

An Analytical Study of the Yamaka from Abhidhamma, Volume I

The sixth book of Abhidhamma Piṭaka

(Third Edition)



P. B. Tan

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DEDICATED TO

all sentient beings,
living and dead.

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Abbreviations

AN	Āṅguttara-Nikāya
CTS4	Chaṭṭha Saṅgāyana Tipiṭaka 4
Dhs	Dhammasaṅgaṇi
DhsA	Dhammasaṅgaṇi-Atṭhakathā (Atthasālinī)
DN	Dīgha-Nikāya
KN	Khuddaka-Nikāya
MN	Majjhima-Nikāya
Pug	Puggalapaññatti
PañkA	Pañcappakaraṇa-Atṭhakathā
PTS	Pāli Text Society
Pts.M.	Pāṭisambhidā Magga
SN	Saṃyutta-Nikāya
Vibh	Vibhaṅga

Preface

This analytical book of the *Yamaka* is based on the Pāli text reference from the Chaṭṭha Saṅgāyana Tipiṭaka 4.0. *Yamakapāli*, based on the Chaṭṭhasaṅgīti Edition, was translated into English by Venerable U Nārada and Venerable U Kumārābhivamsa, assisted by other monks and lay students. For some unavoidable reasons, only the first five chapters written as Volume 1 was published in 1998 in Penang, Malaysia. It is said that they have also translated the remaining five chapters of *Yamakapāli* but somehow that English version was not published, and is nowhere to be found to these days. However, there is Volume 2 of the English translations undertaken by Venerable Isi Nandamedhā in 2011, with the last chapter translated by Venerable U Kumārābhivamsa in 2012. I have also used these two volumes as the reference sources for this work. Volume 1 is found to contain many careless omissions and errors in tenses in those paired sentences and in those frequently repeated phrases. The extent of the errors really baffles me. If you must read it, my advice is to read it together with a copy of the *Yamakapāli* readily at hand at any time.

An eminent Pāli scholar and President of the Pāli Text Society (1923-42), Mrs. C.A.F. Rhys Davids (1857-1942), compared the ten chapters of the *Yamaka* to little more than "ten valleys of dry bones", fit for use only as a book for reference and as a thesaurus of terms. It is common to hear from people about *Yamaka* that its pairs of enquiries dichotomised in dual groupings in three sets often have unclear and confusing answers given, are composed as though for test or examination purposes. True to my finding, the text is in no way suitably formulated for normal reading or recitation. If only certain lines were selectively extracted for edification purposes or chanting, that would very likely be misrepresenting the context of actual answers. What they have supposed are not at all baseless. In almost all cases, it is true that the first part of those dichotomy of enquiries are given answers only in partial, with remaining answers found only in the second part of the inversive mode of catechisms. When we explore and analyse any one of the chapters completely, we will easily discover that some of the remaining answers to those preceding questions are actually also found in the different sub-sections of a particular section of the same chapter, although they do not appear directly clear. In Chapter Three on bases, for instance, it reminds me of the same difficulty as I faced in reading the book of Dhāthukathā such as what are composed in those answers given merely as *these* states, other *these* states, *those* states, etc. Very often in Chapter Three, we will also come across the answers given plainly such as "to *those* individuals at the Five-aggregate planes, Fine-material planes, etc.". That kind of answer does not tell us exactly whether it excludes certain individuals such as those at Pure abodes, Final existence persons, etc. The wise thing to do is not to take those initial answers as directly certain and final. It is because the final answers would only become clear after you have read through those inversive mode of enquiries or

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in the later subsets of catechisms which contain the “missing” answers to those questions which you initially had. If such guideline is not observed when reading the text, you will be easily misguided by taking simultaneously positive and negative answers at a particular time-lag of a phenomenal state of certain individuals as your findings which are not correct. The incomplete answers to those initial enquiries are not designed to test readers or making it the harder way of learning in any way, but they are structured as a result of the limitation of having dichotomised catechisms. As such it requires that the catechisms must be followed through entirely until its very last pair in order to successfully deal with all the conceivable states concerning all the individuals. Apparently, another reason for the unpopularity of Yamaka, as I have mentioned above, is also because in many cases the given answers are plainly succinct and not being specifically clear to readers who become confused and uninterested to read further more.

Also, for instance in Chapter Five regarding truths, the answers given as “to all those ...” or “to those who will attain the Path ...” may actually be referring to certain types of individuals at a definite plane, to the *Aratta* Path-citta at the death-moment, or at the ceasing-moment of craving, etc., but instead are only explained in the subsequent opposite mode catechisms or in the other subsets. It looks as if they are captious questions and answers that are structured intentionally as part of a probe-triggering analytical process, but they actually are not as I have just explained. In a stricter sense, the Yamaka is an exploratory book of applied logic composed for the ardent monastic members and truthful practitioners of meditative insight as an add-on incentive to comprehend all conceivable facets of terms and psycho-physical phenomena in their quest for enlightenment. Quite different from the other Abhidhamma books, the Yamaka also deals in similarly greater detail in equally large proportion concerning non-humans. Because of those other individuals, it seems likely that the Yamaka was composed by the authors not only for us, but with different intentions. To me, the book of Yamaka amounts to “ten valleys of treasure troves” but which can only be revealed after we have gathered together all those fragmental answers to those enquiries in question. Eventually, all remaining placeholders in the tabulating charts have to be accurately filled out in order to show the complete answers. In a way, it is tantamount to accurately putting together all the pieces of the jigsaw puzzles for the ten chapters in order to be able to “unearth the troves”.

Although the title of this book begins with the label as “An analytical study”, there is no reason for me to diverge from the thematic layout of the original text, for firstly, it would be unauthorised and brazenly disrespectful. Secondly, by keeping in place the same dichotomised pattern of catechisms, it provides me better incentive to analyse given answers which may be less clearly or insufficiently stated, and so that I would be able to supplement my explanations and add-on answers (to be given in parenthesis whenever appropriate) to areas of ambiguity. This book is composed with an objective of formulating

descriptive questions and answers into graphical forms of analytics, to make easier for readers to study Yamaka. The data to be schematised coherently in each chart summarises the long list of enquiries and answers which otherwise would have taken readers drawn-out time and inconvenience of having to flip continually through the pages. In time to come, it is also hoped that by learning it the convenient way would instil interest in the novices of Buddhism and future students of the Abhidhamma literature. The first chapter of Yamaka sets the pace for acknowledging the need to comprehend the fundamental differences in Abhidhamma terms by demonstrating with examples like roots, root-conditions, states, causes, etc. The next four chapters which centre on the bedrock of Buddhism, are dedicated to clarifying terms and phenomenal processes concerning various different individuals by the different time frames, through the theoretical tenets of aggregates, bases, elements, and truths.

Chapter 1 in this book enumerates 49 questions regarding the term ‘roots’ and provides detailed expositions to each of them. Roots are classified into four groups as 3 karmically wholesome roots (absence of greed, absence of hatred, absence of delusion), 3 karmically unwholesome roots (greed, hatred, absence), indeterminate roots (non-greed, non-hatred, non-delusion), and 9 mental roots which are those roots taken from the first three groups. Each question contains a pair of catechisms which are first phrased in a direct way, and later making the enquiries going through a regressive formulation. Each catechism is projected in two aspects, the first part presents a conclusive ascertainment (*sanniṭṭhāna*) while the latter part shows doubt (*samsaya*) by use of enquiring. For example, it first stated in a direct order as “These are wholesome states. Are they all wholesome roots?” And in the antithetical order, it is further stated as “These are wholesome roots. Are they all wholesome states?” This chapter analyses four methods with respect to the four states in terms of wholesome, unwholesome, indeterminate, and mental. There are 12 questions being examined in each method which are sub-divided into four parts. The first part, consists of the first three questions, is enquiring on ‘roots’ (*mūlā*); the next three questions which form the second part, enquire on ‘root-conditions’ (*mūlamūlā*); the three questions further next are referring to ‘having roots’ (*mūlakā*); and the last part refers the three questions to ‘having root-conditions’ (*mūlamūlakā*). And thus, we obtain in total 48 questions (12 x 4=48) with regard to pairs on roots. The last section deals with pairs which take into account the term ‘cause’ (*hetu*) and other terms which are closer in meanings to it but which are ‘states’.

Chapter 2 is examined in three main parts in respect of the three aggregates (matter aggregate, feeling aggregate and perception aggregate). The remaining two mental aggregates (volitive formation aggregate and consciousness aggregate) are only dealt with in chapter 6 and 8, respectively. The approaches being used in this chapter form the common basis on which the analysis in the rest of the chapters are to be followed. The first part sets out to clarify the terms (*paññatti*, or ‘making known’) of the three aggregates through fourfold methods, namely, clarifying and refining word by word (*padasodhana*), ascertaining the

root of (dhamma) wheel based on the aforesaid word-by-word clarification (*padasodhanamūlacakka*), analysing pure aggregates (*suddhakhandha*), and ascertaining the root of (dhamma) wheel based on pure aggregates (*suddhakhandhamūlacakka*). These four methods make use of dichotomised analysis by way of forward and opposite mode of enquiry. The second part uses paired enquiries in threefold classifications to deal with process concerning the three aggregates at the birth-moment and death-moment — origination (*uppāda*), cessation (*nirodha*), origination and cessation (*uppādanirodha*) of the three aggregates. These threefold classifications are each examined by means of six different time-lags in terms of present, past, future, present and past, present and future, past and future. Each of these six criteria is analysed by way of (i) types of individual, (ii) planes of existence, and (iii) types of individual at planes of existence. Here again, the above threefold measures are examined by the forward and its inversive mode of enquiry. The third part examines the comprehension (*pariñña*) of individuals regarding matter aggregate and feeling aggregate. It also uses the forward and inversive mode of enquiry. It does so by comparison of individuals which includes the *Arahat* (*Arahā*), attainer of the highest Path or *Arahatta* Path (*Aggamaggasamaṅgī*), the other 6 types of noble persons who will attain the Path or *Arahattamagga* (*ye maggaṃ paṭilabhissanti*, or sometimes called *sekkhā*), and common worldlings (*puthujjanā*, or sometimes called *nevasekkhanāsekkhā*).

Chapter 3 adopts the similar approach as the second chapter in the analysis of paired enquiries through three main parts, namely, (i) fourfold methods of clarifying and defining the terms, (ii) threefold classifications dealing with sixfold time-lags at the birth-moment and death-moment of individuals in regard to origination, cessation, origination and cessation of bases, (iii) comprehension of individuals regarding bases. After going through all the enquiries in this chapter, we can draw upon some distinct facts concerning individuals and planes. For examples, (i) regarding the origination of bases, it is to those at the Sensuous planes at the birth-moment that all twelve bases arise, all had arise, and all will continue to arise (except for Final existence beings); (ii) to those at the birth-moment at Fine-material planes (except for those at Non-percipient plane), those six bases arise, viz. eye-base, visible object base, ear-base, sound-base, mind-base, and ideation base; (iii) to those at the birth-moment at Non-percipient plane, only visible object base and ideation base arise; (iv) to those at the birth-moment at Immaterial plane, only mind-base and ideation-base arise; (v) and to all those at the death-moment, none of the twelve bases arises. Certain aspects concerning cessation of the bases are clearly noticeable at the end of the analysis. For examples, (i) to those at the birth-moment at Sensuous planes, all twelve bases do not cease, or in other words, they stay on until death-moment; (ii) to all those include Final existence beings at the birth-moment, the aforementioned six bases do not cease; (iii) to all those at the death-moment including Final existence beings, ideation-base ceases.

Chapter 4 deals with the eighteen elements which are derived from the twelve bases. The difference between bases and elements is that the twelve bases function as the support for the eighteen elements. For example, mind-base is divided into seven consciousness elements (the five sense-based consciousness elements, mind-element, and mind-consciousness element). The eighteen elements can be categorised as physical (the ten gross elements), mental (the seven consciousness-elements) and mind-object element which has dual characteristics of mentality and materiality. The mind-object element which is sometimes also known as ‘cognisable element’ or ‘ideation-element’, is treated as both mentality-materiality because it encompasses the 16 subtle matters and at the same time consisting of feeling aggregate, perception aggregate, and the fifty mental factors. The eighteen elements, as well as the twelve bases and Five-aggregates, correspond respectively to the four ultimate realities.

This Chapter examines the catechisms using the same analytical methods as in the preceding chapters, through three main parts. In the second part on process, sound-element and those 6 consciousness elements (except mind-consciousness element) are not being discussed because they neither arise nor cease at both the birth-moment and death-moment. Tongue-element and body-element are also not mentioned in this Chapter, as well as in Chapter Three as they are to be interpreted in the same vein as nose-element with regard to origination and cessation. These three sense-organs are only characteristic of those individuals at the Sensuous planes.

Chapter 5 examines those questions concerning truths, by employing the same methodology as used in the preceding chapters — in three parts, namely, clarifying the terms, examining the processes, and discussing comprehension as to truths. In this chapter, we will come across a much wider scale of individuals being examined, expanding in difference by types from the categories of individuals we have seen in the preceding three chapters. In addition, this chapter has taken process analysis to more detailed levels. Instead of measuring only two time events at the birth-moment and at death-moment with respect to truths, it further enquires on the arising-moment and ceasing-moment of the various different states, the moment of having ‘second consciousness’ and ‘second unwholesome consciousness’ of Pure abode beings, and so on. In process analysis, with the exception of cessation-truth, only three truths are being dealt with. Cessation-truth as the discontinuance of suffering, transpires only to Arahats who is liberated from round of existence, and which connotes attaining *Nibbāna*. Cessation-truth does not arise at the birth-moment nor ceases at the death-moment of common worldlings. To Arahats, cessation-truth also neither arises nor ceases. It is hence not being discussed in the catechisms on process.

P. B. Tan

November, 2017

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Introduction

The Pāli word ‘*Yamaka*’ has its source coming from the vedic term ‘*yama*’ which is derived from ‘*yam*’. According to PTS, the term ‘*yam*’ means “to combine”, and ‘*yama*’ is interpreted as “double, twin, or pair”. Just like when it was asked in *Yamaka-pāṭihīrañānāniddesa* of *Pāṭisambhidā Magga* about “*tathāgatassa yamakapāṭihīre*” (Pts.M. I, 125), it is referring to the “twin” miracles of the Perfect One. *Mahāyamaka Vagga* (MN) has its discourses arranged into *mahā* and *cūla* is another example of the pairs (*yamaka*). The term ‘*yama*’ in this context has no whatsoever association with a deitic character known as *Yama* which is commonly referred to as ruler of the kingdom of the death, or in the more archaic days who probably was being revered as the heavenly ruler of the kingdom of the easeful (*Yāmā-devaloka*). The book of *Yamaka* examines the phenomenal states of individuals by way of catechisms in pairs, through direct and reverse formulation of enquiries in positive and negative dual groupings. That is how the title of the book derives its name. Going by MS Word print size of 6 by 9 inches, 0.6 inches in all margins with contents in Times New Roman font size 12 and single spacing, the *Yamakapāli* taken from CTS4 take up 1220 pages which is about about 4 times larger than that of *Dhammasaṅgaṇīpāli*, and about 45 percent that of *Paṭṭhānapāli*.

The ancient Indian poets used *yamaka* as a clever punning on words or phrases, sometimes on words in verses that are rather similar in metrical form but which actually are having different meanings. It is hard to overlook their purpose of deliberately trying to confuse the mind of the readers in those circumstances. The disciples of the Buddha, however, used the technique of *yamaka* for a more beneficial cause altogether. The Theravādins of the ancient *Sthaviravāda* school, for refuting the fallacies of the heretical teachers, were able to enumerate those controversial terms by examining them through *yamaka*, threefold or other multifold dialectic methods. They had been able to rationally and consistently explicate terms by clarifying and distinguishing the differences between figurative words and terminological terms, between metaphors and truths so that the end results had turned out to be exactly nothing that is contradictory and overlapping. They were skillful in dissecting puns, similes and all the examples of equivocation, by making use of enquiries through catechetical approach in an iterative pattern until the last concerning question is examined and faultlessly answered. It will not be fair to disparage or underrate the Theravāda’s methods of Abhidhamma as less fashionable and outsmart by those of *Sarvāstivādins* and *Vibhajyavādins* because of the plethora of dull and boring reiterations with repeating phrases. The ancient Theravādin analysts and exegetes of the Abhidhamma literature may have produced prolix manuscripts by including repetitious phrases as part of the questions that appears to be somehow superfluous in all the catechisms. But that is exactly the point at issue. To the serious practitioners, it necessitates the mental flow in their daily

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contemplative practice to be systematically organised and rationalised for making sure that their minds would be explicitly clear without a smidgen of confusion in their meditative insight. Without going into such kinds of strenuous scrutiny, leaving no stones unturned in regard to all conceivable states in questions, there is no way we can avoid some equivocal issues that may be chanced upon at other times which may befuddles the minds during meditation.

The Theravādins' work in the standardisation of dialectics and terminological exposition of the Abhidhamma doctrines has simplified tremendously the process of studying Abhidhamma philosophy with unequivocal clarity. The drawback is its insipid prolixity in those interrogative questions. It nonetheless has made it possible for us to transform those dialectical questions and answers into tables and charts so that we can study them in a more coherent and unambiguous manner. Often, when the scriptural manuscripts are being translated into different languages, we commonly see certain different interpretations by the authors, owing to variability in their level of understanding the texts, and to some extent the authors being influenced by the flexibility or persistence in the expression of views. On the contrary when we expound the doctrinal contents of Abhidhamma within the confines of tables and charts formulated in Pāli or in any normative language, or elucidating them in different ways, at different times and in different places, we will still be confident that our explanations will be well congruent with meanings of the original contents.

It is always fascinating for me to find out why the Yamaka is placed as the sixth book after Kathāvatthu in the Abhidhamma Piṭaka as we know today. Whether it is authentically true in terms of chronological succession or in accordance to its topical importance, is a question that calls for some detailed study. If we look into Kathavatthupāli, we can detect many examples of the citations it has used which originate from sources such as Tirokuṭṭasutta (or Tirokuḍḍasutta) and Nidhikaṇḍasutta in the Khuddakapāṭha, from Padhānasutta of the Suttanipāta, and many other passages that are traceable to the Dhammasaṅhaṇi, Vibhaṅga, Paṭṭhāna and different suttas in the five Nikāyapāli, as well as having traces harking back to the 9th and 13th Rock Edict of the inscriptions of King Asoka¹. These are the few factual examples of evidence pointing to a credible suggestion that the Kathāvatthu was composed by Moggaliputta Tissa Thera during the Third Buddhist Council in Asokan reign. However, based on Buddhaghosa Thera's commentary in Pañcappakaraṇa-Aṭṭhakathā, the Kathāvatthu contains discussion of tenets typical of the other schools such as Hemavata, the Uttarāpathaka, the Vāḷirīya, the Vetullaka, the Andhaka, the Pubbaselliya, and the Aparaseliya² which were later than the Asokan period. This piece of information then renders what we are told of Kathāvatthu as being last compiled during the time of Asokan reign in the 3rd century B.C. becomes questionable. It is only likely that the Kathāvatthu was a

¹ Cf. Bimala Churn, Law, 2000: "A History of Pali Literature", pp. 35-37.

² Ibid., p. 52-53.

compilation at different periods but was closed during the time of those aforementioned schools. The latter information then supports the notion that the Kathāvatthu was the last Abhidhamma book of the seven that was compiled. The question of when the Yamaka was actually compiled is very difficult to find out, if not impossible. A question remains as to why the Kathāvatthu was designated as the fifth book before the Yamaka (the third book according to Gāthā with Dhātukathā goes to the fifth). The reason is obvious. The Kathāvatthu clarifies relevant points of controversies to distinguish dogmas of the orthodox Theravāda from those of nonconformist views. For that reason, Kathāvatthu has to be read and comprehended before studying the terminological details mentioned in the book of Yamaka. But the treatise of Yamaka is as much difficult to comprehend as is Dhātukathā if not more strenuous and exhausting. Its contents deal with the more in-depth inquisitive details to the different types of individuals which are not being adequately examined in the first five treatises of the Abhidhamma Piṭaka.

The methodological paring of catechisms continuing in two reciprocal antithesis is peculiar only to the Yamaka which can not be found elsewhere in the other Abhidhamma treatises. The ten chapters of the Yamaka with the exception of Chapter 7 (topic on *Anusaya* as latent inclination) are the principal subjects elaborated extensively in the Dhammasaṅgaṇi and Vibhaṅga. In contrast, *Anusaya* is only mentioned by way of terminological exposition in the Dhammasaṅgaṇi and Vibhaṅga. This gives rise to a question whether Chapter 7 is a later addition to the Yamaka. It is interesting to know that the Prakaraṇapāda-śāstra (Treatise on the Exposition) which is also positioned as the sixth book of the Sarvāstivādin Abhidharma, is often being regarded as the counterpart of the Yamakapāli. The Sarvāstivādin Prakaraṇapāda-śāstra contains eighteen fascicles which are not similar in contents to that of the Yamaka.

CHAPTER 2

II. Pairs on Matter aggregate & Feeling aggregate (*Khandhayamakam*)

Chapter 2 on aggregates consists of three parts. The approaches being used in these three parts form the same basis on which the examination in subsequent Chapter 3 to Chapter 5 (also Chapter 6 to 10) are similarly based. The first part deals with ‘making known’ or clarifying the terms (*paññatti*, or *paññatti*) of the three aggregates (matter aggregate, feeling aggregate and perception aggregate). The other two mental aggregates of volitive formation and state of consciousness are only expounded in chapter 6 and 8, respectively. It uses four methods with the intention to let us analyse and ascertain all the terms of the first three aggregates. The fourfold methods address respective issues with regard to the clarification of words (*padasodhana*), ascertaining the root of (dhamma) wheel based on the clarification of words (*padasodhanamūlacakka*), analysing pure aggregates (*suddhakhandha*), and ascertaining root of (dhamma) wheel based on pure aggregates (*suddhakhandhamūlacakka*). These four methods are analysed by forward or positive (*anuloma*) and opposite or negative (*paccanīka*) dichotomised modes of enquiry. For the first part, I have combined the enumeration of questions (*uddesa*) and expositions (*niddesa*) together for the sake of readability in the same way I have done for chapter 1. In other words, you will only see enumeration nos. 2 to 25 which would be included with analytical answers based on nos. 26 to 49 in the exposition section.

The second part deals with process (*pavatti*) by using different classifications, giving us an insight knowledge with regard to the arising, ceasing, and formations of the three aggregates, at the birth-moment and death-moment. These threefold classifications—origination (*uppāda*), cessation (*nirodha*), origination and cessation (*uppādanirodha*) of the three aggregates—are each analysed with sixfold criteria, namely: present (*paccuppanna*), past (*atīta*), future (*anāgata*), present and the past (*paccuppannātīta*), present and the future (*paccuppannānāgata*), past and the future (*atītānāgata*). In turn, each of these six criteria is further analysed by threefold measures, namely: (1) types of individual (*puggalā*), (ii) planes of existence (*okāsā*), (iii) types of individual at those planes (*puggalā-okāsā*). These threefold measures are examined by the forward or positive (*anuloma*) and opposite or negative (*paccanīka*) modes of enquiry. Individuals from the 26 planes of existence, viz. Five-aggregate planes (including the four woeful realms), Single-aggregate plane and Four-aggregate planes (see Appendix I) would be examined in this second section with respect to the origination, cessation, and origination-cessation of the first three of the Five aggregates.

The third part examines comprehension (*pariñña*) of individuals with respect to matter aggregate and feeling aggregate, also through the bilateral means of

forward and opposite mode of enquiry. Its other difference compared to the earlier two parts is that it describes the *Arahat* (*Arahā*), attainer of the *Arahatta* Path (*Aggamaggasamaṅgī*), the other 6 types of noble persons who will attain the Path or *Arahattamagga* (*ye maggaṃ paṭilabhissanti*, or are sometimes called *sekkhā*), and common worldlings (*puthujjanā*, or sometimes called *nevasekkhanāsekkhā*).

2.1. Clarification of Terms (*Paṇṇatti*)

1. Five aggregates (*Pañcakkhandhā*) are: matter aggregate, feeling aggregate, perception aggregate, volitive formation aggregate, and consciousness aggregate.

2.1.1 Clarifying word by word (*Padasodhana*)

Forward expression (*anuloma*)

2. *i* (a) That which is matter (or corporeality), is it matter aggregate (*rūpakkhandho*)?
— No. Matter, for example, of a form which is lovable (*piyarūpa*), and which is pleasant (*sātarūpa*) are only called matter (*rūpa*). They are a subset of matter aggregate. They can not be called matter aggregate.
- i* (b) That which is matter aggregate, is it matter?
— Yes, just as feeling aggregate can be called feeling.
- ii* (a) That which is feeling, is it feeling aggregate (*vedanākkhandho*)?
— Yes. They are identical to one another. The feeling-*cetasika* which comes under volitive formation aggregate is also the same as feeling. In another word, we can say feeling aggregate is the feeling-*cetasika*.
- ii* (b) That which is feeling aggregate, is it feeling?
— Yes, just as matter aggregate can be called matter.
- iii* (a) That which is perception, is it perception aggregate (*saññākkhandho*)?
— No. For example, a wrongly perceived view (*diṭṭhisaññā*) is a perception originated from wrong view. It can not be called perception aggregate, for *diṭṭhisaññā* is treated as a subset of perception aggregate. In this connection, the 2 mental factors of wrong view and perception are taken as both perception and perception aggregate. The remaining 4 aggregates (28 matters, feeling aggregate, 50 mental factors, 89 cittas) and *Nibbāna*, are neither perception nor perception aggregate.
- iii* (b) That which is perception aggregate, is it perception?
— Yes. Perception aggregate is both perception and perception-*cetasika*.

iv (a) That which are ‘formations’. Are they volitive formation aggregate (*saṅkhārakkhandho*)?

— Yes, all volitive activities involving the 50 cetasikas are volitive formations, which come under the general term known as “mental formations”.

— No. The remaining 4 aggregates (i.e. 28 matters, feeling-*cetasika*, perception-*cetasika*, 89 cittas) are also known as ‘formations’, but they are neither volitive formation nor volitive formation aggregate.

Note that 28 matters are sometimes referred to as material ‘formation’, whereas feeling, perception, and consciousness are sometimes also called mental ‘formations’. Volitive formation is also mental formation but it brings about volitional activities with an intentive thought. According to Abhidhamma exposition, ‘formations’ are specifically 28 matters, 52 cetasikas (which include the 2 mental factors identical to feeling aggregate and perception aggregate) and 89 cittas, whereas ‘volitive formation aggregate’ is exclusively the 50 cetasikas. In view of this, we thereby do not just interpret *saṅkhāra* vaguely as “formation”, but instead more comprehensibly as “volitive formation”.

iv (b) That which is volitive formation aggregate, is it volitive formation?

— Yes, in the same way as perception aggregate can be called perception.

v (a) That which is consciousness, is it consciousness aggregate (*viññāṇakkhandho*)?

— Yes. The term “consciousness” in general and consciousness aggregate are identical to one another. However, we can not, for example, call eye-consciousness, or receiving consciousness, or any of the 89 cittas as consciousness aggregate because these are the specific subsets subordinate to consciousness aggregate.

v (b) That which is consciousness aggregate, is it consciousness?

— Yes, in the same way as perception aggregate can be called perception.

Opposite expression (*paccanīka*)

3. *i* (a) That which is not matter (or all that is not corporeality), is it not called matter aggregate?

— Yes. That which is mental or non-matter, can not be matter aggregate.

i (b) That which is not matter aggregate, is it not called matter?

— Yes. For example, corporeality which is lovable, which is delightful (*piyarūpa*, *sātarūpa*), are not matter aggregate, but are only called matter. They are known as subsets of matter aggregate. Matter and matter aggregate are herein referred to as 28 matters. The remaining 4 mental aggregates and *Nibbāna* are neither matter aggregate nor matter.

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- ii* (a) That which is not feeling, is it not called feeling aggregate?
— Yes. There is no affinity between the two. For example, perception does not belong to feeling aggregate.
- ii* (b) That which is not feeling aggregate, is it not called feeling?
— Yes. For example, perception aggregate can not be feeling.
- iii* (a) That which is not perception, is it not called perception aggregate?
— Yes. There is no affinity between the two.
- iii* (b) That which is not perception aggregate, is it not called perception?
— No, a wrongly perceived view (*diṭṭhisaññā*), although it is not perception aggregate, is a perception. In this connection, the 2 cetasikas of wrong view and perception are treated as both perception and perception aggregate.
— Yes. The remaining 4 aggregates (28 matters, feeling aggregate, 50 mental factors, 89 cittas) and *Nibbāna*, are neither perception aggregate nor perception.
- iv* (a) That which are not formations. Are they not called volitive formation aggregate?
— Yes. There is no affinity between the two. The remaining 4 aggregates (i.e. 28 matters, feeling-*cetasika*, perception-*cetasika*, 89 cittas) and the unconditioned *Nibbāna*, are neither volitive formation nor volitive formation aggregate.
Although 28 matters are sometimes referred to as ‘material formation’, whereas feeling, perception, and consciousness are sometimes also called ‘mental formations’, they are neither volitive formation nor volitive formation aggregate. Volitive formation is also a form of mental formation but which brings on volitional activities.
According to Abhidhamma exposition, ‘formations’ are specifically 28 matters, 52 cetasikas (which include the 2 mental factors identical to feeling aggregate and perception aggregate) and 89 cittas, whereas ‘volitive formation aggregate’ is exclusively the 50 cetasikas.
- iv* (b) That which is not volitive formation aggregate, is it not called formations?
— Yes. Matter aggregate, the remaining 3 mental aggregates, and *Nibbāna* are neither volitive formation aggregate nor are they volitive formations.
- v* (a) That which is not consciousness, is it not consciousness aggregate?
— Yes. There is no affinity between the two.
- v* (b) That which is not consciousness aggregate, is it not consciousness?
— Yes. Matter aggregate and the remaining 3 mental aggregates are not consciousness.

2.1.2 Root of (dhamma) wheel, based on word-by-word clarification (*Padasodhanamūlacakka*)

Forward expression (*anuloma*)

4. *i* (a) That which is matter, is it matter aggregate?
— No. For example, eye, ear, a lovable and delightful object, are both called matter. They can not be termed as matter aggregate which consists of 12 gross matters and 16 subtle matters. However, we can call matter aggregate as inclusively eye, ear, visible object, audible object, etc.
- i* (b) That which are aggregates. Are they feeling aggregate?
— No, only feeling can be called feeling aggregate, and vice versa. The remaining 3 mental aggregates, matter aggregate, and *Nibbāna* are not feeling aggregate.
- ii* (a) That which is matter, is it matter aggregate?
— Answer is the same as in 4 *i* (a) above.
- ii* (b) That which are aggregates. Are they perception aggregate?
— No. The remaining 3 mental aggregates, matter aggregate, and *Nibbāna* are not perception aggregate. Perception aggregate is referred to either perception or the two mental factors of wrong view and perception.
- iii* (a) That which is matter, is it matter aggregate?
— Answer is the same as in 4 *i* (a) above.
- iii* (b) That which are aggregates. Are they volitive formation aggregate?
— No, only volitive formation can be called volitive formation aggregate, and vice versa. The remaining 3 mental aggregates, matter aggregate, and *Nibbāna* are not volitive formation aggregate.
- iv* (a) That which is matter, is it matter aggregate?
— Answer is the same as in 4 *i* (a) above.
- iv* (b) That which are aggregates. Are they consciousness aggregate?
— No, only consciousness can be called consciousness aggregate, and vice versa. The remaining 3 mental aggregates, matter aggregate, and *Nibbāna* are not consciousness aggregate.
5. *i* (a) That which is feeling, is it feeling aggregate?
— Yes. Feeling, including feeling-*cetasika*, is feeling aggregate, and vice versa.
- i* (b) That which are aggregates. Are they matter aggregate?
— No. The remaining 4 mental aggregates are not matter aggregate. However, we can refer matter aggregate to as eye, ear, gross matters, subtle

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matters, mind-produced matters, etc.

- ii* (a) That which is feeling, is it feeling aggregate?
— Yes. Answer is the same as in 5 i (a) above.
- ii* (b) That which are aggregates. Are they perception aggregate?
— No. The remaining 3 mental aggregates and matter aggregate are not volitive formation aggregate. In any case, perception aggregate is referred to perception or the 2 mental factors of wrong view and perception.
- iii* (a) That which is feeling, is it feeling aggregate?
— Yes. Answer is the same as in 5 i (a) above.
- iii* (b) That which are aggregates. Are they volitive formation aggregate?
— No. The remaining 3 mental aggregates and matter aggregate are not volitive formation aggregate. In any case, volitive formation aggregate can be called volitive formations or the 50 *cetasikas*.
- iv* (a) That which is feeling, is it feeling aggregate?
— Yes. Answer is the same as in 5 i (a) above.
- iv* (b) That which are aggregates. Are they consciousness aggregate?
— No. The remaining 3 mental aggregates and matter aggregate are not consciousness aggregate. But in any case, consciousness is consciousness aggregate, and vice versa.
6. *i* (a) That which is perception, is it perception aggregate?
— No. A wrongly perceived view, for example, is only called a perception but which can not be called perception aggregate. In any case, perception aggregate is referred to perception and the 2 mental factors of wrong view and perception.
- i* (b) That which are aggregates. Are they matter aggregate?
— No. The remaining 4 mental aggregates are not matter aggregate. However, we can refer matter aggregate to as eye, ear, gross matters, subtle matters, mind-produced matters, etc.
- ii* (a) That which is perception, is it perception aggregate?
— Yes. Answer is the same as in 6 i (a) above.
- ii* (b) That which are aggregates. Are they feeling aggregate?
— No. The remaining 3 mental aggregates and matter aggregate are not feeling aggregate. But in any case, feeling aggregate is synonymous with feeling (including feeling-*cetasika*), and vice versa.
- iii* (a) That which is perception, is it perception aggregate?
— Yes. Answer is the same as in 6 i (a) above.
- iii* (b) That which are aggregates. Are they volitive formation aggregate?

— No. The remaining 3 mental aggregates and matter aggregate are not volitive formation aggregate. But in any case, volitive formation aggregate and volitive formations (i.e. 50 *cetasikas*) are identical.

iv (a) That which is perception, is it perception aggregate?

— Yes. Answer is the same as in 6 i (a) above.

iv (b) That which are aggregates. Are they consciousness aggregate?

— No. The remaining 3 mental aggregates and matter aggregate are not consciousness aggregate.

But in any case, the general term of consciousness and consciousness aggregate are the same. However, when referring to any of the 89 states of consciousness, it can not be called consciousness aggregate. The 89 *cittas* are collectively referred to as consciousness aggregate.

7. *i* (a) That which are mental formations. Are they volitive (or mental) formation aggregate?

— No. The mental formations of feeling, perception, and consciousness are not volitive formation aggregate, except for volitive formation.

i (b) That which are aggregates. Are they matter aggregate?

— No. The remaining 4 mental aggregates are not matter aggregate. However, we can refer matter aggregate to as eye, ear, gross matters, subtle matters, mind-produced matters, etc.

ii (a) That which are mental formations. Are they volitive (or mental) formation aggregate?

— Yes. Answer is the same as in 7 i (a) above.

ii (b) That which are aggregates. Are they feeling aggregate?

— No. The remaining 3 mental aggregates and matter aggregate are not feeling aggregate. Feeling aggregate is treated the same as feeling and feeling-*cetasika*.

iii (a) That which are mental formations. Are they volitive (or mental) formation aggregate?

— Yes. Answer is the same as in 7 i (a) above.

iii (b) That which are aggregates. Are they perception aggregate?

— No. The remaining 3 mental aggregates and matter aggregate are not perception aggregate. In any case, perception aggregate is referred to perception and the two *cetasikas* of perception and wrong view.

iv (a) That which are mental formations. Are they volitive (or mental) formation aggregate?

— Yes. Answer is the same as in 7 i (a) above.

iv (b) That which are aggregates. Are they consciousness aggregate?

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— No. The remaining 3 mental aggregates and matter aggregate are not consciousness aggregate. In any case, consciousness aggregate and the general term of consciousness are identical. However, when referring to any of the 89 states of consciousness, it can not be called consciousness aggregate. The 89 cittas are collectively referred to as consciousness aggregate.

8. *i* (a) That which is consciousness, is it consciousness aggregate?

— Yes. The general term of consciousness is synonymous with consciousness aggregate. The exception is the 89 cittas which are collectively referred to as consciousness aggregate.

i (b) That which are aggregates. Are they matter aggregate?

— No. The remaining 4 mental aggregates are not matter aggregate. However, we can refer matter aggregate to as eye, ear, gross matters, subtle matters, mind-produced matters, etc.

ii (a) That which is consciousness, is it consciousness aggregate?

— Yes. Answer is the same as in 8 *i* (a) above.

ii (b) That which are aggregates. Are they feeling aggregate?

— No. The remaining 3 mental aggregates and matter aggregate are not feeling aggregate. Only that feeling aggregate and feeling (including feeling-*cetasika*) are identical.

iii (a) That which is consciousness, is it consciousness aggregate?

— Yes. Answer is the same as in 8 *i* (a) above.

iii (b) That which are aggregates. Are they perception aggregate?

— No. The remaining 3 mental aggregates and matter aggregate are not perception aggregate. In any case, perception aggregate is referred to perception and the two *cetasikas* of wrong view and perception. Perception which is based on wrong view can not be called perception aggregate.

iv (a) That which is consciousness, is it consciousness aggregate?

— Yes. Answer is the same as in 8 *i* (a) above.

iv (b) That which are aggregates. Are they volitive formation aggregate?

— No. The remaining 3 mental aggregates and matter aggregate are not volitive formation aggregate. But in any case, volitive formation aggregate and volitive formation are identical.

Opposite expression (*paccanīka*)

9. *i* (a) That which is not matter (or all that is not corporeality), is it not called matter aggregate?

— Yes. That which is mental can not be belonging to matter aggregate.

i (b) That which are not aggregates. Are they not called feeling aggregate?

— Yes. For example, gross objects, perception based on wrong view, eye-consciousness, these are neither aggregates nor feeling aggregate. In another example, ideation-base (*dhammāyatana*) and ideation-element (*dhammadhātu*) are both inclusive of feeling aggregate, but they are not feeling aggregate.

ii (a) That which is not matter (or all that is not corporeality), is it not called matter aggregate?

— Yes. Answer is the same as in 9 *i* (a) above.

ii (b) That which are not aggregates. Are they not called perception aggregate?

— Yes. A perception based on wrong view is only a perception, and which can not be called perception aggregate. In this connection, perception aggregate is referred to perception and the two cetasikas of wrong view and perception. In other example, although ideation-base (*dhammāyatana*) and ideation-element (*dhammadhātu*) both contain perception aggregate, they are neither aggregates nor perception aggregate.

iii (a) That which is not matter (or all that is not corporeality), is it not called matter aggregate?

— Yes. Answer is the same as in 9 *i* (a) above.

iii (b) That which are not aggregates. Are they not called volitive formation aggregate?

— Yes. For example, subtle matters, perception based on wrong view, body-consciousness, and so on, are neither aggregates nor volitive formation aggregate. In another example, ideation-base (*dhammāyatana*) and ideation-element (*dhammadhātu*), although both encompass volitive formation aggregate, they are not volitive formation aggregate.

iv (a) That which is not matter (or all that is not corporeality), is it not called matter aggregate?

— Yes. Answer is the same as in 9 *i* (a) above.

iv (b) That which are not aggregates. Are they not consciousness aggregate?

— Yes. For example, body-consciousness is a subset of 89 cittas, and can not be called consciousness aggregate. In another example, mind-base (*manāyatana*) contains consciousness aggregate or the 89 cittas, but it is not consciousness aggregate.

10. *i* (a) That which is not feeling, is it not called feeling aggregate?

— Yes. For example, perception is neither feeling nor feeling aggregate.

i (b) That which are not aggregates. Are they not called matter aggregate?

— Yes. For example, eye, ear, lovable object, delightful object, and so on, are only called matter. They can not be termed as matter aggregate which is

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comprised of 12 gross matters and 16 subtle matters. However, we can call matter aggregate as the subsets of eye, ear, visible object, and so on.

ii (a) That which is not feeling, is it not called feeling aggregate?

— Yes. Answer is the same as in 10 i (a) above.

ii (b) That which are not aggregates. Are they not called perception aggregate?

— Yes. Answer is the same as in 9 ii (b) above.

iii (a) That which is not feeling, is it not called feeling aggregate?

— Yes. Answer is the same as in 10 i (a) above.

iii (b) That which are not aggregates. Are they not called volitive formation aggregate?

— Yes. Answer is the same as in 9 iii (b) above.

iv (a) That which is not feeling, is it not called feeling aggregate?

— Yes. Answer is the same as in 10 i (a) above.

iv (b) That which are not aggregates. Are they not consciousness aggregate?

— Yes. Answer is the same as in 9 iv (b) above.

11. *i* (a) That which is not perception, is it not called perception aggregate?

— Yes. Feeling, for example, is neither perception nor perception aggregate.

i (b) That which are not aggregates. Are they not called matter aggregate?

— Yes. For example, eye, ear, lovable and delightful objects, are only called matter. They are neither aggregates nor matter aggregate.

ii (a) That which is not perception, is it not called perception aggregate?

— Yes. Answer is the same as in 11 i (a) above.

ii (b) That which are not aggregates. Are they not called feeling aggregate?

— Yes. Answer is the same as in 9 i (b) above.

iii (a) That which is not perception, is it not called perception aggregate?

— Yes. Answer is the same as in 11 i (a) above.

iii (b) That which are not aggregates. Are they not called volitive formation aggregate?

— Yes. Answer is the same as in 9 iii (b) above.

iv (a) That which is not perception, is it not called perception aggregate?

— Yes. Answer is the same as in 11 i (a) above.

iv (b) That which are not aggregates. Are they not consciousness aggregate?

— Yes. Answer is the same as in 9 iv (b) above.

12. *i* (a) That which is not called 'volitive formation', is it not called volitive formation aggregate?

— Yes. Although feeling, perception, and consciousness are sometimes also called mental ‘formations’, and 28 matters are sometimes called material ‘formation’, they are neither volitive formation nor volitive formation aggregate. Herein note that volitive formation is also a mental formation but which brings on volitive activities.

In Abhidhamma, ‘mental formations’ are specifically 28 matters, 52 cetasikas (which include feeling aggregate and perception aggregate) and 89 cittas, whereas ‘volitive formation aggregate’ is exclusively the 50 cetasikas.

i (b) That which are not aggregates. Are they not called matter aggregate?

— Yes. Answer is the same as in 10 *i* (b) above.

ii (a) That which is not volitive formation, is it not called volitive formation aggregate?

— Yes. Answer is the same as in 12 *i* (a) above.

ii (b) That which are not aggregates. Are they not called feeling aggregate?

— Yes. Answer is the same as in 9 *i* (b) above.

iii (a) That which is not volitive formation, is it not called volitive formation aggregate?

