii) It is feeling. Is it feeling aggregate?
    They are aggregates. Are they perception aggregate?

(iii) It is feeling. Is it feeling aggregate?
    They are aggregates. Are they mental formation aggregate?

(iv) It is feeling. Is it feeling aggregate?
    They are aggregates. Are they consciousness aggregate?

Pali Text:

(i) Saññā saññākkhandho?
    Khandhā rūpakkhandho?

(ii) Saññāsaññākkhandho?
    Khandhā vedanākkhandho?

(iii) Saññā saññākkhandho?
    Khandhā saññārakkhandho?

(iv) Saññā saññākkhandho?
    Khandhā viññānakkkhandho?
Translation:

(i) It is perception. Is it perception aggregate?
   They are aggregates. Are they matter aggregate?

(ii) It is perception. Is it perception aggregate?
    They are aggregates. Are they feeling aggregate?

(iii) It is perception. Is it perception aggregate?
     They are aggregates. Are they mental formation aggregate?

(iv) It is perception. Is it perception aggregate?
     They are aggregates. Are they consciousness aggregate?

[7/211]

Pali Text:

(i) Saṅkhārā saṅkhārakkhandho?
   Khandhā rūpakkhandho?

(ii) Saṅkhārā saṅkhārakkhandho?
    Khandhā vedanākkhandho?

(iii) Saṅkhārā saṅkhārakkhandho?
     Khandhā saññākkhandho?

(iv) Saṅkhārā saṅkhārakkhandho?
     Khandhā viññānakkhandho?

Translation:

(i) They are formations. Are they mental formation aggregate?
   They are aggregates. Are they matter aggregate?

(ii) They are formations. Are they mental formation aggregate?
    They are aggregates. Are they feeling aggregate?

(iii) They are formations. Are they mental formation aggregate?
     They are aggregates. Are they perception aggregate?

(iv) They are formations. Are they mental formation aggregate?
     They are aggregates. Are they consciousness aggregate?

[8/211]

Pali Text:

(i) Viññāṇaṁ viññāṇakkhandho?
   Khandhā rūpakkhandho?

(ii) Viññāṇaṁ viññāṇakkhandho?
Khandhā vedanākkhandho?

(iii) Viññānaṃ viññānakkhandho?
Khandhā saññākkhandho?

(iv) Viññānaṃ viññānakkhandho?
Khandhā sañkhārakkhandho?

Translation:
(i) It is consciousness. Is it consciousness aggregate?
    They are aggregates. Are they matter aggregate?

(ii) It is consciousness. Is it consciousness aggregate?
    They are aggregates. Are they feeling aggregate?

(iii) It is consciousness. Is it consciousness aggregate?
    They are aggregates. Are they perception aggregate?

(iv) It is consciousness. Is it consciousness aggregate?
    They are aggregates. Are they mental formation aggregate?

Negative (Paccanīkaṃ)

[9/211]

Pali Text:
(i) Na rūpaṃ na rūpakkhandho?
    Na khandhā na vedanākkhandho?

(ii) Na rūpaṃ na rūpakkhandho?
    Na khandhā na saññākkhandho?

(iii) Na rūpaṃ na rūpakkhandho?
    Na khandhā na sañkhārakkhandho?

(iv) Na rūpaṃ na rūpakkhandho?
    Na khandhā na viññānakkhandho?

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

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

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

[10/211]
Pali Text:
(i) Na vedanā na vedanākkhandho?
    Na khandhā na rūpakkhandho?

(ii) Na vedanā na vedanākkhandho?
    Na khandhā na saññākkhandho?

(iii) Na vedanā na vedanākkhandho?
    Na khandhā na sakhkhārakkhandho?

(iv) Na vedanā na vedanākkhandho?
    Na khandhā na viññānakkhandho?

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

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

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

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

[11/211]
Pali Text:
(i) Na saññā na saññākkhandho?
    Na khandhā na rūpakkhandho?

(ii) Na saññā na saññākkhandho?
    Na khandhā na vedanākkhandho?

(iii) Na saññā na saññākkhandho?
    Na khandhā na sakhkhārakkhandho?

(iv) Na saññā na saññākkhandho?
    Na khandhā na viññānakkhandho?
Translation:
(i) It is not perception. Is it not perception aggregate?
   They are not aggregates. Are they not matter aggregate?

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

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

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

[12/211]
Pali Text:
(i) Na saṅkhārā na saṅkhārakkhandho?
    Na khandhā na rūpakkhandho?

(ii) Na saṅkhārā na saṅkhārakkhandho?
     Na khandhā na vedanākkhandho?

(iii) Na saṅkhārā na saṅkhārakkhandho?
     Na khandhā na saññākkhandho?

(iv) Na saṅkhārā na saṅkhārakkhandho?
     Na khandhā na viññāṇakkhandho?

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

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

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

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

[13/211]
Pali Text:
(i) Na viññāṇaṁ na viññāṇakkhandho?
    Na khandhā na rūpakkhandho?
(ii) Na viññāṇaṁ na viññāṇakkhandho?
   Na khandhā na vedanākkhandho?

(iii) Na viññāṇaṁ na viññāṇakkhandho?
   Na khandhā na saññākkhandho?

(iv) Na viññāṇaṁ na viññāṇakkhandho?
   Na khandhā na sañkhārakkhandho?

Translation:
(i) It is not consciousness. Is it not consciousness aggregate?
   They are not aggregates. Are they not matter aggregate?

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

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

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

The 3rd of the FOUR Methods:
Chapter on Pure Aggregate (Suddhakhandhavāro)

Positive (Anulomam)

[14/211]
Pali Text:
(i) Rūpaṁ khandho?
    Khandhā rūpaṁ?

(ii) Vedanā khandho?
    Khandhā vedanā?

(iii) Saññā khandho?
    Khandhā saññā?

(iv) Sañkhārā khandho?
    Khandhā sañkhārā?

(v) Viññāṇaṁ khandho?
    Khandhā viññāṇaṁ?
Translation:

(i) It is rūpa. Is it aggregates?
    They are aggregates. Are they rūpa?

(ii) It is feeling. Is it aggregates?
    They are aggregates. Are they feeling?

(iii) It is perception. Is it aggregates?
    They are aggregates. Are they perception?

(iv) They are formations. Are they aggregates?
    They are aggregates. Are they formations?

(v) It is consciousness. Is it aggregates?
    They are aggregates. Are they consciousness?

Negative (Paccānakām)

Pali Text:

(i) Na rūpaṁ na khandho?
Na khandhā na rūpaṁ?

(ii) Na vedanā na khandho?
Na khandhā na vedanā?

(iii) Na saññā na khandho?
Na khandhā na saññā?

(iv) Na saṅkhārā na khandho?
Na khandhā na saṅkhārā?

(v) Na viññāṇaṁ na khandho?
Na khandhā na viññāṇaṁ?

Translation:

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

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

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

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

(v) It is not consciousness. Is it not aggregates?
They are not aggregates. Are they not consciousness?

The 4th of the FOUR Methods:
Chapter on Wheel based on Pure Aggregates (Suddha khandha mūlacakkavāro)

Positive (Anulomaṃ)

[16/211]
Pali Text:
(i) Rūpa khandho? Khandhā vedanā?
(ii) Rūpa khandho? Khandhā saññā?
(iii) Rūpa khandho? Khandhā sa khārā?
(iv) Rūpa khandho? Khandhā viññānaṃ?

Translation:
(i) It is rūpa. Is it aggregate? They are aggregates. Are they feeling?
(ii) It is rūpa. Is it aggregate? They are aggregates. Are they perception?
(iii) It is rūpa. Is it aggregate? They are aggregates. Are they formations?
(iv) It is rūpa. Is it aggregate? They are aggregates. Are they consciousness?

[17/211]
Pali Text:
(i) Vedanā khandho? Khandhā rūpaṃ?
(ii) Vedanā khandho? Khandhā saññā?
(iii) Vedanā khandho? Khandhā sa khārā?
(iv) Vedanā khandho? Khandhā viññānaṃ?

Translation:
(i) It is feeling. Is it aggregate? They are aggregates. Are they rūpa?
(ii) It is feeling. Is it aggregate? They are aggregates. Are they perception?
(iii) It is feeling. Is it aggregate? They are aggregates. Are they formations?
(iv) It is feeling. Is it aggregate? They are aggregates. Are they consciousness?

[18/211]
Pali Text:
(i) Saññā khandho? Khandhā rūpaṃ?
(ii) Saññā khandho? Khandhā vedanā?
(iii) Saññā khandho? Khandhā sa khārā?
(iv) Saññā khandho? Khandhā viññāṇaṃ?

Translation:
(i) It is perception. Is it aggregate? They are aggregates. Are they rūpa?
(ii) It is perception. Is it aggregate? They are aggregates. Are they feeling?
(iii) It is perception. Is it aggregate? They are aggregates. Are they formations?
(iv) It is perception. Is it aggregate? They are aggregates. Are they consciousness?

[19/211]

Pali Text:
(i) Sañkhārā khandho? Khandhā rūpaṃ?
(ii) Sañkhārā khandho? Khandhā vedanā?
(iii) Sañkhārā khandho? Khandhā saññā?
(iv) Sañkhārā khandho? Khandhā viññāṇaṃ?

Translation:
(i) They are formations. Are they aggregates? They are aggregates. Are they rūpa?
(ii) They are formations. Are they aggregates? They are aggregates. Are they feeling?
(iii) They are formations. Are they aggregates? They are aggregates. Are they perception?
(iv) They are formations. Are they aggregates? They are aggregates. Are they consciousness?

[20/211]

Pali Text:
(i) Viññāṇaṃ khandho? Khandhā rūpaṃ?
(ii) Viññāṇaṃ khandho? Khandhā vedanā?
(iii) Viññāṇaṃ khandho? Khandhā saññā?
(iv) Viññāṇaṃ khandho? Khandhā sañkhārā?

Translation:
(i) It is consciousness. Is it aggregate? They are aggregates. Are they rūpa?
(ii) It is consciousness. Is it aggregate? They are aggregates. Are they feeling?
(iii) It is consciousness. Is it aggregate? They are aggregates. Are they perception?
(iv) It is consciousness. Is it aggregate? They are aggregates. Are they formations?

Negative (Paccanīkaṃ)

[21/211]

Pali Text:
(i) Na rūpaṃ na khandho? Na khandhā na vedanā?
(ii) Na rūpaṃ na khandho? Na khandhā na saññā?
(iii) Na rūpaṃ na khandho? Na khandhā na sañkhārā?
(iv) Na rūpaṃ na khandho? Na khandhā na viññāṇaṃ?

Translation:
(i) It is not rūpa. Is it not aggregate? They are not aggregates. Are they not feeling?
(ii) It is not rūpa. Is it not aggregate? They are not aggregates. Are they not perception?
(iii) It is not rūpa. Is it not aggregate? They are not aggregates. Are they not formations?
(iv) It is not rūpa. Is it not aggregate? They are not aggregates. Are they not consciousness?

[22/211]
Pali Text:
(i) Na vedanā na khandho? Na khandhā na rūpaṃ?
(ii) Na vedanā na khandho? Na khandhā na saññā?
(iii) Na vedanā na khandho? Na khandhā na saṅkhāro?
(iv) Na vedanā na khandho? Na khandhā na viññāṇaṃ?

Translation:
(i) It is not feeling. Is it not aggregate? They are not aggregates. Are they not rūpa?
(ii) It is not feeling. Is it not aggregate? They are not aggregates. Are they not perception?
(iii) It is not feeling. Is it not aggregate? They are not aggregates. Are they not formations?
(iv) It is not feeling. Is it not aggregate? They are not aggregates. Are they not consciousness?

[23/211]
Pali Text:
(i) Na saññā na khandho? Na khandhā na rūpaṃ?
(ii) Na saññā na khandho? Na khandhā na vedanā?
(iii) Na saññā na khandho? Na khandhā na saṅkhāra?
(iv) Na saññā na khandho? Na khandhā na viññānaṃ?

Translation:
(i) It is not perception. Is it not aggregate? They are not aggregates. Are they not rūpa?
(ii) It is not perception. Is it not aggregate? They are not aggregates. Are they not feeling?
(iii) It is not perception. Is it not aggregate? They are not aggregates. Are they not formations?
(iv) It is not perception. Is it not aggregate? They are not aggregates. Are they not consciousness?

[24/211]
Pali Text:
(i) Na saṅkhāra na khandho? Na khandhā na rūpaṃ?
(ii) Na saṅkhāra na khandho? Na khandhā na vedanā?
(iii) Na saṅkhāra na khandho? Na khandhā na saññā?
(iv) Na saṅkhāra na khandho? Na khandhā na viññānaṃ?

Translation:
(i) They are not formations. Are they not aggregates?
They are not aggregates. Are they not rūpa?
(ii) They are not formations. Are they not aggregates?
They are not aggregates. Are they not feeling?
(iii) They are not formations. Are they not aggregates?
    They are not aggregates. Are they not perception?

(iv) They are not formations. Are they not aggregates?
    They are not aggregates. Are they not consciousness?

[25/211]

_Pali Text:
_
(i) Na viññāṇaṁ na khandho? Na khandhā na rūpaṁ?
(ii) Na viññāṇaṁ na khandho? Na khandhā na vedanā?
(iii) Na viññāṇaṁ na khandho? Na khandhā na saññā?
(iv) Na viññāṇaṁ na khandho? Na khandhā na sañkhārā?
Uddesavāro niṭṭhito

_Translation:
_(i)_ It is not consciousness. Is it not aggregate? They are not aggregates. Are they not rūpa?
_(ii)_ It is not consciousness. Is it not aggregate? They are not aggregates. Are they not feeling?
_(iii)_ It is not consciousness. Is it not aggregate? They are not aggregates. Are they not perception?
_(iv)_ It is not consciousness. Is it not aggregate? They are not aggregates. Are they not formations?

End of Summary Chapter

_Guide:
_This is End of Summary Chapter on Terms (Paññattivāro uddeso niṭṭhito).

Until here, all the FOUR Methods only show in brief.

Now, let us go to the Exposition Chapter.

It is still the 1st Chapter of Pairs on Aggregates (Khandhayamaṇaṁ), and it is in exposition now: Exposition Chapter on Terms (Paññattivāraniddeśa).

There are four methods on this Exposition Chapter, and this is the 1st of the FOUR Methods: Chapter on Purification of Words (Padasodhanavāro).

Positive (Anulomaṁ)

_Pali Text:
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[26/211]
Rūpaṁ rūpakhandhoti?
Piyarūpaṁ sātarūpaṁ rūpaṁ, na rūpakhandho, rūpakhandho rūpanceva rūpakhandho ca.
Rūpakhandho rūpanti? āmantā.
Translation:
(i) Q. Is it which is called ‘rūpa’ called ‘aggregate of matter’?
A. Lovable-rūpa and pleasant-rūpa are called ‘rūpa’, but not called ‘aggregate of matter’.
Aggregate of matter is both called ‘rūpa’ and ‘aggregate of matter’.
Q. Is it which is called ‘aggregate of matter’ called ‘rūpa’?
A. Yes.

Guide:
(i) Q. Is it which is called ‘rūpa’ called ‘aggregate of matter’?
A. Lovable-rūpa and pleasant-rūpa are called ‘rūpa’, but not called ‘aggregate of matter’.
Aggregate of matter is both called ‘rūpa’ and ‘aggregate of matter’.

Aggregate of matter refers to 28 matters in the ultimate sense.
The word rūpa here means not only 28 matters, but also 81 mundane consciousness and its associated 52 mental factors.

In Yamaka, lovable-rūpa and pleasant-rūpa only refer to mental states, which are 81 mundane consciousness and its associated 52 mental factors. But in Suttanta, they refer to both mind and matter.

Examples: object of lovable-rūpa and pleasant-rūpa are idea, Jhana state, knowledge, etc. It refers to the nature (i.e. lovable nature and pleasant nature).

“Q. Is it which is called ‘aggregate of matter’ called ‘rūpa’? A. Yes.”
The answer is ‘Yes’, if it is aggregate of matter, it is definitely rūpa.

Continue with [26/211]

Pali Text:
Vedanā vedanākkhandhoti? āmantā.
Vedanākkhandho vedanāti? āmantā.

Saññā saññākkhandhoti?
Diṭṭhi saññā saññā, na saññākkhandho, saññākkhandho saññāceva saññākkhandho ca.
Saññākkhandho saññāti? āmantā.

Translation:
(ii) Q. Is it which is called ‘feeling’ called ‘aggregate of feeling’?
A. Yes.
Q. Is it which is called ‘aggregate of feeling’ called ‘feeling’?
A. Yes.

(iii) Q. Is it which is called ‘perception’ called ‘aggregate of perception’?
A. Wrong views based on perception are called ‘perception’, but not called ‘aggregate of perception’. Aggregate of perception is both called ‘perception’ and ‘aggregate of perception’. 
Q. Is it which is called ‘aggregate of perception’ called ‘perception’?
A. Yes.

Guide:
So, feeling or aggregate of feeling is the same. It refers to feeling mental factor in ultimate sense.

So, wrong views based on perception are called ‘perception’, they are wrong view mental factor. They are not called ‘aggregate of perception’.
Aggregate of perception is both called ‘perception’ and ‘aggregate of perception’. It is perception mental factor in ultimate sense.

Continue with [26/211]

Translation:
(iv) Q. Is it which is called ‘formations’ called ‘aggregate of mental formation’?
A. With the exception of aggregate of mental formation, the remainings are called ‘formations’, but not called ‘aggregate of mental formation’. Aggregate of mental formation is both called ‘formations’ and ‘aggregate of mental formation’.
Q. Is it which is called ‘aggregate of mental formation’ called ‘formations’?
A. Yes.

(v) Q. Is it which is called ‘consciousness’ called ‘aggregate of consciousness’?
A. Yes.
Q. Is it which is called ‘aggregate of consciousness’ called ‘consciousness’?
A. Yes.

Guide:
Aggregate of mental formations are 50 mental factors in ultimate sense.

Formations are conditioned state. They are 89 consciousness, 52 mental factors, and 28 matters in ultimate sense.

Consciousness or aggregate of consciousness is 89 consciousness in ultimate sense.
Chapter on Purification of Words (Padasodhanavāro)

Negative (Paccanīkaṃ)

[27/211]

Pali Text:
Na rūpaṃ na rūpakkhandhoti? āmantā.
Na rūpakkhandho na rūpanti?
Piyarūpaṃ sātarūpaṃ na rūpakkhandho, rūpaṃ. Rūpaṅca rūpakkhandhaṅca ṭhapetvā avasesā na ceva rūpaṃ na ca rūpakkhandho.

Translation:
(i) Q. Is it which is not called ‘rūpa’ not called ‘aggregate of matter’?
   A. Yes.
   Q. Is it which is not called ‘aggregate of matter’ not called ‘rūpa’?
   A. Lovable-rūpa and pleasant-rūpa are not called ‘aggregate of matter’, but called ‘rūpa’.
With the exception of rūpa and matter aggregate, the remainings are neither called ‘rūpa’ nor ‘aggregate of matter’.

Guide:
If it is not called ‘rūpa’, then it is definitely not called ‘aggregate of matter’. So, the answer is ‘Yes’.

“With the exception of rūpa and matter aggregate”: rūpa and aggregate of matter are 28 matters, 81 mundane consciousness and its associated 52 mental factors.

“The remainings are neither called ‘rūpa’ nor ‘aggregate of matter’”: the remainings are 8 supramundane consciousness and it’s associated 36 mental factors, Nibbāna, and concept.

Continue with [27/211]

Pali Text:
Na vedanā na vedanākkhandhoti? āmantā.
Na vedanākkhandho na vedanāti? āmantā.

Na saññā na saññākkhandhoti? āmantā.
Na saññākkhandho na saññāti?
Diṭṭhisaññā na saññākkhandho, saññā. Saññāṅca saññākkhandhaṅca ṭhapetvā avasesā na ceva saññā na ca saññākkhandho.

Translation:
(ii) Q. Is it which is not called ‘feeling’ not called ‘aggregate of feeling’?
   A. Yes.
   Q. Is it which is not called ‘aggregate of feeling’ not called ‘feeling’?
   A. Yes.
(iii)  Q. Is it which is not called ‘perception’ not called ‘aggregate of perception’?
A. Yes.
Q. Is it which is not called ‘aggregate of perception’ not called ‘perception’?
A. Wrong views based on perception are not called ‘aggregate of perception’, but called ‘perception’. With the exception of perception and aggregate of perception, the remainings are neither called ‘perception’ nor ‘aggregate of perception’.

Guide:
Feeling or aggregate of feeling is feeling mental factor. So, they are the same.

“With the exception of perception and aggregate of perception”: perception and aggregate of perception are wrong view mental factor and perception mental factor.

“The remainings are neither called ‘perception’ nor ‘aggregate of perception’”: the remainings are 89 consciousness, 50 mental factors, 28 matters, Nibbāna, and concept.

Continue with [27/211]
Pali Text:
Na saṅkhārā na saṅkhārakkhandhoti? āmantā.
Na saṅkhārakkhandho na saṅkhārātī?
Saṅkhārakkhandham ṭhapetvā avasesā na saṅkhārakkhandho, saṅkhārā. Saṅkhāre ca saṅkhārakkhandhāṇca ṭhapetvā avasesā na ceva saṅkhārā na ca saṅkhārakkhandho.

Na viññāṇaṁ na viññāṇakkhandhoti? āmantā.
Na viññāṇakkhandho na viññāṇanti? āmantā.

Translation:
(iv)  Q. Is it which is not called ‘formations’ not called ‘aggregate of mental formation’?
A. Yes.
Q. Is it which is not called ‘aggregate of mental formation’ not called ‘formations’?
A. With the exception of aggregate of mental formation, the remainings are not called ‘aggregate of mental formation’, but called ‘formations’. With the exception of formations and mental formation aggregate, the remainings are neither called ‘formation’ nor ‘aggregate of mental formation’.

(v)  Q. Is it which is not called ‘consciousness’ not called ‘aggregate of consciousness’?
A. Yes.
Q. Is it which is not called ‘aggregate of consciousness’ not called ‘consciousness’?
A. Yes.

Guide:
As we know, aggregate of mental formations are 50 mental factors in ultimate sense, so there are conditioned states.
If they are not formations, then they are definitely not aggregate of mental formation. Because formations are conditioned state and aggregate of mental formation is also conditioned state. If ‘A’ is not, then ‘B’ is also not.

What are not formations? Nibbāna is not formations, it is unconditioned.

“Is it which is not called ‘aggregate of mental formation’ not called ‘formations’?”
Aggregate of mental formation is 50 mental factors; formations are 89 consciousness, 52 mental factors, and 28 matters in ultimate sense.
So, it is still possible to be formations, if it is not aggregate of mental formation.

In the answer, it is said: “With the exception of aggregate of mental formation, the remainings are not called ‘aggregate of mental formation’, but called ‘formations’.”
The remainings, exception of aggregate of mental formation, which are formations, refer to the 89 consciousness, 2 mental factors, and 28 matters.

Then: “With the exception of formations and aggregate of mental formation, the remainings are neither called ‘formations’ nor ‘aggregate of mental formation’.”
The remainings are neither called ‘formations’ nor ‘aggregate of mental formation’ refer to Nibbāna and concept.

Consciousness or aggregate of consciousness is 89 consciousness in ultimate sense.

There are four methods on this Exposition Chapter, and this is the 2nd of the FOUR Methods: Chapter on Wheel, based on Purification of Words (Padasodhana mūlacakkavāra).

Positive (Anulomaṃ)

[28/211]
_Pali Text:_
Rūpaṃ rūpakkhandhoti?
Piyarūpaṃ sātarūpaṃ rūpaṃ, na rūpakkhandho. Rūpakkhandho rūpañceva rūpakkhandho ca.
Khandhā vedanākkhandhoti?
Vedanākkhandho khandho cēva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

_Translation:_
(i) Q. Is it which is called ‘rūpa’ called ‘aggregate of matter’?
   A. Lovable-rūpa and pleasant-rūpa are called ‘rūpa’, but not called aggregate of matter.
Aggregate of matter is both called ‘rūpa’ and ‘aggregate of matter’.
   Q. Is it which is called ‘aggregates’ called ‘aggregate of feeling’?
   A. The aggregate of feeling is both called ‘aggregate’ and ‘aggregate of feeling’. The
remainings are called ‘aggregates’, but not called ‘aggregate of feeling’.

Guide:
Rūpa are lovable-rūpa, pleasant-rūpa, and the aggregate of matter.
Lovable-rūpa and pleasant-rūpa are 81 mundane consciousness and its associated 52 mental factors. They are called ‘rūpa’.
The aggregate of matter is 28 matters. It is rūpa.

The aggregate of feeling is feeling mental factor. It is one of the aggregates.
Aggregates are five aggregates.
“The remainings are aggregates” refers to aggregate of matter, aggregate of perception, aggregate of mental formation, and aggregate of consciousness. They are not called aggregate of feeling.

Pali Text:
Rūpaṃ rūpakkhandhoti?
Piyarūpaṃ sātarūpaṃ rūpaṃ, na rūpakkhandho. Rūpakkhandho rūpañceva rūpakkhandho ca.
Khandhā saññākkhandhoti?
Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

Translation:
(ii) Q. Is it which is called ‘rūpa’ called ‘aggregate of matter’?
A. Lovable-rūpa and pleasant-rūpa are called ‘rūpa’, but not called aggregate of matter.
Aggregate of matter is both called ‘rūpa’ and ‘aggregate of matter’.
Q. Is it which is called ‘aggregates’ called ‘aggregate of perception’?
A. The aggregate of perception is both called ‘aggregate’ and ‘aggregate of perception’. The remainings are called ‘aggregates’, but not called ‘aggregate of perception’.

Pali Text:
Rūpaṃ rūpakkhandhoti?
Piyarūpaṃ sātarūpaṃ rūpaṃ, na rūpakkhandho. Rūpakkhandho rūpañceva rūpakkhandho ca.
Khandhā saññākkhandhoti?
Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

Translation:
(iii) Q. Is it which is called ‘rūpa’ called ‘aggregate of matter’?
A. Lovable-rūpa and pleasant-rūpa are called ‘rūpa’, but not called aggregate of matter.
Aggregate of matter is both called ‘rūpa’ and ‘aggregate of matter’.
Q. Is it which is called ‘aggregates’ called ‘aggregate of mental formation’?
A. The aggregate of mental formation is both called ‘aggregate’ and ‘aggregate of mental formation’. The remainings are called ‘aggregates’, but not called ‘aggregate of mental formation’.
Pali Text:
Rūpaṃ rūpakkhandhoti?
Piyarūpaṃ sātarūpaṃ rūpaṃ, na rūpakkhandho. Rūpakkhandho rūpañceva rūpakkhandho ca.
Khandhā viññāṇakkhandhoti?
Viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

Translation:
(iv) Q. Is it which is called ‘rūpa’ called ‘aggregate of matter’?
   A. Lovable-rūpa and pleasant-rūpa are called ‘rūpa’, but not called aggregate of matter.
   Aggregate of matter is both called ‘rūpa’ and ‘aggregate of matter’.
   Q. Is it which is called ‘aggregates’ called ‘aggregate of consciousness’?
   A. The aggregate of consciousness is both called ‘aggregate’ and ‘aggregate of consciousness’.
The remainings are called ‘aggregates’, but not called ‘aggregate of consciousness’.

[29/211]
Pali Text:
Vedanā vedanākkhandhoti? āmantā.
Khandhā rūpakkhandhoti?
Rūpakkhandho khandhā ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

Translation:
(i) Q. Is that which is called ‘feeling’ called ‘aggregate of feeling’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘aggregate of matter’?
   A. The aggregate of matter is both called ‘aggregate’ and ‘aggregate of matter’. The remainings are called ‘aggregates’, but not called ‘aggregate of matter’.