— Yes. Answer is the same as in 12 *i* (a) above.

iii (b) That which are not aggregates. Are they not perception aggregate?

— Yes. Answer is the same as in 9 *ii* (b) above.

iv (a) That which is not volitive formation, is it not called volitive formation aggregate?

— Yes. Answer is the same as in 12 *i* (a) above.

iv (b) That which are not aggregates. Are they not consciousness aggregate?

— Yes. Answer is the same as in 9 *iv* (b) above.

13. *i* (a) That which is not consciousness, is it not called consciousness aggregate?

— Yes. Matter, feeling, perception, and mental factors, for example, are neither consciousness nor consciousness aggregate.

i (b) That which are not aggregates. Are they not called matter aggregate?

— Yes. Answer is the same as in 10 *i* (b) above.

ii (a) That which is not consciousness, is it not consciousness aggregate?

— Yes. Answer is the same as in 13 *i* (a) above.

ii (b) That which are not aggregates. Are they not feeling aggregate?

— Yes. Answer is the same as in 9 *i* (b) above.

iii (a) That which is not consciousness, is it not consciousness aggregate?

— Yes. Answer is the same as in 13 *i* (a) above.

iii (b) That which are not aggregates. Are they not perception aggregate?

— Yes. Answer is the same as in 9 *ii* (b) above.

- iv (a) That which is not consciousness, is it not consciousness aggregate?
— Yes. Answer is the same as in 13 i (a) above.
- iv (b) That which are not aggregates. Are they not volitive formation aggregate?
— Yes. Answer is the same as in 9 iii (b) above.

2.1.3 Pure Aggregate (*Suddhakhandha*)

Forward expression (*anuloma*)

14. i (a) That which is matter, is it called aggregate?
— Yes. Matter herein refers to 28 matters, belongs to matter aggregate.
- i (b) That which are aggregates. Are they called matter aggregate⁴?
— No. Answer is the same as in preceding 5 i (b), 6 i (b), 7 i (b), 8 i (b).
- ii (a) That which is feeling, is it called aggregate?
— Yes. Either feeling or feeling-*cetasika*, they are both feeling aggregate.
- ii (b) That which are aggregates. Are they called feeling aggregate⁴?
— Yes. Answer is same as in preceding 4 i (b), 6 ii (b), 7 ii (b), and 8 ii (b).
- iii (a) That which is perception, is it called aggregate⁴?
— Yes. Because of what has been felt, it conditions how it would be perceived. That general sense of perception, and including the two *cetasikas* of wrong view and perception, are called perception aggregate.

⁴ With reference to Chapter 2, in nos. 14 of the enumeration section of the text, it is written as “*rūpaṃ?*”, whereas it is written as “*rūpakkhandhoti?*” in nos. 38 of the exposition section. Initially, it looks as though there are errors in nos. 14 on the regressive questions regarding “...*rūpaṃ?* ... *vedanā?* ... *saññā?* ... *saṅkhārā?* ... *viññāṇaṃ?*” which do not match what are stated in nos. 38 in the exposition section as ...*rūpakkhandhoti?*, ...*vedanākkhandhoti?*, ...*saññākkhandhoti?*, ...*saṅkhārakkhandhoti?*, ...*viññāṇakkhandhoti?*” At a closer look, it seems that they are worded intentionally in nos. 14. Because the first answer is given affirmatively as “it is *matter*, thus it is aggregate”, thereby the regressive question is formulated as “they are aggregates, ‘are they *matter aggregate?*’ instead of asking ‘are they *matter?*’.” Similar situation is seen between nos. 15 to 25 in the enumeration section and nos. 39 to 49 in the exposition section. For nos. 14 to 25, I have thus taken the relevant replacements from nos. 38 to 49 since the first answers to these 11 direct interrogative questions are unanimously “Yes”, and hence too, the regressive questions from nos. 38 to 49 appear more logical. The way these questions are structured is to test our clarity with respect to all the terms of the 5 aggregates as well as their relationships.

As mentioned earlier, a wrongly perceived view (*diṭṭhisaññā*) is a perception, but it can not be called perception aggregate, for *diṭṭhisaññā* is treated as a subset of perception aggregate.

iii (b) That which are aggregates. Are they called perception aggregate ⁴ ?

— No. Answer is same as in preceding 4 ii (b), 5 ii (b), 7 iii (b), and 8 iii (b).

iv (a) That which is volitive formation, is it called aggregate?

— Yes. Volitive formation has a wide rendering but which are confined to the mental and volitive activities of 52 mental factors according to Abhidhamma method, or 50 mental factors according to the Suttanta exposition. Whether 50 or 52 mental factors, they are both volitive formation aggregate.

iv (b) That which are aggregates. Are they volitive formation aggregate ⁴ ?

— No. Answer is same as in preceding 4 iii (b), 5 iii (b), 6 iii (b), 8 iv (b).

v (a) That which is consciousness, is it called aggregate?

— Yes, when referring to the general sense of consciousness. However, because 89 cittas (and so are the 7 consciousness elements) are contained by consciousness aggregate, and thus eye-consciousness, receiving consciousness, and so on, are treated as only specific subsets subordinate to the consciousness aggregate.

v (b) That which are aggregates. Are they called consciousness aggregate ⁴ ?

— No. Answer is the same as in preceding 4 iv (b), 5 iv (b), 6 vi (b), 7 iv (b).

Opposite expression (*paccanīka*)

15. i (a) That which is not matter, is it not called aggregates?

— No. Feeling, perception, volitive formation and consciousness, although are not matter, they are both aggregates and mental aggregates. Herein matter and matter aggregate are always referred to 28 matters.

— Yes. *Nibbāna* is neither matter nor aggregate, although it is mental. In contrast, 28 matters are both matter and aggregate.

i (b) That which are not aggregates. Are they not called matter aggregate ⁴ ?

— Yes. Answer is the same as in preceding 10 i (b), 11 i (b).

ii (a) That which is not feeling, is it not called aggregates?

— No. 28 Matters, perception, volitive formation, and consciousness are not feeling, but they are aggregates.

— Yes. The unconditioned *Nibbāna* is neither feeling nor aggregate.

ii (b) That which are not aggregates. Are they not called feeling aggregate ⁴ ?

— Yes. Answer is the same as in preceding 9 i (b).

iii (a) That which is not perception, is it not called aggregate?

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— No. 28 Matters, feeling, volitive formation, and consciousness are not perception, but they are aggregates.

— Yes. The unconditioned *Nibbāna* is neither perception nor aggregate.

iii (b) That which are not aggregates. Are they not called perception aggregate ⁴?

— Yes. Answer is the same as in preceding 9 *ii* (b).

iv (a) That which are not volitive formation. Are they not called aggregates?

— No. 28 Matters, feeling, perception, and consciousness, although are only ‘formations’, not ‘volitive formation’, but they are aggregates.

— Yes. The unconditioned *Nibbāna* is neither perception nor aggregate.

iv (b) That which are not aggregates. Are they not called volitive formation aggregate ⁴?

— Yes. Answer is the same as in preceding 9 *iii* (b).

v (a) That which is not consciousness, is it not called aggregate?

— No. 28 Matters, feeling, perception, and volitive formation are not consciousness, but they are aggregates.

— Yes. The unconditioned *Nibbāna* is neither perception nor aggregate.

v (b) That which are not aggregates. Are they not called consciousness aggregate ⁴?

— Yes. Answer is the same as in preceding 9 *iv* (b).

2.1.4 Root of (dhamma) wheel, based on pure aggregate (*Suddhakkhandhamūlacakka*)

Forward expression (*anuloma*)

16. *i* (a) That which is matter, is it called aggregate?

— Yes. Herein it is referring the 28 matters to as matter aggregate.

i (b) That which are aggregates. Are they called feeling aggregate ⁴?

— Yes. Feeling is both aggregate and feeling aggregate.

— No. Although 28 matters, perception, volitive formation or 50 cetasikas, and 89 cittas are all aggregates, they are not feeling aggregate.

ii (a) That which is matter, is it called aggregate?

— Yes. Answer is the same as in 16 *i* (a) above.

ii (b) That which are aggregates. Are they called perception aggregate ⁴?

— Yes. Perception is both aggregate and perception aggregate.

— No. Although 28 Matter, feeling, volitive formation or 50 mental factors, and consciousness (89 cittas) are all aggregates, they are not perception aggregate.

iii (a) That which is matter, is it called aggregate?

- Yes. Answer is the same as in 16 i (a) above.
- iii (b) That which are aggregates. Are they called volitive formation aggregate⁴ ?
- Yes. Volitive formation is both aggregate and volitive formation aggregate. It is also one of the 4 mental ‘formations’.
- No. The remaining as 28 matters, feeling, volitive formation (or 50 mental factors), and consciousness (or 89 cittas) are all aggregates, but they are not volitive formation aggregate.
- iv (a) That which is matter, is it called aggregate?
- Yes. Answer is the same as in 16 i (a) above.
- iv (b) That which are aggregates. Are they consciousness aggregate⁴ ?
- Yes. 89 states of consciousness are both aggregate and consciousness aggregate.
- No. The remaining as 28 matters, feeling, perception, and volitive formation are all aggregates, but they are not consciousness aggregate.
17. i (a) That which is feeling, is it called aggregate?
- Yes. Feeling and feeling-*cetasika* are both called aggregates.
- i (b) That which are aggregates. Are they called matter aggregate⁴ ?
- Yes. 28 matters are both aggregate and matter aggregate.
- No. Although feeling, perception, volitive formation or 50 mental factors, and 89 cittas are all aggregates, they are not matter aggregate.
- ii (a) That which is feeling, is it called aggregate?
- Yes. Answer is the same as in 17 i (a) above.
- ii (b) That which are aggregates. Are they called perception aggregate⁴ ?
- Yes and No. Answers are the same as in 16 ii (b) above.
- iii (a) That which is feeling, is it called aggregate?
- Yes. Answer is the same as in 17 i (a) above.
- iii (b) That which are aggregates. Are they volitive formation aggregate⁴ ?
- Yes and No. Answers are the same as in 16 iii (b) above.
- iv (a) That which is feeling, is it called aggregate?
- Yes. Answer is the same as in 17 i (a) above.
- iv (b) That which are aggregates. Are they called consciousness aggregate⁴ ?
- Yes and No. Answers are the same as in 16 iv (b) above.
18. i (a) That which is perception, is it called aggregate?
- Yes. Perception and perception-*cetasika* are both called aggregates.
- i (b) That which are aggregates. Are they called matter aggregate⁴ ?
- Yes and No. Answers are the same as in 17 i (b) above.
- ii (a) That which is perception, is it called aggregate?

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— Yes. Answer is the same as in 17 i (a) above.

ii (b) That which are aggregates. Are they called feeling aggregate ⁴ ?

— Yes and No. Answers are the same as in 16 i (b) above.

iii (a) That which is perception, is it called aggregate?

— Yes. Answer is the same as in 17 i (a) above.

iii (b) That which are aggregates. Are they volitive formation aggregate ⁴ ?

— Yes and No. Answers are the same as in 16 *iii* (b) above.

iv (a) That which is perception, is it called aggregate?

— Yes. Answer is the same as in 17 i (a) above.

iv (b) That which are aggregates. Are they called consciousness aggregate ⁴ ?

— Yes and No. Answers are the same as in 16 *iv* (b) above.

19. *i* (a) That which is volitive formation, is it called aggregate?

— Yes. The 50 mental factors are both volitive formations and aggregate.

i (b) That which are aggregates. Are they called matter aggregate ⁴ ?

— Yes and No. Answers are the same as in 17 i (b) above.

ii (a) That which is volitive formation, is it called aggregate?

— Yes. Answer is the same as in 17 i (a) above.

ii (b) That which are aggregates. Are they called feeling aggregate ⁴ ?

— Yes and No. Answers are the same as in 16 i (b) above.

iii (a) That which is volitive formation, is it called aggregate?

— Yes. Answer is the same as in 17 i (a) above.

iii (b) That which are aggregates. Are they perception aggregate ⁴ ?

— Yes and No. Answers are the same as in 16 *ii* (b) above.

iv (a) That which is volitive formation, is it called aggregate?

— Yes. Answer is the same as in 17 i (a) above.

iv (b) That which are aggregates. Are they called consciousness aggregate ⁴ ?

— Yes and No. Answers are the same as in 16 *iv* (b) above.

20. *i* (a) That which is consciousness, is it called aggregate?

— Yes. 89 cittas are both consciousness and aggregate.

i (b) That which are aggregates. Are they called matter aggregate ⁴ ?

— Yes and No. Answers are the same as in 17 i (b) above.

ii (a) That which is consciousness, is it called aggregate?

— Yes. Answer is the same as in 17 i (a) above.

ii (b) That which are aggregates. Are they called feeling aggregate ⁴ ?

— Yes and No. Answers are the same as in 16 i (b) above.

iii (a) That which is consciousness, is it called aggregate?

— Yes. Answer is the same as in 17 i (a) above.

iii (b) That which are aggregates. Are they perception aggregate⁴?

— Yes and No. Answers are the same as in 16 ii (b) above.

iv (a) That which is consciousness, is it called aggregate?

— Yes. Answer is the same as in 17 i (a) above.

iv (b) That which are aggregates. Are they volitive formation aggregate⁴?

— Yes and No. Answers are the same as in 16 iii (b) above.

Opposite expression (*paccanīka*)

21. i (a) That which is not matter, is it not called aggregate?

— Yes. *Nibbāna* is neither matter nor aggregate. *Nibbāna* is mental, but unconditioned. On the contrary, 28 matters are both matter and aggregate.

— No. Feeling, perception, volitive formation and consciousness, although are not matter, they are both aggregates and mental aggregates.

i (b) That which are not aggregates. Are they not called feeling aggregate⁴?

— Yes. Answer is the same as in 9 i (b) above.

ii (a) That which is not matter, is it not called aggregate?

— Yes and No. Answers are the same as in 21 i (a) above.

ii (b) That which are not aggregates. Are they not perception aggregate⁴?

— Yes. Answer is the same as in 9 ii (b) above.

iii (a) That which is not matter, is it not called aggregate?

— Yes and No. Answers are the same as in 21 i (a) above.

iii (b) That which are not aggregates. Are they not formations aggregate⁴?

— Yes. Answer is the same as in 9 iii (b) above.

iv (a) That which is not matter, is it not called aggregate?

— Yes and No. Answers are the same as in 21 i (a) above.

iv (b) That which are not aggregates. Are they not consciousness aggregate⁴?

— Yes. Answer is the same as in 9 iv (b) above.

22. i (a) That which is not feeling, is it not called aggregate?

— Yes. *Nibbāna* is neither feeling nor aggregate. *Nibbāna* is mental, but unconditioned. In contrast, feeling-*cetasika* is both feeling and aggregate.

— No. 28 matters, perception, 50 cetasikas, and 89 cittas which are not feeling, but they are aggregates.

i (b) That which are not aggregates. Are they not called matter aggregate⁴?

— Yes. Answer is the same as in preceding 10 i (b), 11 i (b).

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ii (a) That which is not feeling, is it not called aggregate?

— Yes and No. Answers are the same as in 22 i (a) above.

ii (b) That which are not aggregates. Are they not perception aggregate⁴?

— Yes. Answer is the same as in 9 ii (b) above.

iii (a) That which is not feeling, is it not called aggregate?

— Yes and No. Answers are the same as in 22 i (a) above.

iii (b) That which are not aggregates. Are they not formations aggregate⁴?

— Yes. Answer is the same as in 9 iii (b) above.

iv (a) That which is not feeling, is it not called aggregate?

— Yes and No. Answers are the same as in 22 i (a) above.

iv (b) That which are not aggregates. Are they not consciousness aggregate⁴?

— Yes. Answer is the same as in 9 iv (b) above.

23. i (a) That which is not perception, is it not called aggregate?

— Yes. *Nibbāna* is neither perception nor aggregate. *Nibbāna* is mental, but unconditioned. In contrast, perception-*cetasika* is both perception and aggregate.

— No. 28 matters, feeling, 50 cetasikas, and 89 cittas which are not perception, but they are aggregates.

i (b) That which are not aggregates. Are they not called matter aggregate⁴?

— Yes. Answer is the same as in preceding 10 i (b), 11 i (b).

ii (a) That which is not perception, is it not called aggregate?

— Yes and No. Answers are the same as in 23 i (a) above.

ii (b) That which are not aggregates. Are they not feeling aggregate⁴?

— Yes. Answer is the same as in 9 i (b) above.

iii (a) That which is not perception, is it not called aggregate?

— Yes and No. Answers are the same as in 23 i (a) above.

iii (b) That which are not aggregates. Are they not formations aggregate⁴?

— Yes. Answer is the same as in 9 iii (b) above.

iv (a) That which is not perception, is it not called aggregate?

— Yes and No. Answers are the same as in 23 i (a) above.

iv (b) That which are not aggregates. Are they not consciousness aggregate⁴?

— Yes. Answer is the same as in 9 iv (b) above.

24. i (a) That which are not volitive formations. Are they not called aggregates?

— Yes. *Nibbāna* is neither volitive formation nor aggregate. *Nibbāna* is mental and unconditioned. In any case, 50 cetasikas are both volitive formations and aggregate.

— No. Feeling, perception, 89 cittas, 28 matters, they are not volitive formations, but they are aggregates.

i (b) That which are not aggregates. Are they not called matter aggregate⁴?
— Yes. Answer is the same as in preceding 10 *i* (b), 11 *i* (b).

ii (a) That which are not volitive formations. Are they not called aggregate?
— Yes and No. Answers are the same as in 24 *i* (a) above.

ii (b) That which are not aggregates. Are they not feeling aggregate⁴?
— Yes. Answer is the same as in 9 *i* (b) above.

iii (a) That which are not volitive formations. Are they not called aggregate?
— Yes and No. Answers are the same as in 24 *i* (a) above.

iii (b) That which are not aggregates. Are they not perception aggregate⁴?
— Yes. Answer is the same as in 9 *ii* (b) above.

iv (a) That which are not volitive formations. Are they not called aggregate?
— Yes and No. Answers are the same as in 24 *i* (a) above.

iv (b) That which are not aggregates. Are they not consciousness aggregate⁴?
— Yes. Answer is the same as in 9 *iv* (b) above.

25. *i* (a) That which are not consciousness. Are they not called aggregates?
— Yes. *Nibbāna* is mental and unconditioned, but is neither consciousness nor aggregate. In any case, 89 cittas are both consciousness and aggregate.

— No. Feeling, perception, 50 cetasikas, 28 matters, they are not consciousness, but they are aggregates.

i (b) That which are not aggregates. Are they not called matter aggregate⁴?
— Yes. Answer is the same as in preceding 10 *i* (b), 11 *i* (b).

ii (a) That which are not consciousness. Are they not called aggregate?
— Yes and No. Answers are the same as in 25 *i* (a) above.

ii (b) That which are not aggregates. Are they not feeling aggregate⁴?
— Yes. Answer is the same as in 9 *i* (b) above.

iii (a) That which are not consciousness. Are they not called aggregate?
— Yes and No. Answers are the same as in 25 *i* (a) above.

iii (b) That which are not aggregates. Are they not perception aggregate⁴?
— Yes. Answer is the same as in 9 *ii* (b) above.

iv (a) That which are not consciousness. Are they not called aggregate?
— Yes and No. Answers are the same as in 25 *i* (a) above.

iv (b) That which are not aggregates. Are they not called volitive formations aggregate⁴?
— Yes. Answer is the same as in 9 *iii* (b) above.

Tabulated pairs-sequence of the four methods on ‘terms’

In Table 2.1 below, those letter ‘n’ attached to the numerals in sequence in the cells denotes the meaning “not”, relative to the row headers at top of the table. For example, ‘11n’, which is the direct mode of enquiring, is to be read as “That which is not matter, is it *not* matter aggregate?”. ‘12n’, which is the reverse mode of enquiring, is to be read as “That which is not matter aggregate, is it *not* called matter?”. The remaining, 12n, 13n, ... 20n are to be interpreted in the same way.

Table 2.1 Pairs sequence on the ‘clarification of words’ (*Padasodhana*)

		is it called matter aggregate?	is it called matter?	is it called feeling aggregate?	is it called feeling?	is it called perception aggregate?	is it called perception?	are they called volitive formation aggregate?	are they called volitive formations?	is it called consciousness aggregate?	is it called consciousness?
That which is matter,	1										
That which is matter aggregate,	2										
That which is feeling,			3								
That which is feeling aggregate,				4							
That which is perception,					5						
That which is perception aggregate,						6					
That which are volitive formations,							7				
That which is volitive formation aggregate,								8			
That which is consciousness,									9		
That which is consciousness aggregate,										10	
That which is not matter,	11n										
That which is not matter aggregate,		12n									
That which is not feeling,			13n								
That which is not feeling aggregate,				14n							
That which is not perception,					15n						
That which is not perception aggregate,						16n					
That which are not volitive formations,							17n				
That which is not volitive formation aggregate,								18n			
That which is not consciousness,									19n		
That which is not consciousness aggregate,										20n	

In Table 2.2 below, the letter ‘n’ besides the numerals in the cells carry the meaning “not”, relative to the row headers at top of the table. For example, the direct mode of enquiry, denoted by ‘41n’, is to be read as “That which is not matter, is it *not* matter aggregate?”. The inversive mode denoted by ‘42n’, is to be read as “That which are not aggregates. Are they *not* called feeling aggregate?”. The remaining, 42n to 80n are to be interpreted in the same way.

Table 2.2 Pairs sequence on ‘root of (dhamma) wheel, based on the clarification of words’ (*Padasodhanamūlacakka*)

	is it called matter aggregate?	is it called feeling aggregate?	is it called perception aggregate?	is it called volitive formation aggregate?	is it called consciousness aggregate?	are they called matter aggregate?	are they called feeling aggregate?	are they called perception aggregate?	are they called volitive formation aggregate?	are they called consciousness aggregate?
That which are aggregates,						10, 18, 26, 34.	2, 20, 28, 36.	4, 12, 30, 38.	6, 14, 22, 40	8, 16, 24, 32
That which are not aggregates,						50n, 58n, 66n, 74n	42n, 60n, 68n, 76n	44n, 52n, 70n, 78n	46n, 54n, 62n, 80n	48n, 56n, 64n, 72n
That which is matter,	1, 3, 5, 7.									
That which is feeling,		9, 11, 13, 15.								
That which is perception,			17, 19, 21, 23.							
That which are mental formations,				25, 27, 29, 31.						
That which is consciousness,					33, 35, 37, 39.					
That which is not matter,	41n 43n 45n 47n									
That which is not feeling,		49n 51n 53n 55n								
That which is not perception,			57n 59n							

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		61n						
		63n						
That which are not mental formations,			65n					
			67n					
			69n					
			71n					
That which is not consciousness,				73n				
				75n				
				77n				
				79n				

In Table 2.3 below, the letter ‘n’ attached to the sequential numerals meaning “not”, relative to the row headers on top of the table. For example, the forward or regular mode of enquiry denoted by ‘11n’ is to be read as “That which is not matter, is it *not* called aggregate?”. The reverse mode of enquiry is indicated by ‘12n’ which is to be read as “That which are not aggregates. Are they *not* called matter aggregate?”. The remaining, 12n, ... 20n are to be interpreted in the same way.

Table 2.3 Pairs sequence on ‘pure aggregate’ (*suddhakkhandha*)

					are they called consciousness aggregate?
					are they called volitive formation aggregate?
					are they called perception aggregate?
					are they called feeling aggregate?
					are they called matter aggregate?
					is it called aggregate?
That which is matter,	1				
That which is feeling,	3				
That which is perception,	5				
That which are mental formations,	7				
That which is consciousness,	9				
That which are aggregates,		2	4	6	8 10
That which is not matter,	11n				
That which is not feeling,	13n				
That which is not perception,	15n				
That which are not mental formations,	17n				
That which is not consciousness,	19n				
That which are not aggregates,		12n	14n	16n	18n 20n

In Table 2.4 below, the letter ‘n’ attached to the sequential numerals meaning “not”, relative to the row headers. For example, the forward mode of enquiry denoted by ‘49n’ is to be read as “That which is not feeling, is it *not* called aggregate?” ‘50n’ is designated as the reverse mode of enquiry which is to be read as “That which are not aggregates. Are they *not* called matter aggregate?”. The remaining, 42n to 80n are to be interpreted in the same way.

Table 2.4 Pairs sequence on ‘root of (dhamma) wheel, based on pure aggregate’ (*suddhakhandhamūlacakka*)

		are they called consciousness aggregate?	are they called volitive formation aggregate?	are they called perception aggregate?	are they called feeling aggregate?	are they called matter aggregate?	is it called aggregate?
That which is matter,	1, 3, 5, 7						
That which is feeling,	9, 11, 13, 15						
That which is perception,	17, 19, 21, 23						
That which are mental formations,	25, 27, 29, 31						
That which is consciousness,	33, 35, 37, 39						
That which are aggregates,		10, 18, 26, 34	2, 20, 28, 36	4, 12, 30, 38	6, 14, 22, 40	8, 16, 24, 32	
That which is not matter,	41n, 43n, 45n, 47n						
That which is not feeling,	49n, 51n, 53n, 55n						
That which is not perception,	57n, 59n, 61n, 63n						
That which are not mental formations,	65n, 67n, 69n, 71n						
That which is not consciousness,	73n, 75n, 77n, 79n						
That which are not aggregates,		50n, 58n, 66n, 74n	42n, 60n, 68n, 76n	44n, 52n, 70n, 78n	46n, 54n, 62n, 80n	48n, 56n, 64n, 72n	

2.2 Process (*Pavatti*)

2.2.1 Origination of aggregates (with charts)

Chart 2.0 Enquiries-sequence on arising of the three aggregates according to sixfold time-lags

		(With respect to each following aggregate)								
		Does it arise / Does it not arise :			Had it arisen / Had it not arisen :			Will it arise / Will it not arise :		
		i) in that individual? ii) at that plane? iii) in that individual at that plane?			i) in that individual? ii) at that plane? iii) in that individual at that plane?			i) in that individual? ii) at that plane? iii) in that individual at that plane?		
		Matter aggregate	Feeling aggregate	Perception aggregate	Matter aggregate	Feeling aggregate	Perception aggregate	Matter aggregate	Feeling aggregate	Perception aggregate
Matter aggregate	arises / does not arise i) in this individual. ii) at this plane. iii) in this individual at this plane.		1 <i>i</i>			7 <i>i</i>			11 <i>i</i>	
Feeling aggregate		1 <i>ii</i>		2 <i>i</i>			9 <i>i</i>			13 <i>ii</i>
Perception aggregate			2 <i>ii</i>							
Matter aggregate	had arisen / had not arisen: i) in this individual. ii) at this plane. iii) in this individual at this plane.					3 <i>i</i>			15 <i>i</i>	
Feeling aggregate		8 <i>ii</i>			3 <i>ii</i>		4 <i>i</i>			17 <i>i</i>
Perception aggregate			10 <i>ii</i>			4 <i>ii</i>				
Matter aggregate	will arise / will not arise : i) in this individual. ii) at this plane. iii) in this individual at this plane.								5 <i>i</i>	
Feeling aggregate		12 <i>i</i>			16 <i>ii</i>			5 <i>ii</i>		6 <i>i</i>
Perception aggregate			14 <i>ii</i>			18 <i>ii</i>			6 <i>ii</i>	

The chart above summarises the sequence of enquiries from nos. 50 to 103. The iteration loops through three differentiations (types of individual, planes, individuals in planes) via the forward and reverse mode of enquiring. The same sequence reiterates through six time-scaled classifications (present, past, future, present-past, present-future, and past-future), represent by the enneahedral boxes. Once you are familiar with all the answers, it is useful to revisit this chart as another way to rehearse your knowledge in this particular area.

Chart 2.1 Present, past and future arising of the three aggregates

A: arises/ had arisen/ will arise; N: does not arise/ had not arisen/ will not arise

Plane	Time-lag	Final existence being ⁵	Birth-moment			Death-moment		
			Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
Sensuous planes (Five-aggregate)	Present		A	A	A	N	N	N
	Past		A	A	A	A	A	A
	Future		A	A	A	A	A	A
	Present	●	A	A	A	N	N	N
	Past	●	A	A	A	A	A	A
	Future	●	N	N	N	N	N	N
Five-aggregate planes	Present		A	A	A	N	N	N
	Past		A	A	A	A	A	A
	Future		A	A	A	A	A	A
	Present	●	A	A	A	N	N	N
	Past	●	A	A	A	A	A	A
	Future	●	N	N	N	N	N	N
Non-percipient (Single aggr)	Present		A	N	N	N	N	N
	Past		A	N	N	A	N	N
	Future		A	N	N	A	N	N
Pure abodes	Present		A	A	A	N	N	N
	Past		N	N	N	N	N	N
	Future		A	A	A	A	A	A
	Present	●	A	A	A	N	N	N
	Past	●	N	N	N	N	N	N
	Future	●	N	N	N	N	N	N
Immaterial plane (Four-aggregate)	Present		N	A	A	N	N	N
	Past		N	A	A	N	A	A
	Future		N	A	A	N	A	A
	Present	●	N	A	A	N	N	N
	Past	●	N	A	A	N	A	A
	Future	●	N	N	N	N	N	N

⁵ Final existence beings (*pacchimabhavikā*) or final life persons: the present existence of those at the planes to which they are born, will be the last in their current lifespans, and will not be subject to being reborn again (i.e. *parinibbāna* after present life). If you would refer to Appendix I, attainers of *Arahattamagga* and *Anāgāmiṃphala* (who are reborn for one last time in the 7 Sensuous planes, 15 Fine-material planes having excluded Non-percipient plane and 4 woeful realms) and beings of the Four-aggregate or Immaterial planes who would attain *parinibbāna* after present lifespan, are known as the “Final existence beings”.

Chapter 2: Pairs on Aggregates

The following catechism from nos. 50 to 103 examine the arising of three of the Five-Aggregates at the birth-moment ⁶ and death-moment, by way of different classifications: present, past, future, and their threefold combinations. Each of these six classes is further enquired by differentiation on types of individual, planes, individuals and planes, including whether they are Final existence beings ⁵. The catechism is constructed using forward and reverse pattern of formulations, and are divided into 12 sections based on the positive and negative modes of enquiry. The whole thing as to why these questions are organised as such in forward-reverse and positive-negative patterns of enquiry is to ascertain the clear understanding of readers. As readers in general may be easily confused by the paronomasia of these catechism when they go through them, I therefore constructed Chart 2.1 above to provide them a basic guideline and hopefully that will mitigate their difficulty in going through these exercises.

From the condensed Chart 2.1 above, we can conclude that to those Final existence beings, the three aggregates will not arise at their birth-moment and death-moment; and do not also arise at their present death-moment. To Final existence beings at the birth-moment at the Five-aggregate planes, the three aggregates arise, and had also previously arisen. It is interesting to note that the text does not explain those occasional occurrences such as "... sometimes arises, sometimes does not arise", "... sometimes will cease, sometimes will not cease", etc. The same is also seen throughout the subsequent chapters. The probable reason could be due to the cumbersome prolixity which would ensue when an approach is taken to explain those patterns of irregularity.

The following is a tally diagram which I constructed to illustrate the example in nos. 98 (*i*) regarding the 'past and future' opposite enquiry on matter aggregate and feeling aggregate. In this opposite mode of enquiries, all the individuals are being accounted for except only those who are not Final existence beings at the Five-aggregate planes (those designated by the parallel lines). To those individuals, matter aggregate had arisen and feeling aggregate therein also will arise. Those individuals are not being dealt with in this example because they are examined under the preceding forward mode of enquiries in nos. 92 *i* (a).

⁶ Birth-moment: it refers to not only phenomena that arise at the first moment of birth, but their continuance in the present life time.

Diagram 2.1 A tally example on the past-future arising of aggregates

A: had arisen/ will arise; N: had not arisen/ will not arise

Plane	Time-lag	Final existence being	Birth-moment			Death-moment		
			Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
Sensuous planes (Five-aggregate)	Past		A	A	-	A	A	-
	Future		-	A	A	-	A	A
	Past	●	A	A	-	A	A	-
	Future	●	-	N	N	-	N	N
Five-aggregate planes	Past		A	A	-	A	A	-
	Future		-	A	A	-	A	A
	Past	●	A	A	-	A	A	-
	Future	●	-	N	N	-	N	N
Non-percipient (Single aggr)	Past		A	N	-	A	N	-
	Future		-	N	N	-	N	N
Pure abodes	Past		△N	N	-	△N	N	-
	Future		-	△A	A	-	△A	A
	Past	●	○N	N	-	○N	N	-
	Future	●	-	○N	N	-	○N	N
Immaterial plane (Four-aggregate)	Past		△N	A	-	△N	A	-
	Future		-	△A	A	-	△A	A
	Past	●	○N	A	-	○N	A	-
	Future	●	-	○N	N	-	○N	N

Death and rebirth of individuals

Individuals

Arahat (Arha)

The three kinds of lower Fruition attainer (*Anāgāmi*,

Death

Yes
Yes

Rebirth

No. He is already liberated from the round of rebirths.
Yes, until the attainment of Arhatship — *Anāgāmi* who ascended from *Avihā* abbot to *Akaniṭṭha* abbot wherefrom he will attain Arhatship before reaching the end of his lifespan; *Sakadāgāmi* will be reborn for one

Chapter 2: Pairs on Aggregates

<i>Sakadāgāmī</i> , <i>Sotāpanna</i>)		last time in the triple-rooted Fine-material planes before attaining enlightenment; <i>Sotāpanna</i> will be reborn for at most 7 times amongst men and deities (in the dual-rooted Sensuous planes and Triple-rooted Fine-material planes) before attaining enlightenment.
The four kinds of Path-attainer	No	No. They are subject to neither death nor rebirth insofar as their attainment in respect of Path exist only in <i>jhāna</i> or in the practical aspect of insight.
Worldlings at the four woeful realms, Dual-rooted worldlings, Triple-rooted worldlings, and worldlings at the Single-aggregate plane and Four-aggregate planes.	Yes	Yes, they are subject to round of deaths and rebirths. (Refer to the chart in Appendix I regarding the definition for these different terms of worldlings).

The above section is added in to further your understanding of those mundane and supramundane individuals with regard to the general aspects of death and rebirth such as the number of times to be reborn and fixed places of rebirth, etc. Further details as regard these different individuals can be obtained from the chart in Appendix I. It is interesting to note it here that, instead of the eight kinds of noble individuals (four kinds of Fruition-attainer and four kinds of Path-attainer), Puggalapaññatti and Aṅguttara-Nikāya further elaborates them into ten kinds which include the three classes of ‘Stream-Winner’ (*Sotāpanna*), and five classes of ‘Non-Returner’ (*Anāgāmī*)⁷.

The term ‘birth-moment’ being used throughout the second section on process (also in the subsequent chapters) means not only at the first moment of birth, but also signifying the continuance in the entire lifespan of that individual.

At Present

Forward enquiries on Individual

50. (i) Matter aggregate arises in this individual. Does feeling aggregate arises in that individual?

⁷ Three classes of *Sotāpanna*: *Sattakkhattuparamo*, *Kolaṅkolo*, and *Ekabījī* (Pug; AN 3.87-3.88, 9.12); the five classes of *Anāgāmī* : *Atarāparinibbāyī*, *Upahaccaparinibbāyī*, *Asaṅkhāraparinibbāyī*, *Sasaṅkhāraparinibbāyī*, and *Uddhaṃsoto akaniṭṭhagāmī* (Pug; AN 3.87, 4.169, 7.16, 7.19, 7.55, 7.95, et al).

— Yes. If you would remember in dependent originations, beings who are endowed with the complete Five-aggregates, that is, beings who are born in the realms of Sensuous sphere and Fine-material sphere (except for *Asaññasattāvāsa* realm) ⁸, the first rebirth-linking consciousness (which arises almost simultaneously with the remaining 32 resultant consciousness called *vipākacittāni*, that are unconsumed from the previous lives) conditions both mind and matter. Herein mind (*nāma*) is referred to the aggregates of feeling, perception, and 50 mental factors. Insofar as beings at these 26 Five-aggregate planes are concerned, matter aggregate arises, follows by feeling aggregate (and succeedingly, perception aggregate) at the first rebirth-moment. However, at rebirth-moment of those at Immaterial planes, feeling aggregate arises in them but matter aggregate doesn't.

— No. There are unconscious beings who are born in the Non-percipient plane (22nd plane of *Asaññasattāvāsa*) in Fine-material sphere, who exist only in so long as they remain equanimous by their fourth *jhāna* — when at their first rebirth-moment, the unconsumed 32 resultant consciousness condition only 'matter' but not 'mind'. Thus, matter aggregate arises, feeling aggregate does not arise in these individuals at their rebirth-moment ⁹. Succeedingly, perception aggregate therein also does not arise.

(ii) Feeling aggregate arises in this individual. Does matter aggregate arise in that individual?

— No. Because at Immaterial planes, only 'mind' exists, that is, the unconsumed 32 resultant consciousness from previous existences conditions only 'mind' alone. Beings who are born at Immaterial plane do not experience matter aggregate. Thus, matter aggregate does not arise; feeling aggregate arises (succeedingly, perception aggregate arises) at birth-moment of these individuals.

— Yes. As mentioned in 50 (i) above, at the first rebirth-moment of consciousness of those who are born among the 26 planes of Five-aggregate, feeling aggregate arises; matter aggregate also arises.

Forward enquiries on Plane

51. (i) Matter aggregate arises at this plane of existence. Does feeling aggregate arise at that plane of existence?

— No. Matter aggregate arises at Non-percipient plane; feeling aggregate therein does not arise.

— Yes. Both matter aggregate and feeling aggregate arise at the Five-aggregate planes.

⁸ Five-Aggregate beings: are beings who exist at the 26 planes of existence (excluding the Fine-material planes of Non-percipient, and the four Immaterial planes). (See also the chart in Appendix I).

⁹ Single-Aggregate beings: Non-percipient beings at the 22nd plane, *Asaññasattāvāsa* of the Fine-material sphere, who experience only single aggregate of matters.

Chapter 2: Pairs on Aggregates

(ii) Feeling aggregate arises at this plane of existence. Does matter aggregate arise at that plane of existence?

— No. Feeling aggregate arises at the Four- and Five-aggregate planes; but matter aggregate does not arise at the Immaterial plane.

— Yes. Refer to the aforesaid answer.

Forward enquiries on Individual and Plane

52. (i) Matter aggregate arises in this individual at this plane of existence. Does feeling aggregate arise in that individual at that plane of existence?

— No and Yes. Refer to the answers in 50 (i) above.

(ii) Feeling aggregate arises in this individual at this plane of existence. Does matter aggregate arise in that individual at that plane of existence?

— No and Yes. Refer to the answers in 50 (ii) above.

Opposite enquiries on Individual

53. (i) Matter aggregate does not arise in this individual. Does feeling aggregate not arise in that individual?

— No. Because at Immaterial plane, only ‘mind’ exists, that is, the unconsumed 32 resultant consciousness conditions only ‘mind’ alone at the first rebirth-linking moment of consciousness. Thus, at the birth-moment of all those at the Immaterial planes (including Final existence beings), matter aggregate does not arise; feeling aggregate arises (succeedingly, perception aggregate also arises).

— Yes. To all those at the death-moment (including Final existence beings), neither matter aggregate nor feeling aggregate arises in them. Since feeling does not arise at the death-moment, perception aggregate does not succeedingly arise.

(ii) Feeling aggregate does not arise in this individual. Does matter aggregate not arise in that individual?

— No. To those at the Non-percipient plane (*Asaññasattāvāsa*), they exist only insofar as they remain unperturbed by the power of their fourth *jhāna*; when at their first rebirth-linking moment, their unconsumed 32 resultant consciousness condition only ‘matter’ but not ‘mind’. Thus, feeling aggregate does not arise, but matter aggregate in whom arises at rebirth-moment. Perception aggregate similarly does not arise.

— Yes. Feeling aggregate does not arise in those at Non-percipient plane, and at death-moment of all those others. But it is only to all those at death-moment that neither matter aggregate nor feeling aggregate arise in them. Since feeling does not arise, perception aggregate does not succeedingly arise.

Opposite enquiries on Plane

54. (i) Matter aggregate does not arise at this plane. Does feeling aggregate not arise at that plane?

— Matter aggregate does not arise but feeling aggregate therein arises (perception aggregates also arises) at the Immaterial plane.

(ii) Feeling aggregate does not arise at this plane. Does matter aggregate not arise at that plane?

— Feeling aggregate does not arise but matter aggregate arises at the Non-percipient plane.

Opposite enquiries on Individual and Plane

55. (i) Matter aggregate does not arise in this individual at this plane. Does feeling aggregate not arise in that individual at that plane?

— No and Yes. Refer to the answers in 53 (i) above.

(ii) Feeling aggregate does not arise in this individual at this plane. Does matter aggregate not arise in that individual at that plane?

— No. Matter aggregate does arise at the *Asaññasattāvāsa* plane. Refer to the answer in 53 (ii) above.

— Yes. Refer to the answer in the first part of 53 (i) above.

In the Past

Forward enquiries on Individual

56. (i) Matter aggregate had arisen in this individual (beings at the Non-percipient plane and Five-aggregate planes). Had feeling aggregate arisen in that individual?

— No. To those at Non-percipient plane, matter aggregate had arisen; feeling aggregate therein had not arisen.

— Yes. To those at the Five-aggregate planes (except those at Pure abodes. Refer to the answer in nos. 61 *i.*), both matter aggregate and feeling aggregate (and succeeding perception aggregate) had therein arisen.

(ii) Feeling aggregate had arisen in this individual (beings at the Immaterial and Five-aggregate planes). Had matter aggregate arisen in that individual?

— No. To all those at the Immaterial planes, feeling aggregate had arisen; matter aggregate therein had not arisen.

— Yes. Refer to the aforesaid answer.

Forward enquiries on Plane

57. (i) Matter aggregate had arisen at this plane of existence. Had feeling aggregate arisen at that plane of existence?

— No. Matter aggregate had arisen but feeling aggregate had not arisen at Non-percipient plane.

— Yes. Matter aggregate and feeling aggregate (and succeeding perception aggregate) had arisen at Five-aggregate planes (except Pure abodes).

(ii) Feeling aggregate had arisen at this plane of existence. Had matter aggregate arisen at that plane?

— No. Feeling aggregate had arisen but matter aggregate had not arisen at the Immaterial plane.

— Yes. Refer to the aforesaid answer.

Forward enquiries on Individual and Plane

58. (i) Matter aggregate had arisen in this individual at this plane of existence. Had feeling aggregate arisen in that individual at that plane?

— Answer is the same as in 56 (i) above.

(ii) Feeling aggregate had arisen in this individual at this plane of existence. Had matter aggregate arisen in that individual at that plane?

— Answer is the same as in 56 (ii) above.

Opposite enquiries on Individual

59. (i) Matter aggregate had not arisen in this individual. Had feeling aggregate not arisen in that individual?