Guide:
The remaining aggregates are aggregate of feeling, aggregate of perception, aggregate of mental formation, and aggregate of consciousness.

Pali Text:
Vedanā vedanākkhandhoti? āmantā.
Khandhā saññākkhandhoti?
Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

Translation:
(ii) Q. Is that which is called ‘feeling’ called ‘aggregate of feeling’?
   A. Yes.
Q. Is that which is called ‘aggregates’ called ‘aggregate of perception’?
A. The aggregate of perception is both called ‘aggregate’ and ‘aggregate of perception’. The remainings are called ‘aggregates’, but not called ‘aggregate of perception’.

Pali Text:
Vedanā vedanākkhandhoti? āmantā.
Khandhā saṅkhārakkhandhoti?
Saṅkhārakkhandho khandhoceva saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

Translation:
(iii) Q. Is that which is called ‘feeling’ called ‘aggregate of feeling’?
A. Yes.
Q. Is that which is called ‘aggregates’ called ‘aggregate of mental formation’?
A. The aggregate of mental formation is both called ‘aggregate’ and ‘aggregate of mental formation’. The remainings are called ‘aggregates’, but not called ‘aggregate of mental formation’.

Pali Text:
Vedanā vedanākkhandhoti? āmantā.
Khandhā viññāṇakkhandhoti?
Viññāṇakkhandho khandhoceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

Translation:
(iv) Q. Is that which is called ‘feeling’ called ‘aggregate of feeling’?
A. Yes.
Q. Is that which is called ‘aggregates’ called ‘aggregate of consciousness’?
A. The aggregate of consciousness is both called ‘aggregate’ and ‘aggregate of consciousness’. The remainings are called ‘aggregates’, but not called ‘aggregate of consciousness’.

[30/211]
Pali Text:
Saññā saññākkhandhoti?
Diṭṭhisaññā saññā, na saññākkhandho. Saññākkhandho saññā ceva saññākkhandho ca. Khandhā rūpakkhandhoti?
Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

Translation:
(i) Q. Is that which is called ‘perception’ called ‘aggregate of perception’?
A. Perception that is [used as a term for] wrong view is called ‘perception’ but is not called ‘aggregate of perception’. The aggregate of perception is called both ‘perception’ and ‘aggregate of perception’.
Q. Is that which is called ‘aggregates’ called the ‘aggregate of matter’?
A. The aggregate of matter is called both ‘aggregate’ and ‘aggregate of matter’. The remaining aggregates are not called ‘aggregate of matter’.

Guide:
Perception that is [used as a term for] wrong view is wrong view mental factor. It is called ‘perception’. It is not called ‘aggregate of perception’. The aggregate of perception is perception mental factor.

The remaining aggregates, which are not called ‘aggregate of matter’, are aggregate of feeling, aggregate of perception, aggregate of mental formation, and aggregate of consciousness.

Pali Text:
Saññā saññākkhandhoti?
Di hisaññā saññā, na saññākkhandho. Saññākkhandho saññā ceva saññākkhandho ca. Khandhā vedanākkhandhoti?
Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

Translation:
(ii) Q. Is that which is called ‘perception’ called ‘aggregate of perception’?
A. Perception that is [used as a term for] wrong view is called ‘perception’ but is not called ‘aggregate of perception’. The aggregate of perception is called both ‘perception’ and ‘aggregate of perception’.

Q. Is that which is called ‘aggregates’ called the ‘aggregate of feeling’?
A. The aggregate of feeling is called both ‘aggregate’ and ‘aggregate of feeling’. The remaining aggregates are not called ‘aggregate of feeling’.

Pali Text:
Saññā saññākkhandhoti?
Di thisisaññā saññā, saññākkhandho. Saññākkhandho saññā ceva saññākkhandho ca. Khandhā sankhārakkhandhoti?
Sankhārakkhandho khandho ceva sankhārakkhandho ca. Avasesā khandhā na sankhārakkhandho.

Translation:
(iii) Q. Is that which is called ‘perception’ called ‘aggregate of perception’?
A. Perception that is [used as a term for] wrong view is called ‘perception’ but is not called ‘aggregate of perception’. The aggregate of perception is called both ‘perception’ and ‘aggregate of perception’.

Q. Is that which is called ‘aggregates’ called the ‘aggregate of mental formation’?
A. The aggregate of mental formation is called both ‘aggregate’ and ‘aggregate of mental formation’. The remaining aggregates are not called ‘aggregate of mental formation’.

Pali Text:
Translation:
(iv) Q. Is that which is called ‘perception’ called ‘aggregate of perception’?
A. Perception that is [used as a term for] wrong view is called ‘perception’ but is not called ‘aggregate of perception’. The aggregate of perception is called both ‘perception’ and ‘aggregate of perception’.
Q. Is that which is called ‘aggregates’ called the ‘aggregate of consciousness’?
A. The aggregate of consciousness is called both ‘aggregate’ and ‘aggregate of consciousness’. The remaining aggregates are not called ‘aggregate of consciousness’.

Guide:
Formations are 89 consciousness, 52 mental factors, and 28 matters. The aggregate of mental formations are 50 mental factors. The remaining formations are 89 consciousness, 2 mental factors, and 28 matters.

The remaining aggregates, which are not the aggregate of matter, are aggregate of feeling, aggregate of perception, aggregate of mental formation, and aggregate of consciousness.
Khandhā vedanākkhandhoti?
Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

Translation:
(ii) Q. Is that which is called ‘formations’ called ‘aggregate of formations’?
   A. Excluding the aggregate of formations, what remains are called ‘formations’ but are not called ‘aggregate of formations’. The aggregate of formations is called both ‘formations’ and ‘aggregate of formations’.
   Q. Is that which is called ‘aggregates’ called ‘aggregate of feeling’?
   A. The aggregate of feeling is called both ‘aggregate’ and ‘aggregate of feeling’. The remaining aggregates are not called ‘aggregate of feeling’.

Pali Text:
Saṅkhārā saṅkhārakkhandhoti?
Saṅkhārakkhandhamañ ṭapetvā avasesā saṅkhārā, na saṅkhārakkhandho. Saṅkhārakkhandho saṅkhārā caeva saṅkhārakkhandho ca.
Khandhā saṅñākkhandhoti?
Saṅñākkhandho khandho ceva saṅñākkhandho ca. Avasesā khandhā na saṅñākkhandho.

Translation:
(iii) Q. Is that which is called ‘formations’ called ‘aggregate of formations’?
   A. Excluding the aggregate of formations, what remains are called ‘formations’ but are not called ‘aggregate of formations’. The aggregate of formations is called both ‘formations’ and ‘aggregate of formations’.
   Q. Is that which is called ‘aggregates’ called ‘aggregate of perception’?
   A. The aggregate of perception is called both ‘aggregate’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

Pali Text:
Saṅkhārā saṅkhārakkhandhoti?
Saṅkhārakkhandhamañ ṭapetvā avasesā saṅkhārā, na saṅkhārakkhandho. Saṅkhārakkhandho saṅkhārā caeva saṅkhārakkhandho ca.
Khandhā viññānakkhandhoti?
Viññānakkhandho khandho ceva viññānakkhandho ca. Avasesā khandhā na viññānakkhandho.

Translation:
(iv) Q. Is that which is called ‘formations’ called ‘aggregate of formations’?
   A. Excluding the aggregate of formations, what remains are called ‘formations’ but are not called ‘aggregate of formations’. The aggregate of formations is called both ‘formations’ and ‘aggregate of formations’.
   Q. Is that which is called ‘aggregates’ called ‘aggregate of consciousness’?
A. The aggregate of consciousness is called both ‘aggregate’ and ‘aggregate of consciousness’. The remaining aggregates are not called ‘aggregate of consciousness’.

[32/211]

_Pali Text:_
Viññānaṁ viññānakkhandhoti? āmantā.
Khandhā rūpakkhandhoti? Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

_Translation:_
(i) Q. Is that which is called ‘consciousness’ called ‘the aggregate of consciousness’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of matter’?
   A. The aggregate of matter is called both ‘aggregate’ and ‘aggregate of matter’. The remaining aggregates are not called ‘aggregate of matter’.

_Pali Text:_
Viññānaṁ viññānakkhandhoti? āmantā.
Khandhā vedanākkhandhoti? Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

_Translation:_
(ii) Q. Is that which is called ‘consciousness’ called ‘the aggregate of consciousness’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of feeling’?
   A. The aggregate of feeling is called both ‘aggregate’ and ‘aggregate of feeling’. The remaining aggregates are not called ‘aggregate of feeling’.

_Pali Text:_
Viññānaṁ viññānakkhandhoti? āmantā.
Khandhā saññākkhandhoti? Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

_Translation:_
(iii) Q. Is that which is called ‘consciousness’ called ‘the aggregate of consciousness’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?
   A. The aggregate of perception is called both ‘aggregate’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

_Pali Text:_
Viññānaṁ viññānakkhandhoti? āmantā.
Khandhā saṅkhārakkhandhoti? Saṅkhārakkhandho khandho ceva
saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

*Translation:*

(iv) Q. Is that which is called ‘consciousness’ called ‘the aggregate of consciousness’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of mental formation’?
   A. The aggregate of mental formation is called both ‘aggregate’ and ‘aggregate of mental formation’. The remaining aggregates are not called ‘aggregate of mental formation’.

Chapter on Wheel, based on Purification of Words (*Padasodhana mūlacakkavāra*).

Negative (*Paccanīkaṃ*)

[33/211]

*Pali Text:*

Na rūpaṃ na rūpakkhandhoti? āmantā.
Na khandhā na vedanākkhandhoti? āmantā.

*Translation:*

(i) Q. Is that which is not called ‘rūpa’ not called ‘aggregate of matter’?
   A. Yes
   Q. Is that which is not called ‘aggregates’ not called ‘aggregate of feeling’?
   A. Yes

*Pali Text:*

Na rūpaṃ na rūpakkhandhoti? āmantā.
Na khandhā na saṅñākkhandhoti? āmantā.

*Translation:*

(ii) Q. Is that which is not called ‘rūpa’ not called ‘aggregate of matter’?
   A. Yes
   Q. Is that which is not called ‘aggregates’ not called ‘aggregate of perception’?
   A. Yes

*Pali Text:*

Na rūpaṃ na rūpakkhandhoti? āmantā.
Na khandhā na saṅkhārakkhandhoti? āmantā.

*Translation:*

(iii) Q. Is that which is not called ‘rūpa’ not called ‘aggregate of matter’?
   A. Yes
   Q. Is that which is not called ‘aggregates’ not called ‘aggregate of mental formation’?
A. Yes

Pali Text:
Na rūpaṁ na rūpakkhandhoti? āmantā.
Na khandhā na viññāṇakkhandhoti? āmantā.

Translation:
(iv) Q. Is that which is not called ‘rūpa’ not called ‘aggregate of matter’?
A. Yes
Q. Is that which is not called ‘aggregates’ not called ‘aggregate of consciousness’?
A. Yes

[34/211]
Pali Text:
Na vedanā na vedanākkhandhoti? āmantā.
Na khandhā na rūpakhandhoti? āmantā.

Translation:
(i) Q. Is that which is not called ‘feeling’ not called ‘aggregate of feeling’?
A. Yes
Q. Is that which is not called ‘aggregates’ not called ‘aggregate of matter’?
A. Yes

Pali Text:
Na vedanā na vedanākkhandhoti? āmantā.
Na khandhā na saññākkhandhoti? āmantā.

Translation:
(ii) Q. Is that which is not called ‘feeling’ not called ‘aggregate of feeling’?
A. Yes
Q. Is that which is not called ‘aggregates’ not called ‘aggregate of perception’?
A. Yes

Pali Text:
Na vedanā na vedanākkhandhoti? āmantā.
Na khandhā na sañkhārakkhandhoti? āmantā.

Translation:
(iii) Q. Is that which is not called ‘feeling’ not called ‘aggregate of feeling’?
A. Yes
Q. Is that which is not called ‘aggregates’ not called ‘aggregate of mental formation’?
A. Yes
(iv) Q. Is that which is not called ‘feeling’ not called ‘aggregate of feeling’?
   A. Yes
   Q. Is that which is not called ‘aggregates’ not called ‘aggregate of consciousness’?
   A. Yes

[i] Q. Is that which is not called ‘perception’ not called ‘aggregate of perception’?
   A. Yes
   Q. Is that which is not called ‘aggregates’ not called ‘aggregate of matter’?
   A. Yes

(ii) Q. Is that which is not called ‘perception’ not called ‘aggregate of perception’?
    A. Yes
    Q. Is that which is not called ‘aggregates’ not called ‘aggregate of feeling’?
    A. Yes

(iii) Q. Is that which is not called ‘perception’ not called ‘aggregate of perception’?
     A. Yes
     Q. Is that which is not called ‘aggregates’ not called ‘aggregate of mental formation’?
     A. Yes
Pali Text:
Na saññā na saññākkhandhoti? āmantā.
Na khandhā na viññāṇakkhandhoti? āmantā.

Translation:
(iv) Q. Is that which is not called ‘perception’ not called ‘aggregate of perception’?
   A. Yes
   Q. Is that which is not called ‘aggregates’ not called ‘aggregate of consciousness’?
   A. Yes

[36/211]
Pali Text:
Na saṅkhārā na saṅkhārakkhandhoti? āmantā.
Na khandhā na rūpakkhandhoti? āmantā.

Translation:
(i) Q. Is that which is not called ‘formations’ not called ‘aggregate of formation’?
   A. Yes
   Q. Is that which is not called ‘aggregates’ not called ‘aggregate of matter’?
   A. Yes

Pali Text:
Na saṅkhārā na saṅkhārakkhandhoti? āmantā.
Na khandhā na vedanākkhandhoti? āmantā.

Translation:
(ii) Q. Is that which is not called ‘formations’ not called ‘aggregate of formation’?
   A. Yes
   Q. Is that which is not called ‘aggregates’ not called ‘aggregate of feeling’?
   A. Yes

Pali Text:
Na saṅkhārā na saṅkhārakkhandhoti? āmantā.
Na khandhā na saññākkhandhoti? āmantā.

Translation:
(iii) Q. Is that which is not called ‘formations’ not called ‘aggregate of formation’?
   A. Yes
   Q. Is that which is not called ‘aggregates’ not called ‘aggregate of perception’?
   A. Yes
Pali Text:
Na saṅkhārā na saṅkhārakkhandhoti? āmantā.
Na khandhā na viññāṇakkhandhoti? āmantā.

Translation:
(iv) Q. Is that which is not called ‘formations’ not called ‘aggregate of formation’?
A. Yes
Q. Is that which is not called ‘aggregates’ not called ‘aggregate of consciousness’?
A. Yes

[37/211]
Pali Text:
Na viññāṇāṁ na viññāṇakkhandhoti? āmantā.
Na khandhā na rūpakkhandhoti? āmantā.

Translation:
(i) Q. Is that which is not called ‘consciousness’ not called ‘aggregate of consciousness’?
A. Yes
Q. Is that which is not called ‘aggregates’ not called ‘aggregate of matter’?
A. Yes

Pali Text:
Na viññāṇāṁ na viññāṇakkhandhoti? āmantā.
Na khandhā na vedanākkhandhoti? āmantā.

Translation:
(ii) Q. Is that which is not called ‘consciousness’ not called ‘aggregate of consciousness’?
A. Yes
Q. Is that which is not called ‘aggregates’ not called ‘aggregate of feeling’?
A. Yes

Pali Text:
Na viññāṇāṁ na viññāṇakkhandhoti? āmantā.
Na khandhā na saññākkhandhoti? āmantā.

Translation:
(iii) Q. Is that which is not called ‘consciousness’ not called ‘aggregate of consciousness’?
A. Yes
Q. Is that which is not called ‘aggregates’ not called ‘aggregate of perception’?
A. Yes
Na viññānaṁ na viññāṇakkhandhoti? āmantā.
Na khandhā na saṅkhārakkhandhoti? āmantā.

Q. Is that which is not called ‘consciousness’ not called ‘aggregate of consciousness’?
A. Yes
Q. Is that which is not called ‘aggregates’ not called ‘aggregate of mental formation’?
A. Yes

There are four methods on this Exposition Chapter, and this is the 3rd of the FOUR Methods:

**Chapter on Pure Aggregate (Suddhakhandhavāro)**

Positive (Anulomam)

Rūpa khandhoti? āmantā.
Khandhā rupakkhandhoti? rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

Q. Is that which is called ‘rūpa’ called ‘aggregates’?
A. Yes.
Q. Is that which is called ‘aggregates’ called ‘the aggregate of matter’?
A. The aggregate of matter is called both ‘aggregates’ and ‘aggregate of matter’. The remaining aggregates are not called ‘aggregate of matter’.

Vedanā khandhoti? āmantā.
Khandhā vedanākkhandhoti? vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

Q. Is that which is called ‘feeling’ called ‘aggregates’?
A. Yes.
Q. Is that which is called ‘aggregates’ called ‘the aggregate of feeling’?
A. The aggregate of feeling is called both ‘aggregates’ and ‘aggregate of feeling’. The remaining aggregates are not called ‘aggregate of feeling’.

Saññā khandhoti? āmantā.
Khandhā saññākkhandhoti? saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

Translation:
(iii) Q. Is that which is called ‘perception’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?
   A. The aggregate of perception is called both ‘aggregates’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

Pali Text:
Sañkhārā khandhoti? āmantā.
Khandhā sañkhārakkhandhoti? sañkhārakkhandho khandho ceva sañkhārakkhandho ca. Avasesā khandhā na sañkhārakkhandho.

Translation:
(iv) Q. Is that which is called ‘formations’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of mental formation’?
   A. The aggregate of mental formation is called both ‘aggregates’ and ‘aggregate of mental formation’. The remaining aggregates are not called ‘aggregate of mental formation’.

Pali Text:
Viññā a khandhoti? āmantā.
Khandhā viññāakkhandhoti? viññāakkhandho khandho ceva viññāakkhandho ca. Avasesā khandhā na viññāakkhandho.

Translation:
(v) Q. Is that which is called ‘consciousness’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of consciousness’?
   A. The aggregate of consciousness is called both ‘aggregates’ and ‘aggregate of consciousness’. The remaining aggregates are not called ‘aggregate of consciousness’.

Chapter on Pure Aggregate (Suddhakhandhavāro)

Negative (Paccanīkaṃ)

[39/211]

Pali Text:
Translation:
(i) Q. Is that which is not called ‘rūpa’ not called ‘aggregates’?
   A. With the exception of rūpa the remaining aggregates are not called ‘rūpa’, but called ‘aggregates’. With the exception of rūpa and aggregates, the remainings are neither called ‘rūpa’ nor ‘aggregates’.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of matter’?
   A. Yes

Pali Text:

Translation:
(ii) Q. Is that which is not called ‘feeling’ not called ‘aggregates’?
   A. With the exception of feeling the remaining aggregates are not called ‘feeling’, but called ‘aggregates’. With the exception of feeling and aggregates, the remainings are neither called ‘feeling’ nor ‘aggregates’.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of feeling’?
   A. Yes

Pali Text:

Translation:
(iii) Q. Is that which is not called ‘perception’ not called ‘aggregates’?
   A. With the exception of perception the remaining aggregates are not called ‘perception’, but called ‘aggregates’. With the exception of perception and aggregates, the remainings are neither called ‘perception’ nor ‘aggregates’.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of perception’?
   A. Yes

Pali Text:

Translation:
(iv) Q. Is that which is not called ‘formations’ not called ‘aggregates’?
   A. Yes.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of formations’?
   A. Yes
Pali Text:

Translation:
(v) Q. Is that which is not called ‘consciousness’ not called ‘aggregates’?
   A. With the exception of consciousness the remaining aggregates are not called ‘consciousness’, but called ‘aggregates’. With the exception of consciousness and aggregates, the remainings are neither called ‘consciousness’ nor ‘aggregates’.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of consciousness’?
   A. Yes

There are four methods on this Exposition Chapter, and this is the 4th of the FOUR Methods: Chapter on Wheel, based on Pure Aggregate (Suddha khandha mūlacakkavāro)

Positive (Anulomaṁ)

[40/211]

Pali Text:
Rūpaṁ khandhoti? āmantā.
Khandhā vedanākkhandhoti? Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

Translation:
(i) Q. Is that which is called ‘rūpa’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of feeling’?
   A. The aggregate of feeling is called both ‘aggregates’ and ‘aggregate of feeling’. The remaining aggregates are not called ‘aggregate of feeling’.

Pali Text:
Rūpaṁ khandhoti? āmantā.
Khandhā saññākkhandhoti? Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

Translation:
(ii) Q. Is that which is called ‘rūpa’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?
   A. The aggregate of perception is called both ‘aggregates’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

Pali Text:
Rūpa khandhoti? āmantā.
Khandhā saṅkhārakkhandhoti? Saṅkhārakkhandho khandho ceva saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

*Translation:*
(iii) Q. Is that which is called ‘rūpa’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of mental formation’?
   A. The aggregate of mental formation is called both ‘aggregates’ and ‘aggregate of mental formation’. The remaining aggregates are not called ‘aggregate of mental formation’.

Pali Text:
Rūpaṃ khandhoti? āmantā.

*Translation:*
(iv) Q. Is that which is called ‘rūpa’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of consciousness’?
   A. The aggregate of consciousness is called both ‘aggregates’ and ‘aggregate of consciousness’. The remaining aggregates are not called ‘aggregate of consciousness’.

[41/211]

Pali Text:
Vedanā khandhoti? āmantā.
Khandhā rūpakkhandhoti? Rūpakkhandho khandhā ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

*Translation:*
(i) Q. Is that which is called ‘feeling’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of matter’?
   A. The aggregate of matter is called both ‘aggregates’ and ‘aggregate of matter’. The remaining aggregates are not called ‘aggregate of matter’.

Pali Text:
Vedanā khandhoti? āmantā.
Khandhā saññākkhandhoti? Saññākkhandho khandhā ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

*Translation:*
(ii) Q. Is that which is called ‘feeling’ called ‘aggregates’?
   A. Yes.
Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?
A. The aggregate of perception is called both ‘aggregates’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

Pali Text:
Vedanā khandhoti? āmantā.
Khandhā sankhārakkhandhoti? Saṅkhārakkhandho khandho ceva saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

Translation:
(iii) Q. Is that which is called ‘feeling’ called ‘aggregates’?
A. Yes.
Q. Is that which is called ‘aggregates’ called ‘the aggregate of mental formation’?
A. The aggregate of mental formation is called both ‘aggregates’ and ‘aggregate of mental formation’. The remaining aggregates are not called ‘aggregate of mental formation’.

Pali Text:
Vedanā khandhoti? āmantā.
Khandhā viññānakkhandhoti? Viññānakkhandho khandho ceva viññānakkhandho ca. Avasesā khandhā na viññānakkhandho.

Translation:
(iv) Q. Is that which is called ‘feeling’ called ‘aggregates’?
A. Yes.
Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?
A. The aggregate of consciousness is called both ‘aggregates’ and ‘aggregate of consciousness’. The remaining aggregates are not called ‘aggregate of consciousness’.

[42/211]

Pali Text:
Saññā khandhoti? āmantā.
Khandhā rūpakkhandhoti? Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rupakkhandho.

Translation:
(i) Q. Is that which is called ‘perception’ called ‘aggregates’?
A. Yes.
Q. Is that which is called ‘aggregates’ called ‘the aggregate of matter’?
A. The aggregate of matter is called both ‘aggregates’ and ‘aggregate of matter’. The remaining aggregates are not called ‘aggregate of matter’.

Pali Text:
Saññā khandhoti? āmantā.
Khandhā vedanākkhandhoti? Vedanākkhandho khandho ceva vedanākkhandho ca.
Avasesā khandhā na vedanākkhandho.

*Translation:*

(ii) Q. Is that which is called ‘perception’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of feeling’?
   A. The aggregate of feeling is called both ‘aggregates’ and ‘aggregate of feeling’. The remaining aggregates are not called ‘aggregate of feeling’.

*Pali Text:*

Saññā khandhoti? āmantā.
Khandhā saṅkhārakkhandhoti? Saṅkhārakkhandho khandho ceva saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

*Translation:*

(iii) Q. Is that which is called ‘perception’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of mental formation’?
   A. The aggregate of mental formation is called both ‘aggregates’ and ‘aggregate of mental formation’. The remaining aggregates are not called ‘aggregate of mental formation’.

*Pali Text:*

Saññā khandhoti? āmantā.
Khandhā viññānakkhandhoti? Viññānakkhandho khandho ceva viññānakkhandho ca. Avasesā khandhā na viññānakkhandho.

*Translation:*

(iv) Q. Is that which is called ‘perception’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of consciousness’?
   A. The aggregate of consciousness is called both ‘aggregates’ and ‘aggregate of consciousness’. The remaining aggregates are not called ‘aggregate of consciousness’.

*Pali Text:*

Saṅkhaḷā khandhoti? āmantā.
Khandhā rūpakkhandhoti? Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

*Translation:*

(i) Q. Is that which is called ‘formations’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of matter’?
   A. The aggregate of matter is called both ‘aggregates’ and ‘aggregate of matter’. The
remaining aggregates are not called ‘aggregate of matter’.

**Pali Text:**
Saṅkhārā khandhoti? āmantā.
Khandhā vedanākkhandhoti? Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

**Translation:**
(ii) Q. Is that which is called ‘formations’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of feeling’?
   A. The aggregate of feeling is called both ‘aggregates’ and ‘aggregate of feeling’. The remaining aggregates are not called ‘aggregate of feeling’.

**Pali Text:**
Saṅkhārā khandhoti? āmantā.
Khandhā saññākkhandhoti? Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

**Translation:**
(iii) Q. Is that which is called ‘formations’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?
   A. The aggregate of perception is called both ‘aggregates’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

**Pali Text:**
Saṅkhārā khandhoti? āmantā.

**Translation:**
(iv) Q. Is that which is called ‘formations’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of consciousness’?
   A. The aggregate of consciousness is called both ‘aggregates’ and ‘aggregate of consciousness’. The remaining aggregates are not called ‘aggregate of consciousness’.

**[44/211]**
**Pali Text:**
Viññānaṁ khandhoti? āmantā.
Khandhā rūpakkhandhoti? Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.
Translation:
(i) Q. Is that which is called ‘consciousness’ called ‘aggregates’?
   A. Yes.
   Q. Is that which is called ‘aggregates’ called ‘the aggregate of matter’?
   A. The aggregate of matter is called both ‘aggregates’ and ‘aggregate of matter’. The remaining aggregates are not called ‘aggregate of matter’.

Pali Text:
Viññāṇaṁ khandhoti? āmantā.
Khandhā vedanākkhandhoti? Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

Translation:
(ii) Q. Is that which is called ‘consciousness’ called ‘aggregates’?
    A. Yes.
    Q. Is that which is called ‘aggregates’ called ‘the aggregate of feeling’?
    A. The aggregate of feeling is called both ‘aggregates’ and ‘aggregate of feeling’. The remaining aggregates are not called ‘aggregate of feeling’.

Pali Text:
Viññāṇaṁ khandhoti? āmantā.
Khandhā saññākkhandhoti? Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

Translation:
(iii) Q. Is that which is called ‘consciousness’ called ‘aggregates’?
    A. Yes.
    Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?
    A. The aggregate of perception is called both ‘aggregates’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

Pali Text:
Viññāṇaṁ khandhoti? āmantā.
Khandhā sañkhārakkhandhoti? Sañkhārakkhandho khandho ceva sañkhārakkhandho ca. Avasesā khandhā na sañkhārakkhandho.

Translation:
(iv) Q. Is that which is called ‘consciousness’ called ‘aggregates’?
    A. Yes.
    Q. Is that which is called ‘aggregates’ called ‘the aggregate of mental formation’?
    A. The aggregate of mental formation is called both ‘aggregates’ and ‘aggregate of mental formation’. The remaining aggregates are not called ‘aggregate of mental formation’.

Chapter on Wheel, based on Pure Aggregate (Suddha khandha mūlacakkavāro)
Negative (Paccanīkaṃ)

[45/211]

Pali Text:
Na rūpaṃ na khandhoti? Rūpaṃ ṭhapetvā avasesā khandhā na rūpaṃ, khandhā.
Rūpañca khandhe ca ṭhapetvā avasesā na ceva rūpaṃ, na ca khandhā.
Na khandhā na vedanākkhandhoti? āmantā.

Translation:
(i) Q. Is that which is not called ‘rūpa’ not called ‘aggregates’?
   A. With the exception of rūpa, the remaining aggregates are not called ‘rūpa’, but called
   ‘aggregates’. With the exception of rūpa and aggregates, the remainings are neither called ‘rūpa’
   nor ‘aggregates’.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of feeling’?
   A. Yes.

Pali Text:
Na rūpaṃ na khandhoti? Rūpaṃ ṭhapetvā avasesā khandhā, na rūpaṃ khandhā.
Rūpañca khandhe ca ṭhapetvā avasesā na ceva rūpaṃ, na ca khandhā.
Na khandhā na saññākkhandhoti? āmantā.

Translation:
(ii) Q. Is that which is not called ‘rūpa’ not called ‘aggregates’?
   A. With the exception of rūpa, the remaining aggregates are not called ‘rūpa’, but called
   ‘aggregates’. With the exception of rūpa and aggregates, the remainings are neither called ‘rūpa’
   nor ‘aggregates’.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of perception’?
   A. Yes.

Pali Text:
Na rūpaṃ na khandhoti? Rūpaṃ ṭhapetvā avasesā khandhā na rūpaṃ, khandhā.
Rūpañca khandhe ca ṭhapetvā avasesā na ceva rūpaṃ, na ca khandhā.
Na khandhā na sañkhārakkhandhoti? āmantā.

Translation:
(iii) Q. Is that which is not called ‘rūpa’ not called ‘aggregates’?
   A. With the exception of rūpa, the remaining aggregates are not called ‘rūpa’, but called
   ‘aggregates’. With the exception of rūpa and aggregates, the remainings are neither called ‘rūpa’
   nor ‘aggregates’.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of mental formation’?
   A. Yes.
Na rūpa na khandhoti? Rūpaṃ ṭhapetvā avasesā khandhā, na rūpaṃ khandhā.
Rūpaṅca khandhe ca ṭhapetvā avasesā na ceva rūpaṃ, na ca khandhā.
Na khandhā na viññāṇakkhandhoti? āmantā.

Translation:
(iv) Q. Is that which is not called ‘rūpa’ not called ‘aggregates’?
   A. With the exception of rūpa, the remaining aggregates are not called ‘rūpa’, but called
   ‘aggregates’. With the exception of rūpa and aggregates, the remainings are neither called ‘rūpa
   nor ‘aggregates’.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of consciousness’?
   A. Yes.

Paḷi Text:
Na vedanā na khandhoti? Vedanaṃ ṭhapetvā avasesā khandhā na vedanā, khandhā.
Vedanaṅca khandhe ca ṭhapetvā avasesā na ceva vedanā, na ca khandhā.
Na khandhā na rūpakkhandhoti? āmantā.

Translation:
(i) Q. Is that which is not called ‘feeling’ not called ‘aggregates’?
   A. With the exception of feeling, the remaining aggregates are not called ‘feeling’, but called
   ‘aggregates’. With the exception of feeling and aggregates, the remainings are neither called
   ‘feeling’ nor ‘aggregates’.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of matter’?
   A. Yes.

Paḷi Text:
Na vedanā na khandhoti? Vedanaṃ ṭhapetvā avasesā khandhā na vedanā, khandhā.
Vedanaṅca khandhe ca ṭhapetvā avasesā na ceva vedanā, na ca khandhā.
Na khandhā na saññākkhandhoti? āmantā.

Translation:
(ii) Q. Is that which is not called ‘feeling’ not called ‘aggregates’?
   A. With the exception of feeling, the remaining aggregates are not called ‘feeling’, but called
   ‘aggregates’. With the exception of feeling and aggregates, the remainings are neither called
   ‘feeling’ nor ‘aggregates’.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of perception’?
   A. Yes.

Paḷi Text:
Na vedanā na khandhoti? Vedanaṃ ṭhapetvā avasesā khandhā na vedanā, khandhā.
Vedanaṅca khandhe ca ṭhapetvā avasesā na ceva vedanā, na ca khandhā.
Na khandhā na sañkhārakkhandhoti? āmantā.
Translation:
(iii) Q. Is that which is not called ‘feeling’ not called ‘aggregates’?
A. With the exception of feeling, the remaining aggregates are not called ‘feeling’, but called ‘aggregates’. With the exception of feeling and aggregates, the remainings are neither called ‘feeling’ nor ‘aggregates’.
Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of mental formation’?
A. Yes.

Pali Text:

Translation:
(iv) Q. Is that which is not called ‘feeling’ not called ‘aggregates’?
A. With the exception of feeling, the remaining aggregates are not called ‘feeling’, but called ‘aggregates’. With the exception of feeling and aggregates, the remainings are neither called ‘feeling’ nor ‘aggregates’.
Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of consciousness’?
A. Yes.

Pali Text:

Translation:
(i) Q. Is that which is not called ‘perception’ not called ‘aggregates’?
A. With the exception of perception, the remaining aggregates are not called ‘perception’, but called ‘aggregates’. With the exception of perception and aggregates, the remainings are neither called ‘perception’ nor ‘aggregates’.
Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of matter’?
A. Yes.

Pali Text:

Translation:
(ii) Q. Is that which is not called ‘perception’ not called ‘aggregates’?
A. With the exception of perception, the remaining aggregates are not called ‘perception’, but called ‘aggregates’. With the exception of perception and aggregates, the remainings are neither
called ‘perception’ nor ‘aggregates’.

Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of feeling’?
A. Yes.

Pali Text:
Na saññā na khandhoti? Sañña ṭhapetvā avasesā khandhā na saññā, khandhā.
Saññaṅca khandhe ca ṭhapetvā avasesā na ceva saññā, na ca khandhā.
Na khandhā na sañkhārakkhandhoti? āmantā.

Translation:
(iii) Q. Is that which is not called ‘perception’ not called ‘aggregates’?
A. With the exception of perception, the remaining aggregates are not called ‘perception’, but called ‘aggregates’. With the exception of perception and aggregates, the remainings are neither called ‘perception’ nor ‘aggregates’.

Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of mental formation’?
A. Yes.

Pali Text:
Na saññā na khandhoti? Sañña ṭhapetvā avasesā khandhā na saññā, khandhā.
Saññaṅca khandhe ca ṭhapetvā avasesā na ceva saññā, na ca khandhā.
Na khandhā na viññānakkhandhoti? āmantā.

Translation:
(iv) Q. Is that which is not called ‘perception’ not called ‘aggregates’?
A. With the exception of perception, the remaining aggregates are not called ‘perception’, but called ‘aggregates’. With the exception of perception and aggregates, the remainings are neither called ‘perception’ nor ‘aggregates’.

Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of consciousness’?
A. Yes.

[48/211]

Pali Text:
Na sañkhārā na khandhoti? āmantā.
Na khandhā na rūpakkhandhoti? āmantā.

Translation:
(i) Q. Is that which is not called ‘formations’ not called ‘aggregates’?
A. Yes.

Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of matter’?
A. Yes.

Pali Text:
Na sañkhārā na khandhoti? āmantā.
Na khandhā na vedanākkhandhoti? āmantā.

Translation:
(ii) Q. Is that which is not called ‘formations’ not called ‘aggregates’?
   A. Yes.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of feeling’?
   A. Yes.

Pali Text:
Na saṅkhārā na khandhoti? āmantā.
Na khandhā na saññākkhandhoti? āmantā.

Translation:
(iii) Q. Is that which is not called ‘formations’ not called ‘aggregates’?
   A. Yes.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of perception’?
   A. Yes.

Pali Text:
Na saṅkhārā na khandhoti? āmantā.
Na khandhā na viññāṇakkhandhoti? āmantā.

Translation:
(iv) Q. Is that which is not called ‘formations’ not called ‘aggregates’?
   A. Yes.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of consciousness’?
   A. Yes.

[49/211]

Pali Text:
Na viññāṇāṃ na khandhoti? Viññāṇāṃ ṭhapetvā avasesā khandhā na viññāṇāṃ,
khandhā. Viññāṇāṇica khandhe ca ṭhapetvā avasesā na ceva viññāṇāṃ, na ca khandhā.
Na khandhā na rūpakkhandhoti? āmantā.

Translation:
(i) Q. Is that which is not called ‘consciousness’ not called ‘aggregates’?
   A. With the exception of consciousness, the remaining aggregates are not called
   consciousness, but called aggregates. With the exception of consciousness and aggregates, the
   remainings are neither called consciousness nor aggregates.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of matter’?
   A. Yes.

Pali Text:
Na viññāṇāṃ na khandhoti? Viññāṇāṃ ṭhapetvā avasesā khandhā na viññāṇāṃ,
Translation:
(ii) Q. Is that which is not called ‘consciousness’ not called ‘aggregates’?
   A. With the exception of consciousness, the remaining aggregates are not called
       consciousness, but called aggregates. With the exception of consciousness and aggregates, the
       remainings are neither called consciousness nor aggregates.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of feeling’?
   A. Yes.

Pali Text:
Na viññānaṃ na khandhoti? Viññānaṃ ṭhapetvā avasesā khandhā na viññānaṃ,
 khandhā. Viññānañca khandhe ca ṭhapetvā avasesā na ceva viññānaṃ, na ca khandhā.
Na khandhā na saññākkhandhoti? āmantā.

Translation:
(iii) Q. Is that which is not called ‘consciousness’ not called ‘aggregates’?
   A. With the exception of consciousness, the remaining aggregates are not called
       consciousness, but called aggregates. With the exception of consciousness and aggregates, the
       remainings are neither called consciousness nor aggregates.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of perception’?
   A. Yes.

Pali Text:
Na viññānaṃ na khandhoti? Viññānaṃ ṭhapetvā avasesā khandhā na viññānaṃ,
 khandhā. Viññānañca khandhe ca ṭhapetvā avasesā na ceva viññānaṃ, na ca khandhā.
Na khandhā na sañkhārakkhandhoti? āmantā.

Translation:
(iv) Q. Is that which is not called ‘consciousness’ not called ‘aggregates’?
   A. With the exception of consciousness, the remaining aggregates are not called
       consciousness, but called aggregates. With the exception of consciousness and aggregates, the
       remainings are neither called consciousness nor aggregates.
   Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of mental formation’?
   A. Yes.

Paññattiniddesavāro niḥthito.

This is the end of Exposition Chapter on Terms (Paññattivāraniddesa).

Summary:

Exposition Chapter on Terms has been analyzed based on the FOUR methods as shown below:-
1. Padasodhanavāra – Chapter on Purification of Words
2. Padasodhana mūlacakkavāra – Chapter on Wheel based on Purification of Words
3. Suddhakhandhvāra – Chapter on Pure Aggregates
4. Suddha khandha mūlacakkavāra – Chapter on Wheel based on Pure Aggregates

Revision:
The Pairs on Aggregates (Khandha Yamaka) consists of three Chapters namely:-
1. Paññatti vāra - Chapter on Terms
2. Pavatti vāra - Chapter on Process
3. Pariññā vāra - Chapter on Comprehension / Realization

Paññatti vāra
This chapter is to define the terms of the Aggregate chapter. It is advocated as the knowledge of study.

Pavatti vāra
This is as ascribed to the studying of the process, formation, the rise and fall of Aggregates Phenomena, and so on … The study of this chapter of classified processes would give rise to insight knowledge.

Pariññā vāra
The aim of comprehension and understanding found in this chapter is to bring about the maturing of wisdom leading to realization and the attainment of the Noble Path and Fruition.

We have finished the first chapter, which is Chapter on Terms (Paññatti vāra). Now, let us continue to the second chapter, which is Chapter on Process (Pavatti vāra).

Chapter on Process (Pavatti vāra) is three-fold as shown below:-
1. Chapter on Arising (uppāda vāra)
2. Chapter on Cessation (nirodha vāra)
3. Chapter on Arising and Cessation (uppāda-nirodha vāra)

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

Each Chapter is again in six-fold as shown below:-
1. Chapter on the present (Paccuppanna vāra)
2. Chapter on the past (Atīta vāra)
3. Chapter on the future (Anāgata vāra)
4. Chapter on the present and the past (Paccuppannātīta vāra)
5. Chapter on the present and the future (Paccuppannānāgata vāra)
6. Chapter on the past and the future (Atītānāgata vāra)

Each fold is also three-fold as shown below:-

1. Chapter on Individuals (puggala vāra)
2. Chapter on Realms (okāsa vāra)
3. Chapter on Individuals and Realms (puggalokāsa vāra)

Guide:
1. The Chapter on Individuals is the explanation of the arising and cessation in aggregates, and so on, according to the types of Individuals.

2. The Chapter on Realms is the explanation of the arising and cessation in aggregates, and so forth, according to the types of Realms.

3. The Chapter on Individuals and Realms is the explanation of the arising and cessation in aggregates, and so forth, according to the types of Individuals and Realms.

The three folds are again two-fold:-
1. Positive (Anuloma)
2. Negative (Paccanīka)

The types of Individuals are twelve-fold namely:-
1. The woeful rootless worldlings
2. The happy rootless worldlings
3. The dual-rooted worldlings
4. The triple-rooted beings
5. The Stream-enterer of the Noble Path
6. The Stream-enterer of the Noble Fruition
7. The Once-enterer of the Noble Path
8. The Once-enterer of the Noble Fruition
9. The Non-enterer of the Noble Path
10. The Non-enterer of the Noble Fruition
11. The Worthy One (Arahant) of the Noble Path
12. The Worthy One (Arahant) of the Noble Fruition

The classification of Individuals in relation to the Realms of existence
1. Individuals of the woeful, rootless worldling type are found in the Four Woeful Realms and not anywhere else in the other remaining realms.
2. Individuals of the happy rootless worldling type are found in the Human World, the realm of the Four Great Kings Heaven and the Realm of Non-percipient beings and not anywhere else in the other remaining realms.

3. Individuals of the dual-rooted worldling type are only found in the seven happy sensual realms and not anywhere else in the other remaining realms.

4. The triple-rooted beings, the Once-returner of the second Noble Path, the Non-returner of the third Noble Path, the Stream-enterer of Noble Fruition, and the Once-returner of Noble Fruition are found in the Seven Happy sensual realms; ten of the fine material spheres, excluding the five pure abodes and Non-percipient realm, and the four Immaterial realms; and they are not found in the other remaining realms.

5. The Stream-enterer of the Noble Path is found in the Seven Happy sensual realms and ten of the fine material realms, but not found in the four Woeful realms, Non-percipient realms, five Pure Abodes and four Immaterial realms.

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

The 2nd Chapter of Pairs on Aggregates (Khandhayamakāṃ) :
Chapter on Process (Pavatti vāra)
2.1 Chapter on Arising (Uppāda vāra)
2.1.1 Chapter on the present (Paccuppanna vāra)

2.1.1.1 Positive (Anuloma) Person (Puggala)

[50/211]

Pali Text:
Yassa rūpakkhandho uppajjati tassa vedanākkhandho uppajjati?
Asaññasattaṃ uppajjantānaṃ tesaṃ rūpakkhandho uppajjati, no ca tesaṃ vedanākkhandho
uppajjati. Pañcavokāraṃ uppajjantānaṃ tesaṃ rūpakkhandho ca uppajjati vedanākkhandho ca
uppajjati.

Translation:
Q. Matter aggregate arises to this person. Does feeling aggregate arise to that person?
A. To those at the birth-moment of non-percipient beings matter aggregate arises; feeling
aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons,
matter aggregate arises and feeling aggregate also arises.

Pali Text:
Yassa vā pana vedanākkhandho uppajjati tassa rūpakkhandho uppajjati?
Arūpaṃ uppajjantānaṃ tesaṃ vedanākkhandho uppajjati, no ca tesaṃ rūpakkhandho uppajjati.
Pañcavokāraṃ upapajjantānaṃ tesam vedenākkhandho ca uppajjati. Rūpakkhandho ca uppajjati.

Translation:
Q. Feeling aggregate arises to this person. Does matter aggregate arise to that person?
A. To those at the birth-moment of immaterial persons feeling aggregate arises; matter aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons, feeling aggregate arise and matter aggregate also arises.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate arises to this person. Does perception aggregate arise to that person?
A. Yes.
Q. Perception aggregate arises to this person. Does feeling aggregate arise to that person?
A. Yes.

2.1.1.2 Positive (Anuloma) Plane (Okāsa)

[51/211]

Pali Text:

Translation:
Q. Matter aggregate arises at this plane. Does feeling aggregate arise at that plane?
A. At the plane of non-percipient beings matter aggregate arises; feeling aggregate does not arise at that plane. At the five-aggregate plane, matter aggregate arises and feeling aggregate also arises.

Pali Text:

Translation:
Q. Feeling aggregate arises at this plane. Does matter aggregate arise at that plane?
A. At the immaterial plane feeling aggregate arises; matter aggregate does not arise at the plane. At the five-aggregate plane, feeling aggregate arise and matter aggregate also arises.

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

2.1.1.3 Positive (Anuloma) Person and Plane (Puggalokāsa)
[52/211]

**Pali Text:**
Yassa yattha rūpakkhandho uppajjati tassa tattha vedanākkhandho uppajjati'ti?
Asaññasattaṃ upapajjantānaṃ tesāṃ tattha rūpakkhandho uppajjati, no ca tesāṃ tattha vedanākkhandho uppajjati. Pañcavokāraṃ upapajjantānaṃ tesāṃ tattha rūpakkhandho ca uppajjati vesanākkhandho ca uppajjati.

**Translation:**
Q. Matter aggregate arises to this person at this plane. Does feeling aggregate arise to that person at that plane?
A. To those at the birth-moment of non-percipient beings matter aggregate arises at that plane; feeling aggregate does not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons, matter aggregate arises and feeling aggregate also arises at that plane.

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[52/211]

**Pali Text:**
Yassa vā pana yattha vedanākkhandho uppajjati tassa tattha rūpakkhandho uppajjati'ti?
Arūpaṃ upapajjantānaṃ tesāṃ tattha vedanākkhandho uppajjati, no ca tesāṃ tattha rūpakkhandho uppajjati. Pañcavokāraṃ upapajjantānaṃ tesāṃ tattha vedanākkhandho ca uppajjati rūpakkhandho ca uppajjati.

**Translation:**
Q. Feeling aggregate arises to this person at this plane. Does matter aggregate arise to that person at that plane?
A. To those at the birth-moment of immaterial persons feeling aggregate arises at that plane; matter aggregate does not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons, feeling aggregate arises and matter aggregate also arises at that plane.

**Note:** *(Not mentioned in the Text, but should be understood.)*

Q. Feeling aggregate arises to this person at this plane. Does perception aggregate arise to that person at that plane?
A. Yes.

Q. Perception aggregate arises to this person at this plane. Does feeling aggregate arise to that person at that plane?
A. Yes.

2.1.1.4 Negative (Paccanīka) Person (Puggala)

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[53/211]

**Pali Text:**
Yassa rūpakkhandho nūppajjati tassa vedanākkhandho nūppajjatīti?
Arūpaṃ upapajjantānaṃ tesāṃ rūpakkhandho nūppajjati, no ca tesāṃ vedanākkhandho nūppajjati. Sabbesaṃ vacantānaṃ tesāṃ rūpakkhandho ca nūppajjati vesanākkhandho ca nūppajjati.
**Translation:**
Q. Matter aggregate does not arise to this person. Does feeling aggregate not arise to that person?
A. To those at the birth-moment of immaterial persons matter aggregate does not arise; it is not feeling aggregate does not arise to those persons. To all those persons at the death-moment neither matter aggregate nor feeling aggregate arises.

**Pali Text:**
Yassa vā pana vedanākkhandho nūppajjati tassa rūpakkhandho nūppajjatīti?
Asaṅñasattaṃ upapajjantānaṃ tesaṃ vedanākkhandho nūppajjati, no ca tesaṃ rūpakkhandho nūppajjati. SABBESAṃ cAVANTANānaṃ tesaṃ vedanākkhandho ca nūppajjati rūpakkhandho ca nūppajjati.

**Translation:**
Q. Feeling aggregate does not arise to this person. Does matter aggregate not arise to that person?
A. To those at the birth-moment of non-percipient beings feeling aggregate does not arise; it is not matter aggregate does not arise. To all those persons at the death-moment neither feeling aggregate nor matter aggregate arises.

**Note:** (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate does not arise to this person. Does perception aggregate not arise to that person?
A. Yes.
Q. Perception aggregate does not arise to this person. Does feeling aggregate not arise to that person?
A. Yes.

2.1.1.5 Negative (Paccanīka) Plane (Okāsa)

[54/211]
**Pali Text:**
Yattha rūpakkhandho nūppajjati tattha vedanākkhandho nūppajjatīti?
Uppajjati.

**Translation:**
Q. Matter aggregate does not arise at this plane. Does feeling aggregate not arise at that plane?
A. It arises.

**Pali Text:**
Yattha vā pana vedanākkhandho nūppajjati tattha rūpakkhandho nūppajjatīti?
Uppajjati.

**Translation:**
Q. Feeling aggregate does not arise at this plane. Does matter aggregate not arise at that plane?
A. It arises.
Q. Feeling aggregate does not arise at this plane. Does perception aggregate not arise at that plane?
A. Yes.
Q. Perception aggregate does not arise at this plane. Does feeling aggregate not arise at that plane?
A. Yes.

2.1.1.6 Negative (Paccānikā) Person and Plane (Puggalokāsa)

**Pali Text:**
Yassa yattha rūpakhandho nūppajjāti tassa tattha vedanākkhandho nūppajjāti?
Arūpaṃ uppajjātaṃ tesaṃ tattha rūpakhandho nūppajjati, no ca tesaṃ tattha vedanākkhandho nuppajjati. Sabbesaṃ cavantānaṃ tesaṃ tattha rūpakhandho ca nūppajjati vedanākkhandho ca nūppajjati.

**Translation:**
Q. Matter aggregate does not arise to this person at this plane. Does feeling aggregate not arise to that person at that plane?
A. To those at the birth-moment of immaterial persons matter aggregate does not arise at that plane; it is not feeling aggregate does not arise to those persons at that plane. To all those persons at the death-moment neither matter aggregate nor feeling aggregate arises at that plane.

**Pali Text:**
Yassa vā pana yattha vedanākkhandho nūppajjāti tassa tattha rūpakhandho nūppajjāti?
Asaññasattaṃ uppajjātaṃ tesaṃ tattha vedanākkhandho nūppajjati, no ca tesaṃ tattha rūpakhandho nuppajjati. Sabbesaṃ cavantānaṃ tesaṃ tattha vedanākkhandho ca nūppajjati rūpakhandho ca nūppajjati.

**Translation:**
Q. Feeling aggregate does not arise to this person at this plane. Does matter aggregate not arise to that person at that plane?
A. To those at the birth-moment of non-percipient beings feeling aggregate does not arise at that plane; it is not that matter aggregate does not arise to those persons at that plane. To all those persons at the death-moment neither feeling aggregate nor matter aggregate arises at that plane.

**Note:** (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate does not arise to this person at this plane. Does perception aggregate not arise to that person at that plane?
A. Yes.
Q. Perception aggregate does not arise to this person at this plane. Does feeling aggregate not arise to that person at that plane?
A. Yes.
The 2nd Chapter of Pairs on Aggregates (Khandhayamakāṁ):
Chapter on Process (Pavatti vāra)
2.1 Chapter on Arising (Uppāda vāra)
2.1.2 Chapter on the past (Atīta vāra)

2.1.2.1 Positive (Anuloma) Person (Puggala)

[56/211]

Pali Text:
Yassa rūpakkhandho uppajjittha tassa vedanākkhandho uppajjithāti? āmantā.

Translation:
Q. Matter aggregate had arisen to this person. Had feeling aggregate arisen to that person?
A. Yes.

Pali Text:
Yassa vā pana vedanākkhandho uppajjitha tassa rūpakkhandho uppajjithāti? āmantā.

Translation:
Q. Feeling aggregate had arisen to this person. Had matter aggregate arisen to that person?
A. Yes.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate had arisen to this person. Had perception aggregate arisen to that person?
A. Yes.
Q. Perception aggregate had arisen to this person. Had feeling aggregate arisen to that person?
A. Yes.

2.1.2.2 Positive (Anuloma) Plane (Okāsa)

[57/211]

Pali Text:
Yattha rūpakkhandho uppajjitha tattha vedanākkhandho uppajjithāti?
Asaṅñasatte tattha rūpakkhandho uppajjitha, no ca tattha vedanākkhandho uppajjitha.
Pañcavakāre tattha rūpakkhandho ca uppajjitha vedanākkhandho ca uppajjitha.

Translation:
Q. Matter aggregate had arisen at this plane. Had feeling aggregate arisen at that plane?
A. At the plane of non-perceipient beings matter aggregate had arisen; feeling aggregate had not arisen at that plane. At the five-aggregate plane matter aggregate had arisen and feeling aggregate had also arisen.
**Pali Text:**

Yattha vā pana vedanākkhandho uppajjiththa tattha rūpakkhandho uppajjiththāti?
Arūpe tattha vedanākkhandho uppajjiththa, no ca tattha rūpakkhandho uppajjiththa. Pañcavokāre tattha vedanākkhandho ca uppajjiththa rūpakkhandho ca uppajjiththa.

**Translation:**

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

**Note: (Not mentioned in the Text, but should be understood.)**

Q. Feeling aggregate had arisen at this plane. Had perception aggregate arisen at that plane?
A. Yes.
Q. Perception aggregate had arisen at this plane. Had feeling aggregate arisen at that plane?
A. Yes.

2.1.2.3 Positive (*Anuloma*) Person and Plane (*Puggalokāsa*)

**Pali Text:**

Yassa yattha rūpakkhandho uppajjiththa tassa tattha vedanākkhandho uppajjiththāti?
Asaññasattānaṃ tesam tattha rūpakkhandho uppajjiththa, no ca tesam tattha vedanākkhandho uppajjiththa. Pañcavokāraṇaṃ tesam tattha rūpakkhandho ca uppajjiththa vedanākkhandho ca uppajjiththa.

**Translation:**

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

**Pali Text:**

Yassa vā pana yattha vedanākkhandho uppajjiththa tassa tattha rūpakkhandho uppajjiththāti?
Arūpe tattha vedanākkhandho uppajjiththa, no ca tesam tattha rūpakkhandho uppajjiththa. Pañcavokāraṇaṃ tesam tattha vedanākkhandho ca uppajjiththa rūpakkhandho ca uppajjiththa.

**Translation:**

Q. Feeling aggregate had arisen to this person at this plane. Had matter aggregate arisen to that person at that plane?
A. To those immaterial persons feeling aggregate had arisen at that plane; matter aggregate had not arisen to those persons at that plane. To those five-aggregate persons feeling aggregate had arisen and matter aggregate had also arisen at that plane.
Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate had arisen to this person at this plane. Had perception aggregate arisen to that person at that plane?
A. Yes.
Q. Perception aggregate had arisen to this person at this plane. Had feeling aggregate arisen to that person at that plane?
A. Yes.