— No. to all those at Immaterial planes, matter aggregate had not arisen; but feeling aggregate had therein arisen.

— Yes. To those at Pure abodes, matter aggregate had not arisen; feeling aggregate (also succeeding perception aggregate) therein had also not arisen.

(ii) Feeling aggregate had not arisen in this individual. Had matter aggregate not arisen in that individual?

— No. To those at Non-percipient plane, feeling aggregate had not arisen, but matter aggregate had therein arisen.

— Yes. Refer to the aforesaid answer.

Opposite enquiries on Plane

60. (i) Matter aggregate had not arisen at this plane (Pure abodes and Immaterial plane). Had feeling aggregate not arisen at that plane?

— It is only at the Immaterial plane that matter aggregate had not arisen; but feeling aggregate had arisen in them at that plane. Succeedingly, perception aggregate therein had also arisen.

(ii) Feeling aggregate had not arisen at this plane (Non-percipient plane and Pure abodes). Had matter aggregate not arisen at that plane?

— Feeling aggregate had not arisen but matter aggregate had arisen at the Non-percipient plane. Matter aggregate had not arisen at the Pure abodes.

Opposite enquiries on Individual and Plane

61. (i) Matter aggregate had not arisen in this individual at this plane. Had feeling aggregate not arisen in that individual at that plane?

— No. To those at the Immaterial plane, matter aggregate had not arisen; but feeling aggregate therein had arisen (succeedingly perception aggregate also had arisen).

— Yes. To those at the Pure abodes, neither matter aggregate nor feeling aggregate had therein arisen.

(ii) Feeling aggregate had not arisen in this individual at this plane (at Pure abodes and Non-percipient plane; and nor had perception aggregate arisen). Had matter aggregate not arisen in this individual at that plane?

— No. Matter aggregate had arisen to those at the Non-percipient plane.

— Yes. To those at the Pure abodes, neither matter aggregate nor feeling aggregate had therein arisen.

In Future

Forward enquiries on Individual

62. (i) Matter aggregate will arise in this individual (those at the birth-moment at Five-aggregate planes, except for Final existence beings). Will feeling aggregate arise in that individual?

— No. To those at Non-percipient plane, matter aggregate will arise; feeling aggregate will not arise, nor will perception aggregate.

— Yes. To those at the Five-aggregate planes (except for Final existence beings), both matter aggregate and feeling aggregate will arise.

(ii) Feeling aggregate will arise in this individual. Will matter aggregate arise in that individual?

— No. To those who are not Final existence beings at Immaterial planes, and those who are destined to be reborn at the Immaterial plane (therefrom transcend into supramundane path cultivation at the end of their lifespans), feeling aggregate and, succeedingly perception aggregate, will arise; but matter aggregate therein will not.

Chapter 2: Pairs on Aggregates

— Yes. Both aggregates will arise in those at the Five-aggregate planes (who are not Final existence beings).

Forward enquiries on Plane

63. (i) Matter aggregate will arise at this plane. Will feeling aggregate arise at that plane?

— No. Matter aggregate will arise but feeling aggregate will not arise at the Non-percipient plane.

— Yes. Matter aggregate and feeling aggregate (succeedingly also perception aggregate) will arise at the Five-aggregate planes.

(ii) Feeling aggregate will arise at this plane. Will matter aggregate arise at that plane?

— No. Feeling aggregate will arise but matter aggregate will not arise at the Immaterial plane.

— Yes, at the Five-aggregate planes.

Forward enquiries on Individual and Plane

64. (i) Matter aggregate will arise in this individual at this plane. Will feeling aggregate arise in this individual at that plane?

— No. To those at the Non-percipient plane, matter aggregate will arise; feeling aggregate therein will not arise (nor will perception aggregate).

— Yes. Both aggregates will arise in those at Five-aggregate planes.

(ii) Feeling aggregate will arise in this individual at this plane. Will matter aggregate arise in this individual at that plane?

— No. To those who are not Final existence beings at Immaterial planes, feeling aggregate will arise; matter aggregate therein will not arise.

— Yes. To those at the Five-aggregate planes, both matter aggregate and feeling aggregate (and so succeedingly perception aggregate) will arise.

Opposite enquiries on Individual

65. (i) Matter aggregate will not arise in this individual. Will feeling aggregate not arise in that individual?

— No. To those at the Immaterial planes (except for Final existence beings), matter aggregate will not arise; feeling aggregate therein will arise.

— Yes. To Final existence beings (at the Four- and Five-aggregate planes), neither matter aggregate nor feeling aggregate (nor succeedingly perception aggregate) will arise.

(ii) Feeling aggregate will not arise in this individual. Will matter aggregate not arise in that individual?

— No. To those at Non-percipient plane, feeling aggregate will not arise; but matter aggregate therein will arise.

— Yes. Refer to the aforesaid answer.

Opposite enquiries on Plane

66. (i) Matter aggregate will not arise at this plane. Will feeling aggregate not arise at that plane?

— No. Matter aggregate will not arise, but feeling aggregate will arise (and so will perception aggregate) at the Immaterial plane.

(ii) Feeling aggregate will not arise at this plane. Will matter aggregate not arise at that plane?

— No. Feeling aggregate will not arise (nor will perception aggregate), but matter aggregate will arise at the Non-percipient plane.

Opposite enquiries on Individual and Plane

67. (i) Matter aggregate will not arise in this individual at this plane. Will feeling aggregate not arise in this individual at that plane?

— Refer to the answers in 65 (i) above.

(ii) Feeling aggregate will not arise in this individual at this plane. Will matter aggregate not arise in this individual at that plane?

— Refer to the answers in 65 (ii) above.

Chart 2.2 Present and past arising of the three aggregates

A: arises/ had arisen; N: does not arise/ had not arisen

Plane	Time-lag	Final existence being	Birth-moment			Death-moment		
			Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
Sensuous planes (Five-aggregate)	Present		A	A	–	N	N	–
	Past		–	A	A	–	A	A
	Present	●	A	A	–	N	N	–
	Past	●	–	A	A	–	A	A
Five-aggregate planes	Present		A	A	–	N	N	–
	Past		–	A	A	–	A	A
	Present	●	A	A	–	N	N	–
	Past	●	–	A	A	–	A	A
Non-percipient (Single agr)	Present		A	N	–	N	N	–
	Past		–	A N	A N	–	N	N
Pure abodes	Present		A	A	–	N	N	–
	Past		–	N	N	–	N	N
Immaterial plane (Four-aggregate)	Present		N	A	–	N	N	–
	Past		–	A	A	–	A	A
	Present	●	N	A	–	N	N	–
	Past	●	–	A	A	–	A	A

Present and Past

In the chart above, the data referring to those at the birth-moment at Non-percipient plane, it is to be read as: “To Non-percipient individuals when matter aggregate arises, feeling aggregate (and also perception aggregate) had either arisen or had not arisen. To the same individuals, when feeling aggregate does not arise, perception aggregate had also either arisen or had not arisen in the past.

Forward enquiries on Individual

68. (i) Matter aggregate arises in this individual (those at the birth-moment at Five-aggregate planes and Non-percipient plane). Had feeling aggregate arisen in that individual?

— No. To those at the birth-moment at Pure abodes, matter aggregate arises; feeling aggregate therein had not arisen.

— Yes. To others at the birth-moment at Five-aggregate planes (except those at Pure abodes), and those at the birth-moment at Non-percipient plane ¹⁰, matter aggregate arises; feeling aggregate therein had also arisen.

(ii) Feeling aggregate had arisen in this individual. Does matter aggregate arise in that individual?

— No. To all those at the death-moment at Five-aggregate planes, and those at the Immaterial planes (including Final existence things), feeling aggregate had arisen; matter aggregate therein does not arise.

— Yes. Refer to the answer in 68 (i) above.

69. (i) Feeling aggregate arises in this individual. Had perception aggregate arisen in that individual?

— No. To those at the birth-moment at Pure abodes, feeling aggregate arises, perception aggregate had not therein arisen.

— Yes, to those at the birth-moment at Four- and Five-aggregate planes ¹¹ (except those at birth-moment at Pure abodes).

(ii) Perception aggregate had arisen in this individual. Does feeling aggregate arise in that individual?

— No. To those at the death-moment at Four- and Five-aggregate planes (except at the final death-moment at Pure abodes), and those at the birth-moment at Non-percipient plane, perception aggregate had arisen; but feeling aggregate therein does not arise.

— Yes. Refer to the answer in 69 (i) above.

¹⁰ At first look, it seems to contradict with nos. 72 (also nos. 70) of this chapter which says: “to those at the birth-moment at Non-percipient plane, matter aggregate arises, but feeling aggregate had not arisen to those at that plane”. It may not be so. It is because those at Non-percipient plane live on only by the equanimous power of their fourth *jhāna*; they perish as soon as feeling aggregate is arisen. So feeling aggregate had therein either arisen or not arisen in the past.

¹¹ Those at the birth-moment at Four-aggregate and Five-aggregate planes (*caturvokāraṃ pañcavokāraṃ upapajjantānaṃ*): refers to those at the birth-moment at Immaterial plane (Four-aggregate beings) or in the 26 Fine-material planes (Five-aggregate beings). The remaining is Non-percipient plane which exists the ‘Single-aggregate’ existence (*ekavokārabhava*).

Forward enquiries on Plane

70. (i) Matter aggregate arises at this plane. Had feeling aggregate arisen at that plane?

— No. Matter aggregate arises at Five-aggregate planes and Non-percipient plane, feeling aggregate had not arisen at Non-percipience plane ¹⁰, and at Pure abodes.

— Yes. Matter aggregate arises at Five-aggregate planes; feeling aggregate had also arisen at those same planes (with the exception of those at the birth-moment at Pure abodes).

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

— No. Feeling aggregate had arisen at Five-aggregate and Immaterial plane; matter aggregate does not arise at Immaterial plane.

— Yes, at the Five-aggregate planes (except for Pure abodes).

71. (i) Feeling aggregate arises at this plane. Had perception aggregate arisen at that plane?

— Yes. Feeling aggregate arises at the Four- and Five-aggregate planes, perception aggregate had also arisen at those same planes (with the exception of those at the birth-moment at Pure abodes).

(ii) Perception aggregate had arisen at this plane. Does feeling aggregate arise at that plane?

— Yes. Same as aforesaid answer.

Forward enquiries on Individual and Plane

72. (i) Matter aggregate arises in this individual at this plane. Had feeling aggregate arisen in that individual at that plane?

— No. To those at the birth-moment at Non-percipience plane ¹⁰ and Pure abodes, matter aggregate arises; feeling aggregate had not arisen.

— Yes. To those at the birth-moment at Five-aggregate planes (except for those at the birth-moment at Pure abodes), matter aggregate arises; feeling aggregate had also arisen in them.

(ii) Feeling aggregate had arisen in this individual at this plane. Does matter aggregate arise in that individual at that plane?

— No. To those at the death-moment at Five-aggregate planes, and all those at Immaterial planes, feeling aggregate had arisen; matter aggregate does not therein arise.

— Yes. Refer to the aforesaid answer.

73. (i) Feeling aggregate arises in this individual at this plane. Had perception aggregate arisen in that individual at that plane?

— No and Yes. Refer to the answers in 69 (i) above.

(ii) Perception aggregate had arisen in this individual at this plane. Does feeling aggregate arise in that individual at that plane?

— No and Yes. Refer to the answers in 69 (ii) above.

Opposite enquiries on Individual

74. (i) Matter aggregate does not arise in this individual. Had feeling aggregate not arisen in that individual?

— No. To those at the death-moment at Five-aggregate planes (including Final existence beings), and all those at Immaterial planes, matter aggregate does not arise; but feeling aggregate therein had arisen.

— Yes, to those at the final death-moment at Pure abodes¹², and those at the death-moment at Non-percipient plane, matter aggregate does not arise; feeling aggregate therein also had not arisen.

(ii) Feeling aggregate had not arisen in this individual. Does matter aggregate not arise in that individual?

— No. To those at the birth-moment at Non-percipient plane and Pure abodes, feeling aggregate had not arisen; matter aggregate therein arises.

— Yes. Refer to the aforesaid answer.

75. (i) Feeling aggregate does not arise in this individual. Had perception aggregate not arisen in that individual?

— No. To those at the death-moment at Five-aggregate planes (except those at the final death-moment at Pure abodes), and those at the death-moment at Immaterial plane, feeling aggregate does not arise; but perception aggregate therein had arisen.

— Yes. To those at the final death-moment at Pure abodes, and those at Non-percipient plane, feeling aggregate does not arise; perception aggregate therein also had not arisen.

(ii) Perception aggregate had not arisen in this individual. Does feeling aggregate not arise in that individual?

— *Natthi*. (Perception aggregate had not arisen, but feeling aggregate arises at the birth-moment at Pure abode).

— Yes. Refer to the aforesaid answer.

¹² Throughout this book, answers regarding those at the ‘death-moment’ at pure abodes invariably refers to the final release at the death-moment, who thereafter will be liberated from round of rebirths (*parinibbantānaṃ*). ‘Final death-moment’ also present in those at the five-aggregate planes and immaterial planes. In another word, all those at the ‘final death-moment’ (*parinibbantānaṃ*) are identical to death-moment of final-existence persons (*pacchimabhavikā*). It differs from those others at the usual death-moment (*cavantānaṃ*) who are still bound by the cycle of rebirths.

Opposite enquiries on Plane

76. (i) Matter aggregate does not arise at this plane. Had feeling aggregate not arisen at that plane?

— No. Matter aggregate does not arise at the death-moment at all 31 planes, but feeling aggregate had arisen at the Four- and Five-aggregate planes (except Pure abodes).

(ii) Feeling aggregate had not arisen at this plane. Does matter aggregate not arise at that plane?

— *Natthi*. Feeling aggregate had not arisen, but matter aggregate arises at the Non-percipient plane and Pure abodes.

77. (i) Feeling aggregate does not arise at this plane. Had perception aggregate not arisen at that plane?

— Yes. Feeling aggregate does not arise and perception aggregate also had not arisen at Non-percipient plane.

(ii) Perception aggregate had not arisen in this individual. Does feeling aggregate not arise in that individual?

— Yes, at Pure abodes (at birth-moment).

Opposite enquiries on Individual and Plane

78. (i) Matter aggregate does not arise in this individual at this plane. Had feeling aggregate not arisen in that individual at that plane?

— Refer to the answers in 74 (i) above.

(ii) Feeling aggregate had not arisen in this individual at this plane. Does matter aggregate not arise in that individual at that plane?

— Refer to the answers in 74 (ii) above.

79. (i) Feeling aggregate does not arise in this individual at this plane. Had perception aggregate not arisen in that individual at that plane?

— Refer to the answers in 75 (i) above.

(ii) Perception aggregate had not arisen in this individual at this plane. Does feeling aggregate not arise in that individual at that plane?

— Refer to the answers in 75 (ii) above.

Chart 2.3 Present and future arising of the three aggregates

A: arises/ will arise; N: does not arise/ will not arise

Plane	Time-lag	Final existence being	Birth-moment			Death-moment		
			Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
Sensuous planes (Five-aggregate)	Present		A	A	–	N	N	–
	Future		–	A	A	–	A	A
	Present	●	A	A	–	N	N	–
	Future	●	–	N	N	–	N	N
Five-aggregate planes	Present		A	A	–	N	N	–
	Future		–	A	A	–	A	A
	Present	●	A	A	–	N	N	–
	Future	●	–	N	N	–	N	N
Non-percipient (Single aggr)	Present		A	N	–	N	N	–
	Future		–	A, N	A, N	–	N	N
Pure abodes	Present		A	A	–	N	N	–
	Future		–	A	A	–	A	A
	Present	●	A	A	–	N	N	–
	Future	●	–	N	N	–	N	N
Immaterial plane (Four-aggregate)	Present		N	A	–	N	N	–
	Future			A	A		A	A
	Present	●	N	A	–	N	N	–
	Future	●	–	N	N	–	N	N

In the chart above, the data referring to those at the birth-moment at Non-percipient plane should be understood in the same way as previously explained in Chart 2.2.

Present and Future

Forward enquiries on Individual

80. (i) Matter aggregate arises in this individual. Will feeling aggregate arise in that individual?

— Yes. To those at the birth-moment at Non-percipient plane and Five-aggregate planes (except those of Final existence), matter aggregate arises; feeling aggregate therein also *will arise*.

— No. To Final existence beings at the birth-moment at Five-aggregate planes, matter aggregate arises; feeling aggregate will not arise.

(ii) Feeling aggregate will arise in this individual. Does matter aggregate arise in that individual?

— No. To those at the Immaterial planes (except those of Final existence), and those at the death-moment at Five-aggregate planes; feeling aggregate will arise; matter aggregate does not therein arise.

— Yes. Refer to the aforesaid answer.

81. (i) Feeling aggregate arises in this individual. Will perception aggregate arise in that individual?

— No. To those at the birth-moment of Final existence beings, feeling aggregate arises; perception aggregate will not therein arise.

— Yes. To those at the birth-moment at the Four- and Five-aggregate planes (except at the birth-moment of Final existence beings), feeling aggregate arises; perception aggregate therein also will arise.

(ii) Perception aggregate will arise in this individual. Does feeling aggregate arise in that individual?

— No. To those at the death-moment (except at the death-moment of Final existence beings and Non-percipients), and those at the birth-moment at Non-percipient plane, perception aggregate will arise; feeling aggregate therein does not arise.

— Yes. Refer to the aforesaid answer.

Forward enquiries on Plane

82. (i) Matter aggregate arises at this plane. Will feeling aggregate arise at that plane?

— No. Matter aggregate arises but feeling aggregate will not arise at only the Non-percipient plane.

— Yes. Matter aggregate arises and feeling aggregate will arise at the Non-percipient plane and Five-aggregate planes.

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

— No. Feeling aggregate will arise at this plane but matter aggregate does not arise at the Immaterial plane.

— Yes. Refer to the aforesaid answer.

83. (i) Feeling aggregate arises at this plane. Will perception aggregate arise at that plane?

— Yes. Feeling aggregate arises and perception aggregate also will arise at the Four- and Five-aggregate planes.

(ii) Perception aggregate will arise at this plane. Does feeling aggregate arise at that plane?

— Yes. Refer to the aforesaid answer.

Forward enquiries on Individual and Plane

84. (i) Matter aggregate arises in this individual at this plane. Will feeling aggregate arise in that individual at that plane?

— No. To those at the birth-moment at Non-percipient plane, and those Final existence beings at the birth-moment at Five-aggregate planes, matter aggregate arises; feeling aggregate therein *will not* arise¹³.

— Yes. To those at the birth-moment at Five-aggregate planes (except those of Final existence), matter aggregate arises; feeling aggregate therein also will arise.

(ii) Feeling aggregate will arise in this individual at this plane. Does matter aggregate arise in that individual at that plane?

— Refer to the answers in 80 (ii) above.

85. (i) Feeling aggregate arises in this individual at this plane. Will perception aggregate arise in that individual at that plane?

— Refer to the answers in 81 (i) above.

(ii) Perception aggregate will arise in this individual at this plane. Does feeling aggregate arise in that individual at that plane?

— Refer to the answers in 81 (ii) above.

¹³ The text in nos. 84 of this chapter mentions that: “To those at the birth-moment at Non-percipient plane, matter aggregate arises; feeling aggregate therein *will not arise*”. It may appear as not concur with nos. 80 which says that “... matter aggregate arises; feeling aggregate also *will arise*”. It may not be contradictory. Those at Non-percipient plane live on only by the equanimous power of their fourth *jhāna*; they perish as soon as feeling aggregate is arisen. Thus, to Non-percipients, feeling aggregate either will arise or will not arise, either had arisen or had not arisen as we came across earlier in nos. 68.

Opposite enquiries on Individual

86. (i) Matter aggregate does not arise in this individual. Will feeling aggregate not arise in that individual?

— No. To those at the Five-aggregate planes at the death-moment (except for Final existence beings), and those at to Immaterial planes (except for Final existence beings), matter aggregate does not arise; but feeling aggregate therein will arise.

— Yes. To those at the death-moment at Non-percipient plane, Final existence beings at the death-moment at the Four- and Five-aggregate planes, and Final existence beings at the birth-moment at Immaterial plane, matter aggregate does not arise; feeling aggregate therein also will not arise.

(ii) Feeling aggregate will not arise in this individual. Does matter aggregate not arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, and those at the birth-moment at Non-percipient plane, feeling aggregate will not arise; but matter aggregate therein arises.

— Yes. Refer to the aforesaid answer.

87. (i) Feeling aggregate does not arise in this individual. Will perception aggregate not arise in that individual?

— No. To those at the Four- and Five-aggregate planes at the death-moment (except those of Final existence), and those at the birth-moment at Non-percipient plane, feeling aggregate does not arise; perception aggregate therein will arise. (Note that the original text includes also ‘those at the birth-moment at Non-percipient plane’ in nos. 87 but that does not seem to concur with the explanation given in nos. 139 and 142 with regard to cessation¹⁴).

— Yes. To Final existence beings at the death-moment at Four- and Five-aggregate planes, feeling aggregate does not arise; perception aggregate therein also will not arise.

(ii) Perception aggregate will not arise in this individual. Does feeling aggregate not arise in that individual?

— No. To all those Final existence beings at the birth-moment, perception aggregate will not arise; but feeling aggregate therein arises.

— Yes. Refer to the aforesaid answer.

Opposite enquiries on Plane

¹⁴ According to nos. 142 in this chapter, “*asaññasattānaṃ tesam tattha vedanākkhandho ca na nirujjhati saññākkhandho ca na nirujjhissati*”.

88. (i) Matter aggregate does not arise at this plane. Will feeling aggregate not arise at that plane?

— No. At the Four- and Five-aggregate planes, matter aggregate does not arise; but feeling aggregate therein will arise.

(ii) Feeling aggregate will not arise at this plane. Does matter aggregate not arise at that plane?

— No. At the Five-aggregate planes and Non-percipient plane, feeling aggregate will not arise; but matter aggregate therein arises.

89. (i) Feeling aggregate does not arise at this plane. Will perception aggregate not arise at that plane?

— Yes. At the Four- and Five-aggregate planes (and at Non-percipient plane), feeling aggregate does not arise; perception aggregate therein also will not arise.

(ii) Perception aggregate will not arise at this plane. Does feeling aggregate not arise at that plane?

— Yes, at the Four- and Five-aggregate planes.

Opposite enquiries on Individual and Plane

90. (i) Matter aggregate does not arise in this individual at this plane. Will feeling aggregate not arise in that individual at that plane?

— Refer to the answers in 86 (i) above.

(ii) Feeling aggregate will not arise in this individual at this plane. Does matter aggregate not arise in that individual at that plane?

— Refer to the answers in 86 (ii) above.

91. (i) Feeling aggregate does not arise in this individual at this plane. Will perception aggregate not arise in that individual at that plane?

— Refer to the answers in 87 (i) above.

(ii) Perception aggregate will not arise in this individual at this plane. Does feeling aggregate not arise in that individual at that plane?

— Refer to the answers in 87 (ii) above.

Chart 2.4 Past and future arising of the three aggregates

A: had arisen/ will arise; N: had not arisen/ will not arise

Plane	Time-lag	Final existence being	Birth-moment			Death-moment		
			Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
Sensuous planes (Five-aggregate)	Past		A	A	-	A	A	-
	Future		-	A	A	-	A	A
	Past	●	A	A	-	A	A	-
	Future	●	-	N	N	-	N	N
Five-aggregate planes	Past		A	A	-	A	A	-
	Future		-	A	A	-	A	A
	Past	●	A	A	-	A	A	-
	Future	●	-	N	N	-	N	N
Non-percipient (Single aggr)	Past		A	N	-	A	N	-
	Future		-	N	N	-	N	N
Pure abodes	Past		N	N	-	N	N	-
	Future		-	A	A	-	A	A
	Past	●	N	N	-	N	N	-
	Future	●	-	N	N	-	N	N
Immaterial plane (Four-aggregate)	Past		N	A	-	N	A	-
	Future		-	A	A	-	A	A
	Past	●	N	A	-	N	A	-
	Future	●	-	N	N	-	N	N

Past and Future

Forward enquiries on Individual

92. (i) Matter aggregate had arisen in this individual. Will feeling aggregate arise in that individual?

— No. To those at Non-percipient plane, and Final existence beings at the Five-aggregate planes, matter aggregate had arisen; feeling aggregate will not arise.

— Yes. To those at the Five-aggregate planes (except for those of Final existence, and also at Pure abodes. Refer to nos. 98 *i*), matter aggregate had arisen and feeling aggregate therein also will arise.

(*ii*) Feeling aggregate will arise in this individual. Had matter aggregate arisen in that individual?

— No. To those at Immaterial planes (except for those of Final existence), and those at Five-aggregate planes (except for those of Final existence, and also at Pure abodes. Refer to nos. 98 *i*), feeling aggregate will arise; matter aggregate had not arisen.

— Yes. Refer to the aforesaid answer.

93. (*i*) Feeling aggregate had arisen in this individual. Will perception aggregate arise in that individual?

— No. To Final existence beings at the Four- and Five-aggregate planes, feeling aggregate had arisen; perception aggregate therein will not arise.

— Yes. To those at the Four- and Five-aggregate planes (except for those Final existence beings, and those at Pure abodes. Refer to nos. 98 *i*), feeling aggregate had arisen; perception aggregate therein also will arise

(*ii*) Perception aggregate will arise in this individual. Had feeling aggregate arisen in that individual?

— No. There is no such being to whom perception aggregate will arise, but feeling aggregate had not arisen.

— Yes. Refer to the aforesaid answer.

Forward enquiries on Plane

94. (*i*) Matter aggregate had arisen at this plane. Will feeling aggregate arise at that plane?

— No. Matter aggregate had arisen, but feeling aggregate will not arise at the Non-percipient plane.

— Yes. Matter aggregate had arisen, and feeling aggregate also will arise at the Five-aggregate planes.

(*ii*) Feeling aggregate will arise at this plane. Had matter aggregate arisen at that plane?

— Yes. Refer to the aforesaid answer.

— No. Feeling aggregate will arise, but matter aggregate had not arisen at the Immaterial plane.

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95. (i) Feeling aggregate had arisen at this plane. Will perception aggregate arise at that plane?

— Yes, at the Four- and Five-aggregate planes.

(ii) Perception aggregate will arise at this plane. Had feeling aggregate arisen at that plane?

— There is no such being to whom perception aggregate will arise; but feeling aggregate had not arisen.

— Yes. Refer to the aforesaid answer.

Forward enquiries on Individual and Plane

96. (i) Matter aggregate had arisen in this individual at this plane. Will feeling aggregate arise in that individual at that plane?

— Refer to the answers in 92 (i) above.

(ii) Feeling aggregate will arise in this individual at this plane. Had matter aggregate arisen in that individual at that plane?

— Refer to the answers in 92 (ii) above.

97. (i) Feeling aggregate had arisen in this individual at this plane. Will perception aggregate arise in that individual at that plane?

— Refer to the answers in 93 (i) above.

(ii) Perception aggregate will arise in this individual at this plane. Had feeling aggregate arisen in that individual at that plane?

— Refer to the answers in 93 (ii) above.

Opposite enquiries on Individual

98. (i) Matter aggregate had not arisen in this individual. Will feeling aggregate not arise in that individual?

— No. To those at the Pure abodes and Immaterial plane (except for those of Final existence), matter aggregate had not arisen, but feeling aggregate therein will arise.

— Yes. To those Final existence beings at the Immaterial plane and Pure abodes, matter aggregate had not arisen; feeling aggregate therein also will not arise. (Those at Pure abodes are herein Final existence beings)

(ii) Feeling aggregate will not arise in this individual. Had matter aggregate not arisen in that individual?

— No. To those Final existence beings at Five-aggregate planes, and those at Non-perception plane, feeling aggregate will not arise, but matter aggregate therein had arisen.

— Yes. Refer to the aforesaid answer.

99. (i) Feeling aggregate had not arisen in this individual. Will perception aggregate not arise in that individual?

— No. There is no such being to whom feeling aggregate therein had not arisen, but perception aggregate will arise.

— Yes. To those at Non-percipient plane and Pure abodes, feeling aggregate had not arisen, and perception aggregate also will not arise.

(ii) Perception aggregate will not arise in this individual. Had feeling aggregate not arisen in that individual?

— No. To those Final existence beings at the Four- and Five-aggregate planes, perception aggregate will not arise; but feeling aggregate had arisen.

— Yes. Refer to the aforesaid answer.

Opposite enquiries on Plane

100. (i) Matter aggregate had not arisen at this plane. Will feeling aggregate not arise at that plane?

— Matter aggregate had not arisen, but feeling aggregate will arise at the Immaterial plane.

(ii) Feeling aggregate will not arise at this plane. Had matter aggregate not arisen at that plane?

— Feeling aggregate will not arise, but matter aggregate had arisen at the Non-percipient plane and Five-aggregate planes.

101. (i) Feeling aggregate had not arisen at this plane. Will perception aggregate not arise at that plane?

— Yes. Feeling aggregate had not arisen, and perception aggregate also will not arise at the Non-percipient plane and Pure abodes.

(ii) Perception aggregate will not arise at this plane. Had feeling aggregate not arisen at that plane?

— Yes, at the Non-percipient plane and Pure abodes.

Opposite enquiries on Individual and Plane

102. (i) Matter aggregate had not arisen in this individual at this plane. Will feeling aggregate not arise in that individual at that plane?

— No and Yes. Refer to the answers in 98 (i) above.

(ii) Feeling aggregate will not arise in this individual at this plane. Had matter aggregate not arisen in that individual at that plane?

— No and Yes. Refer to the answers in 98 (ii) above.

Chapter 2: Pairs on Aggregates

103. (i) Feeling aggregate had not arisen in this individual at this plane. Will perception aggregate not arise in that individual at that plane?

— Yes. Refer to the answer in 99 (i) above.

(ii) Perception aggregate will not arise in this individual at this plane. Had feeling aggregate not arisen in that individual at that plane?

— No and Yes. Refer to the answers in 99 (ii) above.

2.2.2 Cessation of aggregates (with charts)

Chart 2.5 Enquiries-sequence on cessation of the three aggregates according to sixfold time-lags

		(With respect to each following aggregate)								
		Does it cease / Does it not cease:			Had it ceased / Had it not ceased :			Will it cease / Will it not cease:		
		i) in that individual? ii) at that plane? iii) in that individual at that plane?			i) in that individual? ii) at that plane? iii) in that individual at that plane?			i) in that individual? ii) at that plane? iii) in that individual at that plane?		
		Matter aggregate	Feeling aggregate	Perception aggregate	Matter aggregate	Feeling aggregate	Perception aggregate	Matter aggregate	Feeling aggregate	Perception aggregate
Matter aggregate	ceases / does not cease :		1 <i>i</i>			7 <i>i</i>			11 <i>i</i>	
Feeling aggregate	i) in this individual. ii) at this plane.	1 <i>ii</i>		2 <i>i</i>			9 <i>i</i>			13 <i>ii</i>
Perception aggregate	iii) in this individual at this plane.		2 <i>ii</i>							
Matter aggregate	had ceased/ had not ceased:					3 <i>i</i>			15 <i>i</i>	
Feeling aggregate	i) in this individual. ii) at this plane.	8 <i>ii</i>			3 <i>ii</i>		4 <i>i</i>			17 <i>i</i>
Perception aggregate	iii) in this individual at this plane.		10 <i>ii</i>			4 <i>ii</i>				
Matter aggregate	will cease / will not cease :								5 <i>i</i>	
Feeling aggregate	i) in this individual. ii) at this plane.	12 <i>i</i>			16 <i>ii</i>			5 <i>ii</i>		6 <i>i</i>
Perception aggregate	iii) in this individual at this plane.		14 <i>ii</i>			18 <i>ii</i>			6 <i>ii</i>	

Like in chart 2.0, the chart above summarises the sequence of enquiries from nos. 104 to 152 in this chapter. The iteration loops through three differentiations (individuals, planes, individuals in planes) by way of forward and reverse mode of enquiries. The same sequence reiterates through six time-scaled classifications (present, past, future, present-past, present-future, and past-future), represent by the enneahedral boxes as shown in the above chart. Again, it is useful to revisit this chart once you have gone through all the answers from nos. 104 to nos. 152.

Chart 2.6 Present, past and future cessation of the three aggregates

C: ceases/ had ceased/ will cease; N: does not cease/ had not ceased/ will not cease

Plane	Time-lag	Final existence being	Birth-moment			Death-moment		
			Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
Sensuous planes (Five-aggregate)	Present		N	N	N	C	C	C
	Past		C	C	C	C	C	C
	Future		C	C	C	C	C	C
	Present	●	N	N	N	C	C	C
	Past	●	C	C	C	C	C	C
	Future	●	N	N	N	N	N	N
Five-aggregate planes	Present		N	N	N	C	C	C
	Past		C	C	C	C	C	C
	Future		C	C	C	C	C	C
	Present	●	N	N	N	C	C	C
	Past	●	C	C	C	C	C	C
	Future	●	N	N	N	N	N	N
Non-percipient (Single aggr)	Present		N	N	N	C	N	N
	Past		C	N	N	C	N	N
	Future		C	N	N	C	N	N
Pure abodes	Present		N	N	N	C	C	C
	Past		N	N	N	N	N	N
	Future		C	C	C	C	C	C
	Present	●	N	N	N	C	C	C
	Past	●	N	N	N	N	N	N
	Future	●	N	C	C	N	N	N
Immaterial plane (Four-aggregate)	Present		N	N	N	N	C	C
	Past		N	C	C	N	C	C
	Future		N	C	C	N	C	C
	Present	●	N	N	N	N	C	C
	Past	●	N	C	C	N	C	C
	Future	●	N	C	C	N	N	N

With similar purpose like what preceding Chart 2.1 is intended for, this chart as shown above will assist readers with a much easier understanding while going through the subsequent catechisms below (nos. 104 to 152) regarding cessations of the three aggregates. For the threefold paired combinations with regard to present, past and future cessation of aggregates, those answers especially concerning individuals at the death-moment at Non-percipient plane and Pure abodes, can not be interpreted directly from Chart 2.6 above. However, when you look at the results I presented in the later part in Chart 2.7, 2.8 and 2.9, you will have no difficulty to comprehend those answers by following the sequence

of those pairs of enquiries. You can also go through each pair of enquiries by following the tally example as I have demonstrated earlier on in Diagram 2.1.

From the condensed Chart 2.6 above, we can identify some distinctive attributes. For example, none of the three aggregates ceases at the birth-moment of all beings, and will also not cease at the death-moment of Final existence beings at the Four- and Five-aggregate planes. To all those at the death-moment at Five-aggregate planes, all three aggregates cease. What has arisen, the same has to either cease or not to cease; but what has not arisen, certainly “ceases”.

At Present

Forward enquiries on Individual

104. (i) Matter aggregate ceases in this individual. Does feeling aggregate cease in that individual?

— No. To those at death-moment beings at Non-percipient plane, matter aggregate ceases; feeling aggregate (and succeeding perception aggregate) therein does not cease.

— Yes. To all those at the death-moment at Five-aggregate planes, matter aggregate ceases; feeling aggregate (and succeeding perception aggregate) therein also ceases.

(ii) Feeling aggregate ceases in this individual. Does matter aggregate cease in that individual?

— No. To those at death-moment at Immaterial plane, feeling aggregate (and also perception aggregate) ceases; matter aggregate therein does not cease.

— Yes. Refer to the aforesaid answer.

Forward enquiries on Plane

105. (i) Matter aggregate ceases at this plane. Does feeling aggregate at that plane?

— No. Matter aggregate ceases at the Non-percipient plane; feeling aggregate therein does not cease.

— Yes. Both matter aggregate and feeling aggregate cease at the Five-aggregate planes.

(ii) Feeling aggregate ceases at this plane. Does matter aggregate cease at that plane?

— No. Feeling aggregate ceases at the Four- and Five-aggregate planes; but matter aggregate does not cease at the Four-aggregate plane.

— Yes. Refer to the aforesaid answer.

Forward enquiries on Individual and Plane

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106. (i) Matter aggregate ceases in this individual at this plane. Does feeling aggregate cease in that individual at that plane?

— Refer to the answers in 104 (i) above.

(ii) Feeling aggregate ceases in this individual at this plane. Does matter aggregate cease in that individual at that plane?

— Refer to the answers in 104 (ii) above.

Opposite enquiries on Individual

107. (i) Matter aggregate does not cease in this individual. Does feeling aggregate not cease in that individual?

— No. To all those at the death-moment at Immaterial plane, matter aggregate does not cease; but feeling aggregate therein ceases.

— Yes. To all those at the birth-moment, neither matter aggregate nor feeling aggregate ceases.

(ii) Feeling aggregate does not cease in this individual. Does matter aggregate not cease in that individual?

— No. To those at the death-moment at Non-percipient plane, feeling aggregate (and succeeding perception aggregate) does not cease; but matter aggregate therein ceases.

— Yes. Refer to the aforesaid answer.

Opposite enquiries on Plane

108. (i) Matter aggregate does not cease at this plane. Does feeling aggregate not cease at that plane?

— No. Matter aggregate does not cease, but feeling aggregate ceases at the Immaterial plane.

(ii) Feeling aggregate does not cease at this plane. Does matter aggregate not cease at that plane?

— No. Feeling aggregate does not cease, but matter aggregate ceases at the Non-percipient plane.

Opposite enquiries on Individual and Plane

109. (i) Matter aggregate does not cease in this individual at this plane. Does feeling aggregate not cease in that individual at that plane?

— Refer to the answers in 107 (i) above.

(ii) Feeling aggregate does not cease in this individual at this plane. Does matter aggregate not cease in that individual at that plane?

— Refer to the answers in 107 (ii) above.

In the Past

Forward enquiries on Individual

110. (i) Matter aggregate had ceased in this individual. Had feeling aggregate ceased in that individual?

— No. To those at Non-percipient plane, matter aggregate had ceased; feeling aggregate (and succeeding perception aggregate) therein had not ceased

— Yes. To those at the death-moment at Five-aggregate planes (except Pure-abodes. Refer to nos. 113 i), matter aggregate had ceased, feeling aggregate (and succeeding perception aggregate) had also ceased.

(ii) Feeling aggregate had ceased in this individual. Had matter aggregate ceased in that individual?

— No. To those at Immaterial planes, matter aggregate had not ceased; feeling aggregate (and succeeding perception aggregate) therein had ceased

— Yes. Refer to the aforesaid answer.

Forward enquiries on Plane

111. (i) Matter aggregate had ceased at this plane. Had feeling aggregate ceased at that plane?

— No. Matter aggregate had ceased, but feeling aggregate had not ceased at the Non-percipient plane.

— Yes. Matter aggregate and feeling aggregate had both ceased at the Five-aggregate planes (except Pure abodes).

(ii) Feeling aggregate had ceased at this plane. Had matter aggregate ceased at that plane?

— No. Feeling aggregate had ceased, but matter aggregate had not ceased at the Immaterial plane.

— Yes, at the Five-aggregate planes.

Forward enquiries on Individual and Plane

112. (i) Matter aggregate had ceased in this individual at this plane. Had feeling aggregate ceased in that individual at that plane?

— Refer to the answers in 110 (i) above.

(ii) Feeling aggregate had ceased in this individual at this plane. Had matter aggregate ceased in that individual at that plane?

— Refer to the answers in 110 (ii) above.

Opposite enquiries on Individual

113. (i) Matter aggregate had not ceased in this individual. Had feeling aggregate not ceased in that individual?

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— No. To those at the Immaterial planes, matter aggregate had not ceased; but feeling aggregate therein had ceased.

— Yes. Matter aggregate had not ceased and feeling aggregate also had not ceased in those at the Pure abodes.

(ii) Feeling aggregate had not ceased in that individual. Had matter aggregate not ceased in that individual?

— No. Feeling aggregate had not ceased but matter aggregate had ceased in those at Non-percipient plane.

— Yes. Refer to the aforesaid answer.

In nos. 113 above, the text gives the answers as “none” (*natthi*) for the two pairs of enquiries, but which seems to be only partially true.

Opposite enquiries on Plane

114. (i) Matter aggregate had not ceased at this plane. Had feeling aggregate not ceased at that plane?

— No. Matter aggregate had not ceased, but feeling aggregate had ceased at the Immaterial plane.

— Yes. Both aggregates had not ceased at the Pure abode.

(ii) Feeling aggregate had not ceased at this plane. Had matter aggregate not ceased at that plane?

— No. Feeling aggregate had not ceased, but matter aggregate had ceased at the Non-percipient plane.

Opposite enquiries on Individual and Plane

115. (i) Matter aggregate had not ceased in this individual at this plane. Had feeling aggregate not ceased in that individual at that plane?

— Refer to the answers in 113 (i) above.

(ii) Feeling aggregate had not ceased in this individual at this plane. Had matter aggregate not ceased in that individual at that plane?

— Refer to the answers in 113 (ii) above.

In Future

Forward enquiries on Individual

116. (i) Matter aggregate will cease in this individual. Will feeling aggregate cease in that individual?

— No. To those at Non-percipient plane, matter aggregate will cease; but feeling aggregate (and perception aggregate) therein will not cease.

— Yes. To those at the Five-aggregate planes (except for Final existence beings), matter aggregate will cease; feeling aggregate (and perception aggregate) therein also will cease.

(ii) Feeling aggregate will cease in this individual. Will matter aggregate cease in that individual?

— No. To Final existence beings at the birth-moment at Immaterial plane, and those will-be Final existence beings at the death-moment to Immaterial plane, feeling aggregate (and also perception aggregate) will cease; but matter aggregate therein will not cease.

— Yes. Refer to the aforesaid answer.

Forward enquiries on Plane

117. (i) Matter aggregate will cease at this plane. Will feeling aggregate cease at that plane?

— No. Matter aggregate will cease, but feeling aggregate will not cease at the Non-percipient plane.

— Yes. Both aggregates will cease at the Five-aggregate planes.

(ii) Feeling aggregate will cease at this plane. Will matter aggregate cease at that plane?

— No. Feeling aggregate will cease, but matter aggregate will not cease at the Immaterial plane.

— Yes, at the Five-aggregate planes.

Forward enquiries on Individual and Plane

118. (i) Matter aggregate will cease in this individual at this plane. Will feeling aggregate cease in that individual at that plane?

— Refer to the two answers in 116 (i) above.

(ii) Feeling aggregate will cease in this individual at this plane. Will matter aggregate cease in that individual at that plane?

— Refer to the two answers in 116 (ii) above.

Opposite enquiries on Individual

119. (i) Matter aggregate will not cease in this individual. Will feeling aggregate not cease in that individual?

— No. To Final existence beings at the birth-moment at Immaterial plane, and those will-be Final existence beings at the birth-moment at Immaterial plane, matter aggregate will not cease; but feeling aggregate (and perception aggregate) therein will cease.

— Yes. To those at death-moment of Final existence beings, both matter aggregate and feeling aggregate (and perception aggregate) will not cease.

the

(ii) Feeling aggregate will not cease in this individual. Will matter aggregate not cease in that individual?