The 2nd Chapter of Pairs on Aggregates (Khandhayamaka):
Chapter on Process (Pavatti vāra)
2.1 Chapter on Arising (Uppāda vāra)
2.1.2 Chapter on the past (Aftā vāra)

2.1.2.4 Negative (Paccanīka) Person (Puggala)

[59/211]
Pali Text:
Yassa rūpakhandho nuppajjitha tassa vedanākkhandho nuppajjithāti? Natthi.

Translation:
Q. Matter aggregate had not arisen to this person. Had feeling aggregate not arisen to that person?
A. None. (No such person)

Pali Text:
Yassa vā pana vedanākkhandho nuppajjitha tassa rūpakhandho nuppajjithāti? Natthi.

Translation:
Q. Feeling aggregate had not arisen to this person. Had matter aggregate not arisen to that person?
A. None. (No such person)

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate had not arisen to this person. Had perception aggregate not arisen to that person?
A. None. (No such person)
Q. Perception aggregate had not arisen to this person. Had feeling aggregate not arisen to that person?
A. None. (No such person)

2.1.2.5 Negative (Paccanīka) Plane (Okāsa)

[60/211]
Pali Text:
Yattha rūpakhandho nuppajjitha tattha vedanākkhandho nuppajjithāti? Uppajjitha.
Translation:
Q. Matter aggregate had not arisen at this plane. Had feeling aggregate not arisen at that plane?
A. (It) had arisen.

Pali Text:
Yattha vā pana vedanākkhandho nuppajjitha tattha rūpakhandho nuppajjithāti? Uppajjitha.

Translation:
Q. Feeling aggregate had not arisen at this plane. Had matter aggregate not arisen at that plane?
A. (It) had arisen.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate had not arisen at this plane. Had perception aggregate not arisen at that plane?
A. Yes.
Q. Perception aggregate had not arisen at this plane. Had feeling aggregate not arisen at that plane?
A. Yes.

2.1.2.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

[61/211]

Pali Text:
Yassa yattha rūpakhandho nuppajjitha tassa tattha vedanākkhandho nuppajjithāti?
Arūpānaṃ tesam tattha rūpakhandho nuppajjitha, no ca tesam tattha vedanākkhandho
nuppajjitha. Suddhāvāsānaṃ tesam tattha rūpakhandho ca nuppajjitha vedanākkhandho ca
nuppajjitha.

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

Pali Text:
Yassa vā pana yattha vedanākkhandho nuppajjitha tassa tattha rūpakhandho nuppajjithāti?
Asaññasattānaṃ tesam tattha vedanākkhandho nuppajjitha, no ca tesam tattha rūpakhandho
nuppajjitha. Suddhāvāsānaṃ tesam tattha vedanākkhandho ca nuppajjitha rūpakhandho ca
nuppajjitha.

Translation:
Q. Feeling aggregate had not arisen to this person at this plane. Had matter aggregate not arisen to
that person at that plane?
A. To those non-perciptient beings feeling aggregate had not arisen at that plane; (It is) not matter aggregate had not arisen to those persons at that plane. To those pure-abode persons neither feeling aggregate nor matter aggregate had arisen at that plane.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate had not arisen to this person at this plane. Had perception aggregate not arisen to that person at that plane?
A. Yes.
Q. Perception aggregate had not arisen to this person at this plane. Had feeling aggregate not arisen to that person at that plane?
A. Yes.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakaṃ) :
Chapter on Process (Pavatti vāra)
2.1 Chapter on Arising (Uppāda vāra)
2.1.3 Chapter on the Future (Anāgata vāra)

2.1.3.1 Positive (Anuloma) Person (Puggala)

[62/211]

_Pali Text:_
Yassa rūpakkhandho uppajjissati tassa vedanākkhandho uppajjissati? āmantā.

_Translation:_
Q. Matter aggregate will arise to this person. Will feeling aggregate arise to that person?
A. Yes.

_Pali Text:_
Yassa vā pana vedanākkhandho uppajjissati tassa rūpakkhandho uppajjissati?
Ye arūpam upapajjivā parinibbāyissanti tesam vedanākkhandho uppajjissati, no ca tesam rūpakkhandho uppajjissati. Itaṃ tesam vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjissati. (Anulomapuggala)

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

_Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate will arise to this person. Will perception aggregate arise to that person?
A. Yes.
Q. Perception aggregate will arise to this person. Will feeling aggregate arise to that person?
A. Yes.

2.1.3.2 Positive (Anuloma) Plane (Okāsa)

[63/211]

Pali Text:
Yattha rūpakkhandho uppajjissati tattha vedanākkhandho uppajjissati'ti?
Asaññasatte tattha rūpakkhandho uppajjissati, no ca tattha vedanākkhandho uppajjissati.
Pañcavokārāre tattha rūpakkhandho ca uppajjissati vedanākkhandho ca uppajjissati.

Translation:
Q. Matter aggregate will arise at this plane. Will feeling aggregate arise at that plane?
A. At the plane of non-percipient beings matter aggregate will arise; feeling aggregate will not arise at that plane. At the five-aggregate plane matter aggregate will arise and feeling aggregate will also arise.

Pali Text:
Yattha vā pana vedanākkhandho uppajjissati tattha rūpakkhandho uppajjissati'ti?
Arūpe tattha vedanākkhandho uppajjissati, no ca tattha rūpakkhandho uppajjissati. Pañcavokārāre tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjissati. (Anuloma okāsa)

Translation:
Q. Feeling aggregate will arise at this plane. Will matter aggregate arise at that plane?
A. At the immaterial plane feeling aggregate will arise; matter aggregate will not arise at that plane. At the five-aggregate plane feeling aggregate will arise and matter aggregate will also arise.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate will arise at this plane. Will perception aggregate arise at that plane?
A. Yes.
Q. Perception aggregate will arise at this plane. Will feeling aggregate arise at that plane?
A. Yes.

2.1.3.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

[64/211]

Pali Text:
Yassa yattha rūpakkhandho uppajjissati tassa tattha vedanākkhandho uppajjissati'ti?
Asaññasattānaṃ tasāṃ tattha rūpakkhandho uppajjissati, no ca tasāṃ tattha vedanākkhandho uppajjissati. Pañcavokārānaṃ tasāṃ tattha rūpakkhandho ca uppajjissati vedanākkhandho ca uppajjissati.

Translation:
Q. Matter aggregate will arise to this person at this plane. Will feeling aggregate arise to that person at that plane?
A. To those non-percipient beings matter aggregate will arise at that plane; feeling aggregate will not arise to those persons at that plane. To those five-aggregate persons matter aggregate will arise and feeling aggregate will also arise at that plane.

_Pali Text:_

Yassa vā pana yattha vedanākkhandho uppajjissati tassa tattha rūpakkhandho uppajjissati? Arūpānaṃ tesam tattha vedanākkhandho uppajjissati, no ca tesam tattha rūpakkhandho uppajjissati. Pañcavokāraṇaṃ tesam tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjissati. (Anuloma puggalokāsa)

_Translation:_

Q. Feeling aggregate will arise to this person at this plane. Will matter aggregate arise to that person at that plane?
A. To those immaterial persons feeling aggregate will arise at that plane; matter aggregate will not arise to those persons at that plane. To those five-aggregate persons feeling aggregate will arise and matter aggregate will also arise at that plane.

_Note: (Not mentioned in the Text, but should be understood.)_

Q. Feeling aggregate will arise to this person at this plane. Will perception aggregate arise to that person at that plane?
A. Yes.

Q. Perception aggregate will arise to this person at this plane. Will feeling aggregate arise to that person at that plane?
A. Yes.

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Chapter on Process (Pavatti vāra)
2.1 Chapter on Arising (Uppāda vāra)
2.1.3 Chapter on the Future (Anāgata vāra)

2.1.3.4 Negative (Paccanīka) Person (Puggala)

_[65/211]_

_Pali Text:_

Yassa rūpakkhandho nūppajjissati tassa vedanākkhandho nūppajjissatīti?
Ye arūpaṃ uppajjitvā parinibbāyissanti tesam rūpakkhandho nūppajjissati, no ca tesam vedanākkhandho nūppajjissati. Pacchimabhavikānaṃ tesam rūpakkhandho ca nūppajjissati vedanākkhandho ca nūppajjissati.

_Translation:_

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

_Pali Text:_
Yassa vā pana vedanākkhandho nūppajjissati tassa rūpakkhandho nūppajjissatīti? āmantā.

_Translation:_
Q. Feeling aggregate will not arise to this person. Will matter aggregate not arise to that person?
A. Yes.

_Note: (Not mentioned in the Text, but should be understood.)_
Q. Feeling aggregate will not arise to this person. Will perception aggregate not arise to that person?
A. Yes.
Q. Perception aggregate will not arise to this person. Will feeling aggregate not arise to that person?
A. Yes.

2.1.3.5 Negative (Paccanīka) Plane (Okāsa)

_[66/211]_
_Pali Text:_
Yattha rūpakkhandho nūppajjissati tattha vedanākkhandho nūppajjissatīti? Uppajjissati.

_Translation:_
Q. Matter aggregate will not arise at this plane. Will feeling aggregate not arise at that plane?
A. (It) will arise.

_Pali Text:_
Yattha vā pana vedanākkhandho nūppajjissati tattha rūpakkhandho nūppajjissatīti? Uppajjissati.

_Translation:_
Q. Feeling aggregate will not arise at this plane. Will aggregate not arise at that plane?
A. (It) will arise.

_Note: (Not mentioned in the Text, but should be understood.)_
Q. Feeling aggregate will not arise at this plane. Will perception aggregate not arise at that plane?
A. Yes.
Q. Perception aggregate will not arise at this plane. Will feeling aggregate not arise at that plane?
A. Yes.

2.1.3.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

_[67/211]_
_Pali Text:_
Yassa yattha rūpakkhandho nūppajjissati tassa tattha vedanākkhandho nūppajjissatīti?
Arūpānaṃ tesam tattha rūpakkhandho nūppajjissati, no ca tesam tattha vedanākkhandho
nūppajjissati. Pacchimabhavikānaṃ tesam tattha rūpakkhandho ca nūppajjissati vedanākkhandho
ca nūppajjissati.

Translation:
Q. Matter aggregate will not arise to this person at this plane. Will feeling aggregate not arise to
that person at that plane?
A. To those immaterial persons matter aggregate will not arise at that plane; (it is) not that feeling
aggregate will not arise to those persons at that plane. To those final-existence persons neither
matter aggregate nor feeling aggregate will arise at that plane.

Pali Text:
Yassa vā pana yattha vedanākkhandho nūppajjissati tassa tattha rūpakkhandho nūppajjissatīti?
Asaññasattānaṃ tesam tattha vedanākkhandho nūppajjissati, no ca tesam tattha rūpakkhandho
nūppajjissati. Pacchimabhavikānaṃ tesam tattha vedanākkhandho ca nūppajjissati rūpakkhandho
ca nūppajjissati.

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

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate will not arise to this person at this plane. Will perception aggregate not arise
to that person at that plane?
A. Yes.
Q. Perception aggregate will not arise to this person at this plane. Will feeling aggregate not arise
to that person at that plane?
A. Yes.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakāṃ):
Chapter on Process (Pavatti vāra)
2.1 Chapter on Arising (Uppāda vāra)
2.1.4 Chapter on the present and the past (Paccuppannātīta vāra)

2.1.4.1 Positive (Anuloma) Person (Puggala)

[68/211]
Pali Text:
Yassa rūpakhandho uppajjati tassa vedanākkhandho uppajjithāti? āmantā.
**Translation:**
Q. Matter aggregate arise to this person. Had feeling aggregate arisen to that person?
A. Yes.

**Pali Text:**
Yassa vā pana vedanākkhandho uppajjitha tassa rūpakhandho uppajjatī' ti?
Sabbesaṃ cavantānaṃ arūpānaṃ upapajjatānaṃ tesaṃ vedanākkhandho uppajjitha, no ca tesaṃ rūpakhandho uppajjati. Pañcavokāraṃ upapajjatānaṃ asaññasattaṃ upapajjatānaṃ tesaṃ vedanākkhandho ca uppajjitha rūpakhandho ca uppajjati.

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

**[69/211]**

**Pali Text:**
Yassa vedanākkhandho uppajjati tassa saññākkhandho uppajjitthāti? āmantā.

**Translation:**
Q. Feeling aggregate arises to this person. Had perception aggregate arisen to that person?
A. Yes.

**Pali Text:**
Yassa vā pana saññākkhandho uppajjitha tassa vedanākkhandho uppajjatī' ti?
Sabbesaṃ cavantānaṃ asaññasattaṃ upapajjatānaṃ tesaṃ saññākkhandho uppajjitha, no ca tesaṃ vedanākkhandho uppajjati. Catuvo kāraṃ pañcavokāraṃ upapajjatānaṃ tesaṃ saññākkhandho ca uppajjitha vedanākkhandho ca uppajjati.

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

2.1.4.2 Positive (Anuloma) Plane (Okāsa)

**[70/211]**

**Pali Text:**
Yattha rūpakkhandho uppajjati tattha vedanākkhandho uppajjithāti?
Asaññasatthe tattha rūpakkhandho uppajjati, no ca tattha vedanākkhandho uppajjitha. Pañcavokāre tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjitha.

**Translation:**
Q. Matter aggregate arise at this plane. Had feeling aggregate arisen at that plane?
A. At the plane of non-percipient beings matter aggregate arises; feeling aggregate had not arisen at that plane. At the five-aggregate plane matter aggregate arises and feeling aggregate had also arisen.

**Pali Text:**
Yattha vā pana vedanākkhandho uppajjitha tattha rūpakkhandho uppajjati'ti?
Arūpe tattha vedanākkhandho uppajjitha, no ca tattha rūpakkhandho uppajjati. Pañcavokāre tattha vedanākkhandho ca uppajjitha rūpakkhandho ca uppajjati.

**Translation:**
Q. Feeling aggregate arise at this plane. Does matter aggregate arise at that plane?
A. At the immaterial plane feeling aggregate had arisen; matter aggregate does not arise at that plane. At the five-aggregate plane feeling aggregate had arisen and matter aggregate also arises.

[71/211]

**Pali Text:**
Yattha vedanākkhandho uppajjati tattha saññākkhandho uppajjithāti? āmantā.

**Translation:**
Q. Feeling aggregate arises at this plane. Had perception aggregate arisen at that plane?
A. Yes.

**Pali Text:**
Yattha vā pana saññākkhandho uppajjitha tattha vedanākkhandho uppajjati'ti? āmantā.

**Translation:**
Q. Perception aggregate had arisen at this plane. Does feeling aggregate arise at that plane?
A. Yes.

2.1.4.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

[72/211]

**Pali Text:**
Yassa yattha rūpakkhandho uppajjati tassa tattha vedanākkhandho uppajjithāti?
Suddhāvāsaṃ upapajjanti nā saññasatta upapajjānaṃ tesaṃ tattha rūpakkhandho uppaṭṭa, no ca tesaṃ tattha vedanākkhandho uppajjitha. Itaresaṃ pañcavokāraṃ upapajjānaṃ tesaṃ tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjitha.
Translation:
Q. Matter aggregate arises to this person at this plane. Had feeling aggregate arisen to that person at that plane?
A. To those at the birth-moment of pure-abode persons and to those at the birth-moment of non-perceptible beings, matter aggregate arises at that plane; feeling aggregate had not arisen to those persons at that plane. To others at the birth-moment of five-aggregate persons, (except those at the birth-moment of pure-abode persons), matter aggregate arises and feeling aggregate had also arisen at that plane.

Pali Text:
Yassa vā pana yattha vedanākkhandho uppajjittha tassa tattha rūpakkhandho uppajjatī? Viññapti:
Pañcavokārā cavantānaṃ arūpānaṃ tesaṃ tattha vedanākkhandho uppajjitha, no ca tesaṃ tattha rūpakkhandho uppajjati. Pañcavokārānaṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho ca uppajjitha rūpakkhandho ca uppajjati.

Translation:
Q. Feeling aggregate had arisen to this person at this plane. Does matter aggregate arise to that person at that plane?
A. To those at the death-moment of five-aggregate persons and those immaterial persons, feeling aggregate had arisen at that plane; matter aggregate does not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons feeling aggregate had arisen and matter aggregate also arises at that plane.

Pali Text:
Yassa vā pana yattha vedanākkhandho uppajjati tassa tattha saññākkhandho uppajjithāti?
Suddhāvāsa naṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho uppajjati, no ca tesaṃ tattha saññākkhandho uppajjitha. Itaresaṃ catuvokārānaṃ pañcavokārānaṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho ca uppajjati saññākkhandho ca uppajjitha.

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

Pali Text:
Yassa vā pana yattha saññākkhandho uppajjitha tassa tattha vedanākkhandho uppajjatī? Viññapti:
Catuvokārā pañcavokārā cavantānaṃ tesaṃ tattha saññākkhandho uppajjitha, no ca tesaṃ tattha vedanākkhandho uppajjati. Catuvokārānaṃ pañcavokārānaṃ upapajjantānaṃ tesaṃ tattha saññākkhandho ca uppajjitha vedanākkhandho ca uppajjati.
Translation:
Q. Perception aggregate had arisen to this person at this plane. Does feeling aggregate arise to that person at that plane?
A. To those at the death-moment of four- or five-aggregate persons perception aggregate had arisen; feeling aggregate does not arise to those persons at that plane. To those at the birth-moment of four- or five-aggregate persons perception aggregate had arisen and feeling aggregate also arises at that plane.

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2.1 Chapter on Arising (Uppāda vāra)
2.1.4 Chapter on the present and the past (Paccuppannātīta vāra)

2.1.4.4 Negative (Paccanīka) Person (Puggala)

[74/211]

Pali Text:
Yassa rūpakkhandho nūppajjati tassa vedanākkhandho nūppajjatthāti? Uppajjiththa.

Translation:
Q. Matter aggregate does not arise to this person. Had feeling aggregate not arisen to that person?
A. (It) had arisen.

Pali Text:
Yassa vā pana vedanākkhandho nūppajjiththa tassa rūpakkhandho nūppajjatīti? Natthi.

Translation:
Q. Feeling aggregate had not arisen to this person. Does matter aggregate not arise to that person?
A. None.

[75/211]

Pali Text:
Yassa vedanākkhandho nūppajjati tassa saññākkhandho nūppajjithāti? Uppajjiththa.

Translation:
Q. Feeling aggregate does not arise to this person. Had perception aggregate not arisen to that person?
A. (It) had arisen.

Pali Text:
Yassa vā pana saññākkhandho nūppajjiththa tassa vedanākkhandho nūppajjatīti? Natthi.

Translation:
Q. Perception aggregate had not arisen to this person. Does feeling aggregate not arise to that
person?
A. None.

2.1.4.5 Negative (Paccanīka) Plane (Okāsa)

[76/211]

Pali Text:
Yattha rūpakkhandho nūppajjati tattha vedanākkhandho nūppajjithāti? Uppajjitha.

Translation:
Q. Matter aggregate does not arise at this plane. Had feeling aggregate not arisen at that plane?
A. (It) had arisen.

Pali Text:
Yattha vā pana vedanākkhandho nūppajjitha tattha rūpakkhandho nūppajjatīti? Uppajjati.

Translation:
Q. Feeling aggregate had not arisen at this plane. Does matter aggregate not arise at that plane?
A. (It) arises.

[77/211]

Pali Text:
Yattha vedanākkhandho nūppajjati tattha saññākkhandho nūppajjithāti? āmantā.

Translation:
Q. Feeling aggregate does not arise at this plane. Had perception aggregate not arisen at that plane?
A. Yes.

Pali Text:
Yattha vā pana saññākkhandho nūppajjitha tattha vedanākkhandho nūppajjatīti? āmantā.

Translation:
Q. Perception aggregate had not arisen at this plane. Does feeling aggregate not arise at that plane?
A. Yes.

2.1.4.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

[78/211]

Pali Text:
Yassa yattha rūpakkhandho nūppajjati tassa tattha vedanākkhandho nūppajjithāti?
Pañcavokkāra cavantānaṃ arūpānaṃ tesāṃ tattha rūpakkhandho nūppajjati, no ca tesāṃ tattha vedanākkhandho nūppajjitha. Sudhāväse parinibbantānaṃ asaññasattā cavantānaṃ tesāṃ tattha rūpakkhandho ca nūppajjati vedanākkhandho ca nūppajjitha.
Translation:
Q. Matter aggregate does not arise to this person at this plane. Had feeling aggregate not arisen to that person at that plane?
A. To those at the death-moment of five-aggregate persons and to those immaterial persons, matter aggregate does not arise at that plane; (it is) not that feeling aggregate had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of non-percipient beings, matter aggregate does not arise and feeling aggregate also had not arisen at that plane.

Pali Text:
Yassa vā pana yattha vedanākkhandho nūppajjitha tassa tattha rūpakkhandho nūppajjatīti?
Suddhāvāsaṃ upapajjantānaṃ asaṅñasattānaṃ upapajjantānaṃ tesāṃ tattha vedanākkhandho nūppajjitha, no ca tesāṃ tattha rūpakkhandho nūppajjati. Suddhāvāse parinibbantānaṃ asaṅñasattaṃ cavantānaṃ tesāṃ tattha vedanākkhandho ca nūppajjitha rūpakkhandho ca nūppajjati.

Translation:
Q. Feeling aggregate had not arisen to this person at this plane. Does matter aggregate not arise to that person at that plane?
A. To those at the birth-moment of pure-abode persons and to those at the birth-moment of non-percipient beings, feeling aggregate had not arisen at that plane; (it is) not that matter aggregate does not arise to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of non-percipient beings, feeling aggregate had not arisen and matter aggregate also does not arise at that plane.

[79/211]
Pali Text:
Yassa yattha vedanākkhandho nūppajjati tassa tattha saṅnakkhandho nūppajjithāti?
Catuvokāraṃ pañcavokārā cavantānaṃ tesāṃ tattha vedanākkhandho nūppajjati, no ca tesāṃ tattha saṅnakkhandho nūppajjitha. Suddhāvāse parinibbantānaṃ asaṅnasattānaṃ tesāṃ tattha vedanākkhandho ca nūppajjati saṅnakkhandho ca nūppajjitha.

Translation:
Q. Feeling aggregate does not arise to this person at this plane. Had perception aggregate not arisen to that person at that plane?
A. To those at the death-moment of four- or five-aggregate persons feeling aggregate does not arise at that plane; (it is) not that perception aggregate had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, feeling aggregate does not arise and perception aggregate also had not arisen at that plane.

Pali Text:
Yassa vā pana yattha saṅnakkhandho nūppajjitha tassa tattha vedanākkhandho nūppajjatīti?
Suddhāvāsaṃ upapajjantānaṃ tesāṃ tattha saṅnakkhandho nūppajjitha, no ca tesāṃ tattha vedanākkhandho nūppajjati. Suddhāvāse parinibbantānaṃ asaṅnasattānaṃ tesāṃ tattha
saññākkhandho ca nūppajjittha vedanākkhandho ca nūppajjati.

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

The 2nd Chapter of Pairs on Aggregates (Khandhayamaṇaṃ):
Chapter on Process (Pavatti vāra)
2.1 Chapter on Arising (Uppāda vāra)
2.1.5 Chapter on the present and the future (Paccuppanānāgata vāra)

2.1.5.1 Positive (Anuloma) Person (Puggala)

[80/211]
Pali Text:
Yassa rūpakkhandho uppajjati tassa vedanākkhandho uppajjissati?
Pacchimabhavikānaṃ pañcavokāraṃ upapajjāntanāṃ tesaṃ rūpakkhandho uppajjati, no ca tesaṃ vedanākkhandho uppajjissati. Itaresaṃ pañcavokāraṃ upapajjāntanāṃ asaññasattaṃ upapajjāntanāṃ tesaṃ rūpakkhandho ca uppajjati vedanākkhandho ca uppajjissati.

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

Pali Text:
Yassa vā pana vedanākkhandho uppajjissati tassa rūpakkhandho uppajjati?
Sabbesaṃ cavitānaṃ arūpaṃ upapajjāntanāṃ tesaṃ vedanākkhandho uppajjissati, no ca tesaṃ rūpakkhandho uppajjati. Pañcavokāraṃ upapajjāntanāṃ asaññasattaṃ upapajjāntanāṃ tesaṃ vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjati.

Translation:
Q. Feeling aggregate will arise to this person. Does matter aggregate arise to that person?
A. To all those persons at the death-moment and to those at the birth-moment of immaterial persons, feeling aggregate will arise; matter-aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate will arise and matter aggregate also arises.
Q. Feeling aggregate arises to this person. Will perception aggregate arise to that person?
A. To those at the birth-moment of final-existence persons feeling-aggregate arises; perception aggregate will not arise to those persons. To others at the birth-moment of four-or five-aggregate persons, (except those at the birth-moment of final-existence person), feeling aggregate arises and perception aggregate will also arise.

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

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

Q. At that plane of non-percipient beings matter aggregate arises, will feeling aggregate arise at that plane?
A. At that plane of non-percipient beings matter aggregate arises and feeling aggregate will also arise.
Arūpe tattha vedanākkhandho uppajjissati, no ca tattha rūpakkhandho uppajjati. Pañcavokāre
tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjati.

Translation:
Q. Feeling aggregate will arise at this plane. Does matter aggregate arise at that plane?
A. At the immaterial plane feeling aggregate will arise; matter aggregate does not arise at that
plane. At the five-aggregate plane feeling aggregate will arise and matter aggregate also arises.

[83/211]
Pali Text:
Yattha vedanākkhandho uppajjati tattha saññākkhandho uppajjissatī'ti? āmantā.

Translation:
Q. Feeling aggregate arises at this plane. Will perception aggregate arise at that plane?
A. Yes.

Pali Text:
Yattha vā pana saññākkhandho uppajjissati tattha vedanākkhandho uppajjatī'ti? āmantā.

Translation:
Q. Perception aggregate will arise at this plane. Does feeling aggregate arise at that plane?
A. Yes.

2.1.5.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

[84/211]
Pali Text:
Yassa yattha rūpakkhandho uppajjati tassa tattha vedanākkhandho uppajjissatī'ti?
Pacchimabhavikānaṃ pañcavokārami upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesam tattha
rūpakkhandho uppajjati, no ca tesam tattha vedanākkhandho uppajjissati. Itaresam pañcavokārami
upapajjantānaṃ tesam tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjissati.

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

Pali Text:
Yassa vā pana yattha vedanākkhandho uppajjissati tassa tattha rūpakkhandho uppajjatī'ti?
Pañcavokāra cavitānaṃ arūpānaṃ tesam tattha vedanākkhandho uppajjissati, no ca tesam tattha
rūpakkhandho uppajjati. Pañcavokāraṃ upapajjantānaṃ tesāṃ tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjati.

Translation:
Q. Feeling aggregate will arise to this person at this plane. Does matter aggregate arise to that person at that plane?
A. To those at the death-moment of five-aggregate persons and to those immaterial persons, feeling aggregate will arise at that plane; matter aggregate does not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons feeling aggregate will arise and matter aggregate also arises at that plane.

[85/211]
Pali Text:
Yassa yattha vedanākkhandho uppajjati tassa tattha saññākkhandho uppajjissati? Pacchimabhavikānaṃ upapajjantānaṃ tesāṃ tattha vedanākkhandho uppajjati, no ca tesāṃ tattha saññākkhandho uppajjissati. Itaresaṃ catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesāṃ tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjissati.

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

Pali Text:

Translation:
Q. Perception aggregate will arise to this person at this plane. Does feeling aggregate arise to that person at that plane?
A. To those at the death-moment of four- or five-aggregate persons perception aggregate will arise at that plane; feeling aggregate does not arise to those persons at that plane. To those at the birth-moment of four- or five-aggregate persons perception aggregate will arise and feeling aggregate also arises at that plane.