— No. To those at Non-percipient plane, feeling aggregate (and perception aggregate) will not cease; but matter aggregate therein will cease.

— Yes. Refer to the aforesaid answer.

Opposite enquiries on Plane

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

— No. Matter aggregate will not cease, but feeling aggregate (and also perception aggregate) will cease at the Immaterial plane.

(ii) Feeling aggregate will not cease at this plane. Will matter aggregate not cease at that plane?

— No. Feeling aggregate (and also perception aggregate) will not cease, but matter aggregate will cease at the Non-percipient plane.

Opposite enquiries on Individual and Plane

121. (i) Matter aggregate will not cease in this individual at this plane. Will feeling aggregate not cease in that individual at that plane?

— Refer to the two answers in 119 (i) above.

(ii) Feeling aggregate will not cease in this individual at this plane. Will matter aggregate not cease in that individual at that plane?

— Refer to the two answers in 119 (ii) above.

Chart 2.7 Present and past cessation of the three aggregates

A: ceases/ had ceased; N: does not cease/ had not ceased

Plane	Time-lag	Final existence being	Birth-moment			Death-moment		
			Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
Sensuous planes (Five-aggregate)	Present		N	N	–	C	C	–
	Past		–	C	C	–	C	C
	Present	●	–	–	–	–	–	–
	Past	●	–	–	–	–	–	–
Five-aggregate planes	Present		N	N	–	C	C	–
	Past		–	C	C	–	C	C
	Present	●	–	–	–	–	–	–
	Past	●	–	–	–	–	–	–
Non-percipient (Single agr)	Present		N	N	–	C	N	–
	Past		–	N	N	–	N	N
Pure abodes	Present		N	N	–	C	C	–
	Past		–	N	N	–	N	N
Immaterial plane (Four-aggregate)	Present		N	N	–	N	C	–
	Past		–	C	C	–	C	C
	Present	●	–	–	–	–	–	–
	Past	●	–	–	–	–	–	–

Present and Past

Forward enquiries on Individual

122. (i) Matter aggregate ceases in this individual. Had feeling aggregate ceased in that individual?

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— No. To those at the death-moment at Non-percipient plane, and those at the final death-moment at Pure abodes, matter aggregate ceases; feeling aggregate therein had not ceased¹⁵.

— Yes. To those at the death-moment at Five-aggregate planes (except for Pure abodes), matter aggregate ceases; feeling aggregate also had ceased.

(ii) Feeling aggregate had ceased in this individual. Does matter aggregate cease in that individual?

— No. To those at the birth-moment at Five-aggregate planes, and all those at the Immaterial planes, feeling aggregate had ceased; but matter aggregate therein does not cease.

— Yes. Refer to the aforesaid answer.

123. (i) Feeling aggregate ceases in this individual. Had perception aggregate ceased in that individual?

— No. To those at the final death-moment at Pure abodes, feeling aggregate ceases; but perception aggregate therein had not ceased.

— Yes. To all those at the death-moment at Immaterial planes and Five-aggregate planes (except for those at final death-moment at Pure abodes), feeling aggregate ceases and perception aggregate therein also had ceased.

(ii) Perception aggregate had ceased in this individual. Does feeling aggregate cease in that individual?

— No. To those at the birth-moment at Immaterial plane and Five-aggregate planes (except for those at final death-moment at Pure abodes. Refer to the answer nos. 129 i), perception aggregate had ceased; feeling aggregate therein does not cease.

— Yes. Refer to the aforesaid answer.

Forward enquiries on Plane

124. (i) Matter aggregate ceases at this plane. Had feeling aggregate ceased at that plane?

— No. Matter aggregate ceases, but feeling aggregate had not ceased at the Non-percipient plane and Pure abodes.

— Yes. Matter aggregate ceases and feeling aggregate had also ceased at the Five-aggregate planes (except Pure abodes).

¹⁵ The answer at first look may seem to be inconsistent with nos. 68 of this chapter which says that: “To Non-percipients at the birth-moment, matter aggregate arises and feeling aggregate had also arisen”. Herein it says: “to Non-percipients at the death-moment, matter aggregate ceases but feeling aggregate had not ceased”. In this case, life of a Non-percipient being perishes when feeling aggregate had arisen and had not ceased. Hence there is no contradiction.

(ii) Feeling aggregate had ceased at this plane. Does matter aggregate cease at that plane?

— No. Feeling aggregate had ceased, but matter aggregate does not cease at the Immaterial plane.

— Yes, at the Five-aggregate planes (except Pure abodes).

125. (i) Feeling aggregate ceases at this plane. Had perception aggregate ceased at that plane?

— Yes. Feeling aggregate ceases and perception aggregate had also ceased at the Immaterial and Five-aggregate planes (except Pure abode).

(ii) Perception aggregate had ceased at this plane. Does feeling aggregate cease at that plane?

— Yes. Refer to the aforesaid.

Forward enquiries on Individual and Plane

126. (i) Matter aggregate ceases in this individual at this plane. Had feeling aggregate ceased in that individual at that plane?

— Refer to the two answers in 122 (i) above.

(ii) Feeling aggregate had ceased in this individual at this plane. Does matter aggregate cease in that individual at that plane?

— Refer to the two answers in 122 (ii) above.

127. (i) Feeling aggregate ceases in this individual at this plane. Had perception aggregate ceased in that individual at that plane?

— Refer to the two answers in 123 (i) above.

(ii) Perception aggregate had ceased in this individual at this plane. Does feeling aggregate cease in that individual at that plane?

— Refer to the two answers in 123 (ii) above.

Opposite enquiries on Individual

128. (i) Matter aggregate does not cease in this individual. Had feeling aggregate not ceased in that individual?

— No. To those at the birth-moment at Five-aggregate planes (except for Pure abodes), and those at the Immaterial planes, matter aggregate does not cease; but feeling aggregate therein had ceased.

— Yes. To those at the birth-moment at Non-percipient plane and Pure abodes, matter aggregate does not cease; feeling aggregate also had not ceased.

(ii) Feeling aggregate had not ceased in this individual. Does matter aggregate not cease in that individual?

— No. To those at death-moment at Non-percipient plane, those at the final death-moment at Pure abodes, feeling aggregate had not ceased; but matter aggregate therein ceases.

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— Yes. Refer to the aforesaid.

129. (i) Feeling aggregate does not cease in this individual. Had perception aggregate not ceased in that individual?

— Yes. To those at the birth-moment at Pure abodes, and all those at Non-percipient plane, feeling aggregate does not cease; perception aggregate therein also had not ceased.

— No. To all others at the birth-moment at the Four- and Five-aggregate planes (except for those at the birth-moment at Pure abodes), feeling aggregate does not cease; but perception aggregate therein had ceased.

(ii) Perception aggregate had not ceased in this individual. Does feeling aggregate not cease in that individual?

— No. To those at the final death-moment at Pure abodes, perception aggregate had not ceased; but feeling aggregate ceases.

— Yes. Refer to the aforesaid.

Opposite enquiries on Plane

130. a (i) Matter aggregate does not cease at this plane. Had feeling aggregate not ceased at that plane?

— No. Matter aggregate does not cease, but feeling aggregate had ceased at the Four- and Five-aggregate planes (except Pure abodes).

a (ii) Feeling aggregate had not ceased at this plane. Does matter aggregate not cease at that plane?

— No. Feeling aggregate had not ceased, but matter aggregate ceases at the Non-percipient plane and Pure abodes.

b (i) Feeling aggregate does not cease in this individual. Had perception aggregate not ceased in that individual?

— Yes, ... at the Non-percipient plane.

b (ii) Perception aggregate had not ceased at this plane. Does feeling aggregate not cease at that plane?

— Yes, ... at Pure abodes.

Opposite enquiries on Individual and Plane

131. (i) Matter aggregate does not cease in this individual at this plane. Had feeling aggregate not ceased in that individual at that plane?

— Refer to the two answers in 128 (i) above.

(ii) Feeling aggregate had not ceased in this individual at this plane. Does matter aggregate not cease in that individual at that plane?

— Refer to the two answers in 128 (ii) above.

132. (i) Feeling aggregate does not cease in this individual at this plane. Had perception aggregate not ceased in that individual at that plane?

— Refer to the two answers in 129 (i) above.

(ii) Perception aggregate had not ceased in that individual at this plane. Does feeling aggregate not cease in that individual at that plane?

— Refer to the two answers in 129 (ii) above.

Chart 2.8 Present and future cessation of the three aggregates

A: ceases/ will cease; N: does not cease/ will not cease

Plane	Time-lag	Final existence being	Birth-moment			Death-moment		
			Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
Sensuous planes (Five-aggregate)	Present		N	N	–	C	C	–
	Future		–	C	C	–	C	C
	Present	●	N	N	–	C	C	–
	Future	●	–	N	N	–	N	N
Five-aggregate planes	Present		N	N	–	C	C	–
	Future		–	C	C	–	C	C
	Present	●	N	N	–	C	C	–
	Future	●	–	N	N	–	N	N
Non-percipient (Single aggr)	Present		N	N	–	C	N	–
	Future		–	N	N	–	C, N	C, N
Pure abodes	Present		N	N	–	C	C	–
	Future		–	C	C	–	C	C
	Present	●	N	N	–	C	C	–
	Future	●	–	C	C	–	N	N
Immaterial plane (Four-aggregate)	Present		N	N	–	N	C	–
	Future		–	C	C	–	C	C
	Present	●	N	N	–	N	C	–
	Future	●	–	C	C	–	N	N

Present and Future

In the chart above, the data referring to those at the death-moment at Non-percipient plane should be interpreted in the similar way as was explained in the preceding section in Chart 2.2 and Chart 2.3.

Forward enquiries on Individual

133. (i) Matter aggregate ceases in this individual. Will feeling aggregate cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, matter aggregate ceases, but feeling aggregate will not cease.

— Yes. To those at the death-moment at Five-aggregate planes (except for Final existence beings), and those at the death-moment at Non-percipient plane, matter aggregate ceases; feeling aggregate therein also will cease.

(ii) Feeling aggregate will cease in this individual. Does matter aggregate cease in that individual?

— No. To those at the birth-moment at Five-aggregate planes (except for Final existence beings) and those at the birth-moment at Immaterial planes (including Final existence beings. Same as the answer given in nos. 138 *i*), and those at the death-moment at Immaterial planes (except for Final existence beings), feeling aggregate will cease; matter aggregate therein does not cease.

— Yes. Refer to the aforesaid in 133 (*i*).

134. (i) Feeling aggregate ceases in this individual. Will perception aggregate cease in that individual?

— No. Feeling aggregate ceases, perception aggregate will not cease at the death-moment of Final existence beings at Four- and Five-aggregate planes.

— Yes. To those at the death-moment at Four- and Five-aggregate planes (except for Final existence beings), feeling aggregate ceases and perception aggregate also will cease.

(ii) Perception aggregate will cease in this individual. Does feeling aggregate cease in that individual?

— No. To those at the birth-moment at Four- and Five-aggregate planes (except for Final existence beings at the Five-aggregate planes. Refer to the answer in nos. 139 *i*), and those at the death-moment at Non-percipient plane, perception aggregate will cease; feeling aggregate therein does not cease.

— Yes. Refer to the aforesaid in 134 (*i*).

Forward enquiries on Plane

135. a (i) Matter aggregate ceases at this plane. Will feeling aggregate cease at that plane?

— No. Matter aggregate ceases but feeling aggregate will not cease only at the Non-percipient plane.

— Yes. Matter aggregate ceases and feeling aggregate will also cease at the Non-percipient plane and Five-aggregate planes.

a (ii) Feeling aggregate will cease at this plane. Does matter aggregate cease at that plane?

— No. Feeling aggregate will cease, but matter aggregate does not cease at the Immaterial plane.

— Yes. Refer to the aforesaid.

b (i) Feeling aggregate ceases at this plane. Will perception aggregate cease at that plane?

— Yes, at the Four- and Five-aggregate planes.

b (ii) Perception aggregate will cease at this plane. Does feeling aggregate cease at that plane?

— Yes. Same as aforesaid.

Forward enquiries on Individual and Plane

136. (i) Matter aggregate ceases in this individual at this plane. Will feeling aggregate cease in that individual at that plane?

— No. To those at the death-moment at Non-percipient plane, and Final existence beings at the death-moment at Five-aggregate planes, matter aggregate ceases; feeling aggregate therein will not cease.

— Yes. To those at the death-moment at Five-aggregate planes (except for Final existence beings), matter aggregate ceases; feeling aggregate also will cease.

(ii) Feeling aggregate will cease in this individual at this plane. Does matter aggregate cease in that individual at that plane?

— No. To those at the birth-moment at Five-aggregate planes, and those at the Immaterial planes (except for Final existence beings), feeling aggregate will cease; but matter aggregate therein does not cease.

— Yes. Refer to the aforesaid.

137. (i) Feeling aggregate ceases in this individual at this plane. Will perception aggregate cease in that individual at that plane?

— Refer to the answers in 134 (i) above.

(ii) Perception aggregate will cease in this individual at this plane. Does feeling aggregate cease in that individual at that plane?

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— Refer to the answers in 134 (ii) above.

Opposite enquiries on Individual

138. (i) Matter aggregate does not cease in this individual. Will feeling aggregate not cease in that individual?

— No. To those at the birth-moment at Five-aggregate planes (except for Final existence beings), those at the birth-moment at Immaterial plane (including Final existence beings), and those at the death-moment at Immaterial planes (except for Final existence beings), matter aggregate does not cease; feeling aggregate therein will cease.

— Yes. To those at the birth-moment at Non-percipient plane, those Final existence beings at the birth-moment at Four- and Five-aggregate planes (except at the birth-moment of Final existence beings at Immaterial plane as mentioned in aforesaid); and Final existence beings at the death-moment at Immaterial planes, matter aggregate does not cease; feeling aggregate will also not cease.

(ii) Feeling aggregate will not cease in this individual. Does matter aggregate not cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, and those at the death-moment at Non-percipient plane, feeling aggregate will not cease; but matter aggregate ceases.

— Yes. Refer to the answers in 138 (i) above.

139. (i) Feeling aggregate does not cease in this individual. Will perception aggregate not cease in that individual?

— No. To those at the birth-moment at Four- and Five-aggregate planes (except for Final existence beings at the Five-aggregate planes), feeling aggregate does not cease; perception aggregate therein will cease.

— Yes. To those at Non-percipient plane, feeling aggregate does not cease; perception aggregate also will not cease.

(ii) Perception aggregate will not cease in this individual. Does feeling aggregate not cease in that individual?

— No. To all those Final existence beings at the death-moment, perception aggregate will not cease, but feeling aggregate ceases.

— Yes. Refer to the answers in 139 (i) above.

Opposite enquiries on Plane

140. a (i) Matter aggregate does not cease at this plane. Will feeling aggregate not cease at that plane?

— No. Matter aggregate does not cease, but feeling aggregate will cease at the Five-aggregate planes and Immaterial plane.

a (ii) Feeling aggregate will not cease at this plane. Does matter aggregate not cease at that plane?

— No. Feeling aggregate will not cease, but matter aggregate ceases at the Five-aggregate planes and Non-percipient plane.

b (i) Feeling aggregate does not cease in this individual. Will perception aggregate not cease in that individual?

— Yes. Feeling aggregate does not cease, perception aggregate also will not cease at the Four- and Five-aggregate planes (and also Non-percipient plane).

b (ii) Perception aggregate will not cease at this plane. Does feeling aggregate not cease at that plane?

— Yes, same as above.

Opposite enquiries on Individual and Plane

141. (i) Matter aggregate does not cease in this individual at this plane. Will feeling aggregate not cease in that individual at that plane?

— Refer to the answers in 138 (i) above.

(ii) Feeling aggregate will not cease in this individual at this plane. Does matter aggregate not cease in that individual at that plane?

— Refer to the answers in 138 (ii) above.

142. (i) Feeling aggregate does not cease in this individual at this plane. Will perception aggregate not cease in that individual at that plane?

— No. To those at the birth-moment at Four- and Five-aggregate planes (except only Final existence beings at the Five-aggregate planes), feeling aggregate does not cease; perception aggregate therein will cease.

— Yes. To those at Non-percipient plane, feeling aggregate does not cease; perception aggregate also will not cease.

(ii) Perception aggregate will not cease in that individual at this plane. Does feeling aggregate not cease in that individual at that plane?

— No. To Final existence beings at the death-moment at Four- and Five-aggregate planes, perception aggregate will not cease, but feeling aggregate ceases.

— Yes. Refer to the answer in 142 (i) above.

Chart 2.9 Past and future cessation of the three aggregates

A: had ceased/ will cease; N: had not ceased/ will not cease

Plane	Time-lag	Final existence being	Birth-moment			Death-moment		
			Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
Sensuous planes (Five-aggregate)	Past		C	C	-	C	C	-
	Future		-	C	C	-	C	C
	Past	●	C	C	-	C	C	-
	Future	●	-	N	N	-	N	N
Five-aggregate planes	Past		C	C	-	C	C	-
	Future		-	C	C	-	C	C
	Past	●	C	C	-	C	C	-
	Future	●	-	N	N	-	N	N
Non-percipient (Single aggr)	Past		C	N	-	C	N	-
	Future		-	N	N	-	N	N
Pure abodes	Past		N	N	-	N	N	-
	Future		-	C	C	-	N	N
	Past	●	N	N	-	N	N	-
	Future	●	-	C	C	N	N	-
Immaterial plane (Four-aggregate)	Past		N	C	-	N	C	-
	Future		-	C	C	-	C	C
	Past	●	N	C	-	N	C	-
	Future	●	-	C	C	-	N	N

Past and Future

Forward enquiries on Individual

143. (i) Matter aggregate had ceased in this individual. Will feeling aggregate cease in that individual?

— No. to Final existence beings at the Five-aggregate planes (not only at death-moment), and those at Non-percipient plane, matter aggregate had ceased; feeling aggregate will not cease.

— Yes. To those at the Five aggregate planes (except for Final existence beings, and those at Pure abodes), matter aggregate had ceased; feeling aggregate therein also will cease.

(ii) Feeling aggregate will cease in this individual. Had matter aggregate ceased in that individual?

— No. To those at the birth-moment at Pure abodes, and those at the Immaterial planes (except for those at the death-moment of Final existence beings. Refer to the answer in nos. 151 *i*), feeling aggregate will cease; matter aggregate had not ceased.

— Yes. Refer to the aforesaid in 143 (*i*).

144. (i) Feeling aggregate had ceased in this individual. Will perception aggregate cease in that individual?

— No. To those at death-moment of Final existence beings at Five-aggregate planes, feeling aggregate had ceased; but perception aggregate will not cease.

— Yes. To others at the Four- and Five-aggregate planes (except for all those Final existence beings at the Five-aggregate planes; at the death-moment of Final existence beings at Immaterial plane; and all those at Pure abodes), feeling aggregate had ceased and perception aggregate also will cease.

(ii) Perception aggregate will cease in this individual. Had feeling aggregate ceased in that individual?

— No. There is no such being perception aggregate therein will cease; feeling aggregate had not ceased.

— Yes. Refer to the aforesaid in 144 (*i*).

Forward enquiries on Plane

145. a (i) Matter aggregate had ceased at this plane. Will feeling aggregate cease at that plane?

— No. Matter aggregate had ceased, but feeling aggregate will not cease at the Non-percipient plane.

— Yes. Matter aggregate had ceased, feeling aggregate also will cease at the Five-aggregate planes.

a (ii) Feeling aggregate will cease at this plane. Had matter aggregate ceased at that plane?

— No. Feeling aggregate will cease, but matter aggregate had not ceased at the Immaterial plane.

— Yes. Refer to the aforesaid.

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b (i) Feeling aggregate had ceased at this plane. Will perception aggregate cease at that plane?

— Yes, at the Four- and Five-aggregate planes.

b (ii) Perception aggregate will cease at this plane. Had feeling aggregate ceased at that plane? — Yes, same as above.

Forward enquiries on Individual and Plane

146. (i) Matter aggregate had ceased in this individual at this plane. Will feeling aggregate cease in that individual at that plane?

— Refer to the answers in 143 (i) above.

(ii) Feeling aggregate will cease in this individual at this plane. Had matter aggregate ceased in that individual at that plane?

— Refer to the answers in 143 (ii) above.

147. (i) Feeling aggregate had ceased in this individual at this plane. Will perception aggregate cease in that individual at that plane?

— Refer to the answers in 144 (i) above.

(ii) Perception aggregate will cease in this individual at this plane. Had feeling aggregate ceased in that individual at that plane?

— Refer to the answers in 144 (ii) above.

Opposite enquiries on Individual

148. (i) Matter aggregate had not ceased in this individual. Will feeling aggregate not cease in that individual?

— *Natthi*. (Matter aggregate had not ceased and feeling aggregate also will not cease in those at the final death-moment at Pure abodes and Immaterial plane)

(ii) Feeling aggregate will not cease in this individual. Had matter aggregate not ceased in that individual?

— To those at Non-percipient plane, and Final existence beings at the Five-aggregate planes, feeling aggregate will not cease; matter aggregate had ceased.

149. (i) Feeling aggregate had not ceased in this individual. Will perception aggregate not cease in that individual?

— *Natthi*. (Feeling aggregate had not ceased and perception aggregate also will not cease in Non-percipients, and those at final death-moment at Pure abodes)

(ii) Perception aggregate will not cease in this individual. Had feeling aggregate not ceased in that individual?

— Perception aggregate will not cease, but feeling aggregate had ceased in those Final existence beings (except for those at Pure abodes).

Opposite enquiries on Plane

150. a (i) Matter aggregate had not ceased at this plane. Will feeling aggregate not cease at that plane?

— No, ... feeling aggregate will cease at Pure abodes and Immaterial plane.

a (ii) Feeling aggregate will not cease at this plane. Had matter aggregate not ceased at that plane?

— No, ... matter aggregate had ceased at Non-percipient plane and Five-aggregate planes.

b (i) Feeling aggregate had not ceased in this individual. Will perception aggregate not cease in that individual?

— Yes, ... perception aggregate will not cease at Pure abodes and Non-percipient plane.

b (ii) Perception aggregate will not cease at this plane. Had feeling aggregate not ceased at that plane?

— Yes, ... at Pure abodes and Non-percipient plane.

Opposite enquiries on Individual and Plane

151. (i) Matter aggregate had not ceased in this individual at this plane. Will feeling aggregate not cease in that individual at that plane?

— No. To those at the birth-moment at Pure abodes, and those at Immaterial planes (except for those at the death-moment of Final existence beings), matter aggregate had not ceased; but feeling aggregate therein will cease.

— Yes. To those at the final death-moment at Pure abodes and those at the final death-moment at Immaterial plane (all of final existence), matter aggregate had not ceased and feeling aggregate also will not cease.

(ii) Feeling aggregate will not cease in this individual at this plane. Had matter aggregate not ceased in that individual at that plane?

— No. To Final existence beings at the death-moment at Five-aggregate planes (also at the birth-moment), and those at Non-percipient plane, feeling aggregate will not cease; but matter aggregate had therein ceased.

— Yes. Refer to the aforesaid answer.

152. (i) Feeling aggregate had not ceased in this individual at this plane. Will perception aggregate not cease in that individual at that plane?

— No. To those at the birth-moment at Pure abodes, feeling aggregate had not ceased; but perception aggregate will cease.

— Yes., To those at the final death-moment at Pure abodes, and those at Non-percipient plane, feeling aggregate had not cease; perception aggregate also will not cease.

(ii) Perception aggregate will not cease in that individual at this plane. Had feeling aggregate not ceased in that individual at that plane?

— No. To Final existence beings at the death-moment at Five-aggregate planes (also at the birth-moment), perception aggregate will not cease; feeling aggregate had ceased.

— Yes. Refer to the aforesaid answer.

There is an observation here which I think is interesting to point it out. According to nos. 151 and 152 above, to those at the *birth-moment* at Pure abodes, matter aggregate therein had not ceased but feeling aggregate will cease; and similarly, feeling aggregate therein had not ceased but perception aggregate will cease. But, to those at the *final death-moment* at Pure abode, it explains that matter aggregate therein had not ceased and feeling aggregate also will not cease; and similarly, feeling aggregate therein had not ceased and perception aggregate also will not cease. This is because those at the *final death-moment* at Pure abode are the Final existence beings.

If we would look again at the earlier enquiries in nos. 102 and 103 as regard ‘arising’, the latter explains that to those at Pure abodes, matter aggregate had not arisen; feeling aggregate therein also will not arise; and also, feeling aggregate had not arisen, perception aggregate therein also will not arise. The answers clearly refer to arising presents at both the birth-moment and death-moment. When we look at the cessation in nos. 151 and 152 above, it is only at the *final death-moment* at Pure abode that the same aggregates had not ceased and will not cease which supports the case as to arising in nos. 102 and 103 as mentioned above.

2.2.3 Origination and Cessation (with charts)

Chart 2.10 Enquiries-sequence on arising and cessation of the three aggregates according to sixfold time-lags

		(With respect to each following aggregate)								
		Does it cease / Does it not cease:			Had it ceased / Had it not ceased :			Will it cease / Will it not cease:		
		i) in that individual? ii) at that plane? iii) in that individual at that plane?			i) in that individual? ii) at that plane? iii) in that individual at that plane?			i) in that individual? ii) at that plane? iii) in that individual at that plane?		
		Matter agr	Feeling agr	Perception agr	Matter agr	Feeling agr	Perception agr	Matter agr	Feeling agr	Perception agr
Matter agr	arises / does not arise :		1 i		7 i			9 i		
Feeling agr	i) in this individual.								10 i	
Perception agr	ii) at this plane.		2 i							
	iii) in this individual at this plane									
Matter agr	had arisen / had not arisen :	-	-	-		3 i		11 i		
Feeling agr	i) in this individual.	-	-	-			4 i		12 i	
Perception agr	ii) at this plane.	-	-	-						
	iii) in this individual at this plane	-	-	-						
Matter agr	will arise / will not arise :	-	-	-	-	-	-	5 i		
Feeling agr	i) in this individual.	-	-	-	-	-	-		6 i	
Perception agr	ii) at this plane.	-	-	-	-	-	-			
	iii) in this individual at this plane	-	-	-	-	-	-			
		(With respect to each following aggregate)								
		Does it arise / Does it not arise :			Had it arisen / Had it not arisen :			Will it arise / Will it not arise :		
		i) in that individual? ii) at that plane? iii) in that individual at that plane?			i) in that individual? ii) at that plane? iii) in that individual at that plane?			i) in that individual? ii) at that plane? iii) in that individual at that plane?		
		Matter agr	Feeling agr	Perception agr	Matter agr	Feeling agr	Perception agr	Matter agr	Feeling agr	Perception agr
Matter agr	ceases / does not cease :									
Feeling agr	i) in this individual.	1 ii								
Perception agr	ii) at this plane.		2 ii							
	iii) in this individual at this plane									
Matter agr	had ceased/ had not ceased :									
Feeling agr	i) in this individual.	7 ii			3 ii					
Perception agr	ii) at this plane.		8 ii			4 ii				
	iii) in this individual at this plane									
Matter agr	will cease / will not cease :									
Feeling agr	i) in this individual.	9 ii			11 ii			5 ii		
Perception agr	ii) at this plane.		10 ii			12 ii			6 ii	
	iii) in this individual at this plane									

Chapter 2: Pairs on Aggregates

Chart 2.11 Present, past and future origination and cessation of the three aggregates

A: arises/ had arisen/ will arise; N: does not arise/ had not arisen/ will not arise
 C: ceases/ had ceased/ will cease; N: does not cease/ had not ceased/ will not cease

Plane	Time-lag	Cessation:			Birth-moment			Death-moment		
		Origination:			Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
		Final existence being:								
Five-aggregate (includes Sensuous planes)	Present		✓		A	A	A	N	N	N
	Past		✓		A	A	A	A	A	A
	Future		✓		A	A	A	A	A	A
	Present	●	✓		A	A	A	N	N	N
	Past	●	✓		A	A	A	A	A	A
	Future	●	✓		N	N	N	N	N	N
	Present			✓	N	N	N	C	C	C
	Past			✓	C	C	C	C	C	C
	Future			✓	C	C	C	C	C	C
	Present	●		✓	N	N	N	C	C	C
	Past	●		✓	C	C	C	C	C	C
	Future	●		✓	N	C	C	N	N	N
Non-percipient	Present		✓		A	N	N	N	N	N
	Past		✓		A	N	N	A	N	N
	Future		✓		A	N	N	A	N	N
	Present			✓	N	N	N	C	N	N
	Past			✓	C	N	N	C	N	N
	Future			✓	C	N	N	C	N	N
Pure abodes	Present		✓		A	A	A	N	N	N
	Past		✓		N	N	N	N	N	N
	Future		✓		A	A	A	A	A	A
	Present	●	✓		A	A	A	N	N	N
	Past	●	✓		N	N	N	N	N	N
	Future	●	✓		N	N	N	N	N	N
	Present			✓	N	N	N	C	C	C
	Past			✓	N	N	N	N	N	N
	Future			✓	C	C	C	C	C	C
	Present	●		✓	N	N	N	C	C	C
Past	●		✓	N	N	N	N	N	N	
Future	●		✓	C	C	C	N	N	N	

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Final existence being:		Origination:		Birth-moment			Death-moment		
Plane	Time-lag			Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
	Past		✓	N	A	A	N	A	A
	Future		✓	N	A	A	N	A	A
	Present	●	✓	N	A	A	N	N	N
	Past	●	✓	N	A	A	N	A	A
	Future	●	✓	N	N	N	N	N	N
	Present			✓	N	N	N	C	C
	Past			✓	N	C	C	N	C
	Future			✓	N	C	C	N	C
	Present	●		✓	N	N	N	N	C
	Past	●		✓	N	C	C	N	C
	Future	●		✓	N	C	C	N	N

Tally Diagram 2.11 Present Origination and cessation of aggregates

A: arises ; C: ceases ; N: does not arise / does not cease

Final-existence being:		Origination:		Birth-moment			Death-moment			
Plane	Time-lag			Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate	
Five-aggregate	Present	-	✓	⊙A	△A	-	⊞N	▽N	-	
		-		✓	-	⊙N	△N	-	⊞C	▽C
Non-percipient		-	✓		⊙A	⊙N	-	⊞N	⊞N	-
		-		✓	-	⊙N	⊙N	-	⊞N	⊞N
Pure abodes		-	✓		⊙A	△A	-	⊞N	▽N	-
		-		✓	-	⊙N	△N	-	⊞C	▽C
Immaterial		-			⊙N	△A	-	⊞N	▽N	-
		-			-	⊙N	△N	-	⊞C	▽C

The above diagram demonstrates the tallies of those pairs of enquiries and answers in the process of present arising and present cessation of aggregates (from nos. 153 to 164). The same can be done for the other processes.

At Present

Forward enquiries on Individual

153. (i) Matter aggregate arises in this individual. (It arises in those at the planes of Five-aggregate, Non-percipient, and Pure abode). Does feeling aggregate cease in that individual?

— No. Matter aggregate arises but feeling aggregate does not cease at the birth-moment of those at Five-aggregate planes (including Pure abodes), and at the birth-moment of those at Non-percipient plane.

(ii) Feeling aggregate ceases in this individual. (It ceases in those at the Five-aggregate planes and Immaterial plane). Does matter aggregate arise in that individual?

— No. Feeling aggregate ceases but matter aggregate does not arise at the death-moment of those at Five-aggregate planes (including Pure abodes) and at the death-moment of those at Immaterial planes.

154. (i) Feeling aggregate arises in this individual. (It arises at birth-moment at Four-aggregate and Five-aggregate planes). Does perception aggregate cease in that individual?

— No. To those at birth-moment at the Four- and Five-aggregate planes, feeling aggregate arises; but perception aggregate does not cease.

(ii) Perception aggregate ceases in this individual. (It ceases at the death-moment of those at the Four-aggregate and Five-aggregate planes). Does feeling aggregate arise in that individual? (It arises only at the birth-moment at those planes).

— No. Perception aggregate ceases but feeling aggregate does not arise at the death-moment of those at the Four-aggregate and Five-aggregate planes (including Pure abodes).

Forward enquiries on Plane

155. (i) Matter aggregate arises at this plane. Does feeling aggregate cease at that plane? (Refer to nos. 153 *i* above for the answers as to planes).

(ii) Feeling aggregate ceases at this plane. Does matter aggregate arise at that plane? (Refer to nos. 153 *ii* above for the answers as to planes).

156. (i) Feeling aggregate arises at this plane. Does perception aggregate cease at that plane? Yes. (Refer to nos. 154 *i* above for the answers as to planes).

(ii) Perception aggregate ceases at this plane. Does feeling aggregate arise at that plane? Yes. (Refer to nos. 154 *ii* above for the answers as to planes).

Forward enquiries on Individual and Plane

157. (i) Matter aggregate arises in this individual at this plane. Does feeling aggregate cease in that individual at that plane?

(ii) Feeling aggregate ceases in this individual at this plane. Does matter aggregate arise in that individual at that plane?

(Refer to the answers in nos. 153 above).

158. (i) Feeling aggregate arises in this individual at this plane. Does perception aggregate cease in that individual at that plane?

(ii) Perception aggregate ceases in this individual at this plane. Does feeling aggregate arise in that individual at that plane?

(Both answers are the same as in nos. 154 above).

Opposite enquiries on Individual

159. (i). Matter aggregate does not arise in this individual (at death-moment at Non-percipient plane, and at death-moment of those at the Four-aggregate and Five-aggregate planes). Does feeling aggregate not cease in that individual?

— No. Matter aggregate does not arise, and feeling aggregate ceases at the death-moment of those at the Four- and Five-aggregate (including Pure abodes).

— Yes. Matter aggregate does not arise, and feeling aggregate also does not cease at the death-moment of those at Non-percipient plane, and at the birth-moment of those at Immaterial plane.

(ii) Feeling aggregate does not cease in this individual. (It does not cease at the birth-moment of all beings, and at the death-moment at Non-percipient plane). Does matter aggregate not arise in that individual?

— No. To those at the birth-moment at Five-aggregate planes and Non-percipient plane, feeling aggregate does not cease, but matter aggregate arises.

— Yes. Refer to the aforesaid answer.

160. (i) Feeling aggregate does not arise in this individual. (It does not arise at Non-percipient plane and at death-moment of those at Four-aggregate and Five-aggregate planes). Does perception aggregate not cease in that individual?

— No. To those at the death-moment at Four- and Five-aggregate planes, feeling aggregate does not arise; perception aggregate ceases

— Yes. To those at Non-percipient plane, feeling aggregate does not arise; and perception aggregate also does not cease.

(ii) Perception aggregate does not cease in this individual. (It does not cease in those at Non-percipient plane, and those at the birth-moment at Four- and Five-aggregate planes). Does feeling aggregate not arise in that individual?

— No. To those at the birth-moment at the Four- and Five-aggregate planes, perception aggregate does not cease, feeling aggregate arises.

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— Yes. Refer to the aforesaid answer.

Opposite enquiries on Plane

161. (i) Matter aggregate does not arise at this plane. Does feeling aggregate not cease at that plane? (Refer to nos. 159 *i* above for the answers as to planes).

(ii) Feeling aggregate does not cease at this plane. Does matter aggregate not arise at that plane? (Refer to nos. 159 *ii* above for the answers as to planes).

162. (i) Feeling aggregate does not arise at this plane. Does perception aggregate not cease at that plane? (Refer to nos. 160 *i* above for the answers as to planes).

(ii) Perception aggregate does not cease at this plane. Does feeling aggregate not arise at that plane? (Refer to nos. 160 *ii* above for the answers as to planes).

Opposite enquiries on Individual and Plane

163. (i) Matter aggregate does not arise in this individual at this plane. Does feeling aggregate not cease in that individual at that plane?

(ii) Feeling aggregate does not cease in this individuals at this plane. Does matter aggregate not arise in that individual at that plane?

(Refer to the answers in nos. 159 above).

164. (i) Feeling aggregate does not arise in this individual at this plane. Does perception aggregate not cease in that individual at that plane?

(ii) Perception aggregate does not cease in this individual at this plane. Does feeling aggregate not arise in that individual at that plane?

(Refer to the answers in nos. 160 above).

In the Past

Forward enquiries on Individual

165. (i) Matter aggregate had arisen in this individual (in those at Non-percipient plane, and Five-aggregate planes except Pure abodes). Had feeling aggregate ceased in that individual?

— No. To those at Non-percipient plane, matter aggregate had arisen; feeling aggregate had not ceased.

— Yes. To those at Five-aggregate planes (except for Pure abodes. See the answer in nos. 170 *i*), matter aggregate had arisen; feeling aggregate had ceased.

(ii) Feeling aggregate had ceased in this individual. (in those at Immaterial plane and Five-aggregate planes, and those at the death-moment at Non-percipient plane). Had matter aggregate arisen in that individual?

— No. To all those at the Immaterial planes, feeling aggregate had ceased; matter aggregate had not arisen.

— Yes. To those at the Five-aggregate planes (except for Pure abodes. See answer in nos. 171 *i*), feeling aggregate had ceased; matter aggregate had arisen.

166. (*i*) Feeling aggregate had arisen in this individual (in those at Immaterial and Five-aggregate planes). Had perception aggregate ceased in that individual?
(*ii*) Perception aggregate had ceased in this individual (in those at the Five-aggregate and Immaterial planes). Had feeling aggregate arisen in that individual?

— Yes. To those at the Five-aggregate planes (except for Pure abodes. Refer to the answer in nos. 170 *i*) and Immaterial plane, perception aggregate had ceased; feeling aggregate had arisen.

— Yes. Feeling aggregate had arisen and perception aggregate had ceased in those at the Immaterial plane and Five-aggregate planes (except for Pure abodes. Refer to the answer in nos. 170 *i*).

Forward enquiries on Plane

167. a (*i*) Matter aggregate had arisen at this plane. Had feeling aggregate ceased at that plane? (Refer to nos. 165 *i* above for the answers as to planes).

a (*ii*) Feeling aggregate had ceased at this plane. Had matter aggregate arisen at that plane? (Refer to nos. 165 *ii* above for the answers as to planes).

b (*i*) Feeling aggregate had arisen at this plane. Had perception aggregate ceased at that plane? (Refer to nos. 166 *i* above for the answers as to planes).

b (*ii*) Perception aggregate had ceased at this plane. Had feeling aggregate arisen at that plane? (Refer to nos. 166 *ii* above for the answers as to planes).

Forward enquiries on Individual and Plane

168. (*i*) Matter aggregate had arisen in this individual at this plane. Had feeling aggregate ceased in that individual at that plane?

(*ii*) Feeling aggregate had ceased in this individual at this plane. Had matter aggregate arisen in that individual at that plane?

(Refer to the answers in nos. 165 above).

169. (*i*) Feeling aggregate had arisen in this individual at this plane. Had perception aggregate ceased in that individual at that plane? Yes.

(*ii*) Perception aggregate had ceased in this individual at this plane. Had feeling aggregate arisen in that individual at that plane? Yes.

(Refer to the answers in nos. 166 above).

Opposite enquiries on Individual

170. (*i*) Matter aggregate had not arisen in this individual. (in those at the Immaterial plane and Pure abodes). Had feeling aggregate not ceased in that individual?

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— No. Matter aggregate had not arisen, and feeling aggregate had ceased in those at the Immaterial plane.

— Yes. To those at Pure abodes, matter aggregate had not arisen; feeling aggregate had not ceased.

(ii) Feeling aggregate had not ceased in this individual (in those at Non-percipient plane and Pure abodes). Had matter aggregate not arisen in that individual?

— No. Feeling aggregate had not ceased and matter aggregate had arisen in those at Non-percipient plane.

— Yes. To those at the Pure abodes, feeling aggregate had not ceased; matter aggregate had not arisen.

171. (i) Feeling aggregate had not arisen in this individual. (in those at Non-percipient plane and Pure abodes). Had perception aggregate not arisen in that individual?

— Yes. Feeling aggregate had not arisen, and perception aggregate had not arisen in those at Non-percipient plane and Pure abodes).

(ii) Perception aggregate had not arisen in this individual. (in those at Non-percipient plane and Pure abodes). Had feeling aggregate not arisen in that individual?

— Yes. Refer to aforesaid answer.

Opposite enquiries on Plane

172. a (i) Matter aggregate had not arisen at this plane. Had feeling aggregate not arisen at that plane? (Refer to nos. 170 i above for the answers as to planes).

a (ii) Feeling aggregate had not arisen at this plane. Had matter aggregate not arisen at that plane? (Refer to nos. 170 ii above for the answers as to planes).

b (i) Feeling aggregate had not arisen at this plane. Had perception aggregate not arisen at that plane? (Refer to nos. 171 i above for the answers as to planes).

b (ii) Perception aggregate had not arisen at this plane. Had feeling aggregate not arisen at that plane? (Refer to nos. 171 ii above for the answers as to planes).

Opposite enquiries on Individual and Plane

173. (i) Matter aggregate had not arisen in this individual at this plane. Had feeling aggregate not arisen in that individuals at that plane.

(ii) Feeling aggregate had not arisen in this individual at this plane. Had matter aggregate not arisen in that individual at that plane?

(Refer to the answers in nos. 170 above).

174. (i) Feeling aggregate had not arisen in this individual at this plane. Had perception aggregate not arisen in that individual at that plane? Yes.

(ii) Perception aggregate had not ceased in this individual at this plane. Had feeling aggregate not arisen in that individual at that plane?

(Refer to the answers in nos. 171 above).

In Future

Forward enquiries on Individual

175. (i) Matter aggregate will arise in this individual. (in those at Non-perception plane and Five-aggregate planes). Will feeling aggregate cease in that individual?

— No. Matter aggregate will arise, feeling aggregate will not cease in those at Non-perception plane.

— Yes. To those at Five-aggregate planes (except for Final existence beings), matter aggregate will arise; feeling aggregate will cease.

(ii) Feeling aggregate will cease in this individual. (It will cease in those at the Immaterial and Five-aggregate planes). Will matter aggregate arise in that individual?

— No. Feeling aggregate will cease and matter aggregate will not arise at the birth-moment of those Final existence beings at Five-aggregate planes and Immaterial plane.

— Yes. Refer to aforesaid answer.

176. (i) Feeling aggregate will arise in this individual. (except for those Final existence beings, feeling aggregate will arise at birth-moment of all other beings). Will perception aggregate cease in that individual?

— There is no such being to whom feeling aggregate will arise, but perception aggregate will not cease.

— Yes. To those at the Four- and Five-aggregate planes, feeling aggregate will arise; perception aggregate will cease.

(ii) Perception aggregate will cease in this individual. Will feeling aggregate arise in that individual?

— No. Perception aggregate will cease, but feeling aggregate will not arise at the birth-moment of Final existence beings (at the Four- and Five-aggregate planes).

— Yes. Refer to aforesaid answer.