2.1.5.4 Negative (Paccanīka) Person (Puggala)

[86/211]
Pali Text:
Yassa rūpakhandho nūppajjati tassa vedanākkhandho nūppajjissati?
Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesaṃ rūpakhandho nūppajjati, no ca tesaṃ vedanākkhandho nūppajjissati. Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ tesaṃ rūpakhandho ca nūppajjati vedanākkhandho ca nūppajjissati.

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

Pali Text:
Yassa vā pana vedanākkhandho nūppajjissati tassa rūpakhandho nūppajjatīti?
Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ tesaṃ vedanākkhandho nūppajjissati, no ca tesaṃ rūpakhandho nūppajjati. Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ tesaṃ vedanākkhandho ca nūppajjissati rūpakhandho ca nūppajjati.

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

[87/211]
Pali Text:
Yassa vedanākkhandho nūppajjati tassa saññākkhandho nūppajjissati?
Sabbesaṃ cavantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ vedanākkhandho nūppajjati, no ca tesaṃ saññākkhandho nūppajjissati. Parinibbantānaṃ tesaṃ vedanākkhandho ca nūppajjati saññākkhandho ca nūppajjissati.

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

Pali Text:
Yassa vā pana saññākkhandho nūppajjissati tassa vedanākkhandho nūppajjatīti?
Pacchimabhavikānaṃ upapajjantānaṃ tesaṃ saññākkhandho nūppajjissati, no ca tesaṃ vedanākkhandho nūppajjati. Parinibbantānaṃ tesaṃ saññākkhandho ca nūppajjissati vedanākkhandho ca nūppajjati.

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

2.1.5.5 Negative (Paccanīka) Plane (Okāsa)

[Paci 211]

Pali Text:
Yattha rūpakkhandho nūppajjati tattha vedanākkhandho nūppajjissatīti? Uppajjissati.

Translation:
Q. Matter aggregate does not arise at this plane. Will feeling aggregate not arise at that plane?
A. (It) will arise.

Pali Text:
Yattha vā pana vedanākkhandho nūppajjissati tattha rūpakkhandho nūppajjatīti? Uppajjati.

Translation:
Q. Feeling aggregate will not arise at this plane. Does matter aggregate not arise at that plane?
A. (It) arises.

[Paci 211]

Pali Text:
Yattha vedanākkhandho nūppajjati tattha saññākkhandho nūppajjissatīti? āmantā.

Translation:
Q. Feeling aggregate does not arise at this plane. Will perception aggregate not arise at that plane?
A. Yes.

Pali Text:
Yattha vā pana saññākkhandho nūppajjissati tattha vedanākkhandho nūppajjatīti? āmantā.

Translation:
Q. Perception aggregate will not arise at this plane. Does feeling aggregate not arise at that plane?
A. Yes.
2.1.5.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

[90/211]

_Pali Text:_

Yassa yattha rūpakkhandho nūppajjati tassa tattha vedanākkhandho nūppajjissatīti?
Pañcavokārā cavantānaṃ arūpānaṃ tesaṃ tattha rūpakkhandho nūppajjati, no ca tesaṃ tattha vedanākkhandho nūppajjissati. Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ asaṅnasattā cavantānaṃ tesaṃ tattha rūpakkhandho ca nūppajjati vedanākkhandho ca nūppajjissati.

_Tranlation:_

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

_Pali Text:_

Yassa vā pana yattha vedanākkhandho nūppajjissati tassa tattha rūpakhandho nūppajjītīti?
Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ upaṅnasattā upapajjantānaṃ tesaṃ tattha vedanākkhandho nūppajjissati, no ca tesaṃ tattha rūpakhandho nūppajjīti. Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ asaṅnasattā cavantānaṃ, tesaṃ tattha vedanākkhandho ca nūppajjissati rūpakhandho ca nūppajjati.

_Tranlation:_

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

[91/211]

_Pali Text:_

Yassa yattha vedanākkhandho nūppajjati tassa tattha saññākkhandho nūppajjissatīti?
Catuvokārā pañcavokārā cavantānaṃ tesaṃ tattha vedanākkhandho nūppajjati, no ca tesaṃ tattha saññākkhandho nūppajjissati. Parinibbantānaṃ asaṅnasattānaṃ tesaṃ tattha vedanākkhandho ca nūppajjati saññākkhandho ca nūppajjissati.
Translation:
Q. Feeling aggregate does not arise to this person at this plane. Will perception aggregate not arise to that person at that plane?
A. To those at the death-moment of four- or five-aggregate persons feeling aggregate does not arise at that plane; (it is) not that perception aggregate will not arise to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, feeling aggregate does not arise and perception aggregate also will not arise at that plane.

Pali Text:
Yassa vā pana yattha saññākkhandho nūppajjissati tassa tattha vedanākkhandho nūppajjatīti?
Paccimabhavikānaṃ upapajjantānaṃ tesāṃ tattha saññākkhandho nūppajjissati, no ca tesāṃ tattha vedanākkhandho nūppajjati. Parinibbantānaṃ asaññasattānaṃ tesāṃ tattha saññākkhandho ca nūppajjissati vedanākkhandho ca nūppajjati.

Translation:
Q. Perception aggregate will not arise to this person at this plane. Does feeling aggregate not arise to that person at that plane?
A. To those at the birth-moment of final-existence persons perception aggregate will not arise at that plane; (it is) not that feeling aggregate does not arise to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, perception aggregate will not arise and feeling aggregate also does not arise at that plane.

Paccuppannānāgatavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakaṃ):
2. Chapter on Process (Pavatti vāra)
   2.1 Chapter on Arising (Uppāda vāra)
   2.1.6 Chapter on the past and the future (Aṭṭānāgata vāra)

2.1.6.1 Positive (Anuloma) Person (Puggala)

[92/211]
Pali Text:
Yassa rūpakkhandho uppajjitha tassa vedanākkhandho uppajjissati'ti?
Pacchimabhavikānaṃ tesāṃ rūpakkhandho uppajjitha, no ca tesāṃ vedanākkhandho uppajjissati. Itaresaṃ tesāṃ rūpakkhandho ca uppajjitha vedanākkhandho ca uppajjissati.

Translation:
Q. Matter aggregate had arisen to this person. Will feeling aggregate arise to that person?
A. To those final-existence persons matter aggregate had arisen; feeling aggregate will not arise to those persons. To other persons matter aggregate had arisen and feeling aggregate will also arise.

Pali Text:
Yassa vā pana vedanākkhandho uppajjissati tassa rūpakkhandho uppajjithāti? āmantā.
Translation:
Q. Feeling aggregate will arise to this person. Had matter aggregate arisen to that person?
A. Yes.

Pali Text:
Yassa vedanākkhandho uppajjitha tassa saññākkhandho uppajjissati?
Pacchimabhavikānaṃ tesaṃ vedanākkhandho uppajjitha, no ca tesaṃ saññākkhandho uppajjissati. Itaresaṃ tesaṃ vedanākkhandho ca uppajjitha saññākkhandho ca uppajjissati.

Translation:
Q. Feeling aggregate had arisen to this person. Will perception aggregate arise to that person?
A. To those final-existence persons feeling aggregate had arisen; perception aggregate will not arise to those persons. To other persons feeling aggregate had arisen and perception aggregate will also arise.

Pali Text:
Yassa vā pana saññākkhandho uppajjissati tassa vedanākkhandho uppajjithāti? āmantā.

Translation:
Q. Perception aggregate will arise to this person. Had feeling aggregate arisen to that person?
A. Yes.

2.1.6.2 Positive (Anuloma) Plane (Okāsa)

Pali Text:
Yattha rūpakkhandho uppajjitha tattha vedanākkhandho uppajjissati?
Asaññasatte tattha rūpakkhandho uppajjitha, no ca tattha vedanākkhandho uppajjissati. Pañcāvokāre tattha rūpakkhandho ca uppajjitha vedanākkhandho ca uppajjissati.

Translation:
Q. Matter aggregate had arisen at this plane. Will feeling aggregate arise at that plane?
A. At the plane of non-percipient beings matter aggregate had arisen; feeling aggregate will not arise at that plane. At the five-aggregate plane matter aggregate had arisen and feeling aggregate will also arise.

Pali Text:
Yattha vā pana vedanākkhandho uppajjissati tattha rūpakkhandho uppajjithāti?
Arūpe tattha vedanākkhandho uppajjissati, no ca tattha rūpakkhandho uppajjitha. Pañcāvokāre tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjitha.

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

[95/211]

Pali Text:
Yattha vedanākkhandho uppajjitha tattha saññākkhandho uppajjissati'ti? āmantā.

Translation:
Q. Feeling aggregate had arisen at this plane. Will perception aggregate arise at that plane?
A. Yes.

Pali Text:
Yattha vā pana saññākkhandho uppajjissati tattha vedanākkhandho uppajjithāti? āmantā.

Translation:
Q. Perception aggregate will arise at this plane. Had feeling aggregate arisen at that plane?
A. Yes.

2.1.6.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

[96/211]

Pali Text:
Yassa yattha rūpakkhandho uppajjitha tassa tattha vedanākkhandho uppajjissati'ti?
Pañcavokāre pacchimabhavikānaṃ asaññasattānaṃ tesaṃ tattha rūpakkhandho uppajjitha, no ca tesaṃ tattha vedanākkhandho uppajjissati. Itaṃpañcavokārānaṃ tesaṃ tattha rūpakkhandho ca uppajjitha vedanākkhandho ca uppajjissati.

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

Pali Text:
Yassa vā pana yattha vedanākkhandho uppajjissati tassa tattha rūpakkhandho uppajjithāti?
Arūpānaṃ tesaṃ tattha vedanākkhandho uppajjissati, no ca tesaṃ tattha rūpakkhandho uppajjitha. Pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjitha.

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

[97/211]
Pali Text:
Yassa yattha vedanākkhandho uppaṭijjitha tassa tattha saññākkhandho uppaṭijjissati?
Pacchimabhavikānaṃ tesaṃ tattha vedanākkhandho uppaṭijjitha, no ca tesaṃ tattha saññākkhandho uppaṭijjissati. Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca uppaṭijjitha saññākkhandho ca uppaṭijjissati.

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

Pali Text:
Yassa vā pana yattha saññākkhandho uppaṭijjissati tassa tattha vedanākkhandho uppaṭijjithāti? Āmantā.

Translation:
Q. Perception aggregate will arise to this person at this plane. Had feeling aggregate not arisen to that person at that plane?
A. Yes.

2.1.6.4 Negative (Paccanīka) Person (Puggala)

[98/211]
Pali Text:
Yassa rūpakkhandho nūppajjitha tassa vedanākkhandho nūppajjissati? Natthi.

Translation:
Q. Matter aggregate had not arisen to this person. Will feeling aggregate not arise to that person?
A. None.

Pali Text:
Yassa vā pana vedanākkhandho nūppajjissati tassa rūpakkhandho nūppajjithāti? Uppajjitha.

Translation:
Q. Feeling aggregate will not arise to this person. Had matter aggregate not arisen to that person?
A. (It) had arisen.

[99/211]

Pali Text:
Yassa vedanākkhandho nūppajjittha tassa saññākkhandho nūppajjissatīti? Natthi.

Translation:
Q. Feeling aggregate had not arisen to this person. Will perception aggregate not arise to that person?
A. None.

Pali Text:
Yassa vā pana saññākkhandho nūppajjissati tassa vedanākkhandho nūppajjithāti? Uppajjitha.

Translation:
Q. Perception aggregate will not arise to this person. Had feeling aggregate not arisen to that person?
A. (It) had arisen.

2.1.6.5 Negative (Paccanīka) Plane (Okāsa)

[100/211]

Pali Text:
Yattha rūpakkhandho nūppajjitha tattha vedanākkhandho nūppajjissatīti? Uppajjissati.

Translation:
Q. Matter aggregate had not arisen at this plane. Will feeling aggregate not arise at that plane?
A. (It) will arise.

Pali Text:
Yattha vā pana vedanākkhandho nūppajjissati tattha rūpakkhandho nūppajjithāti? Uppajjitha.

Translation:
Q. Feeling aggregate will not arise at this plane. Had matter aggregate not arisen at that plane?
A. (It) had arisen.

[101/211]

Pali Text:
Yattha vedanākkhandho nūppajjitha tattha saññākkhandho nūppajjissatīti? āmantā.

Translation:
Q. Feeling aggregate had not arisen at this plane. Will perception aggregate not arise at that plane?
A. Yes.
Yattha vā pana saññākkhandho nūppajjissati tattha vedanākkhandho nūppajjithāti? āmantā.

Q. Perception aggregate will not arise at this plane. Had feeling aggregate not arisen at that plane?
A. Yes.

2.1.6.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

Yassa yattha rūpakkhandho nūppajjithha tassa tattha vedanākkhandho nūppajjissatīti?
Arūpānaṃ tesaṃ tattha rūpakkhandho nūppajjithha, no ca tesaṃ tattha vedanākkhandho nūppajjissati. Suddhāvāsānaṃ arūpe pacchimabhavikānaṃ tesaṃ tattha rūpakkhandho ca nūppajjiththa vedanākkhandho ca nūppajjissati.

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

Yassa vā pana yattha vedanākkhandho nūppajjissati tassa tattha rūpakkhandho nūppajjithāti?
Pañcavokāre pacchimabhavikāṇāṃ asaññasattānaṃ tesaṃ tattha vedanākkhandho nūppajjissati, no ca tesaṃ tattha rūpakkhandho nūppajjiththa. Suddhavāsānaṃ arūpe pacchimabhavikāṇāṃ tesaṃ tattha vedanākkhandho ca nūppajjissati rūpakkhandho ca nūppajjiththa.

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

Yassa yattha vedanākkhandho nūppajjithha tassa tattha saññākkhandho nūppajjissafītī? āmantā.
Translation:
Q. Feeling aggregate had not arisen to this person at this plane. Will perception aggregate not arise to that person at that plane?
A. Yes.

Pali Text:
Yassa vā pana yattha saññākkhandho nūppajjissati tassa tattha vedanākkhandho nūppajjitthāti?
Pacchimabhavikānaṃ tesaṃ tattha saññākkhandho nūppajjissati, no ca tesaṃ tattha vedanākkhandho nuppajjitha. Suddhāvāsānaṃ asaññasattānaṃ tesaṃ tattha saññākkhandho ca nūppajjissati vedanākkhandho ca nūppajjitha.

Translation:
Q. Perception aggregate will not arise to this person at this plane. Had feeling aggregate not arisen to that person at that plane?
A. To those final-existence persons perception aggregate will not arise at that plane; (it is) not that feeling aggregate had not arisen to those persons at that plane. To those pure-abode persons and to those non-percipient beings perception aggregate will not arise and feeling aggregate also had not arisen at that plane.

End of (nīṭṭhito)
2. Chapter on Process (Pavatti vāra)
2.1 Chapter on Arising (Ūppāda vāra)

The 2nd Chapter of Pairs on Aggregates (Khandhayamakaṃ):
2. Chapter on Process (Pavatti vāra)
2.2 Chapter on Cessation (Nirodha vāra)
2.2.1 Chapter on the Present (Paccuppanna vāra)

2.2.1.1 Positive (Anuloma) Person (Puggala)

[104/211]

Pali Text:
Yassa rūpakkhandho nirujjhati tassa vedanākkhandho nirujjhatīti?
Asaññasattā cavantānaṃ tesaṃ rūpakkkhandho nirujjhati, no ca tesaṃ vedanākkhandho nirujjhati. Pañcavokārā cavantānaṃ tesaṃ rūpakkkhandho ca nirujjhati vedanākkhandho ca nirujjhati.

Translation:
Q. Matter aggregate ceases to this person. Does feeling aggregate cease to that person?
A. To those at the death-moment of non-percipient beings matter aggregate ceases; feeling aggregate does not cease to those persons. To those at the death-moment of five-aggregate persons matter aggregate cease and feeling aggregate also cease.

Pali Text:
Yassa vā pana vedanākkhandho nirujjhati tassa rūpakkkhandho nirujjhatīti?
Arūpā cavantānaṃ tesaṃ vedanākkhandho nirujjhati, no ca tesaṃ rūpakkhandho nirujjhati. Pañcavokārā cavantānaṃ tesaṃ vedanākkhandho ca nirujjhati rūpakkhandho ca nirujjhati.

Translation:
Q. Feeling aggregate ceases to this person. Does matter aggregate cease to that person?
A. To those at the death-moment of immaterial persons feeling aggregate cease; matter aggregate does not cease to those persons. To those at the death-moment of five-aggregate persons feeling aggregate ceases and matter aggregate also ceases.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate ceases to this person. Does perception aggregate cease to that person?
A. Yes.
Q. Perception aggregate ceases to this person. Does feeling aggregate cease to that person?
A. Yes.

2.2.1.2 Positive (Anuloma) Plane (Okāsa)

[105/211]
Pali Text:
Yattha rūpakkhandho nirujjhati tattha vedanākkhandho nirujjhatīti?
Asaññasatte tattha rūpakkhandho nirujjhati, no ca tattha vedanākkhandho nirujjhati. Pañcavokāre tattha rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhati.

Translation:
Q. Matter aggregate ceases at this plane. Does feeling aggregate cease at that plane?
A. At the plane of non-percipient beings matter aggregate ceases; feeling aggregate does not cease at that plane. At the five-aggregate plane matter aggregate ceases and feeling aggregate also ceases.

Pali Text:
Yattha vā pana vedanākkhandho nirujjhati tattha rūpakkhandho nirujjhatīti?
Arūpe tattha vedanākkhandho nirujjhati, no ca tattha rūpakkhandho nirujjhati. Pañcavokāre tattha vedanākkhandho ca nirujjhati rūpakkhandho ca nirujjhati.

Translation:
Q. Feeling aggregate ceases at this plane. Does matter aggregate cease at that plane?
A. At the immaterial plane feeling aggregate ceases; matter aggregate does not cease at that plane. At the five-aggregate plane feeling aggregate ceases and matter aggregate also ceases.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate ceases at this plane. Does perception aggregate cease at that plane?
A. Yes.
Q. Perception aggregate ceases at this plane. Does feeling aggregate cease at that plane?
A. Yes.
2.2.1.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

**Pali Text:**
Yassa yaththa rūpakkhandho nirujjhati tassa tattha vedanākkhandho nirujjhatīti?
Asaññasattā cavantānaṃ tesaṃ tattha rūpakkhandho nirujjhati, no ca tesaṃ tattha vedanākkhandho nirujjhati. Pañcavokārā cavantānaṃ tesaṃ tattha rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhati.

**Translation:**
Q. Matter aggregate ceases to this person at this plane. Does feeling aggregate cease to that person at that plane?
A. To those at the death-moment of non-percipient beings matter aggregate ceases at that plane; feeling aggregate does not cease to those persons at that plane. To those at the death-moment of five-aggregate persons matter aggregate ceases and feeling aggregate also ceases at that plane.

**Pali Text:**
Yassa vā pana yattha vedanākkhandho nirujjhati tassa tattha rūpakkhandho nirujjhatīti?
Arūpā cavantānaṃ tesaṃ taththa vedanākkhandho nirujjhati, no ca tesaṃ taththa rūpakkhandho nirujjhati. Pañcavokārā cavantānaṃ tesaṃ taththa vedanākkhandho ca nirujjhati, rūpakkhandho ca nirujjhati.

**Translation:**
Q. Feeling aggregate ceases to this person at this plane. Does matter aggregate cease to that person at that plane?
A. To those at the death-moment of immaterial persons feeling aggregate ceases at that plane; matter aggregate does not cease to those persons at that plane. To those at the death-moment of five-aggregate persons feeling aggregate ceases and matter aggregate also ceases at that plane.

**Note:** *(Not mentioned in the Text, but should be understood.)*
Q. Feeling aggregate ceases to this person at this plane. Does perception aggregate cease to that person at that plane?
A. Yes.
Q. Perception aggregate ceases to this person at this plane. Does feeling aggregate cease to that person at that plane?
A. Yes.

2.2.1.4 Negative (Paccanīka) Person (Puggala)

**Pali Text:**
Yassa rūpakkhandho na nirujjhati tassa vedanākkhandho na nirujjhatīti?
Arūpā cavantānaṃ tesaṃ rūpakkhandho na nirujjhati, no ca tesaṃ vedanākkhandho na nirujjhati.
Sabbesaṃ upapajjantānaṃ tesaṃ rūpakkhandho ca na nirujjhati vedanākkhandho ca na nirujjhati.

**Translation:**
Q. Matter aggregate does not cease to this person. Does feeling aggregate not cease to that person?
A. To those at the death-moment of immaterial persons matter aggregate does not cease; (it is) not that feeling aggregate does not cease to those persons. To all those persons at the birth-moment neither matter aggregate nor feeling aggregate ceases.

_Pali Text:_
Yassa vā pana vedanākkhandho na nirujjhati tassa rūpakkhandho na nirujjhatis?
Asaññasatā cavantānaṃ tesaṃ vedanākkhandho na nirujjhati, no ca tesaṃ rūpakkhandho na nirujjhati. Sabbesaṃ upapajjantānaṃ tesaṃ vedanākkhandho ca na nirujjhati rūpakkhandho ca na nirujjhati.

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

_Note: (Not mentioned in the Text, but should be understood.)_
Q. Feeling aggregate does not cease to this person. Does perception aggregate not cease to that person?
A. Yes.
Q. Perception aggregate does not cease to this person. Does feeling aggregate not cease to that person?
A. Yes.

2.2.1.5 Negative (Paccanīka) Plane (Okāsa)

[108/211]

_Pali Text:_
Yattha rūpakkhandho na nirujjhati tattha vedanākkhandho na nirujjhati? Nirujjhati.

**Translation:**
Q. Matter aggregate does not cease at this plane. Does feeling aggregate not cease at that plane?
A. (It) ceases.

_Pali Text:_
Yattha vā pana vedanākkhandho na nirujjhati tattha rūpakkhandho na nirujjhati? Nirujjhati.

**Translation:**
Q. Feeling aggregate does not cease at this plane. Does matter aggregate not cease at that plane?
A. (It) ceases.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate does not cease at this plane. Does perception aggregate not cease at that plane?
A. Yes.
Q. Perception aggregate does not cease at this plane. Does feeling aggregate not cease at that plane?
A. Yes.

2.2.1.6 Negative (Paccānakā) Person and Plane (Puggalokāsa)

[109/211]

Pali Text:
Yassa yattha rūpakkhandho na nirujjhati tassa tattha vedanākkhandho na nirujjhatīti?
Arūpā cavantānaṃ tesaṃ tattha rūpakkhandho na nirujjhati, no ca tesaṃ tattha vedanākkhandho na nirujjhati. Sabbesaṃ upapajjantānaṃ tesaṃ tattha rūpakkhandho ca na nirujjhati vedanākkhandho ca na nirujjhati.

Translation:
Q. Matter aggregate does not cease to this person at this plane. Does feeling aggregate not cease to that person at that plane?
A. To those at the death-moment of immaterial persons matter aggregate does not cease at that plane; (it is) not that feeling aggregate does not cease to those persons at that plane. To all those persons at the birth-moment neither matter aggregate nor feeling aggregate ceases at that plane.

Pali Text:
Yassa vā pana yattha vedanākkhandho na nirujjhati tassa tattha rūpakkhandho na nirujjhatīti?
Asaṅñasattā cavantānaṃ tesaṃ tattha vedanākkhandho na nirujjhati, no ca tesaṃ tattha rūpakkhandho na nirujjhati. Sabbesaṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhati rūpakkhandho ca na nirujjhati.

Translation:
Q. Feeling aggregate does not cease to this person at this plane. Does matter aggregate not cease to that person at that plane?
A. To those at the death-moment of non-percipient beings feeling aggregate does not cease to those persons at that plane. To all those persons at the birth-moment neither feeling aggregate nor matter aggregate cease at that plane.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate does not cease to this person at this plane. Does perception aggregate not cease to this person at that plane?
A. Yes.
Q. Perception aggregate does not cease to this person at this plane. Does feeling aggregate not
cease to this person at that plane?
A. Yes.

Paccuppannavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakāṁ):
2. Chapter on Process (Pavatti vāra)
2.2 Chapter on Cessation (Nirodha vāra)
2.2.2 Chapter on the Past (Atīta vāra)

2.2.2.1 Positive (Anuloma) Person (Puggala)

[110/211]

Pali Text:
Yassa rūpakhandho nirujjhittha tassa vedanākkhandho nirujjhitthāti? Āmantā.

Translation:
Q. Matter aggregate had ceased to this person. Had feeling aggregate ceased to that person?
A. Yes.

Pali Text:
Yassa vā pana vedanākkhandho nirujjhittha tassa rūpakhandho nirujjhitthāti? Āmantā.

Translation:
Q. Feeling aggregate had ceased to this person. Had matter aggregate ceased to that person?
A. Yes.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate had ceased to this person. Had perception aggregate ceased to that person?
A. Yes.
Q. Perception aggregate had ceased to this person. Had feeling aggregate ceased to that person?
A. Yes.

2.2.2.2 Positive (Anuloma) Plane (Okāsa)

[111/211]

Pali Text:
Yattha rūpakhandho nirujjhittha tattha vedanākkhandho nirujjhitthāti?
Asaññasatte tattha rūpakhandho nirujjhittha, no ca tattha vedanākkhandho nirujjhittha.
Pañcavokāre tattha rūpakhandho ca nirujjhittha vedanākkhandho ca nirujjhittha.

Translation:
Q. Matter aggregate had ceased at this plane. Had feeling aggregate ceased at that plane?
A. At the plane of non-percipient beings matter aggregate had ceased; feeling aggregate had not ceased at that plane. At the five-aggregate plane matter aggregate had ceased and feeling aggregate had also ceased.

Pali Text:
Yattha vā pana vedanākkhandho nirujjhitha tattha rūpakkhandho nirujjhiththāti?
Arūpe tattha vedanākkhandho nirujjhiththa, no ca tattha rūpakkhandho nirujjhithha. Pañcavokāre tattha vedanākkhandho ca nirujjhiththa rūpakkhandho ca nirujjhiththa.

Translation:
Q. Feeling aggregate had ceased at this plane. Had matter aggregate ceased at that plane?
A. At the immaterial plane feeling aggregate had ceased; matter aggregate had not ceased at that plane. At the five-aggregate plane feeling aggregate had ceased and matter aggregate had also ceased.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate had ceased at this plane. Had perception aggregate ceased at that plane?
A. Yes.
Q. Perception aggregate had ceased at this plane. Had feeling aggregate ceased at that plane?
A. Yes.

2.2.2.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

[112/211]

Pali Text:
Yassa yattha rūpakkhandho nirujjhiththa tassa tattha vedanākkhandho nirujjhiththāti?
Asaññasattānaṃ tesāṃ tattha rūpakkhandho nirujjhiththa, no ca tesāṃ tattha vedanākkhandho nirujjhiththa. Pañcavokārānaṃ tesāṃ tattha rūpakkhandho ca nirujjhiththa vedanākkhandho ca nirujjhiththa.

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

Pali Text:
Yassa vā pana yattha vedanākkhandho nirujjhiththa tassa tattha rūpakkhandho nirujjhiththāti?
Arūpānaṃ tesāṃ tattha vedanākkhandho nirujjhiththa, no ca tesāṃ tattha rūpakkhandho nirujjhiththa. Pañcavokārānaṃ tesāṃ tattha vedanākkhandho ca nirujjhiththa rūpakkhandho ca nirujjhiththa.