Forward enquiries on Plane

177. a (i) Matter aggregate will arise at this plane. Will feeling aggregate cease at that plane? (Refer to nos. 175 *i* above for the answers as to planes).

a (ii) Feeling aggregate will cease at this plane. Will matter aggregate arise at that plane? (Refer to nos. 175 *ii* above for the answers as to planes).

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b (i) Feeling aggregate will arise at this plane. Will perception aggregate cease at that plane? (Refer to nos. 176 *i* above for the answers as to planes).

b (ii) Perception aggregate will cease at this plane. Will feeling aggregate arise at that plane? (Refer to nos. 176 *ii* above for the answers as to planes).

Forward enquiries on Individual and Plane

178. (i) Matter aggregate will arise in this individual at this plane. Will feeling aggregate cease in that individual at that plane?

(ii) Feeling aggregate will cease in this individuals at this plane. Will matter aggregate arise in that individual at that plane?

(Refer to the answers in nos. 175 above).

179. (i) Feeling aggregate will arise in this individual at this plane. Will perception aggregate cease in that individual at that plane? Yes.

(ii) Perception aggregate will cease in this individual at this plane. Will feeling aggregate arise in that individual at that plane?

(Refer to the answers in nos. 176 above).

Opposite enquiries on Individual

180. (i) Matter aggregate will not arise in this individual. (those at Immaterial planes, and all Final existence beings). Will feeling aggregate not cease in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, and those at Immaterial planes (except for Final existence beings at the death-moment), matter aggregate will not arise, but feeling aggregate will cease.

— Yes. To those at the final death-moment of Final existence beings (at Four- and Five-aggregate planes), matter aggregate will not arise; feeling aggregate also will not cease.

(ii) Feeling aggregate will not cease in this individual. (in those at Non-percipient plane, and in Final existence beings). Will matter aggregate not arise in that individual?

— No. Feeling aggregate will not cease and matter aggregate will arise in those at Non-percipient plane.

— Yes. Refer to aforesaid answer.

181. (i) Feeling aggregate will not arise in this individual. (It will not arise in Final existence beings and those at Non-percipient plane). Will perception aggregate not cease in that individual?

— No. To Final existence beings at the birth-moment at the Four- and Five-aggregate planes, feeling aggregate will not arise, but perception aggregate will cease.

— Yes. To those at Non-percipient plane, and those at the final death-moment of Final existence beings (at Four- and Five-aggregate planes), feeling aggregate will not arise; perception aggregate also will not cease.

(*ii*) Perception aggregate will not cease in this individual. Will feeling aggregate not arise in that individual?

— No such being to whom perception aggregate will not cease, but feeling aggregate therein will arise.

— Yes, to all those Final existence beings at the death-moment, and those at Non-percipient plane.

Opposite enquiries on Plane

182. a (*i*) Matter aggregate will not arise at this plane. Will feeling aggregate not cease at that plane? (Refer to nos. 180 *i* above for the answers as to planes).

(*ii*) Feeling aggregate will not cease at this plane. Will matter aggregate not arise at that plane? (Refer to nos. 180 *ii* above for the answers as to planes).

b (*i*) Feeling aggregate will not arise at this plane. Will perception aggregate not cease at that plane? (Refer to nos. 181 *i* above for the answers as to planes).

(*ii*) Perception aggregate will not cease at this plane. Will feeling aggregate not arise at that plane? (Refer to nos. 181 *ii* above for the answers as to planes).

Opposite enquiries on Individual and Plane

183. (*i*) Matter aggregate will not arise in this individual at this plane. Will feeling aggregate not cease in that individual at that plane?

(*ii*) Feeling aggregate will not cease in this individual at this plane. Will matter aggregate not arise in that individual at that plane?

(Refer to the answers in nos. 180 above).

184. (*i*) Feeling aggregate will not arise in this individual at this plane. Will perception aggregate not cease in that individual at that plane?

(*ii*) Perception aggregate will not cease in this individual at this plane. Will feeling aggregate not arise in that individual at that plane?

(Refer to the answers in nos. 181 above).

Chart 2.12 Present origination and past cessation of the three aggregates

A: arises/ had arisen; N: does not arise/ had not arisen
 C: ceases/ had ceased; N: does not cease/ had not ceased

Plane	Time-lag	Origination:		Cessation:					
		Final existence being:		Birth-moment			Death-moment		
				Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
Five-aggregate (includes)	Present		✓	A	A	–	N	N	–
	Past			–	C	C	–	C	C
	Present	•	✓	A	A	–	N	N	–
	Past	•		–	C	C	–	C	C
Non-percipient	Present		✓	A	N	–	N	N	–
	Past			–	C, N	C, N	–	N	N
Pure abodes	Present		✓	A	A	–	N	N	–
	Past			–	N	N	–	N	N
Immaterial	Present		✓	N	A	–	N	N	–
	Past			–	C	C	–	C	C
	Present	•	✓	N	A	–	N	N	–
	Past	•		–	C	C	–	C	C

Present and Past

In the chart above, the answers referring to those at the rebirth-momen at Non-percipient plane, it is to be read as: “To those at the birth-moment at Non-percipient plane, matter aggregate arises, feeling aggregate (and also perception aggregate) had either ceased or had not ceased. To the same individuals, when feeling aggregate does not arise, perception aggregate had also either ceased or had not ceased in the past.

Forward enquiries on Individual

185. a. (i) Matter aggregate arises in this individual (in those at Non-percipient plane, and those at the birth-moment at Five-aggregate planes). Had feeling aggregate ceased in that individual?

— No. Matter aggregate arises and feeling aggregate had not ceased at the birth-moment of those at Pure abodes.

— Yes. To those at the birth-moment at Five-aggregate planes (except for those at the Pure abodes), and those at the birth-moment at Non-percipient plane, matter aggregate arises; feeling aggregate had ceased.

(ii) Feeling aggregate had ceased in this individual (at birth-moment of those at Immaterial and Five-aggregate planes, and at death-moment of all beings). Does matter aggregate arise in that individual?

— No. Feeling aggregate had ceased, matter aggregate does not arise in all those at the Immaterial planes (including Final existence beings), and at the death-moment of those at Five-aggregate planes (including those Final existence beings; but excludes those at Pure abodes).

— Yes. Refer to aforesaid answer in 185 a (i).

b. (i) Feeling aggregate arises in this individual. (at the birth-moment of those at Immaterial and Five-aggregate planes). Had perception aggregate ceased in that individual?

— No. Feeling aggregate arises, but perception aggregate had not ceased in those at the birth-moment at Pure abodes.

— Yes. To those at the birth-moment at Immaterial planes and Five-aggregate planes (including Final existence beings; but excludes those at Pure abodes), feeling aggregate arises, perception aggregate had ceased.

(ii) Perception aggregate had ceased in this individual. Does feeling aggregate arise in that individual?

— No. Perception aggregate had ceased, and feeling aggregate does not arise at the death-moment of those at Immaterial planes and Five-aggregate planes.

— Yes. Refer to aforesaid answer in 185 b (i).

Forward enquiries on Plane

c. (i) Matter aggregate arise at this plane. Had feeling aggregate ceased at that plane? (Refer to nos. 185a (i) above for the answers as to planes).

(ii) Feeling aggregate had ceased at this plane. Does matter aggregate arise at that plane? (Refer to nos. 185a (ii) above for the answers as to planes).

d. (i) Feeling aggregate arises at this plane. Had perception aggregate ceased at that plane? (Refer to nos. 186b (i) above for the answers as to planes).

(ii) Perception aggregate had ceased at this plane. Does feeling aggregate arise at that plane? (Refer to nos. 186b (ii) above for the answers as to planes).

Forward enquiries on Individual and Plane

e. (i) Matter aggregate arises in this individual at this plane. Had feeling aggregate ceased in that individual at that plane?

(ii) Feeling aggregate had ceased in this individual at this plane. Does matter aggregate arise in that individual at that plane?

(Refer to the answers in nos. 185a above).

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f. (i) Feeling aggregate arises in this individual at this plane. Had perception aggregate ceased in that individual at that plane?

(ii) Perception aggregate had ceased in this individual at this plane. Does feeling aggregate arise in that individual at that plane?

(Refer to the answers in nos. 185b above).

Opposite enquiries on Individual

g (i) Matter aggregate does not arise in this individual. (at death-moment of all beings, and at birth-moment of those at Immaterial plane). Had feeling aggregate not ceased in that individual?

— No. To those at the death-moment at Immaterial planes and Five-aggregate planes (including Final existence beings), and those at the birth-moment at Immaterial plane (including Final existence beings), matter aggregate does not arise; but feeling aggregate had ceased.

— Yes. To those at the death-moment at Non-percipient plane, matter aggregate does not arise; feeling aggregate had not ceased.

(ii) Feeling aggregate had not ceased in this individual. (those at Non-percipient plane and Pure abodes). Does matter aggregate not arise in that individual?

— No. Feeling aggregate had not ceased, but matter aggregate arises in those at the birth-moment at Non-percipient plane and Pure abodes.

— Yes. Refer to aforesaid answer in g (i).

h (i) Feeling aggregate does not arise in this individual. (at death-moment of all beings, and at birth-moment at Non-percipient plane). Had perception aggregate not ceased in that individual?

— No. Feeling aggregate does not arise, but perception aggregate had ceased at the death-moment of those at Four- and Five-aggregate planes (including Final existence beings).

— Yes. To those at Non-percipient plane, and those at the final death-moment at Pure abodes, feeling aggregate does not arise; and perception aggregate had not ceased.

(ii) Perception aggregate had not ceased in this individual. (in Final existence beings and those at Non-percipient plane). Does feeling aggregate not arise in that individual?

— No. Perception aggregate had not ceased, but feeling aggregate arises at the birth-moment of those at Pure abodes.

— Yes. Refer to aforesaid answer in g (i).

Opposite enquiries on Plane

I (i) Matter aggregate does not arise at this plane. Had feeling aggregate not ceased at that plane? (Refer to g (i) above for the answers as to planes).

(ii) Feeling aggregate had not ceased at this plane. Does matter aggregate not arise at that plane? (Refer to g (ii) above for the answers as to planes).

j (i) Feeling aggregate does not arise at this plane. Had perception aggregate not ceased at that plane? (Refer to h (i) above for the answers as to planes).

(ii) Perception aggregate had not ceased at this plane. Does feeling aggregate not arise at that plane? (Refer to h (ii) above for the answers as to planes).

Opposite enquiries on Individual and Plane

k (i) Matter aggregate does not arise in this individual at this plane. Had feeling aggregate not ceased in that individual at that plane?

(ii) Feeling aggregate had not ceased in this individual at this plane. Does matter aggregate not arise in that individual at that plane?

(Refer to the answers in 185 g (i) and (ii) above).

l (i) Feeling aggregate does not arise in this individual at this plane. Had perception aggregate not ceased in that individual at that plane?

(ii) Perception aggregate had not ceased in this individual at this plane. Does feeling aggregate not arise in that individual at that plane?

(Refer to the answers in 185 h (i) and (ii) above).

Chart 2.13 Present origination and future cessation of the three aggregates

A: arises/ will arise; N: does not arise/ will not arise
 C: ceases/ will cease; N: does not cease/ will not cease

Plane	Time-lag	Final existence being:		Origination:		Birth-moment			Death-moment		
						Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
Five-aggregate (includes)	Present		✓			A	A	–	N	N	–
	Future			✓		–	C	C	–	C	C
	Present	•	✓			A	A	–	N	N	–
	Future	•		✓		–	C	C	–	N	N
Non-percipient ce	Present		✓			A	N	–	N	N	–
	Future			✓		–	N	C	–	N	N
Pure abodes	Present		✓			A	A	–	N	N	–
	Future			✓		–	C	C	–	C	C
Immaterial	Present		✓			N	A	–	N	N	–
	Future			✓		–	C	C	–	C	C
	Present	•	✓			N	A	–	N	N	–
	Future	•		✓		–	C	C	–	N	N

Present and Future

Forward enquiries on Individual

186. (i) Matter aggregate arises in this individual (at birth-moment of those at Non-percipient plane and Five-aggregate planes). Will feeling aggregate cease in that individual?

- No. To those at the birth-moment at Non-percipient plane, matter aggregate arises, feeling aggregate will not cease.
- Yes. To those at the birth-moment at Five-aggregate planes (including Final existence beings), matter aggregate arises; feeling aggregate will cease.

(ii) Feeling aggregate will cease in this individual. Does matter aggregate arise in that individual?

- No. To those at the death-moment at Five-aggregate planes (except for Final existence beings), and those at the Immaterial planes (except for Final existence beings), feeling aggregate will cease; matter aggregate therein does not arise.
- Yes. Refer to the aforesaid answer in 186 (i).

187. (i) Feeling aggregate arises in this individual. (at the birth-moment of those at the Four- and Five-aggregate planes, including Final existence beings). Will perception aggregate cease in that individual?

— Yes. To those at the birth-moment at Four- and Five-aggregate planes (including Final existence beings), feeling aggregate arises; perception aggregate will cease.

— There is no such being to whom feeling aggregate arises, but perception aggregate will not cease.

(ii) Perception aggregate will cease in this individual (those not Final existence beings at the Immaterial planes and Five-aggregate planes). Does feeling aggregate arise in that individual?

— No. To those at the death-moment at Four- and Five-aggregate planes (except for Final existence beings), and those at the birth-moment at Non-percipient plane, perception aggregate will cease; feeling aggregate does not arise.

— Yes. Refer to the aforesaid answer in 187 (i).

Forward enquiries on Plane

188. a (i) Matter aggregate arises at this plane. Will feeling aggregate cease at that plane? (ii) Feeling aggregate will cease at this plane. Does matter aggregate arise at that plane?

(Refer to nos. 186 above for the answers as to planes).

b (i) Feeling aggregate arises at this plane. Will perception aggregate cease at that plane? (ii) Perception aggregate will cease at this plane. Does feeling aggregate arise at that plane?

(Refer to nos. 187 above for the answers as to planes).

Forward enquiries on Individual and Plane

189. (i) Matter aggregate arises in this individual at this plane. Will feeling aggregate cease in that individual at that plane?

— No. To those at the birth-moment at Non-percipient plane, matter aggregate arises, feeling aggregate will not cease.

— Yes. To those at the birth-moment at Five-aggregate planes, matter aggregate arises; feeling aggregate will cease.

(ii) Feeling aggregate will cease in this individual at this plane. Does matter aggregate arise to that person at that plane?

— No. To those at the death-moment at Five-aggregate planes (except for Final existence beings), and those at the Immaterial planes (except for Final existence beings), feeling aggregate will cease; matter aggregate does not arise.

— Yes. Refer to the aforesaid answer in 189 (i).

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190. (i) Feeling aggregate arises in this individual at this plane. Will perception aggregate cease in that individual at that plane?

— Yes, to those at the birth-moment at Four- and Five-aggregate planes (including those of Final existence).

— There is no such being to whom feeling aggregate arises, but perception aggregate will not cease.

(ii) Perception aggregate will cease in this individual at this plane. Does feeling aggregate arise in that individual at that plane?

— No, to those at the death-moment at the Four- and Five-aggregate planes (except for Final existence beings), and those at the birth-moment at Non-percipient plane, perception aggregate will cease; feeling aggregate therein does not arise.

— Yes. Refer to the aforesaid answer in 190 (i).

Opposite enquiries on Individual

191. (i) Matter aggregate does not arise in this individual (at the death-moment of all beings, and at the birth-moment of those at Immaterial plane). Will feeling aggregate not cease in that individual?

— No. To those at the death-moment (at Five-aggregate planes, except for those Final existence beings), and those at the birth-moment (also at the death-moment) at Immaterial plane (except for Final existence beings), matter aggregate does not arise; and feeling aggregate will cease.

— Yes. To those at the death-moment of Final existence beings, and those at the death-moment at Non-percipient plane, matter aggregate does not arise; feeling aggregate will not cease.

(ii) Feeling aggregate will not cease in this individual. (in those at Non-percipient plane and in Pure abodes). Does matter aggregate not arise in that individual?

— No. To those at the birth-moment at Non-percipient plane, feeling aggregate will not cease, but matter aggregate arises.

— Yes. Refer to the aforesaid answer in 191 (i).

192. (i) Feeling aggregate does not arise in this individual (at death-moment of all beings, and those at Non-percipient plane). Will perception aggregate not cease in that individual?

— No. To those at the death-moment at Four- and Five-aggregate planes (except for Final existence beings), and those at the birth-moment at Non-percipient plane, feeling aggregate does not arise, but perception aggregate will cease.

— Yes. To those at Non-percipient plane (except those at the birth-moment as in aforesaid), and those at the death-moment of Final existence beings, feeling aggregate does not arise; perception aggregate will not cease.

(ii) Perception aggregate will not cease in this individual (those at Non-percipient plane). Does feeling aggregate not arise in that individual?

— Yes. Same as the aforesaid answer.

— No. There is no such being to whom perception aggregate will not cease, but feeling aggregate arises.

Opposite enquiries on Plane

193. a (i) Matter aggregate does not arise at this plane. Will feeling aggregate not cease at that plane? (Refer to 191 (i) above for the answers as to planes).

a (ii) Feeling aggregate will not cease at this plane. Does matter aggregate not arise at that plane? (Refer to 191 (ii) above for the answers as to planes).

b (i) Feeling aggregate does not arise at this plane. Will perception aggregate not cease at that plane? (Refer to 192 (i) above for the answers as to planes).

b (ii) Perception aggregate will not cease at this plane. Does feeling aggregate not arise at that plane? (Refer to 192 (ii) above for the answers as to planes).

Opposite enquiries on Individual and Plane

194. (i) Matter aggregate does not arise in this individual at this plane. Will feeling aggregate not cease in that individual at that plane?

(ii) Feeling aggregate will not cease in this individual at this plane. Does matter aggregate not arise in that individual at that plane?

(Refer to the answers in 191 (i) and (ii) above).

195. (i) Feeling aggregate does not arise in this individual at this plane. Will perception aggregate not cease in that individual at that plane?

(ii) Perception aggregate will not cease in this individual at this plane. Does feeling aggregate not arise in that individual at that plane?

(Refer to the answers in 192 (i) and (ii) above).

Chart 2.14 Past origination and future cessation of the three aggregates

A: had arisen/ will arise; N: had not arisen/ will not arise
 C: had ceased/ will cease; N: had not ceased/ will not cease

Plane	Time-lag	Origination:		Cessation:					
		Final existence being:	Time-lag	Birth-moment			Death-moment		
				Matter Aggregate	Feeling Aggregate	Perception Aggregate	Matter Aggregate	Feeling Aggregate	Perception Aggregate
Five-aggregate (includes)	Past		✓	A	A	–	A	A	–
	Future			–	C	C	–	C	C
	Past	•	✓	A	A	–	A	A	–
	Future	•		–	C	C	–	N	N
Non-percipient ce	Past		✓	A	N	–	A	N	–
	Future			–	N	N	–	N	N
Pure abodes	Past		✓	N	N	–	N	N	–
	Future			–	C	C	–	N	N
Immaterial	Past		✓	N	A	–	N	A	–
	Future			–	C	C	–	C	C
	Past	•	✓	N	A	–	N	A	–
	Future	•		–	C	C	–	N	N

Past and Future

Forward enquiries on Individual

196. (i) Matter aggregate had arisen in this individual. (in those at Non-percipient plane and Five-aggregate planes). Will feeling aggregate cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, and those at Non-percipient plane, matter aggregate had arisen; feeling aggregate will not cease.

— Yes. To those at Five-aggregate planes (except for Pure abodes, and at the death-moment of Final existence beings at Five-aggregate planes), matter aggregate had arisen, feeling aggregate will cease.

(ii) Feeling aggregate will cease in this individual. (in those at the Immaterial and Five-aggregate planes, including Pure abodes). Had matter aggregate arisen in that individual?

— No. To those at the birth-moment at Pure abodes, and those at Immaterial planes (except for those at the death-moment of Final existence beings), feeling aggregate will cease; matter aggregate had not arisen.

— Yes. Refer to aforesaid answer.

197. (i) Feeling aggregate had arisen in this individual. (in those at the Immaterial plane and Five-aggregate planes). Will perception aggregate cease in that individual?

— No. To those at the death-moment of Final existence beings, feeling aggregate had arisen; perception aggregate therein will not cease.

— Yes. To those at the Immaterial plane and Five-aggregate planes (except for those at the death-moment of Final existence beings, and those at the birth-moment at Pure abodes), feeling aggregate had arisen; perception aggregate will cease.

(ii) Perception aggregate will cease in this individual. (in those at Pure abodes, Immaterial planes and Five-aggregate planes). Had feeling aggregate arisen in that individual?

— No. Perception aggregate will cease, feeling aggregate had not arisen in those at the birth-moment at Pure abodes.

— Yes. Refer to aforesaid answer.

Forward enquiries on Plane

198. a (i) Matter aggregate had arisen at this plane. Will feeling aggregate cease at that plane? (Refer to 196 (i) above for the answers as to planes).

a (ii) Feeling aggregate will cease at this plane. Had matter aggregate arisen at that plane? (Refer to 196 (ii) above for the answers as to planes).

b (i) Feeling aggregate had arisen at this plane. Will perception aggregate cease at that plane? (Refer to 197 (i) above for the answers as to planes).

b (ii) Perception aggregate will cease at this plane. Had feeling aggregate arisen at that plane? (Refer to 197 (ii) above for the answers as to planes).

Forward enquiries on Individual and Plane

199. (i) Matter aggregate had arisen in this individual at this plane. Will feeling aggregate cease in that individual at that plane?

(ii) Feeling aggregate will cease in this individual at this plane. Had matter aggregate arisen in that individual at that plane?

(Refer to the answers in 196 (i) and (ii) above).

200. (i) Feeling aggregate had arisen in this individual at this plane. Will perception aggregate cease in that individual at that plane?

(ii) Perception aggregate will cease in this individual at this plane. Had feeling aggregate arisen that person at that plane?

(Refer to the answers in 197 (i) and (ii) above).

Opposite enquiries on Individual

201. (i) Matter aggregate had not arisen in this individual (those at Pure abodes and Immaterial planes). Will feeling aggregate not cease in that individual?

— No. To those at the birth-moment at Pure abodes, and those at Immaterial planes (except for those at death-moment of Final existence beings), matter aggregate had not arisen; feeling aggregate therein will cease.

— Yes. To those at the final death-moment at Pure abodes, and Final existence beings at the death-moment at Immaterial planes, matter aggregate had not arisen; feeling aggregate will not cease.

(ii) Feeling aggregate will not cease in this individual. Had matter aggregate not arisen in that individual?

— No. To those at Non-percipient plane, and Final existence beings at the death-moment at Five-aggregate planes, feeling aggregate will not cease; matter aggregate had arisen.

— Yes. Refer to aforesaid answer.

202. (i) Feeling aggregate had not arisen in this individual. Will perception aggregate not cease in that individual?

— No. To those at the birth-moment at Pure abodes, feeling aggregate had not arisen; perception aggregate will cease.

— Yes. To those at the final death-moment at Pure abodes, and those at Non-percipient plane, feeling aggregate had not arisen; perception aggregate will not cease.

(ii) Perception aggregate will not cease in this individual. Had feeling aggregate not arisen in that individual?

— No. To those at the death-moment of Final existence beings, perception aggregate will not cease; feeling aggregate had arisen.

— Yes. Refer to aforesaid answer.

Opposite enquiries on Plane

203. a (i) Matter aggregate had not arisen at this plane. Will feeling aggregate not cease at that plane? (Refer to 201 (i) above for the answers as to planes).

a (ii) Feeling aggregate will not cease at this plane. Had matter aggregate not arisen at that plane? (Refer to 201 (ii) above for the answers as to planes).

b (i) Feeling aggregate had not arisen at this plane. Will perception aggregate not cease at that plane? (Refer to 202 (i) above for the answers as to planes).

b (ii) Perception aggregate will not cease at this plane. Had feeling aggregate not arisen at that plane? (Refer to 202 (ii) above for the answers as to planes).

Opposite enquiries on Individual and Plane

204. (i) Matter aggregate had not arisen in this individual at this plane. Will feeling aggregate not cease in that individual at that plane?

(ii) Feeling aggregate will not cease in this individual at this plane. Had matter aggregate not arisen in that individual at that plane?

(Refer to the answers in 201 (i) and (ii) above).

205. (i) Feeling aggregate had not arisen in this individual at this plane. Will perception aggregate not cease in that individual at that plane?

(ii) Perception aggregate will not cease in this individual at this plane. Had feeling aggregate not arisen in that individual at that plane?

(Refer to the answers in 202 (i) and (ii) above).

2.3 Comprehension of the aggregates

[206] to [211]. There are six catechisms in this section according to nos. 206 to 211 in the text. Each of the catechisms contains four questions, thus giving them a total of 24. I have put all of them in the table below, by assigning them the sequence following the same as in the text. The symbol *y* denotes the answer as “Yes”, and *n* stands for “No”. Further explanation to these answers will be provided after the table wherever are necessary.

Chart 2.15. Catechism on Comprehension (*Pariñña*)

	feeling aggregate?	matter aggregate?
<i>On present :</i>		
This person is comprehending matter aggregate. Is that person comprehending		1 y
This person is comprehending feeling aggregate. Is that person comprehending	2 y	
This person is not comprehending matter aggregate, thereby is not comprehending		3 y
This person is not comprehending feeling aggregate, thereby is not comprehending	4 y	
<i>On past :</i>		
This person had comprehended matter aggregate, and thereby had comprehended		5 y
This person had comprehended feeling aggregate, and thereby had comprehended	6 y	
This person had not comprehended matter aggregate, thereby had not comprehended		7 y
This person had not comprehended feeling aggregate, thereby had not comprehended	8 y	
<i>On future :</i>		
This person will comprehend matter aggregate. Will that person comprehend		9 y
This person will comprehend feeling aggregate. Will that person comprehend	10 y	
This person will not comprehend matter aggregate. Will that person not comprehend		11 y
This person will not comprehend feeling aggregate. Will that person not comprehend	12 y	
<i>On present and past :</i>		
This person is comprehending matter aggregate. Had that person comprehended		13 n
This person had comprehended feeling aggregate. Is that person comprehending	14 n	
This person is not comprehending matter aggregate. Had that person not comprehended		15
This person had not comprehended feeling aggregate. Is that person comprehending	16	
<i>On present and future :</i>		
This person is comprehending matter aggregate. Will that person comprehend		17 n
This person will comprehend feeling aggregate. Is that person comprehending	18 n	
This person is not comprehending matter aggregate. Will that person not comprehend		19
This person will not comprehend feeling aggregate. Is that person not comprehending	20	
<i>On past and future :</i>		
This person had comprehended matter aggregate. Will that person comprehend		21 n
This person will comprehend feeling aggregate. Had that person comprehended	22 n	
This person had not comprehended matter aggregate. Will that person not comprehend		23
This person will not comprehend feeling aggregate. Had that person not comprehend	24	

Below are suggested explanations to those answers given as “Yes” from 1y to 12y. For example, when eye-consciousness, cognisable by visible object impression arises, ‘contact’ is formed. Feeling aggregate thereafter arises as a result of the ‘contact’ which had just formed. On what is felt, it brings about perception aggregate. Hence it is said that when this person is comprehending matter aggregate, this person is also comprehending feeling aggregate. If the person is not comprehending matter aggregate, he similarly is not comprehending feeling aggregate (also perception aggregate). The same basis is to explain similar occurrences in the past (5y to 8y) and in future (9y to 12y). For those answers to enquiries nos. 13 to 24, it will be easier to understand by referring to the subsequent Chart 2.16.

In regard to nos. 15, an *Arahat* (*Arahā*) does not comprehend (is not comprehending) matter aggregate¹⁶; it is not that he had not comprehended feeling aggregate (he had). Other than the *Arahatta* Path-attainer (*aggamaggasamaṅgī*) and *Arahat*, it is only those common worldlings who will not attain the Path, that they are not comprehending matter aggregate and also had not comprehended feeling aggregate.

As for nos. 16, the *Arahatta* Path-attainer (*aggamaggasamaṅgī*)¹⁷ had not comprehended feeling aggregate (to its entirety); it is not that he is not comprehending matter aggregate (he is comprehending). With the exception of the *Arahatta* Path-attainer and *Arahat*, it is to those common worldlings (*puthujjanā*) who will not attain the Path, that they had not comprehended feeling aggregate and also are not comprehending matter aggregate.

Regarding Nos. 19, common worldlings who will attain the Path, are not comprehending matter aggregate; it is not that they will not comprehend feeling aggregate (they will). It is to *Arahats*, and common worldlings who will not attain the Path, that they are not comprehending matter aggregate and also will not be comprehending feeling aggregate.

Regarding nos. 20, the *Arahatta* Path-attainer will not be comprehending feeling aggregate; it is not that he is not comprehending matter aggregate (he is).

¹⁶ *Arahā rūpakkhandaṃ na pariṇānāti ...* : It should be interpreting as “an *Arahat*, who is not comprehending matter aggregate ...” instead of “... does not comprehend ...”. There must be differentiation in the sequence of performing acts, for example, *Aggamaggasamaṅgī* is in pursuance of comprehending matter aggregate in accordance with aim, role and purpose, and the same act is not to be performed also by the other three persons at one particular stage. Otherwise it just defies all logics to describe an *Arahat*, or the Buddha, as person who does not comprehend matter aggregate.

¹⁷ *Aggamaggasamaṅgī*, which means an individual who is endowed with the ‘highest’ Path-*citta*, is herein referred to as the *Arahatta* Path-attainer. Cf. PañkA: 2. Khandhayamakam, par. 209: One who is endowed with the highest (*Arahatta*) Path-*citta* had not comprehended feeling aggregate, for it is said that to the *Arahatta* Path individuals, the full realisation of what should be attained is incomplete (*Aggamaggasamaṅgī vedanākkhandhaṃ na pariṇānitthāti arahattamaggaṭṭhassa anīṭhitapariññākkicatāya vuttam*).

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It is to Arahats and those common worldlings who will not attain the Path, that they will not be comprehending feeling aggregate and also are not comprehending matter aggregate.

Referring to nos. 23, those common worldlings who will attain the Path, had not comprehended matter aggregate; it is not that they will not comprehend feeling aggregate (they will). It is to *Arahatta* Path-attainer, and those common worldlings who will not attain the Path, that they had not comprehended matter aggregate and also will not be comprehending feeling aggregate.

Referring to nos. 24, *Arahat* will not be comprehending feeling aggregate; it is not that he had not comprehended matter aggregate (he had). It is only to the *Arahatta* Path-attainer, and those common worldlings who will not attain the Path, that they will not be comprehending feeling aggregate and also had not comprehended matter aggregate.

The chart below summarises what have just been described in the aforesaid with regard to *Arahat*, *Arahatta* Path-attainer, and those common worldlings (*puthujjanas*) who will attain the Path and those who will not attain the Path

Chart 2.16. Arahats, Arahatta Path individuals, and common worldlings on the comprehension of bases

An <i>Arahat</i> (<i>Arahā</i>)		
<i>Arahatta</i> Path-attainer (<i>Aggamaggasamaṅgī</i>)		
Person(s) who will attain the Path (<i>ye maggam paṭilabhissanti te</i>)		Person(s) who will not attain the Path (<i>ye maggam na paṭilabhissanti te</i>)
•		is comprehending matter aggregate, is also comprehending feeling aggregate; and vice versa
•	•	is not comprehending matter aggregate, is also not comprehending feeling aggregate; and vice versa
•		had comprehended matter aggregate, similarly had comprehended feeling aggregate; and vice versa
	•	had not comprehended matter aggregate, similarly had not comprehended feeling aggregate; and vice versa
	•	will comprehend matter aggregate, and also will comprehend feeling aggregate; and vice versa
•	•	will not be comprehending matter aggregate, and also will not be comprehending feeling aggregate; and vice versa
•		is comprehending matter aggregate
•	•	is not comprehending matter aggregate
•		had comprehended matter aggregate
	•	had not comprehended matter aggregate
•		had comprehended feeling aggregate
	•	had not comprehended feeling aggregate
	•	will comprehend feeling aggregate
•	•	will not be comprehending feeling aggregate

CHAPTER 3

III. Pairs on Bases (*Āyatanayamakam*)

This Chapter on bases adopts the similar approach as in the second chapter, by giving analysis in three parts. The first part using four methods to deal with the clarification of terms (*paññatti*, or *paññatti*) known as the twelve bases. The fourfold methods, namely — clarifying word by word; ascertaining the root of (dhamma) wheel based on word-by-word clarification; analysing pure base; ascertaining root of (dhamma) wheel based on pure base — are analysed by means of forward (positive) and opposite (negative) dichotomised enquiries. In the same way as I have done for chapter 1 and 2, I combine the enumeration of questions and expositions for the sake of readability. Enumeration from nos. 1 to 9 would hence include the expositions given in nos. 10 to 18.

The second part uses threefold classifications — origination, cessation, origination and cessation — to deal with process (*pavatti*) in regard to bases, at the birth-moment and at the death-moment. The term ‘birth-moment’ in this context also means ‘throughout the whole lifespan’. Although tongue-base, body-base, smell-base, taste-base, and tangible object-base are not mentioned, they are to be treated the same as nose-base which are characteristic of those individuals at the Sensuous planes. Again, each classification is analysed according to present, past, future, present-past, present-future, and past-future. Each of these six criteria is further analysed by way of individuals, planes, and individuals by planes, through forward and reverse modes of enquiry. Details as to the types of individual and planes of existence can be referred to Appendix I.

The third part examines the comprehension (*pariñña*) of individuals with regard to eye-base and ear-base. Herein it addresses the *Arahat* (*Arahā*), attainer of the highest *Arahatta* Path (*Aggamaggasamañgī*), the other 6 types of noble persons who will attain the Path or *Arahattamagga* (*ye maggaṃ paṭilabhissanti*, or are sometimes called *sekkhā*), and common worldlings (*puthujjanā*, or sometimes called *nevasekkhanāsekkhā*).

3.1 Clarification of Terms (*Paññatti*)

1. The twelve bases (*Dvādasāyatanāni*) are: eye-base, ear-base, nose-base, tongue-base, body-base, visible object-base, audible object-base, olfactory object-base, gustatory object-base, tangible object-base, mind-base, and cognisable base (also called ideation-base, or mind-object base).¹⁸

¹⁸ *Dvādasāyatanāni* – cakkhāyatanam, sotāyatanam, ghānāyatanam, jivhāyatanam, kāyāyatanam, rūpāyatanam, saddāyatanam, gandhāyatanam, rasāyatanam, phoṭṭhabbāyatanam, manāyatanam, dhammāyatanam.

3.1.1 Clarifying word by word (*Padasodhana*)

Forward expression (*anuloma*)

2. *i* (a) That which is eye (*cakkhu*), is it eye-base (*cakkhāyatana*)?
— Eye, as the organ of seeing, is eye-base, and vice versa. But the ‘divine eye’ and ‘wisdom eye’ are the ‘spiritual’ sense of eye, can not be included as eye-base.
- i* (b) That which is eye-base, is it eye?
— Yes, just as you can call an ear-base as eye.
- ii* (a) That which is ear (*sota*), is it ear-base (*sotāyatana*)?
— Ear, as the organ of hearing, is ear-base, and vice versa. But the ‘divine ear’ (*dibbasota*), ‘craved ear’ (*taṇhāsota*), for example, are the figurative sense of ear, can not be included as ear-base.
- ii* (b) That which is ear-base, is it ear?
— Yes, just as you can call an eye-base as ear.
- iii* (a) That which is nose (*ghāna*), is it nose-base (*ghānāyatana*)?
— Nose is also nose-base.
- iii* (b) That which is nose-base, is it nose?
— Yes, either way.
- iv* (a) That which is tongue (*jivhā*), is it tongue-base (*jivhāyatana*)?
— Tongue is also tongue-base.
- iv* (b) That which is tongue-base, is it tongue?
— Yes, either way.
- v* (a) That which is body (*kāya*), is it body-base (*kāyāyatana*)?
— Only body (*kāya*) is body-base (including the four limbs with which tangibility is experienced); but other sense-organs can not be called body-base.
- v* (b) That which is body-base, is it body?
— Yes, either way.
- vi* (a) That which is matter, form, or visible object (*rūpa*), is it visible object-base (*rūpāyatana*)?
— *Rūpa* is matter, is matter aggregate, of which the 12 gross matters correspond to the 5 sense-organs (or 5 sensory bases) and the 5 cognisable object-bases. *Rūpa* is also visible object, which is matter. Visible object-base is matter (as shapes, colours, textural appearances, etc.), and vice versa.
- vi* (b) That which is visible object-base, is it matter?
— Yes, as mentioned above.

vii (a) That which is sound (*sadda*), is it sound-base (*saddāyatana*)?

— Sound is audible object, is also sound-base, and vice versa.

vii (b) That which is sound-base (or audible object-base), is it sound?

— Yes, as mentioned above.

viii (a) That which is smell (*gandha*), is it smell-base (*gandhāyatana*)?

— The illustrative examples such as the “fragrance” of morality, “fragrance” of concentration, etc., are not the physical but the metaphorical sense of olfaction which can not be called smell-base. Smell-base is also termed as ‘olfactory object-base’.

viii (b) That which is smell-base, is it smell?

— Yes, either way.

ix (a) That which is taste (*rasa*), is it taste-base (*rasāyatana*)?

— ‘taste’ of the meanings, ‘taste’ of dhamma, ‘taste’ of liberation¹⁹, are the illustrative sense of taste which can not be called taste-base. Taste-base is also called ‘gustatory object-base’. Physical taste is taste-base, vice versa.

ix (b) That which is taste-base, is it taste?

— Yes, either way, insofar as it is the physical sense of taste.

x (a) That which is tangible object (*phoṭṭhabba*), is it tangible object-base (*phoṭṭhabbāyatana*)?

— Yes, in the same way as we would call ‘visible object’ as ‘visible object-base’, and vice versa.

x (b) That which is tangible object-base, is it tangible object?

— Yes, as mentioned above.

xi (a) That which is mind (*mana*), is it mind-base (*manāyatana*)?

— Yes, either way you would call them.

xi (b) That which is mind-base, is it mind?

— Yes, as mentioned above.

xii (a) That which is the ‘object of mind’ (*dhamma*)²⁰, is it ideation-base (*dhammāyatana*)?

— ‘Mind-object’ (or *dhamma*) encompasses the 10 gross bases, mind-base, and ideation-base. Ideation-base is also called ‘cognisable’ base which can be called ‘*dhamma*’, but ‘*dhamma*’ is not only ideation-base.

xii (b) That which is the cognisable-base, is it ‘*dhamma*’?

¹⁹ *Attharaso dhammaraso vimuttiraso*: the three ‘tastes’ are comparing to the initial experience in the respective four supramundane path-*citta*, four supramundane fruition-consciousness, and the awakening of *Arahā*.

²⁰ *dhamma*: the term ‘*dhamma*’ carries shades of meaning such as ‘norm, truth, object, phenomenon, and so on, but in this context it is to be referred to as ‘object of mind’.

— Yes, either way.

Opposite expression (*paccanīka*)

3. *i* (a) That which is not eye, is it not called eye-base?

— Yes, just as you would not call ear as eye-base.

i (b) That which is not eye-base, is it not eye?

— ‘divine eye’, ‘wisdom eye’, for examples, are not eye-base. The other 4 sensitive organs, 9 gross bases, mind-base, and ideation-base are not eye, nor are eye-base. Eye-base is the ‘physical eye’, and vice versa.

ii (a) That which is not ear, is it not called ear-base?

— Yes, just as you would not call eye as ear-base.

ii (b) That which is not ear-base, is it not ear?

— ‘divine ear’ (*dibbasota*), ‘craved ear’ (*taṇhāsota*), for examples, are not ear-base. The remaining (4 sensitive organs, 9 gross bases, mind-base, ideation-base) are neither ear-base nor ear. Ear-base is the ‘physical’ ear, and vice versa.

iii (a) That which is not nose, is it not called nose-base?

— Yes, just as you would not call eye as nose-base.

iii (b) That which is not nose-base, is it not nose?

— Yes, just as you would not call eye-base as nose.

iv (a) That which is not tongue, is it not called tongue-base?

— Yes, just as you would not call eye as tongue-base.

iv (b) That which is not tongue-base, is it not tongue?

— Yes, just as you would not call eye-base as tongue.

v (a) That which is not body, is it not called body-base?

— Yes, just as you would not call eye as body-base.

v (b) That which is not body-base, is it not body?

— Except body (includes the four limbs which experience tangibility), the other sense-organs are neither called body (*kāya*) nor body-base.

vi (a) That which is not matter or visible object (*rūpa*), is it not called visible object-base?

— Yes. Matter consists of 16 subtle matters, and 12 gross matters in which visible object-base, as one of the five object bases, is identical to visible object of matter aggregate (*rūpa*).

vi (b) That which is not visible object-base, is it not matter/visible object?

— Visible object-base is distinguished from the 5 sensory bases and the remaining 4 cognisable object-bases, but all of them made up the 10 gross bases which correspond to the 12 gross matters. ‘Matter’ is matter aggregate, which is

dissociated from the remaining 2 bases (mind-base and ideation-base). The latter correspond to mental aggregates, are not matter or ‘form’.

vii (a) That which is not sound, is it not called sound-base?

— Yes, just as you would not call visible object as sound-base.

vii (b) That which is not sound-base, is it not sound?

— Yes, either way.

viii (a) That which is not smell, is it not called smell-base?

— Yes, just as you would not call taste as smell-base.

viii (b) That which is not smell-base, is it not smell?

— “Fragrance” of morality, etc., are only the ‘literal’ sense of smell, are not actual smell-base. The remaining 8 gross bases are not smell-base nor are they smell.

ix (a) That which is not taste, is it not called taste-base?

— Yes, just as you would not call smell as taste-base.

ix (b) That which is not taste-base, is it not taste?

— ‘Taste’ of the meanings’, ‘taste’ of *dhamma*’, ‘taste’ of liberation’, are the ‘literal’ sense of gustation, are not taste-base. The remaining 8 gross bases are not taste-base nor are they taste.

x (a) That which is not tangible object, is it not called tangible object-base?

— Yes, in the same way as in aforesaid ix (a).

x (b) That which is not tangible object-base, is it not tangible object?

— Yes, either way.

xi (a) That which is not mind, is it not called mind-base?

— Yes, in the same way as in aforesaid ix (a).

xi (b) That which is not mind-base, is it not mind?

— Yes, either way.

xii (a) That which is not *dhamma*²⁰, is it not called ideation-base?

— ‘*dhamma*’, herein referred to as ‘mind-object’, consists of the 10 gross bases, mind-base, and excludes ideation-base which is a ‘cognisable’ base. That which is not *dhamma* in this context is therefore those remaining 11 bases.

xii (b) That which is not ideation-base, is it not *dhamma*?

— That which is not ideation-base are the remaining 11 bases, are all mind-objects or *dhammā*. Thus the usual way of calling all 5 aggregates, 12 bases, 18 elements, 4 noble truths, and 12 dependent originations as constituents of *dhamma*, is not entirely correct.