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

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate had ceased to this person at this plane. Had perception aggregate ceased to that person at that plane?
A. Yes.
Q. Perception aggregate had ceased to this person at this plane. Had feeling aggregate ceased to that person at that plane?
A. Yes.

2.2.2.4 Negative (Paccanīka) Person (Puggala)

[113/211]

Translation:
Q. Matter aggregate had not ceased to this person. Had feeling aggregate not ceased to that person?
A. None.


Translation:
Q. Feeling aggregate had not ceased to that person. Had matter aggregate not ceased to that person?
A. None.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate had not ceased to that person. Had perception aggregate not ceased to that person?
A. Yes.
Q. Perception aggregate had not ceased to that person. Had feeling aggregate not ceased to that person?
A. Yes.

2.2.2.5 Negative (Paccanīka) Plane (Okāsa)

[114/211]
Q. Matter aggregate had not ceased at this plane. Had feeling aggregate not ceased at that plane?
A. (It) had ceased.

Q. Feeling aggregate had not ceased at this plane. Had matter aggregate not ceased at that plane?
A. (It) had ceased.

Q. Feeling aggregate had not ceased at this plane. Had perception aggregate not ceased at that plane?
A. Yes.

Q. Perception aggregate had not ceased at this plane. Had feeling aggregate not ceased at that plane?
A. Yes.

2.2.2.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

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

Q. Feeling aggregate had not ceased to this person at this plane. Had matter aggregate not ceased at that plane?
A. Yes.
Translation:
Q. Feeling aggregate had not ceased to this person at this plane. Had matter aggregate not ceased to that person at that plane?
A. To those non-percipient beings feeling aggregate had not ceased at that plane; (it is) not that matter aggregate had not ceased to those persons at that plane. To those pure-abode persons neither feeling aggregate nor matter aggregate had ceased at that plane.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate had not ceased to this person at this plane. Had perception aggregate not ceased to that person at that plane?
A. Yes.
Q. Perception aggregate had not ceased to this person at this plane. Had feeling aggregate not ceased to that person at that plane?
A. Yes.

Aṭṭāvāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakāṃ):
2. Chapter on Process (Pavatti vāra)
2.2 Chapter on Cessation (Nirodha vāra)
2.2.3 Chapter on the Future (Anāgata vāra)

2.2.3.1 Positive (Anuloma) Person (Puggala)

[116/211]

Pali Text:
Yassa rūpakkhandho nirujjhissati tassa vedanākkhandho nirujjhissafīti? Āmantā.

Translation:
Q. Matter aggregate will cease to this person. Will feeling aggregate cease to that person?
A. Yes.

Pali Text:
Yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho nirujjhissafīti?
Pacchimabhavikānaṃ arūpaṃ upapajjantānaṃ ye ca arūpaṃ upapajjitvā parinibbāyissanti tesaṃ cavantānaṃ tesaṃ vedanākkhandho nirujjhissati, no ca tesaṃ rūpakkhandho nirujjhissati.
Itaresaṃ tesaṃ vedanākkhandho ca nirujjhissati rūpakkhandho ca nirujjhissati.

Translation:
Q. Feeling aggregate will cease to this person. Will matter aggregate cease to that person?
A. To those at the birth-moment of final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, ie. Parinibbāna), feeling aggregate will cease matter aggregate will not cease to
those persons. To other persons feeling aggregate will cease and matter aggregate will also cease.

*Note: (Not mentioned in the Text, but should be understood.)*

Q. Feeling aggregate will cease to this person. Will perception aggregate cease to that person?
A. Yes.
Q. Perception aggregate will cease to this person. Will feeling aggregate cease to that person?
A. Yes.

2.2.3.2 Positive (Anuloma) Plane (Okāsa)

**[117/211]**

*Pali Text:*

Yattha rūpakhandho nirujjhisatītattha vedanākkhandho nirujjhisatīti?
Asaññasatte tattha rūpakhandho nirujjhisatī, no ca tattha vedanākkhandho nirujjhisatī.
Pañcavokāre tattha rūpakhandho ca nirujjhisati vedanākkhandho ca nirujjhisatī.

*Translation:*

Q. Matter aggregate will cease at this plane. Will feeling aggregate cease at that plane?
A. At the plane of non-percipient beings matter aggregate will cease; feeling aggregate will not cease at that plane. At the five-aggregate plane matter aggregate will cease and feeling aggregate will also cease.

*Pali Text:*

Yattha vā pana vedanākkhandho nirujjhisatītattha rūpakhandho nirujjhisatīti?
Arūpe tattha vedanākkhandho nirujjhisatī, no ca tattha rūpakhandho nirujjhisatī. Pañcavokāre tattha vedanākkhandho ca nirujjhisati rūpakhandho ca nirujjhisatī.

*Translation:*

Q. Feeling aggregate will cease at this plane. Will matter aggregate cease at that plane?
A. At the immaterial plane feeling aggregate will cease; matter aggregate will not cease at that plane. At the five-aggregate plane feeling aggregate will cease and matter aggregate will also cease.

*Note: (Not mentioned in the Text, but should be understood.)*

Q. Feeling aggregate will cease at this plane. Will perception aggregate cease at that plane?
A. Yes.
Q. Perception aggregate will cease at this plane. Will feeling aggregate cease at that plane?
A. Yes.

2.2.3.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

**[118/211]**

*Pali Text:*

Yassa yattha rūpakhandho nirujjhisati tassa tattha vedanākkhandho nirujjhisatīti?
Asaññasattānaṃ tesaṃ tattha rūpakkhandho nirujjhissati, no ca tesaṃ tattha vedanākkhandho nirujjhissati. Pañcavokārānaṃ tesaṃ tattha rūpakkhandho ca nirujjhissati vedanākkhandho ca nirujjhissati.

Translation:
Q. Matter aggregate will cease to this person at this plane. Will feeling aggregate cease to that person at that plane?
A. To those non-percipient beings matter aggregate will cease at that plane; feeling aggregate will not cease to those persons at that plane. To those five-aggregate persons matter aggregate will cease and feeling aggregate will also cease at that plane.

Pali Text:
Yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho nirujjhissatīti?
Arūpānaṃ tesaṃ tattha vedanākkhandho nirujjhissati, no ca tesaṃ tattha rūpakkhandho nirujjhissati. Pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca nirujjhissati rūpakkhandho ca nirujjhissati.

Translation:
Q. Feeling aggregate will cease to this person at this plane. Will matter aggregate cease to that person at that plane?
A. To those immaterial persons feeling aggregate will cease at that plane; matter aggregate will not cease to those persons at that plane. To those five-aggregate persons feeling aggregate will cease and matter aggregate will also cease at that plane.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate will cease to this person at this plane. Will perception aggregate cease to that person at that plane?
A. Yes.
Q. Perception aggregate will cease to this person at this plane. Will feeling aggregate cease to that person at that plane?
A. Yes.

2.2.3.4 Negative (Paccanīka) Person (Puggala)

[Pali Text]
Yassa rūpakkhandho na nirujjhissati tassa vedanākkhandho na nirujjhissatīti?
Pacchimabhavikānaṃ arūpaṃ upapajjantānaṃ ye ca arūpaṃ upapajjītvā parinibbāyissanti tesaṃ cavantānaṃ tesaṃ rūpakkhandho na nirujjhissati, no ca tesaṃ vedanākkhandho na nirujjhissati. Parinibbantānaṃ tesaṃ rūpakkhandho ca na nirujjhissati vedanākkhandho ca na nirujjhissati.

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

Pali Text:
Yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho na nirujjhissatīti? Āmantā.

Translation:
Q. Feeling aggregate will not cease to this person. Will matter aggregate not cease to that person?
A. Yes.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate will not cease to this person. Will perception aggregate not cease to that person?
A. Yes.
Q. Perception aggregate will not cease to this person. Will feeling aggregate not cease to that person?
A. Yes.

2.2.3.5 Negative (Paccanīka) Plane (Okāsa)

Pali Text:
Yattha rūpakkhandho na nirujjhissatī tumma vedanākkhandho na nirujjhissatīti? Nirujjhissati.

Translation:
Q. Matter aggregate will not cease at this plane. Will feeling aggregate not cease at that plane?
A. (It) will cease.

Pali Text:
Yattha vā pana vedanākkhandho na nirujjhissati tathā rūpakkhandho na nirujjhissatīti? Nirujjhissati.

Translation:
Q. Feeling aggregate will not cease at this plane. Will matter aggregate not cease at that plane?
A. (It) will cease.

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate will not cease at this plane. Will perception aggregate not cease at that plane?
A. Yes.
Q. Perception aggregate will not cease at this plane. Will feeling aggregate not cease at that plane?
A. Yes.
2.2.3.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

[121/211]

Pali Text:
Yassa yattha rūpakkhandho na nirujjhissati tassa tattha vedanākkhandho na nirujjhissatīti?
Arūpānaṃ tesam tattha rūpakkhandho na nirujjhissati, no ca tesam tattha vedanākkhandho na nirujjhissati. Parinibbantānaṃ tesam tattha rūpakkhandho ca na nirujjhissati vedanākkhandho ca na nirujjhissati.

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

Pali Text:
Yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho na nirujjhissatīti?
Asaññasattānaṃ tesam tattha vedanākkhandho na nirujjhissati, no ca tesam tattha rūpakkhandho na nirujjhissati. Parinibbantānaṃ tesam tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca na nirujjhissati.

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

Note: (Not mentioned in the Text, but should be understood.)
Q. Feeling aggregate will not cease to this person at this plane. Will perception aggregate not cease to that person at that plane?
A. Yes.
Q. Perception aggregate will not cease to this person at this plane. Will feeling aggregate not cease to that person at that plane?
A. Yes.

Anāgatavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):
2. Chapter on Process (Pavatti vāra)
2.2 Chapter on Cessation (Nirodha vāra)
2.2.4 Chapter on the Present and the Past (Paccuppanṇāṭīta vāra)

2.2.4.1 Positive (Anuloma) Person (Puggala)

[Pali Text]
Yassa rūpakkhandho nirujjhati tassa vedanākkhandho nirujjhitthāti? Āmantā.

*Translation*
Q. Matter aggregate ceases to this person. Had feeling aggregate ceased to that person?
A. Yes.

[Pali Text]
Yassa vā pana vedanākkhandho nirujjhittha tassa rūpakkhandho nirujjhitthi?
Sabbesaṃ upapajjantānaṃ arūpā cavantānaṃ tesam vedanākkhandho nirujjhittha, no ca tesam rūpakkhandho nirujjhati. Pañcavokārā cavantānaṃ asaṅnasattā cavantānaṃ tesam vedanākkhandho ca nirujjhittha rūpakkhandho ca nirujjhati.

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

[Pali Text]
Yassa vedanākkhandho nirujjhati tassa saññākkhandho nirujjhitthāti? Āmantā.

*Translation*
Q. Feeling aggregate ceases to this person. Had perception aggregate ceased to that person?
A. Yes.

[Pali Text]
Yassa vā pana saññākkhandho nirujjhittha tassa vedanākkhandho nirujjhitthi?
Sabbesaṃ upapajjantānaṃ asaṅnasattā cavantānaṃ tesam saññākkhandho nirujjhittha, no ca tesam vedanākkhandho nirujjhati. Catuvokārā pañcavokārā cavantānaṃ tesam saññākkhandho ca nirujjhittha vedanākkhandho ca nirujjhati.

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

2.2.4.2 Positive (Anuloma) Plane (Okāsa)

[124/211]
Pali Text:
Yattha rūpakkhandho nirujjhati tattha vedanākkhandho nirujjhitthāti?
Asaññasatte tattha rūpakkhandho nirujjhati, no ca tattha vedanākkhandho nirujjhittha.
Pañcavokāre tattha rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhittha.

Translation:
Q. Matter aggregate ceases at this plane. Had feeling aggregate ceased at that plane?
A. At the plane of non-percipient beings matter aggregate ceases; feeling aggregate had not ceased at that plane. At the five-aggregate plane matter aggregate ceases and feeling aggregate also had ceased.

Pali Text:
Yattha vā pana vedanākkhandho nirujjhittha tattha rūpakkhandho nirujjhati?[i]
Arūpe tattha vedanākkhandho nirujjhittha, no ca tattha rūpakkhandho nirujjhati. Pañcavokāre
tattha vedanākkhandho ca nirujjhittha rūpakkhandho ca nirujjhati.

Translation:
Q. Feeling aggregate had ceased at this plane. Does matter aggregate cease at that plane?
A. At the immaterial plane feeling aggregate had ceased; matter aggregate does not cease at that plane. At the five-aggregate plane feeling aggregate had ceased and matter aggregate also ceases.

[125/211]
Pali Text:
Yattha vedanākkhandho nirujjhati tattha saññākkhandho nirujjhitthāti? Āmantā.

Translation:
Q. Feeling aggregate ceases at this plane. Had perception aggregate ceased at that plane?
A. Yes.

Pali Text:
Yattha vā pana saññākkhandho nirujjhittha tattha vedanākkhandho nirujjhati?[i] Āmantā.

Translation:
Q. Perception aggregate had ceased at this plane. Does feeling aggregate cease at that plane?
A. Yes.

2.2.4.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

[126/211]
**Pali Text:**

Yassa yattha rūpakkhandho nirujjhati tassa tattha vedanākkhandho nirujjhitthāti?
Suddhāvāse parinibbantānaṃ asāṅnasattā cavantānaṃ tesam tattha rūpakkhandho nirujjhati, no ca tesam tattha vedanākkhandho nirujjhittha. Itaresam pañcavokārā cavantānaṃ tesam tattha rūpakkhandho ca nirujjhati vadānākkhandho ca nirujjhittha.

**Translation:**

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

**Pali Text:**

Yassa vā pana yattha vedanākkhandho nirujjhittha tassa tattha rūpakkhandho nirujjhati?
Pañcavokārā upapajjantānaṃ arūpānaṃ tesam tattha vedanākkhandho nirujjhittha, no ca tesam tattha rūpakkhandho nirujjhati. Pañcavokārā cavantānaṃ tesam tattha vedanākkhandho ca nirujjhittha rūpakkhandho ca nirujjhati.

**Translation:**

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

**Pali Text:**

Yassa yattha vedanākkhandho nirujjhati tassa tattha saññākkhandho nirujjhitthāti?
Suddhāvāse parinibbantānaṃ tesam tattha vedanākkhandho nirujjhati, no ca tesam tattha saññākkhandho nirujjhittha. Itaresam catuvokārā pañcavokārā cavantānaṃ tesam tattha vedanākkhandho ca nirujjhati saññākkhandho ca nirujjhati.

**Translation:**

Q. Feeling aggregate ceases to this person at this plane. Had perception aggregate ceased to that person at that plane?
A. To those at the death-moment of pure-abode persons feeling aggregate ceases at that plane; perception aggregate had not ceased to those persons at that plane. To others at the death-moment of four- or five-aggregate persons, (except those at the death-moment of pure-abode persons), feeling aggregate had ceased and perception aggregate also ceases at that plane.
Pali Text:
Yassa vā pana yattha saññākkhandho nirujjhittha tassa tattha vedanākkhandho nirujjhati?
Catuvokārā pañcavokārā upapajjantānaṃ tesaṃ tattha saññākkhandho nirujjhittha, no ca
tesaṃ tattha vedanākkhandho nirujjhati. Catuvokārā pañcavokārā cavantānaṃ tesaṃ tattha
saññākkhandho ca nirujjhittha vedanākkhandho ca nirujjhati.

Translation:
Q. Perception aggregate had ceased to this person at this plane. Does feeling aggregate cease to
that person at that plane?
A. To those at the birth-moment of four- or five-aggregate persons perception aggregate had
ceased; feeling aggregate does not cease to those persons at that plane. To those at the death-
moment of four- or five-aggregate persons perception aggregate had ceased and feeling aggregate
also ceases at that plane.

2.2.4.4 Negative (Paccanīka) Person (Puggala)

[128/211]

Pali Text:
Yassa rūpakkhandho na nirujjhati tassa vedanākkhandho na nirujjhitthāti? Nirujjhitthā.

Translation:
Q. Matter aggregate does not cease to this person. Had feeling aggregate not ceased to that
person?
A. (It) had ceased.

Pali Text:
Yassa vā pana vedanākkhandho na nirujjhittha tassa rūpakkhandho na nirujjhati?
Natthi.

Translation:
Q. Feeling aggregate had not ceased to this person. Does matter aggregate not cease to that
person?
A. None.

[129/211]

Pali Text:
Yassa vedanākkhandho na nirujjhati tassa saññākkhandho na nirujjhitthāti? Nirujjhitthā.

Translation:
Q. Feeling aggregate does not cease to this person. Had perception aggregate not ceased to that
person?
A. (It) had ceased.

Pali Text:
Yassa vā pana saññākkhandho na nirujjhittha tassa vedanākkhandho na nirujjhitthi?
Natthi.
Q. Perception aggregate had not ceased to this person. Does feeling aggregate not cease to that person?
A. None.

2.2.4.5 Negative (Paccanīka) Plane (Okāsa)

\[130/211\]

Pali Text:
Yattha rūpakkhandho na nirujjhati (yatthakaṃ paripuṇṇaṃ kātabbām).

Translation:
Matter aggregate does not cease at this plane. (The rest should be fully inserted as mentioned before.)

2.2.4.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

\[131/211\]

Pali Text:
Yassa yattha rūpakkhandho na nirujjhati tassa tattha vedanākkhandho na nirujjhitthāti?
Pañcavokāraṃ upapajjantānaṃ arūpānaṃ tesaṃ tattha rūpakkhandho na nirujjhati, no ca tesaṃ tattha vedanākkhandho na nirujjhitthā. Suddhāvāsaṃ upapajjantānaṃ asaṅñasattaṃ upapajjantānaṃ tesaṃ tattha rūpakkhandho ca na nirujjhati vedanākkhandho ca na nirujjhitthā.

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

Pali Text:
Yassa vā pana yattha vedanākkhandho na nirujjhitthāna tassa tattha rūpakkhandho na nirujjhitthāti?
Suddhāvāsaṃ parinibbantānaṃ asaṅñasattā cāvantānaṃ tesaṃ tattha vedanākkhandho na nirujjhitthā, no ca tesaṃ tattha rūpakkhandho na nirujjhati. Suddhāvāsaṃ upapajjantānaṃ asaṅñasattaṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhitthā rūpakkhandho ca na nirujjhati.

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

Pali Text:
Yassa yattha vedanākkhandho na nirujjhati tassa tattha saññākkhandho na nirujjhitthāti?
Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho na nirujjhati, no ca tesaṃ tattha saññākkhandho na nirujjhittha. Suddhāvāsaṃ upapajjantānaṃ asaññasattānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhati saññākkhandho ca nirujjhittha.

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

Pali Text:
Yassa vā pana yattha saññākkhandho na nirujjhittha tassa tattha vedanākkhandho na nirujjhatitī?
Suddhāvase parinibbantānaṃ tesaṃ tattha saññākkhandho na nirujjhittha, no ca tesaṃ tattha vedanākkhandho na nirujjhati. Suddhāvāsaṃ upapajjantānaṃ asaññasattānaṃ tesaṃ tattha saññākkhandho ca na nirujjhittha vedanākkhandho ca na nirujjhati.

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

Paccuppannātītavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakaṃ):
2. Chapter on Process (Pavatti vāra)
2.2 Chapter on Cessation (Nirodha vāra)
2.2.5 Chapter on the Present and the Future (Paccuppannānāgata vāra)
2.2.5.1 Positive (Anuloma) Person (Puggala)
Q. Matter aggregate ceases to this person. Will feeling aggregate cease to that person?
A. To those at the death-moment of final-existence persons in the five-aggregate plane matter aggregate ceases; feeling aggregate will not cease to those persons. To others at the death-moment of five-aggregate persons, (except those at the death-moment of final-existence persons in the five-aggregate plane), and to those at the death-moment of non-percipient beings, matter aggregate ceases and feeling aggregate will also cease.

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

Q. Feeling aggregate ceases to this person. Will perception aggregate cease to that person?
A. To those at the death-moment of final-existence persons feeling aggregate ceases; perception aggregate will not cease to those persons. To others at the death-moment of four- or five-aggregate persons, (except those at the death-moment of final-existence persons), feeling aggregate ceases and perception aggregate will also cease.

Q. Feeling aggregate ceases to this person. Will perception aggregate cease to that person?
A. To those at the death-moment of final-existence persons feeling aggregate ceases; perception aggregate will not cease to those persons. To others at the death-moment of four- or five-aggregate persons, (except those at the death-moment of final-existence persons), feeling aggregate ceases and perception aggregate will also cease.
Sabbesāṃ upapajjantānaṃ asaṅñasattā cavantānaṃ tesaṃ saññākkhandho nirujjhissati, no ca tesaṃ vedanākkhandho nirujjhati. Catuvokkāra pañcavokkāra cavantānaṃ tesaṃ saññākkhandho ca nirujjhissati vedanākkhandho ca nirujjhati.

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

2.2.5.2 Positive (Anuloma) Plane (Okāsa)

[135/211]
Pali Text:
Yattha rūpakkhandho nirujjhati --- pe ---

Translation:
Matter aggregate ceases at this plane …..

2.2.5.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

[136/211]
Pali Text:
Yassa yattha rūpakkhandho nirujjhati tassa tattha vedanākkhandho nirujjhissati?
Pañcavokkāra par nibbantānaṃ asaṅñasattā cavantānaṃ tesaṃ tattha rūpakkhandho nirujjhati, no ca tesaṃ tattha vedanākkhandho nirujjhissati. Itaresāṃ pañcavokkāra cavantānaṃ tesaṃ tattha rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhissati.

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

Pali Text:
Yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho nirujjhafiti?
Pañcavokkāra upa pajjantānaṃ arūpānaṃ tesaṃ tattha vedanākkhandho nirujjhissati, no ca tesaṃ tattha vedanākkhandho ca nirujjhissati rūpakkhandho ca nirujjhati.

Translation:
Q. Feeling aggregate will cease to this person at this plane. Does matter aggregate cease to that person at that plane?
A. To those at the birth moment of five-aggregate persons and to those immaterial persons, feeling aggregate will cease at that plane. To those at the death-moment of five-aggregate persons feeling aggregate will cease and matter aggregate also ceases at that plane.

Pali Text:
Yassa yattha vedanākkhandho nirujjhati tassa tattha saññākkhandho nirujjhissati?
Parinibbantānaṃ tesaṃ tattha vedanākkhandho nirujjhati, no ca tesaṃ tattha saññākkhandho nirujjhissati. Itaresaṃ catuvokāra pañcavokārā cavantānaṃ tesaṃ tattha vedanākkhandho ca nirujjhati saññākkhandho ca nirujjhissati.

Translation:
Q. Feeling aggregate ceases to this person at this plane. Will perception aggregate cease to that person at that plane?
A. To those at the death-moment of final-existence persons feeling aggregate ceases at that plane; perception aggregate will not cease to those persons at that plane. To others at the death-moment of four- or five-aggregate persons, (except those at the death-moment of final-existence persons), feeling aggregate ceases and perception aggregate will also cease at that plane.

Pali Text:
Yassa vā pana yattha saññākkhandho nirujjhissati tassa tattha vedanākkhandho nirujjhati?
Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha saññākkhandho nirujjhissati, no ca tesaṃ tattha vedanākkhandho nirujjhati. Catuvokāra pañcavokārā cavantānaṃ tesaṃ tattha saññākkhandho ca nirujjhissati vedanākkhandho ca nirujjhati.

Translation:
Q. Perception aggregate will cease to this person at this plane. Does feeling aggregate cease to that person at that plane?
A. To those at the birth-moment of four- or five-aggregate persons perception aggregate will cease at that plane; feeling aggregate does not cease to those persons at that plane. To those at the death-moment of four- or five-aggregate persons perception aggregate will cease and feeling aggregate also ceases at that plane.

2.2.5.4 Negative (Paccanīka) Person (Puggala)

Pali Text:
Yassa rūpakhandho na nirujjhati tassa vedanākkhandho na nirujjhissati?
Sabbesaṃ upapajjantānaṃ arūpā cavantānaṃ tesaṃ rūpakhandho na nirujjhati, no ca tesaṃ vedanākkhandho na nirujjhissati. Arūpe parinibbantānaṃ tesaṃ rūpakhandho ca na nirujjhati vedanākkhandho ca na nirujjhissati.
Translation:
Q. Matter aggregate does not cease to this person. Will feeling aggregate not cease to that person?
A. To all those persons at the birth-moment and to those at the death-moment of immaterial persons; matter aggregate does not cease; (it is) not feeling aggregate will not cease to those persons. To those at the death-moment of final-existence persons in the immaterial plane matter aggregate does not cease and feeling aggregate also will not cease.

Pali Text:
Yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho na nirujjhatīti?
Pañcavokāre parinibbantānaṃ tesāṃ vedanākkhandho na nirujjhisati, no ca tesāṃ rūpakkhandho na nirujjhati. Arūpe parinibbantānaṃ tesāṃ vedanākkhandho ca na nirujjhisati rūpakkhandho ca na nirujjhati.

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

[139/211]
Pali Text:
Yassa vedanākkhandho na nirujjhati tassa saññākkhandho na nirujjhisatīti? Nirujjhisati.

Translation:
Q. Feeling aggregate does not cease to this person. Will perception aggregate not cease to that person?
A. (It) will cease.

Pali Text:
Yassa vā pana saññākkhandho na nirujjhisati tassa vedanākkhandho na nirujjhatīti? Nirujjhati.

Translation:
Q. Perception aggregate will not cease to this person. Does feeling aggregate not cease to that person?
A. (It) ceases.

2.2.5.5 Negative (Paccanīka) Plane (Okāsa)

[140/211]
Pali Text:
Yattha rūpakkhandho na nirujjhati --- pe ---

Translation:
Matter aggregate does not cease at this plane ….

2.2.5.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

[141/211]

Pali Text:
Yassa yattha rūpakkhandho na nirujjhati tassa tattha vedanākkhandho na nirujjhissatīti?
Pañcavokāraṃ upapajjantānaṃ arūpānaṃ tesam tattha rūpakkhandho na nirujjhati, no ca tesam
tattha vedanākkhandho na nirujjhisatī. Arūpe parinibbantānaṃ asaññasattaṃ upapajjantānaṃ
tesam tattha rūpakkhandho ca na nirujjhati vedanākkhandho ca na nirujjhissati.

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

Pali Text:
Yassa vā pana yattha vedanākkhandho na nirujjhisati tassa tattha rūpakkhandho na nirujjhītīti?
Pañcavokāre parinibbantānaṃ asaññasattā cavantānaṃ tesam tattha vedanākkhandho na
nirujjhissati, no ca tesam tattha rūpakkhandho na nirujjhati. Arūpe parinibbantānaṃ asaññasattānaṃ
upapajjantānaṃ tesam tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca na nirujjhati.

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

[142/211]

Pali Text:
Yassa yattha vedanākkhandho na nirujjhati tassa tattha saññākkhandho na nirujjhissatīti?
Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesam tattha vedanākkhandho na nirujjhati, no ca
tesam tattha saññākkhandho na nirujjhisati. Asaññasattānaṃ tesam tattha vedanākkhandho ca na
nirujjhati saññākkhandho ca na nirujjhissati.

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

Translation:
Q. Perception aggregate will not cease to this person at this plane. Does feeling aggregate not cease to that person at that plane?
A. To those at the death-moment of final-existence persons perception aggregate will not cease at that plane; (it is) not that feeling aggregate does not cease to those persons at that plane. To those non-percipient beings perception aggregate will not cease and feeling aggregate also does not cease at that plane.

Paccuppannānāgatavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakaṃ):
2. Chapter on Process (Pavatti vāra)
2.2 Chapter on Cessation (Nirodha vāra)
2.2.6 Chapter on the Past and the Future (Atītānāgata vāra)

2.2.6.1 Positive (Anuloma) Person (Puggala)

[143/211]
Pali Text:
Yassa rūpakkhandho nirujjhittha tassa vedanākkhandho nirujjhissatīti?
Parinibbantānaṃ tesaṃ rūpakkhandho na nirujjhissati, no ca tesaṃ vedanākkhandho na nirujjhati. Itaresaṃ tesaṃ rūpakkhandho ca nirujjhittha vedanākkhandho ca nirujjhissati.

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

Pali Text:
Translation:
Q. Feeling aggregate will cease to this person. Had matter aggregate ceased to that person?
A. Yes.

[144/211]

Pali Text:
Yassa vedanākkhandho nirujjhitha tassa saññākkhandho nirujjhissati?
Parinibbantānaṃ tesaṃ vedanākkhandho nirujjhitha, no ca tesaṃ saññākkhandho nirujjhissati.
Itaresaṃ tesaṃ vedanākkhandho ca nirujjhiththa saññākkhandho ca nirujjhissati.

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

Pali Text:
Yassa vā pana saññākkhandho nirujjhissati tassa vedanākkhandho nirujjhithāti? Āmantā.

Translation:
Q. Perception aggregate will cease to this person. Had feeling aggregate ceased to that person?
A. Yes.

2.2.6.2 Positive (Anuloma) Plane (Okāsa)

[145/211]

Pali Text:
Yattha rūpakkhandho nirujjhitha --- pe ---

Translation:
Matter aggregate had ceased at this plane ….

2.2.6.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

[146/211]

Pali Text:
Yassa yattha rūpakkhandho nirujjhitha tassa tattha vedanākkhandho nirujjhissati?
Pañcavokāre parinibbantānaṃ asaññasattānaṃ tesaṃ tattha rūpakkhandho nirujjhitha, no ca tesaṃ tattha vedanākkhandho nirujjhissati. Itaresaṃ pañcavokārānaṃ tesaṃ tattha rūpakkhandho ca nirujjhiththa vedanākkhandho ca nirujjhissati.

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

Pali Text:
Yassa vā pana yattha vedanākkhandho nirujjhitthāti tassa tattha rūpakkhandho nirujjhitthāti?
Suddhāvāsaṃ upapajjantānaṃ arūpānaṃ tesaṃ tattha vedanākkhandho nirujjhitthāti, no ca tesaṃ tattha rūpakkhandho nirujjhitthā. Itaresaṃ pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca nirujjhitthāti rūpakkhandho ca nirujjhitthā.

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

Pali Text:
Yassa yattha vedanākkhandho nirujjhitthā tassa tattha saññākkhandho nirujjhitthāti?
Parinibbantānaṃ tesaṃ tatha vedanākkhandho nirujjhitthā, no ca tesaṃ tatha saññākkhandho nirujjhitthāti. Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesaṃ tatha vedanākkhandho ca nirujjhitthā saññākkhandho ca nirujjhitthā.

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

Pali Text:
Yassa vā pana yattha saññākkhandho nirujjhitthā tassa tattha vedanākkhandho nirujjhitthāti?
Suddhāvāsaṃ upapajjantānaṃ tesaṃ tatha saññākkhandho nirujjhitthāti, no ca tesaṃ tatha vedanākkhandho nirujjhitthā. Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesaṃ tatha saññākkhandho ca nirujjhitthāti vedanākkhandho ca nirujjhitthā.
Q. Perception aggregate will cease to this person at this plane. Had feeling aggregate ceased to that person at that plane?
A. To those at the birth-moment of pure-abode persons perception aggregate will cease at that plane; feeling aggregate had not ceased to those persons at that plane. To other four- or five-aggregate persons, (except those at the birth-moment of pure-abode persons), perception aggregate will cease and feeling aggregate also had ceased at that plane.

2.2.6.4 Negative (Paccanīka) Person (Puggala)

116

2.2.6.5 Negative (Paccanīka) Plane (Okāsa)

[150/211]
Pali Text:
Yattha rūpakhandho na nirujjhittha --- pe ---

Translation:
Matter aggregate had not ceased at this plane …..

2.2.6.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

[151/211]

Pali Text:
Yassa yattha rūpakhandho na nirujjhittha tassa tattha vedanākkhandho na nirujjhissati?
Suddhāvāsaṃ upapajjantānaṃ arūpānaṃ tesāṃ tattha rūpakhandho na nirujjhittha, no ca tesāṃ
tattha vedanākkhandho na nirujjhissati. Suddhāvāse parinibbantānaṃ arūpe parinibbantānaṃ
tesāṃ tattha rūpakhandho ca na nirujjhiththa, vedanākkhandho ca na nirujjhissati.

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

Pali Text:
Yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakhandho na nirujjhiththāti?
Pañcavokāre parinibbantānaṃ asaññasattānaṃ tesāṃ tattha vedanākkhandho na nirujjhissati, no
cā tesāṃ tattha rūpakhandho na nirujjhittha. Suddhāvāse parinibbantānaṃ arūpe
parinibbantānaṃ tesāṃ tattha vedanākkhandho ca na nirujjhissati rūpakhandho ca na nirujjhiththa.

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

[152/211]

Pali Text:
Yassa yattha vedanākkhandho na nirujjhiththa tassa tattha saññākkhandho na nirujjhissatī?
Suddhāvāsaṃ upapajjantānaṃ tesāṃ tattha vedanākkhandho na nirujjhithha, no ca tesāṃ tattha
saññākkhandho na nirujjhissati. Suddhāvāse parinibbantānaṃ asaññasattānaṃ tesāṃ tattha
Pali Text:
Yassa vā pana yattha saññākkhandho na nirujjhissati tassa tattha vedanākkhandho na nirujjhitthāti?
Parinibbantānaṃ tesaṃ tattha saññākkhandho na nirujjhissati, no ca tesaṃ tattha vedanākkhandho
na nirujjhitthā. Suddhāvāse parinibbantānaṃ asaññasattānaṃ tesaṃ tattha saññākkhandho ca na
nirujjhissati vedanākkhandho ca na nirujjhitthā.

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

End of (nīṭṭhito)
2. Chapter on Process (Pavatti vāra)
2.2 Chapter on Cessation (Nirodha vāra)

The 2nd Chapter of Pairs on Aggregates (Khandhayamakaṃ):
2. Chapter on Process (Pavatti vāra)
2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)
2.3.1 Chapter on the Present (Paccuppanna vāra)

2.3.1.1 Positive (Anuloma) Person (Puggala)

[153/211]
Pali Text:
Yassa rūpakkhandho uppajjati tassa vedanākkhandho nirujjhatthi? No.

Translation:
Q. Matter aggregate arises to this person. Does feeling aggregate cease to that person?
A. No.
**Pali Text:**
Yassa vā pana vedanākkhandho nirujjhati tassa rūpakkhandho uppajjati? No.

**Translation:**
Q. Feeling aggregate ceases to this person. Does matter aggregate arise to that person?
A. No.

[154/211]

**Pali Text:**
Yassa vedanākkhandho uppajjati tassa saññākkhandho nirujjhati? No.

**Translation:**
Q. Feeling aggregate arises to this person. Does perception aggregate cease to that person? Does feeling aggregate arise to that person?
A. No.

**Pali Text:**
Yassa vā pana saññākkhandho nirujjhati tassa vedanākkhandho uppajjati? No.

**Translation:**
Q. Perception aggregate cease to this person. Does feeling aggregate arise to that person?
A. No.

2.3.1.2 Positive (Anuloma) Plane (Okāsa)

[155/211]

**Pali Text:**
Yattha rūpakkhandho uppajjati tattha vedanākkhandho nirujjhati?
Asaññasatte tattha rūpakkhandho uppajjati, no ca tattha vedanākkhandho nirujjhati. Pañcavokāre tattha rūpakkhandho ca uppajjati vedanākkhandho ca nirujjhati.

**Translation:**
Q. Matter aggregate arises at this plane. Does feeling aggregate cease at that plane?
A. At the plane of non-percipient beings matter aggregate arises; feeling aggregate does not cease at that plane. At the five-aggregate plane matter aggregate arises and also feeling aggregate ceases.

**Pali Text:**
Yattha vā pana vedanākkhandho nirujjhati tattha rūpakkhandho uppajjati?
Arūpe tattha vedanākkhandho nirujjhati, no ca tattha rūpakkhandho uppajjati. Pañcavokāre tattha vedanākkhandho ca nirujjhati rūpakkhandho ca uppajjati.

**Translation:**
Q. Feeling aggregate ceases at this plane. Does matter aggregate arise at that plane?
A. At the immaterial plane feeling aggregate ceases; matter aggregate does not arise at that plane.
At the five-aggregate plane feeling aggregate ceases and also matter aggregate arises.

Pali Text:
Yattha vedanākkhandho uppajjati tattha saññākkhandho nirujjhafīti? Āmantā.

Translation:
Q. Feeling aggregate arises at this plane. Does perception aggregate cease at that plane?
A. Yes.

Pali Text:
Yattha vā pana saññākkhandho nirujjhati tattha vedanākkhandho uppajjatī? Āmantā.

Translation:
Q. Perception aggregate ceases at this plane. Does feeling aggregate arise at that plane?
A. Yes.

2.3.1.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

Pali Text:
Yassa yattha rūpakkhandho uppajjati tassa tattha vedanākkhandho nirujjhafīti? No.

Translation:
Q. Matter aggregate arises to this person at this plane. Does feeling aggregate cease to that person at that plane?
A. No.

Pali Text:
Yassa vā pana yattha vedanākkhandho nirujjhati tassa tattha rūpakkkhandho uppajjatī? No.

Translation:
Q. Feeling aggregate ceases to this person at this plane. Does matter aggregate arise to that person at that plane?
A. No.

Pali Text:
Yassa yattha vedanākkhandho uppajjati tassa tattha saññākkhandho nirujjhafīti? No.

Translation:
Q. Feeling aggregate arises to this person at this plane. Does perception arises to this person at this plane. Does perception aggregate cease to that person at that plane?
A. No.
**Pali Text:**

Yassa vā pana yattha saññākkhandho nirujjhati tassa tattha vedanākkhandho uppajjatī? No.

**Translation:**

Q. Perception aggregate ceases to this person at this plane. Does feeling aggregate arise to that person at that plane?
A. No.

2.3.1.4 Negative (Paccanīka) Person (Puggala)

[159/211]

**Pali Text:**

Yassa rūpakkhandho nūppajjati tassa vedanākkhandho na nirujjhatīti?
Catuvokāra pañcavokāra cavantānaṃ tesam rūpakhandho nūppajjati, no ca tesam vedanākkhandho na nirujjhati. Arūpaṃ upapajjantānaṃ asaññasattā cavantānaṃ tesam rūpakhandho ca nūppajjati vedanākkhandho ca na nirujjhati.

**Translation:**

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

**Pali Text:**

Yassa vā pana vedanākkhandho na nirujjhati tassa rūpakhandho nūppajjatī?
Pañcavokāra upapajjantānaṃ asaññasattā upapajjantānaṃ tesam vedanākkhandho na nirujjhati, no ca tesam rūpakhandho nūppajjati. Arūpaṃ upapajjantānaṃ asaññasattā cavantānaṃ tesam vedanākkhandho ca na nirujjhati rūpakhandho ca nūppajjati.

**Translation:**

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

[160/211]

**Pali Text:**

Yassa vedanākkhandho nūppajjati tassa saññākkhandho na nirujjhatīti?
Catuvokāra pañcavokāra cavantānaṃ tesam vedanākkhandho nūppajjati, no ca tesam saññākkhandho na nirujjhati. Asaññasattānaṃ tesam vedanākkhandho ca nūppajjati.
Q. Feeling aggregate does not arise to this person. Does perception aggregate not cease to that person?
A. To those at the death-moment of four- or five-aggregate persons feeling aggregate does not arise; (it is) not that perception aggregate does not cease to those persons. To those non-percipient beings feeling aggregate does not arise and also perception aggregate does not cease.

Pali Text:
Yassa vā pana saññākkhandho na nirujjhati tassa vedanākkhandho nūppajjatīti?
Catuvoḵāram pañcavoḵāram upapajjantānaṁ tesaṁ saññākkhandho na nirujjhati, no ca tesaṁ vedanākkhandho nūppajjati. Asaṅnasattānaṁ tesaṁ saññākkhandho ca na nirujjhati vedanākkhandho ca nūppajjati.

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

Pali Text:
Yattha rūpakkhandho nūppajjati tattha vedanākkhandho na nirujjhatīti? Nirujjhati.

Q. Matter aggregate does not arise at this plane. Does feeling aggregate not cease at that plane?
A. (It) ceases.

Pali Text:
Yattha vā pana vedanākkhandho na nirujjhati tattha rūpakkhandho nūppajjatīti? Uppajjati.

Q. Feeling aggregate does not cease at this plane. Does matter aggregate not arise at that plane?
A. (It) arises.

Pali Text:
Yattha vedanākkhandho nūppajjati tattha saññākkhandho na nirujjhatīti? Āmantā.
Translation:
Q. Feeling aggregate does not arise at this plane. Does perception aggregate not cease at that plane?
A. Yes.

Pali Text:
Yattha vā pana saññaikkhandho na nirujjhati tattha vedenákkhandho nüppajjatīti? Āmantā.

Translation:
Q. Perception aggregate does not cease at this plane. Does feeling aggregate not arise at that plane?
A. Yes.

2.3.1.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

Pali Text:
Yassa yattha rūpakkhandho nüppajjati tassa tattha vedenákkhandho na nirujjhati?
Catuvokāra pañcavokāra cāvantānaṃ tesaṃ tattha rūpakkhandho nüppajjati, no ca tesaṃ tattha vedenákkhandho na nirujjhati. Arūpaṃ upapajjantānaṃ asaññasattā cāvantānaṃ tesaṃ tattha rūpakkhandho ca nüppajjati vedenákkhandho ca na nirujjhati.

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

Pali Text:
Yassa vā pana yattha vedenákkhandho na nirujjhati tassa tattha rūpakkhandho nüppajjatīti?
Pañcavokāraṃ upapajjantānaṃ asaññasattā upapajjantānaṃ tesaṃ tattha vedenákkhandho na nirujjhati, no ca tesaṃ tattha rūpakkhandho nüppajjati. Arūpaṃ upapajjantānaṃ asaññasattā cāvantānaṃ tesaṃ tattha vedenákkhandho ca na nirujjhati rūpakkhandho ca nüppajjati.

Translation:
Q. Feeling aggregate does not cease to this persons at this plane. Does matter aggregate not arise to that persons at that plane?
A. To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate does not cease at that plane; (it is) not that matter aggregate does not arise to those persons at that plane. To those at the birth-moment of immaterial persons and to those at the death-moment of non-percipient beings feeling aggregate does not cease and also matter aggregate does not arise at that plane.
Yassa yattha vedanākkhandho nūppajjati tassa tattha saññākkhandho na nirujjhatīti?
Catuvokāra pañcavokārā cavantānāṃ tesām tattha vedanākkhandho nūppajjati, no ca tesāṃ tattha saññākkhandho na nirujjhati. Asaññasattānaṃ tesāṃ tattha vedanākkhandho ca nūppajjati saññākkhandho ca na nirujjhati.

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

Yassa vā panā yattha saññākkhandho na nirujjhati tassa tattha vedanākkhandho nūppajjatīti?
Catuvokāraṃ pañcavokārāṃ upapajjantānaṃ tesāṃ tattha saññākkhandho na nirujjhati, no ca tesāṃ tattha vedanākkhandho nūppajjati. Asaññasattānaṃ tesāṃ tattha saññākkhandho ca na nirujjhati vedanākkhandho ca nūppajjati.

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

Paccuppannavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakāṃ):
2. Chapter on Process (Pavatti vāra)
2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)
2.3.2 Chapter on the Past (Afta vāra)

2.3.2.1 Positive (Anuloma) Person (Puggala)

Yassa rūpakkhandho uppajjitha tassa vedanākkhandho nirujjhitthāti? Āmantā.
Translation:
Q. Matter aggregate had arisen to this person. Had feeling aggregate ceased to that person?
A. Yes.

Pali Text:
Yassa vā pana vedanākkhandho nirujjhiththa tassa rūpakkhandho uppajjitthāti? Āmāntā.

Translation:
Q. Feeling aggregate had ceased to this person. Had matter aggregate arisen to that person?
A. Yes.

Pali Text:
Yassa vedanākkhandho uppajjittha tassa saññākkhandho nirujjhitthāti? Āmāntā.

Translation:
Q. Feeling aggregate had arisen to this person. Had perception aggregate ceased to that person?
A. Yes.

Pali Text:
Yassa vā pana saññākkhandho nirujjhiththa tassa vedanākkhandho uppajjitthāti? Āmāntā.

Translation:
Q. Perception aggregate had ceased to this person. Had feeling aggregate arisen to that person?
A. Yes.

2.3.2.2 Positive (Anuloma) Plane (Okāsa)

Pali Text:
Yattha rūpakkhandho uppajjittha --- pe ---

Translation:
Matter aggregate had arisen at this plane …..

2.3.2.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

Pali Text:
Yassa yattha rūpakkhandho uppajjittha tassa tattha vedanākkhandho nirujjhitthāti?
Asaññasattānaṃ tesāṃ tattha rūpakkkhandho uppajjitthā, no ca tesāṃ tattha vedanākkhandho
nirujjhitthā. Pañcavokārānaṃ tesāṃ tattha rūpakkhandho ca uppajjitthā vedanākkhandho ca
nirujjhitthā.
Translation:
Q. Matter aggregate had arisen to this person at this plane. Had feeling aggregate ceased to that person at that plane?
A. To those non-persipient beings matter aggregate had arisen at that plane; feeling aggregate had not ceased to those persons at that plane. To those five-aggregate persons matter aggregate had arisen and also feeling aggregate had ceased to that plane.

Pali Text:
Yassa vā pana yattha vedanākkhandho nirujjhittha tassa tattha rūpakkhandho uppajjithāti?
Arūpānaṃ tesaṃ tattha vedanākkhandho nirujjhittha, no ca tesaṃ tattha rūpakkhandho uppajjiththa. Pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca nirujjhittha rūpakkhandho ca uppajjiththa.

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

[169/211]
Pali Text:
Yassa yattha vedanākkhandho uppajjiththa tassa tattha saññākkhandho nirujjhitthāti? Āmantā.

Translation:
Q. Feeling aggregate had arisen to this person at this plane. Had perception aggregate ceased to that person at that plane?
A. Yes.

Pali Text:
Yassa vā pana yattha saññākkhandho nirujjhittha tassa tattha vedanākkhandho uppajjithāti?
Āmantā.

Translation:
Q. Perception aggregate had ceased to this person at this plane. Had feeling aggregate arisen to that person at that plane?
A. Yes.

2.3.2.4 Negative (Paccanīka) Person (Puggala)

[170/211]
Pali Text:
Yassa rūpakkhandho nuppajjiththa tassa vedanākkhandho na nirujjhitthāti? Natthi.
**Translation:**
Q. Matter aggregate had not arisen to this person. Had feeling aggregate not ceased to that person?
A. None.

**Pali Text:**
Yassa vā pana vedanākkhandho na nirujjhittha tassa rūpakkhandho nūppajjitthāti? Natthi.

**Translation:**
Q. Feeling aggregate had not ceased to this person. Had matter aggregate not arisen to that person?
A. None.

**Pali Text:**
Yassa vedanākkhandho nūppajjittha tassa saññākkhandho na nirujjhitthāti? Natthi.

**Translation:**
Q. Feeling aggregate had not arisen to this person. Had perception aggregate not ceased to that person?
A. None.

**Pali Text:**
Yassa vā pana saññākkhandho na nirujjhittha tassa vedanākkhandho nūppajjitthāti? Natthi.

**Translation:**
Q. Perception aggregate had not ceased to this person. Had feeling aggregate not arisen to that person?
A. None.

2.3.2.5 Negative (Paccanīka) Plane (Okāsa)

**Pali Text:**
Yattha rūpakkhandho nūppajjitha --- pe ---

**Translation:**
Matter aggregate had not arisen at this plane …..

2.3.2.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

**Pali Text:**
Yassa yattha rūpakkhandho nūppajjitha tassa tattha vedanākkhandho na nirujjhitthāti?
Arūpānaṃ tesaṃ tattha rūpakkhandho nūppajjitha, no ca tesaṃ tattha vedanākkhandho na nirujjhitthā. Suddhāvāsānaṃ tesaṃ tattha rūpakkhandho ca nūppajjitha vedanākkhandho ca na
nirujjhittha.

Translation:
Q. Matter aggregate had not arisen to this person at this plane. Had feeling aggregate not ceased to that persons at that plane?
A. To those immaterial persons matter aggregate had not arisen at that plane; (it is) not feeling aggregate had not ceased to those persons at that plane. To those pure-abode persons matter aggregate had not arisen and also feeling aggregate had not ceased at that plane.

Pali Text:
Yasasa vā pana yattha vedanākkhandho na nirujjhittha tassa tattha rūpakkhandho nūppajjitthāti?
Asaññasattānaṃ tesaṃ tattha vedanākkhandho na nirujjhittha, no ca tesaṃ tattha rūpakkhandho nūppajjitthā. Suddhāvāsānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhittha rūpakkhandho ca nūppajjittha.

Translation:
Q. Feeling aggregate had not ceased to this person at this plane. Had matter aggregate not arisen to that person at that plane?
A. To those non-percipient beings feeling aggregate had not ceased at that plane; (it is) not that matter aggregate had not arisen to those persons at that plane. To those pure-abode persons feeling aggregate had not ceased and also matter aggregate had not arisen at that plane.

[174/211]
Pali Text:
Yassa yattha vedanākkhandho nūppajjitthā tassa tattha saññākkhandho na nirujjhitthāti? Āmantā.

Translation:
Q. Feeling aggregate had not arisen to this person at this plane. Had perception aggregate not ceased to that person at that plane?
A. Yes.

Pali Text:
Yassa vā pana yattha saññākkhandho na nirujjhittha tassa tattha vedanākkhandho nūppajjitthāti? Āmantā.

Translation:
Q. Perception aggregate had not ceased to this person at this plane. Had feeling aggregate not arisen to that person at that plane?
A. Yes.

Ajitavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakaṃ):
2. Chapter on Process (Pavatti vāra)
2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)
2.3.3 Chapter on the Future (Anāgata vāra)

2.3.3.1 Positive (Anuloma) Person (Puggala)

[175/211]

Pali Text:
Yassa rūpakkhandho uppajjissati tassa vedanākkhandho nirujjhissatīti? Āmantā.

Translation:
Q. Matter aggregate will arise to this person. Will feeling aggregate cease to that person?
A. Yes.

Pali Text:
Yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho uppajjissatīti?
Pacchimabhavikānaṃ upapajjantānaṃ ye ca arūpaṃ uppajjitvā parinibbāyissanti tesāṃ vedanākkhandho nirujjhissati, no ca tesāṃ rūpakkhandho uppajjissati. Itaresaṃ tesāṃ vedanākkhandho ca nirujjhissati rūpakkhandho ca uppajjissati.

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

[176/211]

Pali Text:
Yassa vedanākkhandho uppajjissati tassa saññākkhandho nirujjhissatīti? Āmantā.

Translation:
Q. Feeling aggregate will arise to this person. Will perception aggregate cease to that person?
A. Yes.

Pali Text:
Yassa vā pana saññākkhandho nirujjhissati tassa vedanākkhandho uppajjissatīti?
Pacchimabhavikānaṃ upapajjantānaṃ tesāṃ saññākkhandho nirujjhissati, no ca tesāṃ vedanākkhandho uppajjissati. Itaresaṃ tesāṃ saññākkhandho ca nirujjhissati vedanākkhandho ca uppajjissati.

Translation:
Q. Perception aggregate will cease to this person. Will aggregate arise to that person?
A. To those at the birth-moment of final-existence persons perception aggregate will cease; feeling
aggregate will not arise to those persons. To other persons perception aggregate will cease and also feeling aggregate will arise.

2.3.3.2 Positive (Anuloma) Plane (Okāsa)

Pali Text:

Yattha rūpakkhandho uppajjissati --- pe ---

Translation:
Matter aggregate will arise at this plane…..

2.3.3.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

Pali Text:

Yassa yattha rūpakkhandho uppajjissati tassa tattha vedanākkhandho nirujjhissatīti?
Asaṅñasattānaṃ tesam tattha rūpakkhandho uppajjissati, no ca tesam tattha vedanākkhandho nirujjhissati. Pañcavokāraṃ tesam tattha rūpakkhandho ca uppajjissati vedanākkhandho ca nirujjhissati.

Translation:
Q. Matter aggregate will arise to this person at this plane. Will feeling aggregate cease to that person at that plane?
A. To those non-percipient beings matter aggregate will arise at that plane; feeling aggregate will not cease to those persons at that plane. To those five-aggregate persons matter aggregate will arise and also feeling aggregate will cease at that plane.

Pali Text:

Yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho uppajjissatīti?
Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ arūpānaṃ tesam tattha vedanākkhandho nirujjhissati, no ca tesam tattha rūpakkhandho uppajjissati. Itaresam pañcavokāraṃ tesam tattha vedanākkhandho ca nirujjhissati rūpakkhandho ca uppajjissati.

Translation:
Q. Feeling aggregate will cease to this persons at this plane. Will matter aggregate arise to that person at that plane?
A. To those at the birth-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, feeling aggregate will cease at that plane; matter aggregate will not arise to those persons at that plane. To other five-aggregate persons (except those at the birth-moment of final-existence persons in the five-aggregate plane), feeling aggregate will cease and also matter aggregate will arise at that plane.
Yassa yattha vedanākkhandho uppajjissati tassa tattha saññākkhandho nirujjhissatīti? Āmantā.

Q. Feeling aggregate will arise to this person at this plane. Will perception aggregate cease to that person at that plane?
A. Yes.

Yassa vā pana yattha saññākkhandho nirujjhissati tassa tattha vedanākkhandho uppajjissatī' ti?
Pacchimabhavikānaṃ upapajjantānaṃ tesam tattha saññākkhandho nirujjhissati, no ca tesam tattha vedanākkhandho uppajjissati. Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha saññākkhandho ca nirujjhissati vedanākkhandho ca uppajjissati.

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

2.3.3.4 Negative (Paccanīka) Person (Puggala)

Yassa rūpakkhandho nūppajjissati tassa vedanākkhandho na nirujjhissatīti?
Pacchimabhavikānaṃ arūpaṃ uppajjītā pari nibbāyissanti tesam rūpakkhandho nūppajjissati, no ca tesam vedanākkhandho na nirujjhissati. Parinibbāntānaṃ tesam rūpakhandho ca nūppajjissati vedanākkhandho ca na nirujjhissati.

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

Yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho nūppajjissatīti? Āmantā.

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

[181/211]

Pali Text:
Yassa vedanākkhandho nūppajjissati tassa saññākkhandho na nirujjhissatīti?
Pacchimabhavikānaṃ upapajjantānaṃ tesaṃ vedanākkhandho nūppajjissati, no ca tesaṃ saññākkhandho na nirujjhissati. Parinibbantānaṃ tesaṃ vedanākkhandho ca nūppajjissati saññākkhandho ca na nirujjhissati.

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

Pali Text:
Yassa vā pana saññākkhandho na nirujjhissati tassa vedanākkhandho nūppajjissatīti? Āmantā.

Translation:
Q. Perception aggregate will not cease to this person. Will feeling aggregate not arise to that person?
A. Yes.