3.1.2 Root of (dhamma) wheel, based on word-by-word clarification
(Padasodhanamūlacakka)

Forward expression (anuloma)

4. *I. i* (a) That which is eye, is it called eye-base?

— Eye-base is eye. The spiritual sense of ‘divine eye’, ‘wisdom eye’ are not eye-base, but are non-physical form of ‘eye’.

i (b) Those are bases. Are they ear-base?

— Those remaining 11 bases are not; they are the different bases.

ii (a) That which is eye, is it called eye-base?

— Answer is the same as in 4 *I. i* (a) above.

ii (b) Those are bases. Are they nose-base?

— Answer is the same as in 4 *I. i* (b) above.

iii (a) That which is eye, is it called eye-base?

— Answer is the same as in 4 *I. i* (a) above.

iii (b) Those are bases. Are they tongue-base?

— Answer is the same as in 4 *I. i* (b) above.

The next 6 pairs of enquiries and answers from iv to ix with regard to body-base, visible object-base, audible object-base, smell-base, taste-base, and tangible object-base, follow in the same way as structured in the above pairs.

x (a) That which is eye, is it called eye-base?

— Answer is the same as in 4 *I. i* (a) above.

x (b) Those are bases. Are they mind-base?

— Answer is the same as in 4 *I. i* (b) above.

xi (a) That which is eye, is it called eye-base?

— Answer is the same as in 4 *I. i* (a) above.

xi (b) Those are bases. Are they ideation-base?

— Answer is the same as in 4 *I. i* (b) above.

II. i (a) That which is ear, is it called ear-base?

— Ear-base is ear. ‘Divine ear’ (*dibbasota*), ‘craved ear’ (*tanhāsota*) are only the metaphorical forms of ‘ear’, are not called ear-base.

i (b) Those are bases. Are they eye-base?

— Answer is the same as in 4 *I. i* (b) above.

The next 9 pairs of enquiries and answers from item no. *ii* to *x* with regard to nose-base, tongue-base, body-base, visible object-base, audible object-base, smell-base, taste-base, tangible object-base, mind-base, are to follow in the same manner as structured in the above examples.

xi (a) That which is ear, is it called ear-base?

— Answer is the same as in 4 *II*. i (a) above.

xi (b) Those are bases. Are they ideation-base?

— Answer is the same as in 4 *I*. i (b) above.

The next 10 groups of iterations of paired enquiries are to follow in the same way as explained in the above examples. The answers are found in the preceding section on ‘Clarification of words’ (*Padasodhana*). The 12 groups of iterations are also tabulated out in Table 3.2.

Opposite expression (*paccanīka*)

5. ***I***. *i* (a) That which is not eye, is it not called eye-base? Yes.

i (b) Those are not bases. Are they not ear-base? Yes.

ii (a) That which is not eye, is it not called eye-base? Yes.

(b) Those are not bases. Are they not nose-base? Yes.

The next 8 antithetical pairs of enquiries and answers from item no. *iii* to *x* with regard to tongue-base, body-base, visible object-base, audible object-base, smell-base, taste-base, tangible object-base, and mind-base, are to follow in the same manner as structured in the above examples.

xi (a) That which is not eye, is it not called eye-base? Yes.

(b) Those are not bases. Are they not ideation-base? Yes.

II. *i* (a) That which is not ear, is it not called ear-base? Yes.

(b) Those are not bases. Are they not eye-base? Yes.

The next 9 pairs of enquiries and answers from item no. *ii* to *x* with regard to nose-base, tongue-base, body-base, visible object-base, audible object-base, smell-base, taste-base, tangible object-base, and mind-base, are to follow in the same way as structured in the above examples.

xi (a) That which is not ear, is it called not ear-base? Yes.

(b) Those are not bases. Are they not ideation-base? Yes.

Repeat the next 10 groups of iterations in the same way as explained in the above examples. Their answers are invariably “Yes”. The whole 12 groups of iterations can be read out in the same sequence as shown in Table 3.2.

3.1.3 Pure Base (*Suddhāyatana*)

Forward expression (*anuloma*)

6. *i* (a) That which is eye, is it base? Yes.
(b) Those are bases. Are they eye-base?
— Those remaining 11 bases are not eye-base; they are the different bases.
- ii* (a) That which is ear, is it base? Yes.
(b) Those are bases. Are they ear-base?
— Answer is the same as in 6 *i* (b) above.

Repeat the subsequent pairs of enquiries and answers with regard to nose/nose-base, tongue/tongue-base, body/body-base, visible object/visible object-base, sound/audible object-base, smell/smell-base, taste/taste-base, tangible object/tangible object-base, and mind/mind-base, by following the same way as structured in the above examples.

- xii* (a) That which is ‘mind-object’ (*dhamma*), is it base? Yes.
(b) Those are bases. Are they ideation-base? Yes.

Opposite expression (*paccanīka*)

7. *i* (a) That which is not eye, is it not base?
— No. The remaining 11 different bases are not eye, but they are bases.
— Yes. Others, besides the twelve bases, are neither eye nor bases.
(b) Those are not bases. Are they not eye-base?
— Yes. Others, besides the twelve bases, are neither bases nor eye-base.
- ii* (a) That which is not ear, is it not base? No and Yes.
(b) Those are not bases. Are they not ear-base? Yes.

By following the above examples, repeat the next 10 pairs of enquiries and answers with regard to nose/nose-base, tongue/tongue-base, body/body-base, visible object/visible object-base, sound/audible object-base, smell/smell-base, taste/taste-base, tangible object/ tangible object-base, mind/mind-base, and *dhamma*/ideation-base.

3.1.4 Root of (dhamma) wheel, based on ‘pure base’ (*Suddhāyatana-mūlacakka*)

Forward expression (*anuloma*)

8. *I. i* (a) That which is eye, is it base? Yes.

(b) Those are bases. Are they ear-base?

— Those remaining 11 bases are not ear-base; they are the different bases.

The next 9 pairs of enquiries and answers with regard to nose-base, tongue-base, body-base, visible object base, sound-base, smell-base, taste-base, tangible object base and mind-base, are to follow in the same way as the above examples.

xi (a) That which is eye, is it base? Yes.

(b) Those are bases. Are they ideation-base?

— Answer is the same as in 8 *I. i* (b) above.

II. i (a) That which is ear, is it base? Yes.

(b) Those are bases. Are they eye-base?

— Answer is the same as in 8 *I. i* (b) above.

The next 10 pairs of enquiries and answers with regard to nose-base, tongue-base, body-base, visible object-base, audible object-base, smell-base, taste-base, tangible object-base, mind-base and ideation-base, are to follow in the same manner as structured in the above examples.

The next 10 groups of iterations of paired enquiries and their answers are to follow in the same way as explained in the above examples. The 12 groups of iterations are mapped out in Table 3.4.

Opposite expression (*paccanīka*)

9. *I. i* (a) That which is not eye, is it not base?

— Yes. The remaining 11 bases are only the different bases.

(b) Those are not bases. Are they not ear-base?

— Yes. 5 aggregates, 18 elements, for example, are none of the above.

The next 9 antithetical pairs of enquiries and answers from item no. *ii* to *x* with regard to nose-base, tongue-base, body-base, visible object-base, audible object-base, smell-base, taste-base, tangible object-base, and mind-base, are to follow in the same manner as structured in the above example.

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xi (a) That which is not eye, is it not called eye-base?

— Yes. Answer is the same as in 9 *I. i* (a) above.

(b) Those are not bases. Are they not ideation-base?

— Yes. Answer is the same as in 9 *I. i* (b) above.

II. *i* (a) That which is not ear, is it not base?

— Yes. Answer is the same as in 9 *I. i* (a) above.

(b) Those are not bases. Are they not eye-base?

— Yes. 5 aggregates, 18 elements, for example, are none of the above.

The next 9 antithetical pairs of enquiries and answers from item no. *ii* to *x* with regard to nose-base, tongue-base, body-base, visible object-base, audible object-base, smell-base, taste-base, tangible object-base, and mind-base, are to follow in the same way as structured in the above example.

xi (a) That which is not ear, is it called not ear-base?

— Yes. Answer is the same as in 9 *I. i* (a) above.

(b) Those are not bases. Are they not ideation-base?

— Yes. Answer is the same as in 9 *I. i* (b) above.

Repeat the next 10 groups of iterations in the same way as explained in the above examples. Their answers are invariably “Yes”. The whole 12 groups of iterations can be read out in the same sequence as shown in Table 3.4.

Tabulated pairs-sequence of the four methods on ‘terms’

Table 3.1 below maps out the twelve pairs of forward mode enquiries. The other twelve pairs of negative mode enquiries are not seen in the table, but you can just read them out in the same way by following step 1*i*, 1*ii* ... to 12*i*, 12*ii*. For example, it would be read from 1*i*, 1*ii* as “It is *not* eye. Is it *not* called eye-base?”; “It is *not* eye-base. Is it *not* eye?”. The rest follows the same manner.

Table 3.1 Pairs sequence on the ‘clarification of words’ (*Padasodhana*)

	Is it called :																										
	eye-base? eye?	ear-base? ear?	nose-base? nose?	tongue-base? tongue?	body-base? body?	visible object base? visible object (<i>rupa</i>)?	sound-base? audible object?	smell-base? smell?	taste-base? taste?	tangible object base? tangible object?	mind-base? mind?	ideation-base? <i>dhamma</i> ?															
It is eye.	1 <i>i</i>																										
It is eye-base.		1 <i>ii</i>																									
It is ear.			2 <i>i</i>																								
It is ear-base.				2 <i>ii</i>																							
It is nose.					3 <i>i</i>																						
It is nose-base.						3 <i>ii</i>																					
It is tongue.							4 <i>i</i>																				
It is tongue-base.								4 <i>ii</i>																			
It is body.									5 <i>i</i>																		
It is body-base.										5 <i>ii</i>																	
It is visible object.											6 <i>i</i>																
It's visible ob.base												6 <i>ii</i>															
It is audible object.													7 <i>i</i>														
It is sound-base.														7 <i>ii</i>													
It is smell.															8 <i>i</i>												
It is smell-base.																8 <i>ii</i>											
It is taste.																	9 <i>i</i>										
It is taste-base.																		9 <i>ii</i>									
It is tangible obj.																			10 <i>i</i>								
It is tangible object base.																				10 <i>ii</i>							
It is mind.																					11 <i>i</i>						
It is mind-base.																							11 <i>ii</i>				
It is <i>dhamma</i> .																									12 <i>i</i>		
It is ideation-base.																											12 <i>ii</i>

Chapter 3: Pairs on Bases

Table 3.2 below summarises the 12 groups of iterations on paired enquiries.

Table 3.2 Root of (dhamma) wheel, based on ‘clarification of words’

		Those are bases.											
		Are they eye-base?	Are they ear-base?	Are they nose-base?	Are they tongue-base?	Are they body-base?	Are they visible object base?	Are they sound-base?	Are they smell-base?	Are they taste-base?	Are they tangible obj. base?	Are they mind-base?	Are they ideation-base?
1.	It is eye. Is it eye-base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>		1ii	2ii	3ii	4ii	5ii	6ii	7ii	8ii	9ii	10ii	11ii
2.	It is ear. Is it ear-base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>	1ii		2ii	3ii	4ii	5ii	6ii	7ii	8ii	9ii	10ii	11ii
3.	It is nose. Is it nose-base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>	1ii	2ii		3ii	4ii	5ii	6ii	7ii	8ii	9ii	10ii	11ii
4.	It is tongue. Is it tongue-base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>	1ii	2ii	3ii		4ii	5ii	6ii	7ii	8ii	9ii	10ii	11ii
5.	It is body. Is it body-base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>	1ii	2ii	3ii	4ii		5ii	6ii	7ii	8ii	9ii	10ii	11ii
6.	It is visible object. Is it visible object base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i,10i,11i</i>	1ii	2ii	3ii	4ii	5ii		6ii	7ii	8ii	9ii	10ii	11ii
7.	It is sound. Is it sound-base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i,10i,11i</i>	1ii	2ii	3ii	4ii	5ii	6ii		7ii	8ii	9ii	10ii	11ii
8.	It is smell. Is it smell-base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i,10i,11i</i>	1ii	2ii	3ii	4ii	5ii	6ii	7ii		8ii	9ii	10ii	11ii
9.	It is taste. Is it taste-base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i,10i,11i</i>	1ii	2ii	3ii	4ii	5ii	6ii	7ii	8ii		9ii	10ii	11ii
10.	It is tangible object. Is it tangible obj. base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i,10i,11i</i>	1ii	2ii	3ii	4ii	5ii	6ii	7ii	8ii	9ii		10ii	11ii
11.	It is mind. Is it mind-base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i,10i,11i</i>	1ii	2ii	3ii	4ii	5ii	6ii	7ii	8ii	9ii	10ii		11ii
12.	It is <i>dhamma</i> .. It is ideation-base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i,10i,11i</i>	1ii	2ii	3ii	4ii	5ii	6ii	7ii	8ii	9ii	10ii	11ii	

Table 3.3 below maps out the twelve pairs of those forward mode of enquiries. The other twelve pairs of negative mode enquiries are not seen in the table, but you can just read them out in the same way by following step 1*i*, 1*ii* ... to 12*i*, 12*ii*. For example, it would be read from 1*i*, 1*ii* as “It is *not* eye. Is it *not* base?”; “Those are not bases. Are they not eye-base”. The other 11 pairs are to be repeated in the same manner.

Table 3.3 Pairs sequence on ‘pure base’ (*suddhāyatana*)

	Is it (or “Are they”, whichever is appropriate) :												
	base?	eye-base?	ear-base?	nose-base?	tongue-base?	body-base?	visible object base?	sound-base?	smell-base?	taste-base?	tangible object base?	mind-base?	ideation-base?
It is eye.	1 <i>i</i>												
It is ear.	2 <i>i</i>												
It is nose.	3 <i>i</i>												
It are tongue.	4 <i>i</i>												
It is body.	5 <i>i</i>												
It is visible object.	6 <i>i</i>												
It is sound.	7 <i>i</i>												
It is smell.	8 <i>i</i>												
It is taste.	9 <i>i</i>												
It is tangible object.	10 <i>i</i>												
It is mind.	11 <i>i</i>												
It is <i>dhamma</i> .	12 <i>i</i>												
Those are bases.	1 <i>ii</i>	2 <i>ii</i>	3 <i>ii</i>	4 <i>ii</i>	5 <i>ii</i>	6 <i>ii</i>	7 <i>ii</i>	8 <i>ii</i>	9 <i>ii</i>	10 <i>ii</i>	11 <i>ii</i>	12 <i>ii</i>	

Table 3.4 below provides a quick glance of the 12 groups of iterations on positively paired enquiries, with regard to “root of (dhamma) wheel based on pure aggregates”. The sequence of iterations is the same as that in Table 3.2.

The 12 groups of iterations based on negative mode enquiring are not tabulated out, but you can just read them out in the same way by following step 1*i*, 1*ii* ... to 12*i*, 12*ii*. For example, in 1*i*, 1*ii*, it would be read as “It is *not* eye. Is it *not* base?”; “Those are not bases. Are they not ear-base”. The rest are to be interpreted in just the same way.

Table 3.4 root of (dhamma) wheel, based on ‘pure base’

		Are they eye-base?	Are they ear-base?	Are they nose-base?	Are they tongue-base?	Are they body-base?	Are they visible object base?	Are they sound-base?	Are they smell-base?	Are they taste-base?	Are they tangible obj. base?	Are they mind-base?	Are they ideation-base?
1.	It is eye. Is it base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>												
	Those are bases.		1ii	2ii	3ii	4ii	5ii	6ii	7ii	8ii	9ii	10ii	11ii
2.	It is ear. Is it base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>												
	Those are bases.	1ii		2ii	3ii	4ii	5ii	6ii	7ii	8ii	9ii	10ii	11ii
3.	It is nose. Is it base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>												
	Those are bases.	1ii	2ii		3ii	4ii	5ii	6ii	7ii	8ii	9ii	10ii	11ii
4.	It is tongue. Is it base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>												
	Those are bases.	1ii	2ii	3ii		4ii	5ii	6ii	7ii	8ii	9ii	10ii	11ii
5.	It is body. Is it base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>												
	Those are bases.	1ii	2ii	3ii	4ii		5ii	6ii	7ii	8ii	9ii	10ii	11ii
6.	It is visible object. Is it base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>												
	Those are bases.	1ii	2ii	3ii	4ii	5ii		6ii	7ii	8ii	9ii	10ii	11ii
7.	It is sound. Is it base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>												
	Those are bases.	1ii	2ii	3ii	4ii	5ii	6ii		7ii	8ii	9ii	10ii	11ii
8.	It is smell. Is it base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>												
	Those are bases.	1ii	2ii	3ii	4ii	5ii	6ii	7ii		8ii	9ii	10ii	11ii
9.	It is taste. Is it base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>												
	Those are bases.	1ii	2ii	3ii	4ii	5ii	6ii	7ii	8ii		9ii	10ii	11ii
10.	It is tangible object. Is it base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>												
	Those are bases.	1ii	2ii	3ii	4ii	5ii	6ii	7ii	8ii	9ii		10ii	11ii
11.	It is mind. Is it base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>												
	Those are bases.	1ii	2ii	3ii	4ii	5ii	6ii	7ii	8ii	9ii	10ii		11ii
12.	It is <i>dhamma</i> .. It is base? <i>1i, 2i, 3i, 4i, 5i, 6i, 7i, 8i, 9i, 10i, 11i</i>												
	Those are bases.	1ii	2ii	3ii	4ii	5ii	6ii	7ii	8ii	9ii	10ii	11ii	

3.2 Process (*Pavatti*)

3.2.1 Origination of bases (with charts)

Chart 3.1 Sequence of enquiries on the arising of bases according to sixfold time-lags

		(With respect to each base Item at the column headers below)																		
		Does it arise / Does it not arise :					Had it arisen / Had it not arisen :					Will it arise / Will it not arise :								
		i) in that being? ii) at that plane? iii) in that being at that plane?					i) in that being? ii) at that plane? iii) in that being at that plane?					i) in that being? ii) at that plane? iii) in that being at that plane?								
		Eye-base	Ear-base	Nose-base	Visible obj. base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj. base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj. base	Mind-base	Ideation-base	
Eye-base	arises / does not arise :		1a	2a	3a	4a	5a		1a	2a	3a	4a	5a		1a	2a	3a	4a	5a	
Ear-base		1b																		
Nose-base		2b			6a	7a	8a				6a	7a	8a				6a	7a	8a	
Visible obj base		i) in this being.	3b	6b		9a	10a					9a	10a					9a	10a	
Mind-base		ii) at this plane	4b	7b	9b		11a						11a						11a	
Ideation-base		iii) in this being at this plane.	5b	8b	10b	11b														
Eye-base	had arisen / had not arisen :								1a	2a	3a	4a	5a		1a	2a	3a	4a	5a	
Ear-base		1b						1b												
Nose-base		2b						2b			6a	7a	8a				6a	7a	8a	
Visible obj base		i) in this being.	3b	6b				3b	6b			9a	10a					9a	10a	
Mind-base		ii) at this plane	4b	7b	9b			4b	7b	9b			11a						11a	
Ideation-base		iii) in this being at this plane.	5b	8b	10b	11b		5b	8b	10b	11b									
Eye-base	will arise / will not arise :														1a	2a	3a	4a	5a	
Ear-base		1b						1b							1b					
Nose-base		i) in this being.	2b					2b							2b			6a	7a	8a
Visible obj base		ii) at this plane.	3b	6b				3b	6b						3b	6b			9a	10a
Mind-base		iii) in this being at this plane.	4b	7b	9b			4b	7b	9b					4b	7b	9b			11a
Ideation-base			5b	8b	10b	11b		5b	8b	10b	11b				5b	8b	10b	11b		

Chart 3.1 above summarises the sequence of enquiries from nos. 18 to 119 of the text in Chapter 3. The loop goes through three differentiation types (by individuals, by planes, by individuals and planes) using the forward and reverse mode of enquiring, and further iterates through six time-scaled classifications,

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represent by the enneahedral boxes as shown in the chart above. Readers who are familiar with all the answers can revisit this chart again.

Chart 3.2 Predestined acquiring of bases at the birth-moment

To those who are to acquire (✓), or who are not to acquire (x) :											
Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base
at the birth-moment,						A : arises ; N: does not arise					
✓	x					A	N				
✓	✓					A	A				
x	✓					N	A				
x	x					N	N				
✓		x				A		N			
✓		✓				A		A			
x		✓				N		A			
x		x				N		N			
✓						A			A	A	A
x			✓			N			A		
x				✓		N				A	
x						N					A
		x	✓					N	A		
		✓						A	A	A	A
		x		✓				N		A	
		x						N			A
				x		N		N	A	N	A
			✓	✓					A	A	
				✓					A	A	A
			x			N		N	N	A	A
			✓						A		A

Chart 3.3 Threefold time-lagged arising of the bases

A : arises/ had arisen/ will arise/ N: does not arise / had not arisen/ will not arise

Plane	Time-lag	Final existence beings?	at birth-moment						at death-moment					
			Eye-base	Ear-base	Nose-base	Visible object base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible object base	Mind-base	Ideation-base
Sensuous	Present	×	A, N	A, N	A, N	A	A	A	N	N	N	N	N	N
	Past	×	A	A	A	A	A	A	A	A	A	A	A	A
	Future	×	A	A	A	A	A	A	A	A	A	A	A	A
	Present	✓	A, N	A, N	A, N	A	A	A	N	N	N	N	N	N
	Past	✓	A	A	A	A	A	A	A	A	A	A	A	A
	Future	✓	N	N	N	N	N	N	N	N	N	N	N	N
Fine-material	Present	×	A	A	N	A	A	A	N	N	N	N	N	N
	Past	×	A	A	N	A	A	A	A	A	N	A	A	A
	Future	×	A	A	N	A	A	A	A	A	N	A	A	A
	Present	✓	A	A	N	A	A	A	N	N	N	N	N	N
	Past	✓	A	A	N	A	A	A	A	A	N	A	A	A
	Future	✓	N	N	N	N	N	N	N	N	N	N	N	N
Five-aggregate (Fine-material & Non-percipient)	Present	×	A, N	A, N	A, N	A	A	A	N	N	N	N	N	N
	Past	×	A	A	A, N	A	A	A	A	A	A, N	A	A	A
	Future	×	A	A	A, N	A	A	A	A	A	A, N	A	A	A
	Present	✓	A, N	A, N	A, N	A	A	A	N	N	N	N	N	N
	Past	✓	A	A	A, N	A	A	A	A	A	A, N	A	A	A
	Future	✓	N	N	N	N	N	N	N	N	N	N	N	N
Non-percipient	Present	×	N	N	N	A	N	A	N	N	N	N	N	N
	Past	×	A	A	N	A	N	A	A	A	N	A	N	A
	Future	×	N	N	N	A	N	A	N	N	N	A	N	A
	Present	✓	A	A	N	A	A	A	N	N	N	N	N	N
	Past	✓	N	N	N	N	N	N	N	N	N	N	N	N
	Future	✓	N	N	N	N	N	N	N	N	N	N	N	N
Pure abodes	Present	×	A	A	N	A	A	A	N	N	N	N	N	N
	Past	×	N	N	N	N	N	N	A	A	N	A	A	A
	Future	×	A	A	N	A	A	A	A	A	N	A	A	A
	Present	✓	A	A	N	A	A	A	N	N	N	N	N	N
	Past	✓	N	N	N	N	N	N	N	N	N	N	N	N
	Future	✓	N	N	N	N	N	N	N	N	N	N	N	N
Immaterial plane	Present	×	N	N	N	N	A	A	N	N	N	N	N	N
	Past	×	N	N	N	N	A	A	N	N	N	N	A	A
	Future	×	N	N	N	N	A	A	N	N	N	N	A	A
	Present	✓	N	N	N	N	A	A	N	N	N	N	N	N
	Past	✓	N	N	N	N	A	A	N	N	N	N	A	A
	Future	✓	N	N	N	N	N	N	N	N	N	N	N	N

Chapter 3: Pairs on Bases

Like in the preceding chapter, Chart 3.2 and Chart 3.3 above are tabulated out to facilitate readers with a quick guide of answers with respect to the following catechisms from nos. 18 to 119. However, those answers pertaining to the threefold combined existences as present and past, present and future, past and future (nos. 70 to 119) are not quite straightforward by looking at Chart 3.3 above. For those at the Sensuous planes, Fine-material planes and Immaterial planes, you can obtain the answers simply by taking the separate answer from the two different rows specific to the groups of planes. But for those at the Non-percipient plane, some initial explanation here may be considered helpful without requiring the readers at the same time to actually refer to all the subsequent pairs of enquiries. Anyway, you should have no difficulty to identify all those pairs of answers directly from Chart 3.3 above once you have gone through the subsequent 101 questions and answers.

Note that in Chart 3.3, some of the answers are not readily found in what have been given to us in catechisms in the respective present, past, and future sub-sections on origination. For example, answers regarding the future arising of bases of those at Pure abodes are not quite distinctly explained but the additional answers can be found in the later part on the past-and-future origination. For instance, all those No answers with regard to the future arising of bases of those Final existence persons at Pure abodes, they are only given later in the past-future catechisms. In other words, you may expect some “missing” answers or may have gotten “incomplete” answers in this chart based on the first three sets of catechisms, unless you have gone through all the six sets of catechisms in the section on origination. All those 101 catechisms must all be read and understood in coherence. They are not to be read and interpreted in isolated parts. The Yamaka is lengthy because it is based on dichotomy of a pair of enquiries at a time to address all conceivable arising and cessation of phenomenal states in the three mundane spheres. There is really no shortcut way to read the book of Yamaka.

Figure 3.1 below is a cut-off piece from Chart 3.3 in order to give you a more explicit illustration. The main purpose is to explain some of the irregularities regarding present arising at the Sensuous planes, and past arising at the Non-percipient plane.

In the first example, to those at the Sensuous planes other than those Final existence persons, who are to acquire eye-base but not ear-base at the birth-moment, it is to be interpreted as “eye-base arises but not ear-base”. To these same individuals who are to acquire ear-base but not eye-base at the birth-moment, it is to be interpreted as “ear-base arises but not eye-base”. The same applies to the explanation in regard to eye-base and nose-base. When these same individuals are to acquire both eye-base and visible object base at the birth-moment, we say that “both eye-base and visible object base arise in them”. We can not say eye-base arises but visible object base (as well as mind-base and ideation-base) does not arise, for it does not apply to those Sensuous beings. It is

only to those at the birth-moment at the Non-percipient plane that mind-base does not arise.

A : arises/ had arisen/ will arise/ N: does not arise / had not arisen/ will not arise

Plane	Time-lag	Final-existence beings?	at rebirth-moment						at death-moment					
			Eye-base	Ear-base	Nose-base	Visible object base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible object base	Mind-base	Ideation-base
Sensuous	Present	X	A, N	A, N	A, N	A	A	A	N	N	N	N	N	N
	Past	X	A	A	A	A	A	A	A	A	A	A	A	A
	Future	X	A	A	A	A	A	A	A	A	A	A	A	A
	Present	✓	A, N	A, N	A, N	A	A	A	N	N	N	N	N	N
	Past	✓	A	A	A	A	A	A	A	A	A	A	A	A
	Future	✓	N	N	N	N	N	N	N	N	N	N	N	N
Non-percipient	Present	X	N	N	N	A	N	A	N	N	N	N	N	N
	Past	X	A	A	N	A	N	A	A	A	N	A	N	A
	Future	X	N	N	N	A	N	A	N	N	N	A	N	A

Figure 3.1 Cases of variability pertaining to origination of bases

To these same Sensuous beings who are to acquire both nose-base and visible object base at the birth-moment, we say that “both nose-base and visible object base arise”. When nose-base arises to those Sensuous beings, mind-base (and also ideation-base) similarly arises. The same individuals who are to acquire visible object base but not nose-base, we say that “visible object base arises but nose-base does not arise”. When the same individuals who are to acquire mind-base but not nose-base, “mind-base arises but nose-base does not arise”. The same approach applies to enquiring nose-base and ideation-base. There is no such Sensuous being to whom nose-base arises but visible object base (as well as mind-base and ideation-base) does not arise.

In the second example regarding those at Non-percipient plane, it is to be read as “when to whom eye-base had arisen, ear-base also had arisen (and vice versa); and succeedingly visible object base and ideation-base (except nose-base and mind-base) also had arisen. To these same individuals when eye-base had not arisen, ear-base also had not arisen (and vice versa); and succeedingly nose-base and mind-base had also not arisen”. In any case to those at Non-percipient planes, visible object base and ideation-base had both arisen.

By looking at Chart 3.3 earlier on, we can conclude the following few points.

Chapter 3: Pairs on Bases

- i.* To those at the birth-moment at Sensuous planes, all the 12 bases arise, had arise, and will continue to arise as they are bound by the round of existence (except for Final existence beings as to future origination).
- ii.* Beings at the Fine-material planes and Immaterial planes are not only not bound up with the existence of nose-base and olfactory object base (smell-base), but also tongue-base and gustatory object base.
- iii.* To those at the Fine-material planes, except for Non-percipient plane, the 6 bases (i.e. eye-base, visible object base, ear-base, audible object base, mind-base, and ideation base) arise at the birth-moment.
- iv.* To those at the birth-moment at the Non-percipient plane, only visible object base and ideation base arise.
- v.* To those at the birth-moment at Immaterial plane, only mind-base and ideation base arise.
- vi.* To all those Final existence beings at the Four- and Five-aggregate planes, all the 12 bases will not arise at both the birth-moment and death-moment. In this case, we understand that matter aggregate and the four mental aggregates will all not arise as Final existence beings have comprehended and attained complete cessation of all the Five aggregates, Twelve bases, and Eighteen elements.
- vii.* To all those at the death-moment including Final existence beings, none of the 12 bases arises.

Diagram 3.1 A tally example on present-past arising of pair of bases

A : arises/ had arisen/ will arise/ N: does not arise / had not arisen/ will not arise

Plane	Time-lag	Final existence beings?	at birth-moment						at death-moment					
			Eye-base	Ear-base	Nose-base	Visible object base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible object base	Mind-base	Ideation-base
Sensuous	Present	X	(A)N	A, N	A, N	A	A	A	(N)	N	N	N	N	N
	Past	X	A	(A)	A	A	A	A	A	(A)	A	A	A	A
	Future	X	A	A	A	A	A	A	A	A	A	A	A	A
	Present	✓	(A)N	A, N	A, N	A	A	A	(N)	N	N	N	N	N
	Past	✓	A	(A)	A	A	A	A	A	(A)	A	A	A	A
	Future	✓	N	N	N	N	N	N	N	N	N	N	N	N
Fine-material	Present	X	(A)	A	N	A	A	A	(N)	N	N	N	N	N
	Past	X	A	(A)	N	A	A	A	A	(A)	N	A	A	A
	Future	X	A	A	N	A	A	A	A	A	N	A	A	A
	Present	✓	(A)	A	N	A	A	A	(N)	N	N	N	N	N
	Past	✓	A	(A)	N	A	A	A	A	(A)	N	A	A	A
	Future	✓	N	N	N	N	N	N	N	N	N	N	N	N
Five-aggregate (Fine-material & C)	Present	X	(A)N	A, N	A, N	A	A	A	(N)	N	N	N	N	N
	Past	X	A	(A)	A, N	A	A	A	A	(A)	A, N	A	A	A
	Future	X	A	A	A, N	A	A	A	A	A	A, N	A	A	A
	Present	✓	(A)N	A, N	A, N	A	A	A	(N)	N	N	N	N	N
	Past	✓	A	(A)	A, N	A	A	A	A	(A)	A, N	A	A	A
	Future	✓	N	N	N	N	N	N	N	N	N	N	N	N
Non-percipient	Present	X	N	N	N	A	N	A	N	N	N	N	N	N
	Past	X	A	A	N	A	N	A	A	A	N	A	N	A
	Future	X	N	N	N	A	N	A	N	N	N	A	N	A
Pure abodes	Present	X	(A)	A	N	A	A	A	(N)	N	N	N	N	N
	Past	X	N	(N)	N	N	N	N	A	(A)	N	A	A	A
	Future	X	A	A	N	A	A	A	A	A	N	A	A	A
	Present	✓	(A)	A	N	A	A	A	N	N	N	N	N	N
	Past	✓	N	(N)	N	N	N	N	N	N	N	N	N	N
	Future	✓	N	N	N	N	N	N	N	N	N	N	N	N
Immaterial plane	Present	X	N	N	N	N	A	A	N	N	N	N	N	N
	Past	X	N	N	N	N	A	A	N	N	N	N	A	A
	Future	X	N	N	N	N	A	A	N	N	N	N	A	A
	Present	✓	N	N	N	N	A	A	N	N	N	N	N	N
	Past	✓	N	N	N	N	A	A	N	N	N	N	A	A
	Future	✓	N	N	N	N	N	N	N	N	N	N	N	N

The tally diagram above is a demonstrated example as in nos. 70 i on ‘present and past’ forward mode enquiry regarding eye-base and ear-base. Note that those individuals at the death-moment at Pure abodes, and all those individuals at the Non-percipient plane and Immaterial planes in this example (as indicated by

the two marked parallel lines) are not being dealt with because they come under the opposite mode enquiries in nos. 79 *i* (a).

At Present

Forward enquiries on Individual

18. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base arises in this individual. Does ear-base arise in that individual?

— No. To those at the birth-moment who are predestined to acquire eye-base but not ear-base (those not Final existence beings at the birth-moment at Sensuous planes), eye-base therein arises but not ear-base.

— Yes. To those who are predestined to acquire both eye-base and ear-base at the birth-moment (those at the birth-moment at Five-aggregate planes), both bases arise in them.

(b) Ear-base arises in this individual. Does eye arise in that individual?

— No. To those at the birth-moment who are predestined to acquire ear-base but not eye-base (those not Final existence beings at the birth-moment at Sensuous planes), ear-base therein arises but not eye-base.

— Yes. Follow the same way as answered in 18 *i* (a) above.

ii. (a) Eye-base arises in this individual. Does nose-base arise in that individual?

— No. To those who are to acquire eye-base but not nose-base at the birth-moment (those at the birth-moment at Sensuous planes and Fine-material planes; except for Non-percipient plane), eye-base therein arises; nose-base does not arise.

— Yes. To those who are predestined to acquire both eye-base and nose-base at the birth-moment (those at the birth-moment at Sensuous planes), both eye-base and nose-base arise in them.

(b) Nose-base arises in this individual. Does eye-base arise in that individual?

— No. To those at birth-moment who are predestined to acquire nose-base but not eye-base (those not Final existence beings at the birth-moment at Sensuous planes), nose-base therein arises; eye-base therein does not arise.

— Yes. Follow the same way as answered in 18 *ii* (a) above.

iii. (a) Eye-base arises in this individual. Does visible object base arise in that individual?

— Yes. To those who are to acquire both eye-base and visible object base at the birth-moment (those at the birth-moment at Five-aggregate planes), both eye-base and visible object base arise in them.

— There is no such being eye-base arises; visible object base does not arise.

(b) Visible object base arises in this individual. Does eye-base arise in that individual?

— No. To those at the birth-moment at Non-percipient plane, visible object base arises; eye-base therein does not arise.

— Yes. Follow the same way as answered in 18 *iii* (a) above.

iv. (a) Eye-base arises in this individual. Does mind-base arise in that individual?

— Yes. (to all those at the birth-moment at Five-aggregate planes).

— There is no such being to whom eye-base arises; mind-base does not arise.

(b) Mind-base arises in this individual. Does eye-base arise in that individual?

— No. To those who are to acquire mind-base but not eye-base at the birth-moment (those at the birth-moment at Immaterial plane), mind-base arises; eye-base therein does not arise.

— Yes. Follow the same way as answered in 18 *iv* (a) above.

v. (a) Eye-base arises in this individual. Does ideation-base arise in that individual?

— Yes. To those who are predestined to acquire eye-base and ideation-base at the birth-moment (all those at the birth-moment at Five-aggregate planes), both bases therein arise.

— No such being to whom eye-base arises; ideation-base does not arise.

(b) Ideation-base arises in this individual. Does eye-base arise in that individual?

— No. To those at the birth-moment at Non-percipient plane and Immaterial plane, visible object base arises; eye-base therein does not arise.

— Yes. Follow the same way as answered in 18 *v* (a) above.

19. Originates in nose-base (*Ghāṇāyatanaṃlakkaṃ*).

i. (a) Nose-base arises in this individual. Does visible object base arise in that individual?

— Yes. To those who are to acquire both nose-base and visible object base at the birth-moment (at the birth-moment of those at Sensuous planes), both bases arise.

— There is no such being as nose-base arises, visible object base does not arise.

(b) Visible object base arises in this individual. Does nose-base arise in that individual?

— No. To those at birth-moment who are predestined to acquire visible object base but not nose-base (at the birth-moment of those at Fine-material planes), visible object base arises; but nose-base therein does not arise.

— Yes. Follow the same way as expounded in 18 *v* (a) above.

ii. (a) Nose-base arises in this individual. Does mind-base arise in that individual?

— Yes. To those at the birth-moment at Sensuous planes, nose-base arises; mind-base (and also ideation-base) therein also arises.

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— No. There is no such being nose-base arises; mind-base therein does not arise.

(b) Mind-base arises in this individual. Does nose-base arise in that individual?

— No. To those who are predestined to acquiring mind-base but not nose-base at the birth-moment (those at the birth-moment at Fine-material and Immaterial planes), mind-base arises; nose-base therein does not arise.

— Yes. Refer to the answer in 19 *ii* (a) above.

iii. (a) Nose-base arises in this individual. Does ideation-base arise in that individual?

— Yes (To those at the birth-moment at Sensuous planes).

— No such being to whom nose-base arises, ideation-base does not arise.

(b) Ideation-base arises in this individual. Does nose-base arise in that individual?

— No. To those who are predestined to not acquiring nose-base at the birth-moment (all those at the birth-moment at Fine-material and Immaterial planes), ideation-base arises; but nose-base therein does not arise.

— Yes. Refer to the answer in 19 *ii* (a) above.

20. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base arises in this individual. Does mind-base arise in that individual?

— No. To those who are predestined to not acquiring mind-base at birth-moment (*acittakānaṃ upapajjantānaṃ tesam*, i.e. Non-percipient beings), visible object base arises; mind-base therein does not arise.

— Yes. To those at the birth-moment who are predestined to acquire visible object base and mind-base (those at the birth-moment at Five-aggregate planes), both bases arise.

(b) Mind-base arises in this individual. Does visible object base arise in that individual?

— No. To all those at the birth-moment at Immaterial plane (who are predestined to not acquiring visible object base at birth-moment), mind-base arises; visible object base therein does not arise.

— Yes. Refer to the answer in 20 *i* (a) above.

ii. (a) Visible object base arises in this individual. Does ideation-base arise in that individual?

— Yes. To those who are predestined to acquire visible object base at the birth-moment (those at the birth-moment at Five-aggregate planes and Non-percipience plane), visible object base arises; ideation-base therein also arises.

— No. There is no such being to whom visible object base arises, but ideation-base does not arise.

(b) Ideation-base arises in this individual. Does visible object base arise in that individual?

— No. To those at the birth-moment at Immaterial plane (who are predestined not to acquire visible object base at birth-moment), ideation-base arises; but visible object base does not arise.

— Yes. Refer to the answer in 20 *ii* (a) above.

21. Originates in mind-base (*Manāyatanaṃlakam*).

i. (a) Mind-base arises in this individual. Does ideation-base arise in that individual?

— Yes. To all those at the birth-moment at the Four-aggregate and Five-aggregate planes, mind-base arises; ideation-base therein also arises.

— There is no such being to whom mind-base arises, ideation-base does not.

(b) Ideation-base arises in this individual. Does mind-base arise in that individual?

— No. To those who are predestined to not acquiring mind-base at the birth-moment (those at the birth-moment at Non-percipient planes), ideation-base arises; mind-base therein does not arise.

— Yes. Refer to the answer in 21 *i* (a) above.

Forward enquiries on Plane

22. Originates in eye-base (*Cakkhāyatanaṃlakam*).

i. (a) Eye-base arises at this plane. Does ear-base arise at that plane?

— Yes. At the Five-aggregate planes, both eye-base and ear-base arise.

(b) Ear-base arises at this plane. Does eye-base arise at that plane?

— Yes. Same as in 22 *i* (a) above.

ii. (a) Eye-base arise at this plane. Does nose-base arise at that plane?

— No. Eye-base arises but nose-base does not arise at the Fine-material planes.

— Yes. Both eye-base and nose-base arise at the Sensuous planes.

(b) Nose-base arises at this plane. Does eye arise at that plane?

— Yes, at the Sensuous planes.

iii. (a) Eye-base arises at this plane. Does visible object base arise at that plane?

— Yes. Both eye-base and visible object base arise at the Five-aggregate planes.

(b) Visible object base arises at this plane. Does eye-base arise at that plane?

— No. Visible object base arises, but eye-base does not arise at the Non-percipience plane.

— Yes, at the Five-aggregate planes.

iv. (a) Eye-base arises at this plane. Does mind-base arise at that plane?

— Yes. Eye-base arises and mind-base also arises at the Five-aggregate planes.

(b) Mind base arises at this plane. Does eye-base arise at that plane?

— No. Mind-base arises, but eye-base does not arise at the Immaterial plane.

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— Yes, at the Five-aggregate planes.

v. (a) Eye-base arises at this plane. Does ideation-base arise at that plane?

— Yes. Ideation-base arises and eye-base also arises at Five-aggregate planes.

(b) Ideation-base arises at this plane. Does eye-base arise at that plane?

— No. Ideation-base arises but eye-base does not arise at the Non-percipient plane and Immaterial plane

— Yes, at Five-aggregate planes.

23. Originates in nose-base (*Ghānāyatanaṃūlakam*).

i. (a) Nose-base arises at this plane. Does visible object base arise at that plane?

— Yes. Nose-base arises and visible object base also arises at Sensuous planes.

(b) Visible object base arises at this plane. Does nose-base arise at that plane?

— No. Visible object base arises, but nose-base does not arise at the Fine-material planes.

— Yes, at the Sensuous planes.

ii. (a) Nose-base arises at this plane. Does mind-base arise at that plane?

— Yes. Nose-base arises and mind-base (and also ideation-base) similarly arises at the Sensuous planes.

(b) Mind-base arises at this plane. Does nose-base arise at that plane?

— No. Mind-base arises, but nose-base does not arise at those Fine-material planes and Immaterial plane

— Yes, at the Sensuous planes.

iii. (a) Nose-base arises at this plane. Does ideation-base arise at that plane?

— Yes, at Sensuous plane, as in 23ii (a) above.

(b) Ideation-base arises at this plane. Does nose arise at that plane?

— No. Ideation-base arises but nose-base does not arise at the Fine-material planes, and Immaterial plane.

— Yes, same as aforesaid.

24. Originates in visible object base (*Rūpāyatanaṃūlakam*).

i. (a) Visible object base arises at this plane. Does mind-base arise at that plane?

— No. Visible object base arises, but mind-base does not arise at Non-percipient plane.

— Yes. At Five-aggregate planes, both visible object base and mind-base arises.

(b) Mind-base arises at this plane. Does visible object base arise at that plane?

— No. Mind-base arises but visible object base does not arise at Immaterial plane.

— Yes, at the Five-aggregate planes.

ii. (a) Visible object base arises at this plane. Does ideation-base arise at that plane?

— Yes. Visible object base arises and ideation-base also arises at the Single-aggregate and Five-aggregate planes.

(b) Ideation-base arises at this plane. Does visible object base arise at that plane?

— No. Ideation-base arises, but visible object base does not arise at the Four-aggregate plane.

— Yes, at the Single-aggregate and Five-aggregate planes.

25. Originates in mind-base (*Manāyatanaṃ*).

i. (a) Mind-base arises at this plane. Does ideation-base arise at that plane?

— Yes. Mind-base arises and ideation-base also arises at the Four-aggregate and Five-aggregate planes.

(b) Ideation-base arises at this plane. Does mind-base arise at that plane?

— No. Ideation-base arises, but mind-base does not arise at the Single-aggregate plane

— Yes, at the Four-aggregate and Five-aggregate planes.

Forward enquiries on Individual and Plane

26. Originates in eye-base (*Cakkhāyatanaṃ*).

i. (a) Eye-base arises in this individual at this plane. Does ear-base arise in that individual at that plane?

— Refer to the answers as in 18i (a) and 22i (a) above.

(b) Ear-base arises in this individual at this plane. Does eye-base arise in that individual at that plane?

— Refer to the answers as in 18i (b) and 22i (b) above.

The next 10 pairs of questions are to be repeated in the same iterations as above by following preceding nos. 18i (a) to 21ii (b). The answers are the same as in those forward enquiries on individual and on planes.

27. (a) Mind-base arises in this individual at this plane. Does ideation-base arise in that individual at that plane?

— Refer to the answers as in 21i (a) and 25i (a) above.

(b) Ideation-base arises in this individual at this plane. Does mind-base arise in that individual at that plane?

— Refer to the answers as in 21i (b) and 25i (b) above.

Opposite enquiries on Individual

28. Originates in eye-base (*Cakkhāyatanaṃ*).

i. (a) Eye-base does not arise in this individual. Does ear-base not arise in that individual?

— No. To those who are predestined to not acquiring eye-base but ear-base at the birth-moment (those at the birth-moment at Sensuous beings not of Final existence), eye-base does not arise; but ear-base therein arises.

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— Yes. To all those at the death-moment, and those who are predestined to not acquiring both eye-base and ear-base at the birth-moment (those at the birth-moment at Non-percipient plane and Immaterial plane), neither eye-base nor ear-base therein arises.

(b) Ear-base does not arise in this individual. Does eye-base not arise in that individual?

— No. To those who are predestined to not acquiring ear-base but eye-base at the birth-moment (Sensuous beings not of Final existence), ear-base does not arise; but eye-base therein arises.

— Yes. Refer to the answer in 28 *i* (a) above.

ii. (a) Eye-base does not arise in this individual. Does nose-base not arise in that individual?

— No. To those who are predestined to not acquiring eye-base but nose-base at birth-moment (Sensuous beings not of Final existence), eye-base does not arise; but nose-base therein arises.

— Yes. To all those at the death-moment, and those who are predestined not to acquire eye-base and nose-base at the birth-moment (those at the birth-moment at Non-percipient plane and Immaterial planes), neither eye-base nor nose-base arises.

(b) Nose-base does not arise in this individual. Does eye-base not arise in that individual?

— No. To those who are predestined to not acquiring nose-base but eye-base at the birth-moment (those at the birth-moment at Sensuous beings not of Final existence, and those at the birth-moment at Fine-material planes except for those at Non-percipient plane), nose-base does not arise; but eye-base arises.

— Yes. Refer to the answer in 28 *ii* (a) above.

iii. (a) Eye-base does not arise in this individual. Does visible object base not arise in that individual?

— No. To those who are not to acquire eye-base but visible object base at the birth-moment (Sensuous beings not of Final existence, and those at Non-percipient plane), eye-base does not arise; but visible object base therein arises.

— Yes. To all those at death-moment, and those who are predestined to not acquiring eye-base and visible object base at the birth-moment (all those at the Immaterial plane), neither eye-base nor visible object base therein arises.

(b) Visible object base does not arise in this individual. Does eye-base not arise in that individual?

— There is no such being to whom visible object base does not arise, but eye-base arises.

— Yes. Same as the answer in 28 *iii* (a) above.

iv. (a) Eye-base does not arise in this individual. Does mind-base not arise in that individual?

— No. To those who are predestined to not acquiring eye-base but mind-base at the birth-moment (Sensuous beings not of Final existence, and those at the birth-moment at Immaterial plane), eye-base does not arise; but mind-base arises.

— Yes. To all those at the death-moment, and those who are predestined not to acquire eye-base and mind-base at the birth-moment (Non-percipient beings), neither eye-base nor mind-base therein arises.

(b) Mind-base does not arise in this individual. Does eye-base not arise in that individual?

— There is no such being to whom eye-base arises, but mind-base does not.

— Yes. Refer to the answer in 28 iv (a) above.

v. (a) Eye-base does not arise in this individual. Does ideation-base not arise in that individual?

— No. To those at the birth-moment who are predestined to not acquiring eye-base but ideation-base (at the birth-moment of Sensuous beings not of Final existence; at the birth-moment of those at Non-percipient plane and Immaterial plane), eye-base does not arise but ideation-base therein arises.

— Yes. To all those at death-moment, neither eye-base nor ideation-base arises.

(b) Ideation-base does not arise in this individual. Does eye-base not arise in that individual?

— There is no such being to whom eye-base arises, but ideation-base does not.

— Yes. Refer to the answer in aforesaid 28 v (a).

29. Originates in nose-base (*Ghānāyatanaṃlakkaṃ*).

i. (a) Nose base does not arise in this individual. Does visible object base not arise in that individual?

— No. To those who at the birth-moment who are predestined to not acquiring nose-base but visible object base (at the birth-moment of those at Fine-material planes, and at the birth-moment of Sensuous beings not of Final existence), nose-base does not arise; but visible object base therein arises.

— Yes. To all those at the death-moment, and those who are predestined to not acquiring nose-base and visible object base at the birth-moment (all those at the birth-moment at Immaterial planes), neither nose-base nor visible object base arises.

(b) Visible object base does not arise in this individual. Does nose-base not arise in that individual?

— There is no such being visible object base does not arise but nose-base arises.

— Yes. Refer to the answer as explained in 29 i (a) above.

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ii. (a) Nose-base does not arise in this individual. Does mind-base not arise in that individual?

— No. To those who, at the birth-moment, are predestined to not acquiring nose-base but mind-base (at the birth-moment of all those at Fine-material and Immaterial planes, except for those at Non-percipient plane), nose-base does not arise; but mind-base therein arises.

(Note that it does not apply to those not Final existence beings at the birth-moment at Sensuous planes).

— Yes. To all those at the death-moment, and all those at Non-percipient plane, nose-base does not arise; mind-base therein also does not arise.

(b) Mind-base does not arise in this individual. Does nose-base not arise in that individual?

— No such being to whom mind-base does not arise but nose-base arises.

— Yes. Refer to the answer as explained in 29 *ii* (a) above.

iii. (a) Nose-base does not arise in this individual. Does ideation-base not arise in that individual?

— No. To those who at the birth-moment are predestined to not acquiring nose-base but ideation-base (at the birth-moment of all those at Fine-material and Immaterial planes), nose-base does not arise, but ideation-base arises.

(Note that it does not apply to those not Final existence beings at the birth-moment at Sensuous planes).

— Yes. To all those at the death-moment, nose-base does not arise; ideation-base therein also does not arise.

(b) Ideation-base does not arise in this individual. Does nose-base not arise in that individual?

— There is no such being ideation-base does not arise but nose-base arises.

— Yes. Refer to the answer in 29 *iii* (a) above.

30. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base does not arise in this individual. Does mind-base not arise in that individual?

— No. To those at the birth-moment at Immaterial plane (who are predestined to not acquiring visible object base but mind-base) visible object base does not arise; but mind-base (and also ideation-base) therein arises.

— Yes, to all those at the death-moment, neither visible object base nor mind-base (and also ideation-base) arises.

(b) Mind-base does not arise in this individual. Does visible object base not arise in that individual?

— No. To those who are not to acquire mind-base but visible object base at the birth-moment (those at Non-percipient plane), mind-base does not arise; but visible object base therein arises.

— Yes. Refer to the answer in 30 *i* (a) above.

ii. (a) Visible object base does not arise in this individual. Does ideation-base not arise in that individual?

— No and Yes. Refer to the answers as explained in 30 *i* (a) above.

(b) Ideation-base does not arise in this individual. Does visible object base not arise in that individual?

— There is no such being to whom ideation-base does not arise, but visible object base arises.

— Yes. Follow the same as explained in 30 *i* (a) above.

31. Originates in mind-base (*Manāyatana-mūlakam*).

i. (a) Mind-base does not arise in this individual. Does ideation-base not arise in that individual?

— No. To those who are predestined to not acquiring mind-base but ideation-base at the birth-moment (those at Non-percipient plane), mind-base does not arise; ideation-base therein arises.

— Yes. To all those at the death-moment, neither mind-base nor ideation-base arises.

(b) Ideation-base does not arise in this individual. Does mind-base not arise in that individual?

— None of such being to whom ideation-base does not arise, mind-base arises.

— Yes. Follow the same as explained in 30 *i* (a) above.

Opposite enquiries on Plane

32. Originates in eye-base (*Cakkhāyatana-mūlakam*)

i. (a) Eye-base does not arise at this plane. Does ear-base not arise at that plane?

— Yes, at all the planes.

(b) Ear-base does not arise at this plane. Does eye-base not arise at that plane?

— Yes, at all the planes.

ii. (a) Eye-base does not arise at this plane. Does nose-base not arise at that plane?

— Yes, at Non-percipient plane and Immaterial plane.

(b) Nose-base does not arise at this plane. Does eye-base not arise at that plane?

— No. Nose-base does not arise, but eye-base arises at the Fine-material sphere excluding Non-percipient plane.

— Yes, at Non-percipient plane and Immaterial plane.

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iii. (a) Eye-base does not arise at this plane. Does visible object base not arise at that plane?

— No. Eye-base does not arise, but visible object base arises at the Non-percipient plane.

— Yes, at all the planes.

(b) Visible object base does not arise at this plane. Does eye-base not arise at that plane?

— Yes, at all the planes.

iv. (a) Eye-base does not arise at this plane. Does mind-base not arise at that plane?

— No. Eye-base does not arise, but mind-base arises at the Immaterial plane.

— Yes, at Non-percipient plane.

(b) Mind-base does not arise at this plane. Does eye-base not arise at that plane?

— Yes, at Non-percipient plane.

v. (a) Eye-base does not arise at this plane. Does ideation-base not arise at that plane?

— No. Eye-base does not arise, but ideation-base arises at the Non-percipient plane and Immaterial plane.

(b) Ideation-base does not arise at this plane. Does eye-base not arise at that plane?

— None. Neither ideation-base nor eye-base arise at the Five-aggregate planes.

33. Originates in nose-base (*Ghānāyatanaṃmūlakam*)

i. (a) Nose-base does not arise at this plane. Does visible object base not arise at that plane?

— No. Nose-base does not arise, but visible object base arises at the Fine-material planes.

— Yes, at the Immaterial plane.

(b) Visible object base does not arise at this plane. Does nose-base not arise at that plane?

— Yes, at the Immaterial plane.

ii. (a) Nose-base does not arise at this plane. Does mind-base not arise at that plane?

— No. Nose-base does not arise, but mind-base arises at Fine-material planes and Immaterial plane.

— Yes, at the Non-percipient plane.

(b) Mind-base does not arise at this plane. Does nose-base not arise at that plane?

— Yes, at the Non-percipient plane.

iii. (a) Nose-base does not arise at this plane. Does ideation-base not arise at that plane?

— No. Nose-base does not arise, but ideation-base arises at Fine-material planes.

(b) Ideation-base does not arise at this plane. Does nose-base not arise at this plane?

— Natthi. (Neither ideation-base nor nose-base arise at all the planes at the death-moment).

34. Originates in visible object base (*Rūpāyatanaṃūlakam*)

i. (a) Visible object base does not arise at this plane. Does mind-base not arise at that plane?

— No. Visible object base does not arise, but mind-base (and also ideation-base) arises at the Immaterial plane.

(b) Mind-base does not arise at this plane. Does visible object base not arise at that plane?

— No. Mind-base does not arise, but visible object base arises at the Non-percipient plane.

ii. (a) Visible object base does not arise at this plane. Does ideation-base not arise at that plane?

— No. Visible object base does not arise, but ideation-base arises at the Immaterial plane.

(b) Ideation-base does not arise at this plane. Does visible object base not arise at that plane?

— Natthi. (Neither ideation-base nor visible object base arise at all the planes at the death-moment).

35. Originates in mind-base (*Manāyatanaṃūlakam*)

i. (a) Mind-base does not arise at this plane. Does ideation-base not arise at that plane?

— No. Mind-base does not arise but ideation-base arises at the Non-percipient plane.

(b) Ideation-base does not arise at this plane. Does mind-base not arise at that plane?

— Natthi. (Neither ideation-base nor mind-base arise at all the planes at the death-moment).

Opposite enquiries on Individual and Plane

36. Originates in eye-base (*Cakkhāyatanaṃūlakam*).

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i. (a) Eye-base does not arise in this individual at this plane. Does ear-base not arise in that individual at that plane?

— Refer to the answers in 28 *i* (a) above.

(b) Ear-base does not arise in this individual at this plane. Does eye-base not arise in that individual at that plane?

— Refer to the answers in 28 *i* (b) above.

The next 9 antithetical pairs of enquiries are condensed according to the text. They are to be continued in the same manner as constructed in the foregoing from 28*i* (a) to 30*ii* (b). The answers are also to be referred to those preceding 9 pairs of catechisms.

37. (a) Mind-base does not arise in this individual at this plane. Does ideation-base not arise in that individual at that plane?

— Refer to the answers in 31 *i* (a) above.

(b) Ideation-base does not arise in this individual at this plane. Does mind-base not arise in that individual at that plane?

— Refer to the answers in 31 *i* (b) above.

In the Past

Forward enquiries on Individual

38. Originates in eye-base (*Cakkhāyatanamūlakam*)

i. (a) Eye-base had arisen in this individual. Had ear-base arisen in that individual?

— Yes. To those who are to acquire both eye-base and ear-base at the birth-moment (those at the Five-aggregate planes, except for those at the rebirth-moment at Pure abodes, and those at the final death-moment at Pure abodes), both bases had arisen in them.

— No such being to whom eye-base had arisen, ear-base therein had not arisen.

(b) Ear-base had arisen in this individual. Had eye-base arisen in that individual?

— Yes. Same as the answer explained in 38*i* (a) above.

ii. (a) Eye-base had arisen in this individual. Had nose-base ... visible object base, mind-base ... ideation-base arisen in that individual?

— Yes. These queries are condensed, but you can follow in the same manner as are enquired in the preceding section on “present” existence, nos. 18*i* (a) to 18*v* (a). The answers are to refer to those from nos. 41*i* (a) to 44 (b) further below.

... (b) Ideation-base had arisen in this individual. Had eye-base arisen in that individual?

— No, eye-base had not arisen. (all those at Non-percipient plane and Immaterial plane).

— Yes. (those at Five-aggregate planes, except for those at the rebirth-moment at Pure abodes, and those at the final death-moment at Pure abodes).

39. (a) Nose-base ... visible object base, mind-base had arisen in this individual. Had ideation-base arisen in that individual?

— Yes. These 6 pairs of enquiries are not shown in the text. They are to be followed in the same manner as described in the foregoing nos. 19*i* (a) to 21*i* (a).

(b) Ideation-base had arisen in this individual. Had mind-base arisen in that individual?

— No. To those at Non-percipient plane, ideation-base had arisen; mind-base therein had not arisen.

— Yes. To those at the birth-moment at the Four-aggregate and Five-aggregate planes, ideation-base had arisen; mind-base therein had also arisen.

Forward enquiries on Plane

40. (a) Eye-base had arisen at this plane. Does ear-base ... ideation-base arise at that plane?

Those enquiries with regard to ‘forward enquiries on plane’ are the same for all the six categories by time-lags. The required thing to do is to use the appropriate tenses appertaining to each different section, and for this case is to replace with “had arisen”. For these 10 pairs of enquiries and answers, follow the same examples as in the earlier section from 22 *i* (a) to 25 *ii* (b).

Forward enquiries on Individual and Plane

41. Originates in eye-base (*Cakkhāyatanaṃūlakam*)

i. (a) Eye-base had arisen in this individual at this plane. Had ear-base arisen in that individual at that plane?

— Yes. (those at the Five-aggregate planes, except for those at the rebirth-moment at Pure abodes, and those at the final death-moment at Pure abodes).

— No such being to whom one eye-base had arisen, but ear-base had not arisen.

(b) Ear-base had arisen in this individual at this plane. Had eye-base arisen in that individual at that plane?

— Yes. Same as explained above.

— No such being ear-base had arisen, but eye-base to whom had not arisen.

ii. (a) Eye-base had arisen in this individual at this plane. Had nose-base arisen in that individual at that plane?

— No. To all those at the Fine-material planes (except for those at the rebirth-

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moment at Pure abodes, and those at the final death-moment at Pure abodes), eye-base had arisen; nose-base therein had not arisen.

— Yes. To those at the Sensuous planes, both eye-base and nose-base had arisen.

(b) Nose-base had arisen in this individual at this plane. Had eye-base arisen in that individual at that plane?

— Yes. Refer to the answer as explained in *ii* (a) above.

iii. (a) Eye-base had arisen in this individual at this plane. Had visible object base arisen in that individual at that plane?

— Yes. To those at the Five-aggregate planes (except for those at the rebirth-moment at Pure abodes, and those at the final death-moment at Pure abodes), eye-base had arisen; visible object base also had arisen.

— No such being to whom eye-base had arisen, visible object base had not arisen.

(b) Visible object base had arisen in this individual at this plane. Had eye-base arisen in that individual at that plane?

— No. To those at Non-percipient plane, visible object base had arisen; but eye-base therein had not arisen.

— Yes. Refer to the answer as explained in *iii* (a) above.

iv. (a) Eye-base had arisen in this individual at this plane. Had mind-base arisen in that individual at that plane?

— Yes. To those at the Five-aggregate planes (except for those at the rebirth-moment at Pure abodes, and those at the final death-moment at Pure abodes), eye-base had arisen; mind-base therein had also arisen.

— There is no such being to whom eye-base had arisen, but mind-base had not.

(b) Mind-base had arisen in this individual at this plane. Had eye-base arisen in that individual at that plane?

— No. To those at Immaterial planes, mind-base had arisen; eye-base therein had not arisen.

— Yes. Refer to the answer as explained in *iv* (a) above.

v. (a) Eye-base had arisen in this individual at this plane. Had ideation-base arisen in that individual at that plane?

— Yes, to those at Five-aggregate planes (except for those at the rebirth-moment at Pure abodes, and those at the final death-moment at Pure abodes).

(b) Ideation-base had arisen in this individual at this plane. Had eye-base arisen in that individual at that plane?

— No. To those at Immaterial plane and Non-percipient plane, ideation-base had arisen; eye-base therein had not arisen.

— Yes. Refer to the answer in *v* (a) above.

42. Originates in nose-base (*Ghānāyatanamūlakam*).

i. (a) Nose-base had arisen in this individual at this plane. Had visible object base arisen in that individual at that plane?

— Yes, to all those at the Sensuous planes.

— No such being nose-base had arisen, visible object base to whom had not.

(b) Visible object base had arisen in this individual at this plane. Had nose-base arisen in that individual at that plane?

— No. To all those at the Fine-material planes (including at Non-percipient plane; except for those at the rebirth-moment at Pure abodes, and those at the final death-moment at Pure abodes), visible object base had arisen; but nose-base had not arisen.

— Yes. Refer to the answer in 42 *i* (a) above.

ii. (a) Nose-base had arisen in this individual at this plane. Had mind-base arisen in that individual at that plane?

— Yes. To those at the Sensuous planes, nose-base had arisen; mind-base therein had also arisen.

— None. There is no such being nose-base had arisen, mind-base therein had not.

(b) Mind-base had arisen in this individual at this plane. Had nose-base arisen in that individual at that plane?

— No. To those at the Fine-material planes (except for those at Non-percipient plane, those at the rebirth-moment at Pure abodes, and those at the final death-moment at Pure abodes), and all those at Immaterial planes, mind-base had arisen; but nose-base therein had not arisen.

— Yes. Refer to the answer in 42 *ii* (a) above.

iii. (a) Nose-base had arisen in this individual at this plane. Had ideation-base arisen in that individual at that plane?

— Yes, to those at the Sensuous plane.

(b) Ideation-base had arisen in this individual at this plane. Had nose-base arisen in that individual at that plane?

— No. To all those at the Fine-material and Immaterial planes, ideation-base had arisen; but nose-base therein had not arisen.

— Yes. Refer to the answer in 42 *iii* (a) above.

43. Originates in visible object base (*Rūpāyatanamūlakam*)

i. (a) Visible object base had arisen in this individual at this plane. Had mind-base arisen in that individual at that plane?

— No. To those at Non-percipient plane, visible object base had arisen, mind-base therein had not arisen.

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— Yes. To those at the Five-aggregate planes (except for those at the rebirth-moment at Pure abodes, and those at the final death-moment at Pure abodes), visible object base had arisen; mind-base therein had also arisen.

(b) Mind-base had arisen in this individual at this plane. Had visible object base arisen in that individual at that plane?

— No. To all those at the Immaterial planes, mind-base had arisen; visible object base therein had not arisen.

— Yes. Refer to the answer in 43 *i* (a) above.

ii. (a) Visible object base had arisen in this individual at this plane. Had ideation-base arisen in that individual at that plane?

— Yes. To those at the Sensuous planes and Fine-material planes, visible object base had arisen; ideation-base therein had also arisen.

— There is no such being to whom visible object base had arisen, ideation-base had not arisen.

(b) Ideation-base had arisen in this individual at this plane. Had visible object base arisen in that individual at that plane?

— No. To all those at the Immaterial planes, ideation-base had arisen; visible object base therein had not arisen.

— Yes. Refer to the answer in 43 *ii* (a) above.

44. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base had arisen in this individual at this plane. Had ideation-base arisen in that individual at that plane?

— Yes. To all those at the Four- and Five-aggregate planes, mind-base had arisen; ideation-base therein had also arisen.

— None. There is no such being mind-base had arisen, but ideation-base to whom had not arisen.

(b) Ideation-base had arisen in this individual at this plane. Had mind-base arisen in that individual at that plane?

— No. To those at Non-percipient plane, ideation-base had arisen; mind-base therein had not arisen.

— Yes. Refer to the answer in 44 (a) above.

Opposite enquiries on Individual

45. (a) Eye-base had not arisen in this individual. Had ear-base not arisen in that individual?

— Yes. To all those at Non-percipient plane and Immaterial plane, eye-base had not arisen; ear-base also had not arisen.

— No. There is none such being.

(b) Ear-base had not arisen in this individual. Had eye-base not arisen in that individual?

— Yes. Refer to the answer as in above.

The next 10 antithetical pairs of enquiries are not shown in the text, but it should be understood to follow in the same manner as are constructed in the preceding from 28 *i* (a) to 30 *ii* (b).

46. (a) Mind-base had not arisen in this individual. Had ideation-base not arisen in that individual?

— None. There is no such being to whom both mind-base and ideation-base had not arisen.

(b) Ideation-base had not arisen in this individual. Had mind-base not arisen in that individual?

— None, same as above.

Opposite enquiries on Plane

47. Eye-base had not arisen at this plane ...

Herein the 11 antithetical pairs of enquiries are not shown in the text. They are to follow in the same manner as are constructed in the section on “present” existence, from nos. 32 *i* (a) to 35 *i* (b). The difference is that they herein have to be worded in past tense. Those answers as to “planes” are to be referred from the next 11 pairs of catechisms below, from nos. 48 *i* (a) to 51 *i* (b).

Opposite enquiries on Individual and Plane

48. Originates in eye-base (*Cakkhāyatanaṃlakam*).

i. (a) Eye-base had not arisen in this individual at this plane. Had ear-base not arisen in that individual at that plane?

— Yes (those at the Non-percipient plane, those at the rebirth-moment at Pure abodes, those at the final death-moment at Pure abodes, and those at the Immaterial plane).

(b) Ear-base had not arisen in this individual at this plane. Had eye-base not arisen in that individual at that plane?

— Yes. Refer to the answer above.

ii. (a) Eye-base had not arisen in this individual at this plane. Had nose-base not arisen in that individual at that plane?

— Yes. (Same as in 48 *i* (a) above).

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(b) Nose-base had not arisen in this individual at this plane. Had eye-base not arisen in that individual at that plane?

— No. To others at Fine-material planes (except for those at Non-percipient plane, those at the rebirth-moment and the final death-moment at Pure abodes), nose-base had not arisen; but eye-base therein had arisen.

— Yes. Refer to the answer above.

iii. (a) Eye-base had not arisen in this individual at this plane. Had visible object base not arisen in that individual at that plane?

— No. To those at Non-percipient plane, eye-base had not arisen; but visible object base therein had arisen.

— Yes. To those at Pure abodes (at the rebirth-moment and at the final death-moment), and those at the Immaterial plane, eye-base had not arisen; visible object base therein also had not arisen.

(b) Visible object base had not arisen in this individual at this plane. Had eye-base not arisen in that individual at that plane?

— Yes. Refer to the answer in *iii.* (a) above.

iv. (a) Eye-base had not arisen in this individual at this plane. Had mind-base not arisen in that individual at that plane?

— No. To those at the Immaterial plane, eye-base had not arisen; but mind-base therein had arisen.

— Yes. To those at Non-percipient plane, and those at Pure abodes (except for those at the rebirth-moment and those at the final death-moment), eye-base had not arisen; mind-base therein also had not arisen.

(b) Mind-base had not arisen in this individual at this plane. Had eye-base not arisen in that individual at that plane?

— Yes. Refer to the answer in *iv.* (a) above.

v. (a) Eye-base had not arisen in this individual at this plane. Had ideation-base not arisen in that individual at that plane?

— No. To those at Non-percipient plane and Immaterial plane, eye-base had not arisen; but ideation-base therein had arisen.

— Yes. To those at Pure abodes (at the rebirth-moment and at the final death-moment), eye-base had not arisen; ideation-base therein also had not arisen.

(b) Ideation-base had not arisen in this individual at this plane. Had eye-base not arisen in that individual at that plane?

— Yes. Refer to the answer in *v.* (a) above.

49. Originates in nose-base (*Ghānāyatanamūlakam*).

i. (a) Nose-base had not arisen in this individual at this plane. Had visible object base not arisen in that individual at that plane?

— No. To those at the Fine-material planes (except for those at the rebirth-moment at Pure abodes, and those at the final death-moment at Pure abodes), nose-base had not arisen; but visible object base therein had arisen.

— Yes. To those at Pure abodes (at the rebirth-moment and those at the final death-moment), and all those at Immaterial plane, nose-base had not arisen; visible object base therein had also not arisen.

(b) Visible object base had not arisen in this individual at this plane. Had nose-base not arisen in that individual at that plane?

— Yes. Refer to the answer in 49 *i* (a) above.

ii. (a) Nose base had not arisen in this individual at this plane. Had mind-base not arisen in that individual at that plane?

— No. To all those at the Immaterial planes, and those at the Fine-material planes (except for those at Non-percipient plane, those at the rebirth-moment at Pure abodes, and those at the final death-moment at Pure abodes), nose-base had not arisen; but mind-base therein had arisen.

— Yes. To those at Non-percipient plane, those at the Pure abodes (at the rebirth-moment and at the final death-moment), nose base had not arisen; mind-base therein had also not arisen.

(b) Mind-base had not arisen in this individual at this plane. Had nose-base not arisen in that individual at that plane?

— Yes. Refer to the answer in 49 *ii* (a) above.

iii. (a) Nose-base had not arisen in this individual at this plane. Had ideation-base not arisen in that individual at that plane?

— No. To all those at the Fine-material and Immaterial planes (except for those at the rebirth-moment at Pure abodes, and those at the final death-moment at Pure abodes), nose-base had not arisen; but ideation-base therein had arisen.

— Yes. To those at Pure abodes (at the rebirth-moment and at the final death-moment), neither nose-base nor ideation-base had arisen.

(b) Ideation-base had not arisen in this individual at this plane. Had nose-base not arisen in that individual at that plane?

— Yes. Refer to the answer in 49 *iii* (a) above.

50. Originates in visible object base (*Rūpāyatanaṃlakam*).

i. (a) Visible object base had not arisen in this individual at this plane. Had mind-base not arisen in that individual at that plane?

— No. To those at the Immaterial plane, visible object base had not arisen; but mind-base therein had arisen.

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— Yes. To those at the Pure abodes (at the rebirth-moment and at the final death-moment), visible object base had not arisen; mind-base therein also had not arisen.

(b) Mind-base had not arisen in this individual at this plane. Had visible object base not arisen in that individual at that plane?

— No. To those at Non-percipient plane, mind-base had not arisen; but visible object base therein had arisen.

— Yes. Refer to the answer in 50 *i* (a) above.

ii. (a) Visible object base had not arisen in this individual at this plane. Had ideation-base not arisen in that individual at that plane?

— No. To those at the Immaterial plane, visible object base had not arisen; but ideation-base therein had arisen.

— Yes. To those at Pure abodes (at rebirth-moment and at final death-moment), visible object base had not arisen; ideation-base therein also had not arisen.

(b) Ideation-base had not arisen in this individual at this plane. Had visible object base not arisen in that individual at that plane?

— Yes. Refer to the answer in 50 *ii* (a) above.

51. Originates in mind-base (*Manāyatanaṃlakam*).

i. (a) Mind-base had not arisen in this individual at this plane. Had ideation-base not arisen in that individual at that plane?

— No. To those at Non-percipient plane, mind-base had not arisen; but ideation-base therein had arisen.

— Yes. To those at Pure abode (at rebirth-moment and at final death-moment), mind-base had not arisen; ideation-base therein had also not arisen.

(b) Ideation-base had not arisen in this individual at this plane. Had mind-base not arisen in that individual at that plane?

— Yes. Refer to the answer in 51 *i* (a) above.

In Future

Forward enquiries on Individual

52. Originates in eye-base (*Cakkhāyatanaṃlakam*).

i. (a) Eye-base will arise in this individual. Will ear-base arise in that individual?

— Yes (to all those at the Five-aggregate planes, except Final existence beings).

— There is no such being to whom eye-base will arise but ear-base will not.

(b) Ear-base will arise in this individual. Will eye-base arise in that individual?

— Yes. Refer to the answer in 52 *i* (a) above.

— There is no such being to whom ear-base will arise, eye-base will not arise.

ii. (a) Eye-base will arise in this individual. Will nose-base arise in that individual?

— No. To those at the Fine-material planes (except those Final existence beings), eye-base will arise; nose-base therein will not arise.

— Yes. To those at the Sensuous planes (except those Final existence beings), eye-base will arise; nose-base therein also will arise.

(b) Nose-base will arise in this individual. Will eye-base arise in that individual?

— Yes. Refer to the answer in 52 *ii* (a) above.

— There is no such being to whom nose-base will arise but eye-base will not.

iii. (a) Eye-base will arise in this individual. Will visible object base arise in that individual?

— Yes. To those at the Five-aggregate planes (except those Final existence beings), eye-base will arise; visible object base therein also will arise.

— No such being to whom eye-base will arise, visible object base will not arise.

(b) Visible object base will arise in this individual. Will eye-base arise in that individual?

— No. To those at Non-percipient plane, visible object base will arise, but eye-base therein will not arise.

— Yes. Refer to the answer in 52 *iii* (a) above.

iv. (a) Eye-base will arise in this individual. Will mind-base arise in that individual?

— Yes. To those at the Five-aggregate planes (except those Final existence beings), eye-base will arise; mind-base therein also will arise.

— No such being to whom eye-base will arise but visible object base will not.

(b) Mind-base will arise in this individual. Will eye-base arise in that individual?

— No. To those at Immaterial planes (except for Final existence beings), mind-base will arise; but eye-base therein will not arise.

— Yes. Refer to the answer in 52 *iv* (a) above.

v. (a) Eye-base will arise in this individual. Will ideation-base arise in that individual?

— Yes, to those at the Five-aggregate planes (except those Final existence beings).

— No such being to whom eye-base will arise but ideation-base will not arise.

(b) Ideation-base will arise in this individual. Will eye-base arise in that individual?

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— No. To those at Non-percipient plane, and those at the Immaterial planes (except for Final existence beings), ideation-base will arise; eye-base therein will not arise.

— Yes. Refer to the answer in 52 *v* (a) above.

53. Originates in nose-base (*Ghānāyatanaṃūlakam*).

i. (a) Nose-base will arise in this individual. Will visible object base arise in that individual?

— Yes. To those at the Sensuous planes (except those Final existence beings), nose-base will arise; visible object base therein also will arise.

— No such being to whom nose-base will arise; visible object base will not.

(b) Visible object base will arise in this individual. Will nose-base arise in that individual?

— No. To those at the Fine-material planes (except those Final existence beings), visible object base will arise; but nose-base therein will not arise.

— Yes. Refer to the answer in 53 *i* (a) above.

ii. (a) Nose-base will arise in this individual. Will mind-base arise in that individual?

— Yes. To those at the Sensuous planes (except for Final existence beings), nose-base will arise, mind-base therein also will arise.

— No such being to whom nose-base will arise, but mind-base will not arise.

(b) Mind-base will arise in this individual. Will nose-base arise in that individual?

— No. To those at the Fine-material and Immaterial planes (except Non-percipients and Final existence beings), mind-base will arise; nose-base therein will not arise.

— Yes. Refer to the answer in 53 *ii* (a) above.

iii. (a) Nose-base will arise in this individual. Will ideation-base arise in that individual?

— Yes. To those at the Sensuous planes (except for Final existence beings), nose-base will arise, ideation-base therein also will arise.

— No such being to whom nose-base will arise, but ideation-base will not.

(b) Ideation-base will arise in this individual. Will nose-base arise in that individual?

— No. To those at the Fine-material and Immaterial planes (except for Final existence beings), ideation-base will arise; nose-base therein will not arise.

— Yes. Refer to the answer in 53 *iii* (a) above.

54. Originates in visible object base (*Rūpāyatanaṃūlakam*).

i. (a) Visible object base will arise in this individual. Will mind-base ... ideation-base arise in that individual?

— No. To those at Non-percipient plane, visible object base will arise; mind-base therein will not arise (but ideation-base therein will arise).

— Yes. To those at the Five-aggregate planes (except Non-percipients and Final existence beings), visible object base will arise, mind-base also will arise.

— Yes. To those at the Five-aggregate planes (except only those Final existence beings), visible object base will arise, ideation-base also will arise.

(b) Mind-base ... ideation-base will arise in this individual. Will visible object base arise in that individual?

— No. To those at the Immaterial plane, mind-base (and ideation-base) will arise; visible object base therein will not arise (except for Final existence beings).

— Yes. Refer to the answer in 54 *i* (a) above.

55. Originates in mind-base (*Manāyatana-mūlakam*).

(a) Mind-base will arise in this individual. Will ideation-base arise in that individual?

— Yes. To those at the Four-aggregate and Five-aggregate planes (except for Final existence beings), mind-base and ideation-base will both arise.

— No such being to whom mind-base will arise but ideation-base will not.

(b) Ideation-base will arise in this individual. Will mind-base arise in that individual?

— No. To those at Non-percipient plane, ideation-base will arise; but mind-base therein will not arise. It is only to all those Final existence beings that neither ideation-base nor mind-base will arise.

— Yes. Refer to the answer in 55 *i* (a) above.

Forward enquiries on Plane

56. Eye-base will arise at this plane. Will ear-base ... mind-base arise at that plane?

These 11 pairs of catechisms are not shown. According to the text, these forward enquiries on plane are the same for all the six categories by time-lagss. The task required is to change the appropriate tenses relevant to each different section, and in this case is to use “will arise”. For those answers as to planes, refer to the 11 pairs of enquiries mentioned above from nos. 52 *i* (a) to 55 (b).

Forward enquiries on Individual and Plane

For those answers to the following enquiries from 57 *i* (a) to 60 *i* (b), refer to the preceding 11 pairs in “Forward enquiries on Individual”, 52 *i* (a) to 55 (b).

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57. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base will arise in this individual at this plane. Will ear-base arise in that individual at that plane? (b) Ear-base will arise in this individual at this plane. Will eye-base arise in that individual at that plane?

ii. (a) Eye-base will arise in this individual at this plane. Will nose-base arise in that individual at that plane? (b) Nose-base will arise in this individual at this plane. Will eye-base arise in that individual at that plane?

iii. (a) Eye-base will arise in this individual at this plane. Will visible object base arise in that individual at that plane? (b) Visible object base will arise in this individual at this plane. Will eye-base arise in that individual at that plane?

iv. (a) Eye-base will arise in this individual at this plane. Will mind-base arise in that individual at that plane? (b) Mind-base will arise in this individual at this plane. Will eye-base arise in that individual at that plane?

v. (a) Eye-base will arise in this individual at this plane. Will ideation-base arise in that individual at that plane? (b) Ideation-base will arise in this individual at this plane. Will eye-base arise in that individual at that plane?

58. Originates in nose-base (*Ghāṇāyatanamūlakam*).

i. (a) Nose-base will arise in this individual at this plane. Will visible object base arise in that individual at that plane? (b) Visible object base will arise in this individual at this plane. Will nose arise in that individual at that plane?

ii. (a) Nose-base will arise in this individual at this plane. Will mind-base ... ideation-base ... ideation-base arise in that individual at that plane? (b) Ideation-base will arise in this individual at this plane. Will nose-base arise in that individual at that plane?

59. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base will arise in this individual at this plane. Will mind-base arise in that individual at that plane? (b) Mind-base will arise in that individual this plane. Will visible object base arise in that individual at that plane?

ii. (a) Visible object base will arise in this individual at this plane. Will ideation-base arise in that individual at that plane? (b) Ideation-base will arise to the person at this plane. Will visible object base arise in that individual at that plane?

60. Originates in mind-base (*Manāyatanamūlakam*).

i. (a) Mind-base will arise in this individual at this plane. Will ideation-base arise in that individual at that plane? (b) ideation-base will arise in this individual at this plane. Will mind-base arise in that individual at that plane?

Opposite enquiries on Individual

61. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base will not arise in this individual. Will ear-base not arise in that individual?

— Yes. (To those at Non-percipient plane and Immaterial plane, and all the Final existence beings).

— There is no such being to whom eye-base will not arise but ear-base will.

(b) Ear-base will not arise in this individual. Will eye-base not arise in that individual?

— Yes, refer to the answer in 61 *i* (a) above.

— There is no such being to whom ear-base will not arise but eye-base will.

ii. (a) Eye-base will not arise in this individual. Will nose-base not arise in that individual?

— Yes, to those at the Non-percipient plane and Immaterial plane, and all Final existence beings.

— There is no such being to whom eye-base will not arise but nose-base will.

(b) Nose-base will not arise in this individual. Will eye-base not arise in that individual?

— No. To those others at the Fine-material planes (except for Non-percipients and Final existence beings), nose-base will not arise; but eye-base will arise.

— Yes, refer to the answer in 61 *ii* (a) above.

iii. (a) Eye-base will not arise in this individual. Will visible object base not arise in that individual?

— No. To those at Non-percipient plane, eye-base will not arise; but visible object base therein will arise.

— Yes. To those at the Immaterial plane, those Final existence beings at the Five-aggregate planes, and all those at the Immaterial planes, neither eye-base nor visible object base will therein arise.

(b) Visible object base will not arise in this individual. Will eye-base not arise in that individual?

— Yes, refer to the answer in 61 *iii* (a) above.

— There is no such being visible object base will not arise but eye-base will arise.

iv. (a) Eye-base will not arise in this individual. Will mind-base not arise in that individual?

— No. To those at the Immaterial planes (except for Final existence beings), eye-base will not arise; but mind-base (and also ideation-base) will arise.

— Yes. To those at Non-percipient plane, and all those Final existence beings, eye-base will not arise; mind-base (and also ideation-base) therein also will not arise.

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(b) Mind-base will not arise in this individual. Will eye-base not arise in that individual?

— Yes. Refer to the answer in 61 *iv* (a) above.

— There is no such being to whom mind-base will not arise but eye-base will.

v. (a) Eye-base will not arise in this individual. Will ideation-base not arise in that individual?

— No. To those at Non-percipient plane, and those at the Immaterial planes (except those Final existence beings), eye-base will not arise; but ideation-base will arise.

— Yes. To all Final existence beings at the Five-aggregate and Immaterial plane.

(b) Ideation-base will not arise in this individual. Will eye-base not arise in that individual?

— Yes, refer to the answer in 61 *v* (a) above.

— No such being to whom ideation-base will not arise but eye-base will arise.

62. Originates in nose-base (*Ghānāyatana* *mūlakam*).

i. (a) Nose-base will not arise in this individual. Will visible object base not arise in that individual?

— No. To those at Fine-material planes (except for Final existence beings), nose-base will not arise; but visible object base therein will arise.

— Yes. To all Final existence beings, and all those at Immaterial planes, nose-base will not arise; visible object base therein also will not arise.

(b) Visible object base will not arise in this individual. Will nose-base not arise in that individual?

— Yes, refer to the answer in 62 *i* (a) above.

— No such being to whom visible object base will not arise but nose-base will.

ii. (a) Nose-base will not arise in this individual. Will mind-base not arise in that individual?

— No. To those at the Fine-material and Immaterial planes (except Non-percipients, and those Final existence beings), nose-base will not arise; but mind-base therein will arise.

— Yes. To those at Non-percipient plane, and all Final existence beings, nose-base will not arise; mind-base therein also will not arise.

(b) Mind-base will not arise in this individual. Will nose-base not arise in that individual?

— Yes, refer to the answer in 62 *ii* (a) above.

— No such being to whom mind-base will not arise but nose-base will arise.

iii. (a) Nose-base will not arise in this individual. Will ideation-base not arise in that individual?

— No. To those at the Fine-material and Immaterial planes (except those of Final existence), nose-base will not arise; but ideation-base therein will arise.

— Yes. To all Final existence beings.

(b) Ideation-base will not arise in this individual. Will nose-base not arise in that individual?

— Yes, refer to the answer in 62 *iii* (a) above.

— No such being to whom ideation-base will not arise but nose-base will arise.