2.3.3.5 Negative (Paccanīka) Plane (Okāsa)

[182/211]

Pali Text:
Yattha rūpakkhandho nūppajjissati --- pe ---

Translation:
Matter aggregate will not arise at this plane ……

2.3.3.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

[183/211]

Pali Text:
Yassa yattha rūpakkhandho nūppajjissati tassa tattha vedanākkhandho na nirujjhissatīti?
Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ arūpānaṃ tesaṃ tattha rūpakkhandho nūppajjissati, no ca tesaṃ tattha vedanākkhandho na nirujjhissati. Parinibbantānaṃ tesaṃ tattha rūpakkhandho ca nūppajjissati vedanākkhandho ca na nirujjhissati.

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

Pali Text:
Yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho nūppajjissatīti?
Asaññasattānaṃ tesaṃ tattha vedanākkhandho na nirujjhissati, no ca tesaṃ tattha rūpakkhandho nūppajjissati. Parinibbantānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca nūppajjissati.

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

Pali Text:
Yassa yattha vedanākkhandho nūppajjissati tassa tattha saññākkhandho na nirujjhissatīti?
Pacchimabhavikānaṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho nūppijissati, no ca tesaṃ tattha saññākkhandho na nirujjhissati. Parinibbantānaṃ asaññasattānaṃ tesaṃ tattha vedanākkhandho ca nūppajjissati saññākkhandho ca na nirujjhissati.

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

Pali Text:
Yassa vā pana yattha saññākkhandho na nirujjhissati tassa tattha vedanākkhandho nūppajjissatīti?
Āmantā.

Translation:
Q. Perception aggregate will not cease to this person at this plane. Will feeling aggregate not arise to that person at that plane?
A. Yes.
The 2nd Chapter of Pairs on Aggregates (Khandhayamakaṃ):
2. Chapter on Process (Pavatti vāra)
2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)
2.3.4 Chapter on the Present and the Past (Paccuppannāṭīta vāra)

2.3.4.1 Positive (Anuloma) Person (Puggala)

[185/211]

Pali Text:
Yassa rūpakkhandho uppajjati tassa vedanākkhandho nirujjhitthāti? Āmantā.

Translation:
Q. Matter aggregate arises to this person. Had feeling aggregate ceased to that person?
A. Yes.

Pali Text:
Yassa vā pana vedanākkhandho nirujjhittha tassa rūpakkhandho uppajjatī'uti?
Sabbesaṃ cavantānaṃ arūpānaṃ upapajjantānaṃ tesam vedenākkhandho nirujjhittha, no ca tesam rūpakkhandho uppajjati. Pañcavokāraṃ upapajjantānaṃ asanñasattaṃ upapajjantānaṃ tesam vedenākkhandho ca nirujjhittha rūpakkhandho ca uppajjati --- pe ---

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

Note:
(Yathā uppādavāre paccuppannāṭītaṃ vibhattaṃ tathā idha vibhajitabbaṃ)
(This chapter should be expounded the same as Chapter on the Present and the Past in Chapter on Origination)

Paccuppannāṭītavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakaṃ):
2. Chapter on Process (Pavatti vāra)
2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)
2.3.5 Chapter on the Present and the Future (Paccuppannānāgata vāra)
2.3.5.1 Positive (Anuloma) Person (Puggala)

[186/211]

Pali Text:
Yassa rūpakkhandho uppajjati tassa vedanākkhandho nirujjhissati? Āmantā.

Translation:
Q. Matter aggregate arises to this person. Will feeling aggregate cease to that person?
A. Yes.

Pali Text:
Yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho uppajjatī? Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesaṃ vedanākkhandho nirujjhissati, no ca tesaṃ rūpakkhandho uppajjati. Pañcavokāraṃ upapajjantānaṃ asaṅnasattaṃ upapajjantānaṃ tesaṃ vedanākkhandho ca nirujjhissati rūpakkhandho ca uppajjati.

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

[187/211]

Pali Text:
Yassa vedanākkhandho uppajjati tassa saṅnakkhandho nirujjhissati? Āmantā.

Translation:
Q. Feeling aggregate arises to this person. Will perception aggregate cease to that person?
A. Yes.

Pali Text:
Yassa vā pana saṅnakkhandho nirujjhissati tassa vedanākkhandho uppajjatī? Sabbesaṃ cavantānaṃ asaṅnasattaṃ upapajjantānaṃ tesaṃ saṅnakkhandho nirujjhissati, no ca tesaṃ vedanākkhandho uppajjati. Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ saṅnakkhandho ca nirujjhissati vedanākkhandho ca uppajjati.

Translation:
Q. Perception aggregate will cease to this person. Does feeling aggregate arise to that person?
A. To all persons at the death-moment and to those at the birth-moment of non-percipient beings, perception aggregate will cease; feeling aggregate does not arise to those persons. To those at the birth-moment of four- or five-aggregate persons perception aggregate will cease and also feeling aggregate arises.
2.3.5.2 Positive (Anuloma) Plane (Okāsa)

**Pali Text:**
Yattha rūpakhandho uppajjati --- pe ---

**Translation:**
Matter aggregate arises at this plane …..

2.3.5.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

**Pali Text:**
Yassa yattha rūpakhandho uppajjati tassa tattha vedanākkhandho nirujjhissati?
Asaññasattā upapajjantānaṃ tesaṃ tattha rūpakhandho uppajjati, no ca tesaṃ tattha vedanākkhandho nirujjhissati. Pañcavokāraṃ upapajjantānaṃ tesaṃ tattha rūpakhandho ca uppajjati vedanākkhandho ca nirujjhissati.

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

**Pali Text:**
Yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakhandho uppajjati? Pañcavokāra ācāvattānaṃ arūpānaṃ tesaṃ tattha vedanākkhandho nirujjhissati, no ca tesaṃ tattha rūpakhandho uppajjati. Pañcavokāraṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho ca nirujjhissati rūpakhandho ca uppajjati.

**Translation:**
Q. Feeling aggregate will cease to this persons at this plane. Does matter aggregate arise to that person at that plane?
A. To those at the death-moment of five-aggregate persons and to those immaterial persons, feeling aggregate will cease at that plane; matter aggregate does not arise to those person at that plane. To those at the birth-moment of five-aggregate persons feeling aggregate will cease and also matter aggregate arises at that plane.

**Pali Text:**
Yassa yattha vedanākkhandho uppajjati tassa tattha saññākkhandho nirujjhissati? Āmantā.

**Translation:**
Q. Feeling aggregate arises to this person at this plane. Will perception aggregate cease to that person at that plane?
A. Yes.

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Pali Text:
Yassa vā pana yattha saññākkhandho nirujjhissati tassa tattha vedanākkhandho uppajjatīti?
Catuvokārā pañcavokārā cavantānaṃ tesam tattha saññākkhandho nirujjhissati, no ca tesam tattha
vedanākkhandho uppajjati. Catuvokāram pañcavokārām upapajjantānaṃ tesam tattha
saññākkhandho ca nirujjhissati vedanākkhandho ca uppajjati.

Translation:
Q. Perception aggregate will cease to this person at this plane. Does feeling aggregate arise to that person at that plane?
A. To those at the death-moment of four- or five-aggregate persons perception aggregate will cease at that plane; feeling aggregate does not arise to those persons at that plane. To those at the birth-moment of four- or five-aggregate persons perception aggregate will cease and also feeling aggregate arises at that plane.

2.3.5.4 Negative (Paccanīka) Person (Puggala)

Pali Text:
Yassa rūpakkhandho nūppajjati tassa vedanākkhandho na nirujjhissati ti?
Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesam rūpakkhandho nūppajjati, no ca tesam
vedanākkhandho na nirujjhissati. Parinibbantānaṃ tesam rūpakkhandho ca nūppajjati
vedanākkhandho ca na nirujjhissati.

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

Pali Text:
Yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho nūppajjatīti? Āmantā.

Translation:
Q. Feeling aggregate will not cease to this person. Does matter aggregate not arise to that person?
A. Yes.

Pali Text:
Yassa vedanākkhandho nūppajjati tassa saññākkhandho na nirujjhissatīti?
Sabbesaṃ cavantānaṃ asaññasattāṃ upapajjantānaṃ tesaṃ vedanākkhandho nūppajjati, no ca tesaṃ saññākkhandho na nirujjhissati. Parinibbantānaṃ tesaṃ vedanākkhandho ca nūppajjati saññākkhandho na nirujjhissati.

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

Pali Text:
Yassa vā pana saññākkhandho na nirujjhissati tassa vedanākkhandho nūppajjatīti? Āmantā.

Translation:
Q. Perception aggregate will not cease to this person. Does feeling aggregate not arise to that person?
A. Yes.

2.3.5.5 Negative (Paccānika) Plane (Okāsa)

[193/211]
Pali Text:
Yattha rūpakkhandho nūppajjati --- pe ---

Translation:
Matter aggregate does not arise at this plane. …..

2.3.5.6 Negative (Paccānika) Person and Plane (Puggalokāsa)

[194/211]
Pali Text:
Yassa yattha rūpakkhandho nūppajjati tassa tattha vedanākkhandho na nirujjhissatīti?
Pañcavokārā cavantānaṃ arūpānaṃ tesaṃ tattha rūpakkhandho nūppajjati, no ca tesaṃ tattha vedanākkhandho na nirujjhissati. Parinibbantānaṃ asaññasattā cavantānaṃ tesaṃ tattha rūpakkhandho ca nūppajjati vedanākkhandho ca na nirujjhissati.

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

_Pali Text:_
Yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho nūppajjatīti?
Asaññasattaṃ upapajjantānaṃ tesam tattha vedanākkhandho na nirujjhissati, no ca tesam tattha
rūpakkhandho nūppajjati. Parinibbantānaṃ asaññasattā cavantānaṃ tesam tattha vedanākkhandho
cā na nirujjhissati rūpakkhandho ca nūppajjati.

_Translation:_
Q. Feeling aggregate will no cease to this person at this plane. Does matter aggregate not arise to
that person at that plane?
A. To those at the birth-moment of non-percipient beings feeling aggregate will not cease at that
plane; (it is) not that matter aggregate does not arise to those persons at that plane. To those at the
death-moment of final-existence persons and to those at the death-moment of non-percipient
beings, feeling aggregate will not cease and also matter aggregate does not arise at that plane.

Pali Text:
Yassa yattha vedanākkhandho nūppajjati tassa tattha saññākkhandho na nirujjhissatīti?
Catuvokāra pañcavokāra cavantānaṃ tesam tattha vedanākkhandho nūppajjati, no ca tesam tattha
saññākkhandho na nirujjhissati. Parinibbantānaṃ asaññasattānaṃ tesam tattha vedanākkhandho
cā nūppajjati saññākkhandho ca na nirujjhissati.

_Translation:_
Q. Feeling aggregate does not arise to this person at this plane. Will perception aggregate not
cease to that person at that plane?
A. To those at the death-moment of four- or five-aggregate persons feeling aggregate does not
arise at that plane; (it is) not that perception aggregate will not cease to those persons at that plane.
To those at the death-moment of final-existence persons and to those non-percipient beings,
feeling aggregate does not arise and also perception aggregate will not cease.

_Pali Text:_
Yassa vā pana yattha saññākkhandho na nirujjhissati tassa tattha vedanākkhandho nūppajjatīti?
Āmantā.

_Translation:_
Q. Perception aggregate will not cease to this person at this plane. Does feeling aggregate not arise
to that person at that plane?
A. Yes.

Paccuppannānāgatavāro.
The 2nd Chapter of Pairs on Aggregates (Khāṇḍhayamakam):

2. Chapter on Process (Pavatti vāra)

2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)

2.3.6 Chapter on the Past and the Future (Aṭṭānāgata vāra)

2.3.6.1 Positive (Anuloma) Person (Paṭiggala)

Pali Text:

Yassa rūpakkkhandho uppaṭhittha tassa vedanākkhandho nirujjhitthāti?
Parinibbantaṃ tesaṃ rūpakkkhandho uppaṭhittha, no ca tesaṃ vedanākkhandho nirujjhitthāti.
Itaresaṃ tesaṃ rūpakkkhandho ca uppaṭhittha vedanākkhandho ca nirujjhitthāti.

Translation:

Q. Matter aggregate had arisen to this person. Will feeling aggregate cease to that person?
A. To those at the death-moment of final-existence persons matter aggregate had arisen; feeling aggregate will not cease to those persons. To other persons matter aggregate had arisen and also feeling aggregate will cease.

Pali Text:

Yassa vā pana vedanākkhandho nirujjhitthāti tassa rūpakkkhandho uppaṭhitthāti? Āmantā.

Translation:

Q. Feeling aggregate will cease to this person. Had matter aggregate arisen to that person?
A. Yes.

Pali Text:

Yassa vedanākkhandho uppaṭhittha tassa saññākkhandho nirujjhitthāti?
Parinibbantaṃ tesaṃ vedanākkhandho uppaṭhittha, no ca tesaṃ saññākkhandho nirujjhitthāti.
Itaresaṃ tesaṃ vedanākkhandho ca uppaṭhittha saññākkhandho ca nirujjhitthāti.

Translation:

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

Pali Text:

Yassa vā pana saññākkhandho nirujjhitthāti tassa vedanākkhandho uppaṭhitthāti? Āmantā.

Translation:

Q. Perception aggregate will cease to this person. Had feeling aggregate arisen to that person?
A. Yes.

2.3.6.2 Positive (Anuloma) Plane (Okāsa)

\[198/211\]

Pali Text:
Yattha rūpakkhandho uppajjittha --- pe ---

Translation:
Matter aggregate had arisen at this plane ….

2.3.6.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

\[199/211\]

Pali Text:
Yassa yattha rūpakkhandho uppajjittha tassa tattha vedanākkhandho nirujjhissati?
Pañcavokāre parinibbantānaṃ asaṅñasattānaṃ tesaṃ tattha rūpakkhandho uppajjittha, no ca tesaṃ tattha vedanākkhandho nirujjhissati. Itaresaṃ pañcavokāranaṃ tesaṃ tattha rūpakkhandho ca uppajjittha vedanākkhandho ca nirujjhissati.

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

Pali Text:
Yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho uppajjithāti?
Suddhāvāsaṃ upapajjantānaṃ arūpānaṃ tesaṃ tattha vedanākkhandho nirujjhissati, no ca tesaṃ tattha rūpakkhandho uppajjittha. Itaresaṃ pañcavokāranaṃ tesaṃ tattha vedanākkhandho ca nirujjhissati rūpakkhandho ca uppajjittha.

Translation:
Q. Feeling aggregate will cease to this person at this plane. Had matter aggregate arisen to that person at that plane?
A. To those at the birth-moment of pure-abode persons and to those immaterial persons, feeling aggregate will cease at that plane; matter aggregate had not arisen to those persons at that plane. To other five-aggregate persons, (except those at the birth-moment of pure-abode persons), feeling aggregate will cease and also matter aggregate had arisen at that plane.
Q. Feeling aggregate had arisen to this person at this plane. Will perception aggregate cease to that person at that plane?
A. To those at the death-moment of final-existence persons feeling aggregate had arisen at that plane; perception aggregate will not cease to those persons at that plane. To other four- or five-aggregate persons. (except those at the death-moment of final-existence persons), feeling aggregate had arisen and also perception aggregate will cease at that plane.

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

Q. Matter aggregate had not arisen to this person. Will feeling aggregate not cease to that person?
A. None.

Q. Feeling aggregate will not cease to this person. Had matter aggregate not arisen to that person?
A. (It) had arisen.
Pali Text:
Yassa vedanākkhandho nūppajjittha tassa saññākkhandho na nirujjhissati? Natthi.

Translation:
Q. Feeling aggregate had not arisen to this person. Will perception aggregate not cease to that person?
A. None.

Pali Text:
Yassa vā pana saññākkhandho na nirujjhissati tassa vedanākkhandho nūppajjitthāti? Uppajjittha.

Translation:
Q. Perception aggregate will not cease to this person. Had feeling aggregate not arisen to that person?
A. (It) had arisen.

2.3.6.5 Negative (Paccanīka) Plane (Okāsa)

Pali Text:
Yattha rūpakkhandho nūppajjittha --- pe ---

Translation:
Matter aggregate had not arisen at this plane …..

2.3.6.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

Pali Text:
Yassa yattha rūpakkhandho nūppajjittha tassa tattha vedanākkhandho na nirujjhissati?
Suddhāvāsanā upapajjantānaṃ arūpānaṃ tesaṃ tattha rūpakkhandho nūppajjittha, no ca tesaṃ
tattha vedanākkhandho na nirujjhissati. Suddhāvāse parinibbantānaṃ arūpe parinibbantānaṃ
tesaṃ tattha rūpakkhandho ca nūppajjittha vedanākkhandho ca na nirujjhissati.

Translation:
Q. Matter aggregate had not arisen to this person at this plane. Will feeling aggregate not cease to that person at that plane?
A. To those at the birth-moment of pure-abode persons and to those immaterial persons, matter aggregate had not arisen at that plane; (it is) not that feeling aggregate will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, matter aggregate had not arisen and also feeling aggregate will not cease at that plane.
Pali Text:
Yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho nūppajjithāti?
Pañcavokāre parinibbantānaṃ asaṅnasattānaṃ tesāṃ tattha vedanākkhandho na nirujjhissati, no ca tesāṃ tattha rūpakkhandho nūppajjitha. Suddhāvāse parinibbantānaṃ arūpe parinibbantānaṃ tesāṃ tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca nūppajjitha.

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

Pali Text:
Yassa yattha vedanākkhandho nūppajjitha tassa tattha saṅnakkhandho na nirujjhissatīti?
Suddhāvāsāṃ upapajjantānaṃ tesāṃ tattha vedanākkhandho nūppajjitha, no ca tesāṃ tattha saṅnakkhandho na nirujjhissati. Suddhāvāse parinibbantānaṃ asaṅnasattānaṃ tesāṃ tattha vedanākkhandho ca nūppajjitha saṅnakkhandho ca na nirujjhissati.

Translation:
Q. Feeling aggregate had not arisen to this person at this plane. Will perception aggregate not cease to that person at that plane?
A. To those at the birth-moment of pure-abode persons feeling aggregate had not arisen at that plane; (it is) not that perception aggregate will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, feeling aggregate had not arisen and also perception aggregate will not cease at that plane.

Pali Text:
Yassa vā pana yattha saṅnakkhandho na nirujjhissati tassa tattha vedanākkhandho nūppajjithāti?
Parinibbantānaṃ tesāṃ tattha saṅnakkhandho na nirujjhissati, no ca tesāṃ tattha vedanākkhandho nūppajjitha. Suddhāvāse parinibbantānaṃ asaṅnasattānaṃ tesāṃ tattha saṅnakkhandho ca na nirujjhissati vedanākkhandho ca nūppajjitha.

Translation:
Q. Perception aggregate will not cease to this person at this plane. Had feeling aggregate not arisen to that person at that plane?
A. To those at the death-moment of final-existence persons perception aggregate will not cease at that plane; (it is) not that feeling aggregate had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, perception aggregate will not cease and also feeling aggregate had not arisen at that plane.
Atītānāgatavāro.

End of (niṭṭhito)
2. Chapter on Process (Pavatti vāra)
2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)

The 3rd Chapter of Pairs on Aggregates (Khandhayamakam):
3. Chapter on Comprehension / Realization (Pariññā vāra)
3.1 Chapter on the Present (Paccuppanna vāra)

[206/211]

Pali Text:
Yo rūpakkhandhaṃ pariṣṭāti so vedanākhandhaṃ pariṣṭāti? Āmantā.

Translation:
Q. This person comprehends matter aggregate. Does that person comprehend feeling aggregate?
A. Yes.

Pali Text:
Yo vā pana vedanākhandhaṃ pariṣṭāti so rūpakkhandhaṃ pariṣṭāti? Āmantā.

Translation:
Q. This person comprehends feeling aggregate. Does that person comprehend matter aggregate?
A. Yes.

Pali Text:
Yo rūpakkhandhaṃ na pariṣṭāti so vedanākhandhaṃ na pariṣṭāti? Āmantā.

Translation:
Q. This person does not comprehend matter aggregate. Does that person not comprehend feeling aggregate?
A. Yes.

Pali Text:
Yo vā pana vedanākhandhaṃ na pariṣṭāti so rūpakkhandhaṃ na pariṣṭāti? Āmantā.

Translation:
Q. This person does not comprehend feeling aggregate. Does that person not comprehend matter aggregate?
A. Yes.

3.2 Chapter on the Past (Atīta vāra)
Q. This person had comprehended matter aggregate. Had that person comprehended feeling aggregate?  
A. Yes.

Q. This person had comprehended feeling aggregate. Had that person comprehended matter aggregate?  
A. Yes.

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

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

3.3 Chapter on the Future (Anāgata vāra)

Q. This person will comprehend matter aggregate. Will that person comprehend feeling aggregate?  
A. Yes.
**Pali Text:**
Yo vā pana vedanākhandhaṃ pariñānissati so rūpakkhandhaṃ pariñānissaññī? Āmantā.

**Translation:**
Q. This person will comprehend feeling aggregate. Will that person comprehend matter aggregate?
A. Yes.

**Pali Text:**
Yo rūpakkhandhaṃ na pariñānissati so vedanākhandhaṃ na pariñānissaññī? Āmantā.

**Translation:**
Q. This person will not comprehend matter aggregate. Will that person not comprehend feeling aggregate?
A. Yes.

**Pali Text:**
Yo vā pana vedanākhandhaṃ na pariñānissati so rūpakkhandhaṃ na pariñānissaññī? Āmantā.

**Translation:**
Q. This person will not comprehend feeling aggregate. Will that person not comprehend matter aggregate?
A. Yes.

3.4 Chapter on the Present and the Past (Paccuppanṇāṭīta vāra)

**[209/211]**

**Pali Text:**
Yo rūpakkhandhaṃ pariñāṇāti so vedanaṃkhandhaṃ pariñāṇītthāti? No.

**Translation:**
Q. This person comprehends matter aggregate. Had that person comprehended feeling aggregate?
A. No.

**Pali Text:**
Yo vā pana vedanākhandhaṃ pariñāṇītha so rūpakkhandhaṃ pariñāṇāti? No.

**Translation:**
Q. This person had comprehended feeling aggregate. Does that person comprehend matter aggregate?
A. No.

**Pali Text:**
Yo rūpakkhandhaṃ na pariñāṇāti so vedanaṃkhandhaṃ na pariñāṇīthāti?
Arahā rūpakkhandhaṃ na pariñāṇāti, no ca vedanaṃkhandhaṃ na pariñāṇītha.
Aggamaggasamaṅgiṇīca arahantaṅca ṭhapetvā avasesā rūpakhandhaṅca na parijāṇānti vedanākkhandhaṅca na parijāṇittha.

Translation:
Q. This person does not comprehend matter aggregate. Had that person not comprehended feeling aggregate?
A. Arahat does not comprehend matter aggregate; (it is) not that he had not comprehended feeling aggregate. Except Arahatta Path person and Arahat, the remaining persons do not comprehend matter aggregate and also had not comprehended feeling aggregate.

Pali Text:
Yo vā pana vedanākkhandhaṃ na parijāṇittha so rūpakhandhaṃ na parijāṇātīti?
Aggamaggasamaṅgiṇī vedanākkhandhaṃ na parijāṇittha, no ca rūpakhandhaṃ na parijāṇāti.
Aggamaggasamaṅgiṇīca arahantaṅca ṭhapetvā avasesā puggalā vedanākkhandhaṅca na parijāṇittha rūpakhandhaṅca na parijāṇanti.

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

3.5 Chapter on the Present and the Future (Paccuppannānāgata vāra)

[210/211]

Pali Text:
Yo rūpakhandhaṃ parijānāti so vedanākkhandhaṃ parijānissatīti? No.

Translation:
Q. This person comprehends matter aggregate. Will that person comprehend feeling aggregate?
A. No.

Pali Text:
Yo vā pana vedanākkhandhaṃ parijānissati so rūpakhandhaṃ parijānātīti? No.

Translation:
Q. This person will comprehend feeling aggregate. Does that person comprehend matter aggregate?
A. No.

Pali Text:
Yo rūpakhandhaṃ na parijānāti so vedanākkhandhaṃ na parijānissatīti?
Ye maggaṃ paṭilabhissanti te rūpakhandhaṃ na parijāṇanti, no ca vedanākkhandhaṃ na
parijānissanti. Arahā ye ca puthujjana margam na paṭilabhissanti te rūpakhandhaṅca na parijānanti vedanākkhandhaṅca na parijānissanti.

Translation:
Q. This person does not comprehend matter aggregate. Will that person not comprehend feeling aggregate?
A. Persons who will attain the Path do not comprehend matter aggregate; (it is) not that they will not comprehend feeling aggregate. Arahat, and common worldlings who will not attain the Path, do not comprehend matter aggregate and will not comprehend feeling aggregate.

Pali Text:
Yo vā pana vedanākkhandhaṃ na parijānissati so rūpakhandhaṃ na parijānātīti?
Aggamaggasamaṅgī vedenākkhandhaṃ na parijānissati, no ca rūpakhandhaṃ na parijānāti.
Arahā ye ca puthujjana margam na paṭilabhissanti te vedanākkhandhaṅca na parijānissanti rūpakhandhaṅca na parijānanti.

Translation:
Q. This person will not comprehend feeling aggregate. Does that person not comprehend matter aggregate?
A. Arahatta Path person will not comprehend feeling aggregate; (it is) not that he does not comprehend matter aggregate. Arahat, and common worldlings who will not attain the Path, will not comprehend feeling aggregate and also do not comprehend matter aggregate.

3.6 Chapter on the Past and the Future (Atītānāgata vāra)

[211/211]
Pali Text:
Yo rūpakhandhaṃ parijānītho so vedanākkhandhaṃ parijānissatīti? No.

Translation:
Q. This person had comprehended matter aggregate. Will that person comprehend feeling aggregate?
A. No.

Pali Text:
Yo vā pana vedanākkhandhaṃ parijānissati so rūpakhandhaṃ parijānīthāti? No.

Translation:
Q. This person will comprehend feeling aggregate. Had that person comprehended matter aggregate?
A. No.

Pali Text:
Yo rūpakhandhaṃ na parijānītho so vedanākkhandhaṃ na parijānissatīti?
Ye maggaṃ paṭilabhissanti te rūpakkhandhāṃ na parižānīttha, no ca vedanākkhandhaṃ na parižānissanti. Aggamaggaṃsaṃārīṃī ye ca puthujjāna maggaṃ na paṭilabhissanti te rūpakkhandhañca na parižānīttha vedanākkhandhañca na parižānissanti.

Translation:
Q. This person had not comprehended matter aggregate. Will that person not comprehend feeling aggregate?
A. Persons who will attain the Path had not comprehended matter aggregate; (it is) not that they will not comprehend feeling aggregate. Arahatta Path person, and common worldlings who will not attain the Path, had not comprehended matter aggregate and also will not comprehend feeling aggregate.

Pali Text:
Yo vā pana vedanākkhandhāṃ na parižānissati so rūpakkhandhāṃ na parižānītthāti?
Arahā vedanākkhandhāṃ na parižānissati, no ca rūpakkhandhāṃ na parižānīttha.
Aggamaggaṃsaṃārīṃī ye ca puthujjāna maggaṃ na paṭilabhissanti te vedanākkhandhañca na parižānissanti rūpakkhandhañca na parižānīttha.

Translation:
Q. This person will not comprehend feeling aggregate. Had that person not comprehend matter aggregate?
A. Arahat will not comprehend feeling aggregate; (it is) not that he had not comprehended matter aggregate. Arahat Path person, and common worldlings who will not attain the Path, will not comprehend feeling aggregate and also had not comprehended matter aggregate.

End of the Pairs on Aggregates (Khandhayamakaṃ niṭṭhitam)

Sadhu! Sadhu! Sadhu!