63. Originates in visible object base (*Rūpāyatanaṃ*).

i. (a) Visible object base will not arise in this individual. Will mind-base ... ideation-base not arise in that individual?

— No. To those at the Immaterial planes (except those of Final existence), visible object base will not arise; but mind-base (and also ideation-base) will arise.

— Yes. To all Final existence beings, visible object base will not arise; mind-base (and ideation-base) therein also will not arise.

(b) Ideation-base will not arise in this individual. Will visible object base not arise in that individual?

— Yes, refer to the answer in 63 *i* (a) above.

— There is no such being to whom ideation-base will not arise but visible object base will arise.

64. Originates in mind-base (*Manāyatanaṃ*).

i. (a) Mind-base will not arise in this individual. Will ideation-base not arise in that individual?

— No. To those at Non-percipient plane, mind-base will not arise; but ideation-base will therein arise.

— Yes. To all Final existence beings, neither mind-base nor ideation-base will arise.

(b) Ideation-base will not arise in this individual. Will mind-base not arise in that individual?

— Yes, refer to the answer in 64 *i* (a) above.

— No such being to whom ideation-base will not arise but mind-base will.

Opposite enquiries on Plane

65. Eye-base will not arise at this plane ... Will ear-base ... mind-base not arise at that plane?

The same thing here as in nos. 47, the 11 pairs of enquiries are not shown in the text. They are to follow in the same manner as are constructed in the section

Chapter 3: Pairs on Bases

on “present” existence, from nos. 32 *i* (a) to 35 *i* (b). The difference is that herein they are to be worded in future tense. The answers as to “planes” are to refer to the above 11 pairs of catechisms, nos. 61 *i* (a) to 64 *i* (b).

Opposite enquiries on Individual and Plane

For those answers to the following enquiries from 66*i* (a) to 69*i* (b), refer to the preceding 11 pairs in “Opposite enquiries on individual”, 61*i* (a) to 64*i* (b).

66. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base will not arise in this individual at this plane. Will ear-base not arise in that individual at that plane? (b) Ear-base will not arise in this individual at this plane. Will eye-base not arise in that individual at that plane?

ii. (a) Eye-base will not arise in this individual at this plane. Will nose-base not arise in that individual at that plane? (b) Nose-base will not arise in this individual at this plane. Will eye-base not arise in that individual at that plane?

iii. (a) Eye-base will not arise in this individual at this plane. Will visible object base not arise in that individual at that plane? (b) Visible object base will not arise in this individual at this plane. Will eye-base not arise in that individual at that plane?

iv. (a) Eye-base will not arise in this individual at this plane. Will mind-base not arise in that individual at that plane? (b) Mind-base will not arise in this individual at this plane. Will eye-base not arise in that individual at that plane?

v. (a) Eye-base will not arise in this individual at this plane. Will ideation-base not arise in that individual at that plane? (b) Ideation-base will not arise in this individual at this plane. Will eye-base not arise in that individual at that plane?

67. Originates in nose-base (*Ghānāyatanamūlakam*).

i. (a) Nose-base will not arise in this individual at this plane. Will visible object base not arise in that individual at that plane? (b) Visible object base will not arise in this individual at this plane. Will nose-base not arise in that individual at that plane?

ii. (a) Nose-base will not arise in this individual at this plane. Will mind-base not arise in that individual at that plane?

(b) Mind-base will not arise in this individual at this plane. Will nose-base not arise in that individual at that plane?

iii. (a) Nose-base will not arise in this individual at this plane. Will ideation-base not arise in that individual at that plane?

(b) Ideation-base will not arise in this individual at this plane. Will nose-base not arise in that individual at that plane?

68. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base will not arise in this individual at this plane. Will mind-base not arise in that individual at that plane?

(b) Mind-base will not arise in this individual at this plane. Will visible object base not arise in that individual at that plane?

ii. (a) Visible object base will not arise in this individual at this plane. Will ideation-base not arise in that individual at that plane? (b) Ideation-base will not arise in this individual at this plane. Will visible object base not arise in that individual at that plane?

69. Originates in mind-base (*Manāyatanaṃlakam*).

i. (a) Mind-base will not arise in this individual at this plane. Will ideation-base not arise in that individual at that plane? (b) Ideation-base will not arise in this individual at this plane. Will mind-base not arise in that individual at that plane?

Chart 3.4 Present and past arising of the bases

A : arises/ had arisen/ will arise/ N: does not arise / had not arisen/ will not arise

Plane	Time-lag	Final existence beings?	at birth-moment						at death-moment					
			Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base
Sensuous	Present	χ	A, N	A, N	A, N	A	A	–	N	N	N	N	N	–
	Past	χ	–	A	A	A	A	A	–	A	A	A	A	A
	Present	✓	A, N	A, N	A, N	A	A	–	N	N	N	N	N	–
	Past	✓	–	A	A	A	A	A	–	A	A	A	A	A
Fine-material	Present	χ	A	A	N	A	A	–	N	N	N	N	N	–
	Past	χ	–	A	N	A	A	A	–	A	N	A	A	A
	Present	✓	A	A	N	A	A	–	N	N	N	N	N	–
	Past	✓	–	A	N	A	A	A	–	A	N	A	A	A
Five-aggregate (Fine-material & Sensuous)	Present	χ	A, N	A, N	A, N	A	A	–	N	N	N	N	N	–
	Past	χ	–	A	A, N	A	A	A	–	A	A, N	A	A	A
	Present	✓	A, N	A, N	A, N	A	A	–	N	N	N	N	N	–
	Past	✓	–	A	A, N	A	A	A	–	A	A, N	A	A	A
Non-percipient	Present	χ	N	N	N	A	N	–	N	N	N	N	N	–
	Past	χ	–	N	N	A	N	A	–	N	N	A	N	A
Pure abodes	Present	χ	A	A	N	A	A	–	N	N	N	N	N	–
	Past	χ	–	N	N	N	N	N	–	A	N	A	A	A
	Present	✓	A	A	N	A	A	–	N	N	N	N	N	–
	Past	✓	–	N	N	N	N	N	–	N	N	N	N	N
Immaterial	Present	χ	N	N	N	N	A	–	N	N	N	N	N	–
	Past	χ	–	N	N	N	A	A	–	N	N	N	A	A
	Present	✓	N	N	N	N	A	–	N	N	N	N	N	–
	Past	✓	–	N	N	N	A	A	–	N	N	N	A	A

Present and Past

Forward enquiries on Individual

70. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base arises in this individual. Had ear-base arisen in that individual?

— No. To those at the birth-moment at Pure abodes, eye-base arises, ear-base therein had not arisen.

— Yes. To those who are predestined to acquire eye-base at the birth-moment (those at Five-aggregate planes, including those Final existence beings at the

birth-moment, except for those at Pure abodes), eye-base arises; ear-base therein had also arisen.

(b) Ear-base had arisen in this individual. Does eye-base arise in that individual? — No. To all those at the death-moment at Five-aggregate planes (except at final death-moment at Pure abodes. See 79 (i) below), and those Sensuous beings who are not acquire eye-base at the birth-moment, ear-base had arisen; but eye-base therein does not arise.

— Yes. Refer to the answer in 70 i (a) above.

ii. (a) Eye-base arises in this individual. Had nose-base arisen in that individual? — No. To those at the birth-moment at Fine-material planes (including Final existence beings, but excluding those at Non-percipient plane), eye-base arises; nose-base therein had not arisen

— Yes. To those at the Sensuous planes who are predestined to acquiring eye-base at the birth-moment, eye-base arises; nose-base had also arisen.

(b) Nose-base had arisen in this individual. Does eye-base arise in that individual? — No. To all those at the death-moment at Sensuous planes, and those Sensuous beings who are predestined to not acquiring eye-base at the birth-moment, nose-base had arisen; eye-base therein does not arise.

— Yes. Refer to the answer in 70 ii (a) above.

iii. (a) Eye-base arises in this individual. Had visible object base arisen in that individual?

— No. To those at the birth-moment at Pure abodes, eye-base arises; but visible object base therein had not arisen.

— Yes. To those who are predestined to acquiring eye-base at the birth-moment (includes Final existence beings at the birth-moment at Five-aggregate planes, except for Pure abodes), eye-base arises; visible object base had also arisen.

(b) Visible object base had arisen in this individual. Does eye-base arise in that individual?

— No. To those at the Sensuous planes who are predestined to not acquiring eye-base at the birth-moment, all those at the death-moment at Five-aggregate planes (except at final death-moment at Pure abodes. See 79 (iii) below), and those at Non-percipient plane, visible object base had arisen; but eye-base therein does not arise

— Yes. Refer to the answer in 70 iii (a) above.

iv. (a) Eye-base arises in this individual. Had mind-base arisen in that individual? — No. To those at the birth-moment at Pure abodes, eye-base arises; mind-base therein had not arisen.

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— Yes. To those who are predestined to acquiring eye-base at the birth-moment (includes Final existence beings at the birth-moment at Five-aggregate planes except at Pure abodes), eye-base arises; mind-base therein had also arisen.

(b) Mind-base had arisen in this individual. Does eye-base arise in that individual?

— No. To Sensuous beings who are predestined to not acquiring eye-base at the birth-moment, all those at the death-moment at Five-aggregate planes (except at final death-moment at Pure abodes. See 79 (iv) below), and all those at the Immaterial planes, mind-base had arisen; but eye-base therein does not arise

— Yes. Refer to the answer in 70 iv (a) above.

v. (a) Eye-base arises in this individual. Had ideation-base arisen in that individual?

— No. To those at the birth-moment at Pure abodes, eye-base arises; ideation-base therein had not arisen.

— Yes. To those who are predestined to acquire eye-base at the birth-moment (includes Final existence beings at the birth-moment at Five-aggregate planes, except for Pure abodes), eye-base arises; ideation-base had also arisen.

(b) Ideation-base had arisen in this individual. Does eye-base arise in that individual?

— No. To all those at the death-moment (except at final death-moment at Pure abodes. See 79 (v) below), and those who are predestined to not acquiring eye-base at the birth-moment (those at Sensuous planes who are not Final existence beings, those at Non-percipient plane, and all those at the Immaterial plane), ideation-base had arisen; eye-base therein does not arise.

— Yes. Refer to the answer in 70 v (a) above.

71. Originates in nose-base (*Ghānāyatanamūlakam*).

i. (a) Nose-base arises in this individual. Had visible object base arisen in that individual?

— Yes. To those at the birth-moment who are predestined to acquire nose-base (those at the Sensuous planes), nose-base arises; visible object base therein had also arisen.

— No. There is no such being nose-base arises, visible object base had not arisen.

(b) Visible object base had arisen in this individual. Does nose-base arise in that individual?

— No. To Sensuous beings who are predestined to not acquiring nose-base at the birth-moment, Sensuous beings at the death-moment, and all those at the Fine-material planes (except for those at the birth-moment and final death-moment at Pure abodes. See 79 (iii) a and b below), visible object base had arisen; nose-base does not arise.

— Yes. Refer to the answer in 71 i (a) above.

ii. (a) Nose-base arises in this individual. Had mind-base arisen in that individual?

— Yes, to those at the birth-moment at the Sensuous planes.

— No. There is no such being nose-base arises, mind-base therein had not arisen.

(b) Mind-base had arisen in this individual. Does nose-base arise in that individual?

— No. To all those at the death-moment at Sensuous planes, Sensuous beings who are not to acquire nose-base at the birth-moment (those not Final existence beings), those others at the Fine-material planes (except for those at the birth-moment and final death-moment at Pure abodes. See 79 (iv) below), and those at Non-percipient plane), and all those at the Immaterial planes, mind-base had arisen; nose-base therein does not arise.

— Yes. Refer to the answer in 71 *ii* (a) above.

iii. (a) Nose-base arises in this individual. Had ideation-base arisen in that individual?

— Yes, to those at the birth-moment at Sensuous planes.

— There is no such being nose-base arises, ideation-base therein had not arisen.

(b) Ideation-base had arisen in this individual. Does nose-base arise in that individual?

— No. To all those at the death-moment (except for those at the final death-moment at Pure abodes. See 79 (v) below), and Sensuous beings who are not to acquire nose-base at the birth-moment, ideation-base had arisen; but nose-base therein does not arise.

— Yes. Refer to the answer in 71 *iii* (a) above.

72. Originates in visible object base (*Rūpāyatanaṃlakṣaṇaṃ*).

i. (a) Visible object base arises in this individual. Had mind-base arisen in that individual?

— No. To those at the birth-moment at Pure abodes and those at Non-percipient plane, visible object base arises; mind-base therein had not arisen.

— Yes. To those at the birth-moment at Five-aggregate planes (including Final existence beings, except for those at the birth-moment at Pure abodes and Non-percipient plane), visible object base arises; mind-base therein had also arisen.

(b) Mind-base had arisen in this individual. Does visible object base arise in that individual?

— No. To those at the death-moment at Five-aggregate planes (except at the final death-moment at Pure abodes. See 79 (ix) below), and all those at the Immaterial planes, mind-base had arisen; but visible object base therein does not arise.

— Yes. Refer to the answer in 72 *i* (a) above.

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ii. (a) Visible object base arises in this individual. Had ideation-base arisen in that individual?

— No. To those at the birth-moment at Pure abodes, visible object base arises; ideation-base therein had not arisen.

— Yes. To those who are to acquire visible object base at the birth-moment (all those at the birth-moment at Single-aggregate plane and Five-aggregate planes, except for Pure abodes), visible object base arises; ideation-base therein had also arisen.

(b) Ideation-base had arisen in this individual. Does visible object base arise in that individual?

— No. To all those at the death-moment (except for at the final death-moment at Pure abodes. See 79 (x) below), and those who are predestined to not acquiring visible object base at the birth-moment (Sensuous beings who are not Final existence beings, and those at Immaterial plane but including Final existence beings), ideation-base had arisen; visible object base does not arise.

— Yes. Refer to the answer in 72 *ii* (a) above.

73. Originates in mind-base (*Manāyatanaṃlakṣaṇaṃ*).

i. (a) Mind-base arises in this individual. Had ideation-base arisen in that individual?

— No. To those at the birth-moment at Pure abodes, mind-base arises; but ideation-base therein had not arisen.

— Yes. To those who are to acquire mind-base at the birth-moment (except for those at the birth-moment at Non-percipient plane and Pure abodes), mind-base arises; ideation-base therein had also arisen.

(b) Ideation-base had arisen in this individual. Does mind-base arise in that individual?

— No. To all those at the death-moment (except for those at final death-moment at Pure abodes. See 80 (i) a below), and those at the birth-moment who are not to acquire mind-base (those at Non-percipient plane), ideation-base had arisen: mind-base therein does not arise.

— Yes. Refer to the answer in 73 *i* (a) above.

Forward enquiries on Plane

74. Eye-base arises at this plane

For these 11 pairs of enquiries and answers, refer to the above from nos. 70*i* (a) to 73*i* (b). Those catechisms are instead to be dealt with in terms of ‘plane’.

Forward enquiries on Individual and Plane

For those answers to the following enquiries from nos. 75*i* (a) to 78*i* (b), refer to the preceding examples from nos. 70*i*(a) to 73*i*(b).

75. Originates in eye-base (*Cakkhāyatanaṃlakam*).

i. (a) Eye-base arises in this individual at this plane. Had ear-base arisen in that individual at that plane? (b) Ear-base had arisen in this individual at this plane. Does eye-base arise in that individual at that plane?

ii. (a) Eye-base arises in this individual at this plane. Had nose-base arisen in that individual at that plane? (b) Nose-base had arisen in this individual at this plane. Does eye-base arise in that individual at that plane?

iii. (a) Eye-base arises in this individual at this plane. Had visible object base arisen in that individual at that plane? (b) Visible object base had arisen in this individual at this plane. Does eye-base arise in that individual at that plane?

iv. (a) Eye-base arises in this individual at this plane. Had mind-base arisen in that individual at that plane? (b) Mind-base had arisen in this individual at this plane. Does eye-base arise in that individual at that plane?

v. (a) Eye-base arises in this individual at this plane. Had ideation-base arisen in that individual at that plane? (b) Ideation-base had arisen in this individual at this plane. Does eye-base arise in that individual at that plane?

76. Originates in nose-base (*Ghāṇāyatanaṃlakam*).

i. (a) Nose-base arises in this individual at this plane. Had visible object base arisen in that individual at that plane? (b) Visible object base had arisen in this individual at this plane. Does nose-base arise in that individual at that plane?

ii. (a) Nose-base arises in this individual at this plane. Had mind-base arisen in that individual at that plane? (b) Mind-base had arisen in this individual at this plane. Does nose-base arise in that individual at that plane?

iii. (a) Nose-base arises in this individual at this plane. Had ideation-base arisen in that individual at that plane? (b) Ideation-base had arisen in this individual at this plane. Does nose-base arise in that individual at that plane?

77. Originates in visible object base (*Rūpāyatanaṃlakam*).

i. (a) Visible object base arises in this individual at this plane. Had mind-base arisen in that individual at that plane? (b) Mind-base had arisen in this individual at this plane. Does visible object base arise in that individual at that plane?

ii. (a) Visible object base arises in this individual at this plane. Had ideation-base arisen in that individual at that plane? (b) Ideation-base had arisen in this individual at this plane. Does visible object base arise in that individual at that plane?

78. Originates in mind-base (*Manāyatanaṃlakam*).

i. (a) Mind-base arises in this individual at this plane. Had ideation-base arisen in that individual at that plane? (b) Ideation-base had arisen in this individual at this plane. Does mind-base arise in that individual at that plane?

Opposite enquiries on Individual

79. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base does not arise in this individual. Had ear-base not arisen in that individual?

— No. To those at the death-moment at Five-aggregate planes (except at the final death-moment at Pure abodes), and Sensuous beings who are predestined to not acquiring eye-base at the birth-moment, eye-base does not arise; but ear-base had arisen.

— Yes. To those at the final death-moment at Pure abodes, and those at Non-percipient plane and Immaterial plane, eye-base does not arise; ear-base therein also had not arisen.

(b) Ear-base had not arisen in this individual. Does eye-base not arise in that individual?

— No. To those at the birth-moment at Pure abodes, ear-base had not arisen; but eye-base therein arises.

— Yes. Refer to the answer in 79 *i* (a) above.

ii. (a) Eye-base does not arise in this individual. Had nose-base not arisen in that individual?

— No. To those at the death-moment at Sensuous planes, and those Sensuous beings who are predestined to not acquiring eye-base at the birth-moment, eye-base does not arise; but nose-base therein had arisen.

— Yes. To all those at the death-moment at Fine-material planes, and all those at the Non-percipient plane and Immaterial plane, eye-base does not arise; nose-base therein also had not arisen.

(b) Nose-base had not arisen in this individual. Does eye-base not arise in that individual?

— No. To those at the birth-moment at Fine-material planes (except those at Non-percipient plane), nose-base had not arisen; but eye-base therein arises.

— Yes. Refer to the answer in 79 *ii* (a) above.

iii. (a) Eye-base does not arise in this individual. Had visible object base not arisen in that individual?

— No. To those at the death-moment at Five-aggregate planes (except at the final death-moment at Pure abodes), those at the Sensuous planes who are predestined to not acquiring eye-base at the birth-moment, and all those at Non-percipient plane, eye-base does not arise; but visible object base therein had arisen.

— Yes. To those at the final death-moment at Pure abodes, and all those at Immaterial planes, eye-base does not arise; visible object base also had not arisen.

(b) Visible object base had not arisen in this individual. Does eye-base not arise in that individual?

— No. To those at the birth-moment at Pure abodes, visible object base had not arisen; but eye-base therein arises.

— Yes. Refer to the answer in 79 *iii* (a) above.

iv. (a) Eye-base does not arise in this individual. Had mind-base not arisen in that individual?

— No. To those at the death-moment at Five-aggregate planes (except for those at the final death-moment at Pure abodes), those at the Sensuous planes who are predestined at the birth-moment to not acquiring eye-base, and all those at the Immaterial planes, eye-base does not arise; but mind-base therein had arisen.

— Yes. To those at the final death-moment at Pure abodes, and those at Non-percipient plane, eye-base does not arise; mind-base also had not arisen.

(b) Mind-base had not arisen in this individual. Does eye-base not arise in that individual?

— No. To those at the birth-moment at Pure abodes, mind-base had not arisen; but eye-base therein arises.

— Yes. Refer to the answer in 79 *iv* (a) above.

v. (a) Eye-base does not arise in this individual. Had ideation-base not arisen in that individual?

— No. To all those at the death-moment (except those at the final death-moment at Pure abodes), and all those who are predestined to not acquiring eye-base at the birth-moment (Sensuous beings who are not Final existence beings, Non-percipients, and those at Immaterial planes including those Final existence beings), eye-base does not arise; but ideation-base therein had arisen.

— Yes. To those at the final death-moment at Pure abodes, eye-base does not arise; ideation-base therein had also not arisen.

(b) Ideation-base had not arisen in this individual. Does eye-base not arise in that individual?

— No. To those at the birth-moment at Pure abodes, ideation-base had not arisen; but eye-base therein arises.

— Yes. Refer to the answer in 79 *v* (a) above.

Originates in nose-base (*Ghāṇāyatanamūlakam*).

vi. (a) Nose-base does not arise in this individual. Had visible object base not arisen in that individual?

— No. To those at the Fine-material planes (except for those at the birth-moment and final death-moment at Pure abodes, all those at the death-moment at Sensuous planes, and Sensuous beings who are predestined not to acquire nose-base at the birth-moment, nose-base does not arise; but visible object base therein had arisen.

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— Yes. To those at the Pure abodes and at Immaterial planes (except for those at the (not final) death-moment at Pure abodes), nose-base does not arise and visible object base also had not arisen.

(b) Visible object base had not arisen in this individual. Does nose-base not arise in that individual?

— No such being to whom visible object base had not arisen, nose-base arises.

— Yes. Refer to the answer in 79 *vi* (a) above.

vii. (a) Nose-base does not arise in this individual. Had mind-base not arisen in that individual?

— No. To those at the death-moment at Sensuous planes, those Sensuous beings who are predestined not to acquire nose-base at their birth-moment (who are not Final existence beings), and those at Fine-material and Immaterial planes (except for those at the birth-moment and final death-moment at Pure abodes. Refer to 79 *(iv)* above), nose-base does not arise; but mind-base therein had arisen.

— Yes, to those at the Pure abodes and at Non-percipient plane (except for those at the (not final) death-moment at Pure abodes. Refer to 79 *(iv)* above).

(b) Mind-base had not arisen in this individual. Does nose-base not arise in that individual?

— No such being to whom mind-base had not arisen, but nose-base arises.

— Yes. Refer to the answer in 79 *vii* (a) above.

viii. (a) Nose-base does not arise in this individual. Had ideation-base not arisen in that individual?

— No. To all those at the death-moment (except for those at the final death-moment at Pure abodes. Refer to 70 *(v)* and 79 *(v)* above), and those who are not to acquire nose-base at the birth-moment (except for those at Pure abodes. Refer to 70 *(v)* b above), nose-base does not arise; but ideation-base therein had arisen.

— Yes. To those at the Pure abodes (except for those at the (not final) death-moment at Pure abodes. Refer to 79 *(v)* above), nose-base does not arise and ideation-base also had not arisen.

(b) Ideation-base had not arisen in this individual. Does nose-base not arise in that individual?

— No such being to whom ideation-base had not arisen, but nose-base arises.

— Yes. Refer to the answer in 79 *viii* (a) above.

Originates in visible object base (*Rūpāyatanamūlakam*).

ix. (a) Visible object base does not arise in this individual. Had mind-base not arisen in that individual?

— No. To those at the death-moment at Five-aggregate planes (except Non-percipients and those at the final death-moment at Pure abodes), and all those at

Immaterial planes, visible object base does not arise; but mind-base therein had arisen.

— Yes. To those at the final death-moment at Pure abodes, and those at death-moment at Non-percipient plane, visible object base does not arise; mind-base therein had also not arisen.

(b) Mind-base had not arisen in this individual. Does visible object base not arise in that individual?

— No. To those at the birth-moment at Pure abodes and Non-percipient plane, mind-base had not arisen; but visible object base therein arises.

— Yes. Refer to the answer in 79 ix (a) above.

x. (a) Visible object base does not arise in this individual. Had ideation-base not arisen in that individual?

— No. To those at the death-moment (except for those at the final death-moment at Pure abodes), and those who are predestined to not acquire visible object base at the birth-moment (Sensuous beings who are not Final existence beings, and all those at Immaterial planes), visible object base does not arise; but ideation-base therein had arisen.

— Yes. To those at the final death-moment at Pure abodes, Visible object base does not arise and ideation-base therein had also not arisen.

(b) Ideation-base had not arisen in this individual. Had visible object base not arisen in that individual?

— No. To those at the birth-moment at Pure abodes, ideation-base had not arisen; but visible object base therein arises.

— Yes. Refer to the answer in 79 x (a) above.

80. Originates in mind-base (*Manāyatanaṃlakam*).

i. (a) Mind-base does not arise in this individual. Had ideation-base not arisen in that individual?

— No. To all those at the death-moment (except for those at the final death-moment at Pure abodes), and those who are predestined not to acquire mind-base at the birth-moment (those at Non-percipient plane), mind-base does not arise; but ideation-base therein had arisen.

— Yes. To those at the final death-moment at Pure abodes, mind-base does not arise; and ideation-base therein also had not arisen.

(b) Ideation-base had not arisen in this individual. Does mind-base not arise in that individual?

— No. To those at the birth-moment at Pure abodes, ideation-base had not arisen; but mind-base therein arises.

— Yes. Refer to the answer in 80 i (a) above.

Opposite enquiries on Plane

81. Eye-base does not arise at this plane ...

For these 11 pairs of enquiries and answers, refer to those in above nos. 79 *i* (a) to 80 *i* (b). Those catechisms are instead to be dealt with in terms of ‘plane’.

Opposite enquiries on Individual and Plane

For those answers to the following enquiries from nos. 82*i* (a) to 85*i* (b), refer to the preceding examples from nos. 79 *i* (a) to 80 *i* (b).

82. Originates in eye-base (*Cakkhāyatanaṃlakam*).

i. (a) Eye-base does not arise in this individual at this plane. Had ear-base not arisen in that individual at that plane? (b) Ear-base had not arisen in this individual at this plane. Does eye-base not arise in that individual at that plane?

ii. (a) Eye-base does not arise in this individual at this plane. Had nose-base not arisen in that individual at that plane? (b) Nose-base had not arisen in this individual at this plane. Does eye-base not arise in that individual at that plane?

iii. (a) Eye-base does not arise in this individual at this plane. Had visible object base not arisen in that individual at that plane? (b) Visible object base had not arisen in this individual at this plane. Does eye-base not arise in that individual at that plane?

iv. (a) Eye-base does not arise in this individual at this plane. Had mind-base not arisen in that individual at that plane? (b) Mind-base had not arisen in this individual at this plane. Does eye-base not arise in that individual at that plane?

v. (a) Eye-base does not arise in this individual at this plane. Had ideation-base not arisen in that individual at that plane? (b) Cognizable, base had not arisen in this individual at this plane. Does eye-base not arise in that individual at that plane?

83. Originates in nose-base (*Ghānāyatanaṃlakam*).

i. (a) Nose-base does not arise in this individual at this plane. Had visible object base not arisen in that individual at that plane? (b) Visible object base had not arisen in this individual at this plane. Does nose-base not arise in that individual at that plane?

ii. (a) Nose-base does not arise in this individual at this plane. Had mind-base not arisen in that individual at that plane? (b) Mind-base had not arisen in this individual at this plane. Does nose-base not arise in that individual at that plane?

iii. (a) Nose-base does not arise in this individual at this plane. Had ideation-base not arisen in that individual at that plane? (b) Ideation-base had not arisen in this individual at this plane. Does nose-base not arise in that individual at that plane?

84. Originates in visible object base (*Rūpāyatanaṃlakam*).

i. (a) Visible object base does not arise in this individual at this plane. Had mind-base not arisen in that individual at that plane? (b) Mind-base had not arisen in

this individual at this plane. Does visible object base not arise in that individual at that plane?

ii. (a) Visible object base does not arise in this individual at this plane. Had ideation-base not arisen in that individual at that plane? (b) Ideation-base had not arisen in this individual at this plane. Had visible object base not arisen in that individual at that plane?

85. Originates in mind-base (*Manāyatanamūlakam*).

i. (a) Mind-base does not arise in this individual at this plane. Had ideation-base not arisen in that individual at that plane? (b) Ideation-base had not arisen in this individual at this plane. Does mind-base not arise in that individual at that plane?

Chart 3.5 Present and future arising of the bases

A : arises/ had arisen/ will arise/ N: does not arise / had not arisen/ will not arise

Plane	Time-lag	Final existence beings?	at birth-moment						at death-moment					
			Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base
Sensuous	Present	x	A, N	A, N	A, N	A	A	—	N	N	N	N	N	—
	Future	x	—	A	A	A	A	A	—	A	A	A	A	A
	Present	✓	A, N	A, N	A, N	A	A	—	N	N	N	N	N	—
	Future	✓	—	N	N	N	N	N	—	N	N	N	N	N
Fine-material	Present	x	A	A	N	A	A	—	N	N	N	N	N	—
	Future	x	—	A	N	A	A	A	—	A	N	A	A	A
	Present	✓	A	A	N	A	A	—	N	N	N	N	N	—
	Future	✓	—	N	N	N	N	N	—	N	N	N	N	N
Five-aggregate (Fine-material & Sensuous)	Present	x	A, N	A, N	A, N	A	A	—	N	N	N	N	N	—
	Future	x	—	A	A, N	A	A	A	—	A	A, N	A	A	A
	Present	✓	A, N	A, N	A, N	A	A	—	N	N	N	N	N	—
	Future	✓	—	N	N	N	N	N	—	N	N	N	N	N
Non-percipience	Present	x	N	N	N	A	N	—	N	N	N	N	N	—
	Future	x	—	N	N	A	N	A	—	N	N	A	N	A
Pure abodes	Present	x	A	A	N	A	A	—	N	N	N	N	N	—
	Future	x	—	A	N	A	A	A	—	A	N	A	A	A
	Present	✓	A	A	N	A	A	—	N	N	N	N	N	—
	Future	✓	—	N	N	N	N	N	—	N	N	N	N	N
Immaterial plane	Present	x	N	N	N	N	A	—	N	N	N	N	N	—
	Future	x	—	N	N	N	A	A	—	N	N	N	A	A
	Present	✓	N	N	N	N	A	—	N	N	N	N	N	—
	Future	✓	—	N	N	N	N	N	—	N	N	N	N	N

Present and Future

Forward enquiries on Individual

In the following catechisms on present and future according to the original text, you will not be able to find direct answers as regard the future arising of bases of those at Pure abodes. The reason is that those individuals are only implicit in the given answers as “Five-aggregate” beings, and sometimes stated as among “those others” or simply “those” (who are not Final existence beings, but which are not directly indicated). Also, the original text does not provide any direct answer concerning those at Non-percipient plane. Nevertheless, supplementary answers can be found in the next sub-section on past-future origination.

86. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base arises in this individual. Will ear-base arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, and those will-be Final existence beings at birth-moment at the Immaterial plane²¹, eye-base arises, ear-base therein will not arise.

— Yes. To those at the birth-moment at Five-aggregate planes (except for Final existence beings), eye-base arises; ear-base therein also will arise.

(b) Ear-base will arise in this individual. Does eye-base arise in that individual?

— No. To those at the death-moment at Five-aggregate planes (except for Final existence beings), and Sensuous beings who are predestined to not acquire eye-base at the birth-moment, ear-base will arise, eye-base therein does not arise.

— Yes. Refer to the answer in 86 i (a) above.

ii. (a) Eye-base arises in this individual. Will nose-base arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, those will-be Final existence beings at birth-moment at Fine-material and Immaterial planes (and others at the birth-moment of those at Fine-material planes, including those at Pure abodes), eye-base arises; nose-base therein will not arise.

— Yes. To those at the Sensuous planes who are predestined to acquire eye-base at the birth-moment (except for Final existence beings), eye-base arises; nose-base therein also will arise.

²¹ “... *arūpaṃ upapajjitvā parinibbāyissanti tesam upapajjantānaṃ tesam*“ refers to those who will become Final existence beings at the birth-moment at the Immaterial plane, who will be born there to attain final enlightenment (*parinibbāna*). Those are neither ordinary individuals at Immaterial planes nor already are Final existence beings. It will be mentioned many times in remaining catechisms in this chapter.

(b) Nose-base will arise in this individual. Does eye-base arise in that individual?
— No. To Sensuous beings at the death-moment, and those Sensuous beings who are predestined to not acquiring eye-base at the birth-moment, nose-base will arise; but eye-base therein does not arise.

— Yes. Refer to the answer in 86 *ii* (a) above.

iii. (a) Eye-base arises in this individual. Will visible object base arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, and those will-be Final existence beings at the birth-moment at Immaterial plane, eye-base arises; visible object base will not arise.

— Yes. To those at Five-aggregate planes who are predestined to acquire eye-base at the birth-moment (except for Final existence beings), eye-base arises; visible object base therein will also arise.

(b) Visible object base will arise in this individual. Does eye-base arise in that individual?

— No. To those at the death-moment (those at Non-percipient plane and Five-aggregate planes, except for Final existence beings), and those other who are predestined to not acquire eye-base at the birth-moment (those at Sensuous plane and Non-percipient plane), visible object base will arise; eye-base does not arise.

— Yes. Refer to the answer in 86 *iii* (a) above.

iv. (a) Eye-base arises in this individual. Will mind-base arise in this individual.

— No. To Final existence beings at the birth-moment at Five-aggregate planes, eye-base arises; mind-base therein will not arise.

— Yes. To those at Five-aggregate planes who are predestined to acquire eye-base at the birth-moment (except for Final existence beings), eye-base arises; mind-base will therein also arise.

(b) Mind-base will arise in this individual. Does eye-base arise in that individual?

— No. To those at the death-moment (those at Four- and Five-aggregate planes, except for Final existence beings), and those who are not to acquire eye-base at the birth-moment (who are not Final existence beings at the Sensuous planes and Immaterial plane), mind-base will arise; but eye-base therein does not arise.

— Yes. Refer to the answer in 86 *iv* (a) above.

v. (a) Eye-base arises in this individual. Will ideation-base arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, eye-base arises; ideation-base therein will not arise.

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— Yes. To those others who are predestined to acquire eye-base at the birth-moment (those at Five-aggregate planes who are not Final existence beings), eye-base arises; ideation-base therein also will arise.

(b) Ideation-base will arise in this individual. Does eye-base arise in that individual?

— No. To all those at the death-moment (those at Non-percipient plane and Five-aggregate planes, except for Final existence beings), and those who are predestined to not acquire eye-base at the birth-moment (those at Non-percipient plane, and those at Immaterial plane who are not Final existence beings), ideation-base will arise; but eye-base therein does not arise.

— Yes. Refer to the answer in 86 v (a) above.

87. Originates in nose-base (*Ghānāyatanaṃlakam*).

i. (a) Nose-base arises in this individual. Will visible object base arise in that individual?

— No. To Final existence beings at the birth-moment at Sensuous planes, and ...²², nose-base arises; visible object base therein will not arise.

— Yes. To those who are predestined to acquire nose-base at the birth-moment (Sensuous beings who are not Final existence beings), nose-base arises; visible object base therein will also arise.

(b) Visible object base will arise in this individual. Does nose-base arise in that individual?

— No. To all those at the death-moment (those at Five-aggregate planes except Final existence beings), and those who are predestined to not acquiring nose-base at the birth-moment (those at Non-percipient plane, and those at Five-aggregate planes who are not Final existence beings), visible object base will arise; nose-base does not arise.

— Yes. Refer to the answer in 87 i (a) above.

ii. (a) Nose-base arises in this individual. Will mind-base arise in that individual?

— No. To Final existence beings at the birth-moment at Sensuous planes, nose-base arises; mind-base (and also ideation-base) therein will not arise.

— Yes. To those who are predestined to acquire nose-base at the birth-moment (those at Sensuous planes who are not Final existence beings), nose-base arises; mind-base (and also ideation-base) therein also will arise.

(b) Mind-base will arise in this individual. Does nose-base arise in that individual?

²² The text includes also those “will-be Final existence beings” at the birth-moment at Immaterial plane, who will be born and attain enlightenment therefrom (*ye ca arūpaṃ upapajjitvā parinibbāyissanti tesam upapajjantānaṃ*). I think it should have been only at Sensuous planes instead of ‘at the Immaterial plane’, for nose-base does not arise in other than Sensuous beings.

— No. To those at the death-moment (those at Four- and Five-aggregate planes who are not Final existence beings), and those who are not to acquire nose-base at the birth-moment (those at Four- and Five-aggregate planes who are not Final existence beings), mind-base will arise; nose-base therein does not arise.

— Yes. Refer to the answer in 87 *ii* (a) above.

iii. (a) Nose-base arises in this individual. Will ideation-base arise in that individual?

— No and Yes. Same as the mind-base in 87 *ii* (a) above.

(b) Ideation-base will arise in this individual. Does nose-base arise in that individual?

— No. To all those at the death-moment (except for Final existence beings), and those who are not to acquire nose-base at the birth-moment (those at Non-percipient plane, those at Four- and Five-aggregate planes who are not Final existence beings), ideation-base will arise; nose-base therein does not arise.

— Yes. Refer to the answer in 87 *iii* (a) above.

88. Originates in visible object base (*Rūpāyatanaṃ*).

i. (a) Visible object base arises in this individual. Will mind-base arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes (and those at the birth-moment at Non-percipient plane), visible object base arises; mind-base therein will not arise.

— Yes. To those at the Five-aggregate planes who are predestined to acquire visible object base at the birth-moment (except for Final existence beings), visible object base arises; mind-base will also arise.

(b) Mind-base will arise in this individual. Does visible object base arise in that individual?

— No. To all those at the death-moment (those at Four- and Five-aggregate planes, except for Final existence beings), and those who are predestined to not acquiring visible object base at the birth-moment (those who are not Final existence beings at the Immaterial planes, mind-base will arise; visible object base therein does not arise.

— Yes. Refer to the answer in 88 *i* (a) above.

ii. (a) Visible object base arises in this individual. Will ideation-base arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, visible object base arises; ideation-base therein will not arise.

— Yes. To those others who are to acquire visible object base at the birth-moment (those at Non-percipient plane, and all those who are not the Final

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existence beings at Five-aggregate planes), visible object base arises; ideation-base will also arise.

(b) Ideation-base will arise in this individual. Does visible object base arise in that individual?

— No. To all those at death-moment (those at Non-percipient plane, those at Four- and Five-aggregate planes except Final existence beings), and those who are not to acquire visible object base at the birth-moment (those who are not Final existence beings at the Immaterial planes), ideation-base will arise; but visible object base therein does not arise.

— Yes. Refer to the answer in 88 *ii* (a) above.

89. Originates in mind-base (*Manāyatanamūlakam*).

i. (a) Mind-base arises in this individual. Will ideation-base arise in that individual?

— No. To all those Final existence beings at the birth-moment, mind-base arises; ideation-base therein will not arise.

— Yes. To those who are predestined to acquiring mind-base at the birth-moment (those at Five-aggregate and Immaterial planes who are not Final existence beings), mind-base arises; ideation-base therein also will arise.

(b) Ideation-base will arise in this individual. Does mind-base arise in that individual?

— No. To those at the death-moment (those at Non-percipient plane, those at Four- and Five-aggregate planes except Final existence beings), and those who are predestined to not acquire mind-base at the birth-moment (those at Non-percipient plane), ideation-base will arise; mind-base therein does not arise.

— Yes. Refer to the answer in 89 *i* (a) above.

Forward enquiries on Plane

90. Eye-base arises at this plane ...

Same as in the foregoing nos. 40, 56, and 74, these 11 pairs of enquiries and answers are not shown. They are to refer to the above in nos. 86 *i* (a) to 89 *i* (b). Those catechisms are instead to be dealt with in terms of 'plane'.

Forward enquiries on Individual and Plane

For those answers to the following enquiries from nos. 91 *i* (a) to 94 *i* (b), refer to the preceding examples from nos. 86 *i* (a) to 89 *i* (b).

91. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base arises in this individual at this plane. Will ear-base arise in that individual at that plane? (b) Ear-base will arise in this individual at this plane. Does eye-base arise in that individual at that plane?

ii. (a) Eye-base arises in this individual at this plane. Will nose-base arise in that individual at that plane? (b) Nose-base will arise in this individual at this plane. Does eye-base arise in that individual at that plane?

iii. (a) Eye-base arises in this individual at this plane. Will visible object base arise in that individual at that plane? (b) Visible object base will arise in this individual at this plane. Does eye-base arise in that individual at that plane?

iv. (a) Eye-base arises in this individual at this plane. Will mind-base arise in that individual at that plane? (b) Mind-base will arise in this individual at this plane. Does eye-base arise in that individual at that plane?

v. (a) Eye-base arises in this individual at this plane. Will ideation-base arise in that individual at that plane? (b) Ideation-base will arise in this individual at this plane. Does eye-base arise in that individual at that plane?

92. Originates in nose-base (*Ghānāyatanamūlakam*).

i. (a) Nose-base arises in this individual at this plane. Will visible object base arise in that individual at that plane? (b) Visible object base will arise in this individual at this plane. Does nose-base arise in that individual at that plane?

ii. (a) Nose-base arises in this individual at this plane. Will mind-base arise in that individual at that plane? (b) Mind-base will arise in this individual at this plane. Does nose-base arise in that individual at that plane?

iii. (a) Nose-base arises in this individual at this plane. Will ideation-base arise in that individual at that plane? (b) Ideation-base will arise in this individual at this plane. Does nose-base arise in that individual at that plane?

93. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base arises in this individual at this plane. Will mind-base arise in that individual at that plane? (b) Mind-base will arise in this individual at this plane. Does visible object base arise in that individual at that plane?

ii. (a) Visible object base arises in this individual at this plane. Will ideation-base arise in that individual at that individual? (b) Ideation-base will arise in this individual at this plane. Does visible object base arise in that individual at that plane?

94. Originates in mind-base (*Manāyatanamūlakam*).

i. (a) Mind-base arises in this individual at this plane. Will ideation-base arise in that individual at that plane? (b) Ideation-base will arise in this individual at this plane. Does mind-base arise in that individual at that plane?

Opposite enquiries on Individual

95. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base does not arise in this individual. Will ear-base not arise in that individual?

— No. To those who are not Final existence beings at the death-moment at Five-aggregate planes, and those who are predestined to not acquiring eye-base at the

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birth-moment (Sensuous beings), eye-base does not arise; but ear-base will therein arise.

— Yes. To Final existence beings at the death-moment at Five-aggregate planes, to all those at the Immaterial planes (and those at Non-percipient plane, and at the final death-moment of those at Pure abodes), eye-base does not arise; ear-base therein also will not arise.

(b) Ear-base will not arise in this individual. Does eye-base not arise in that individual?

— No. To those at the birth-moment of Final existence beings at Five-aggregate planes, those will-be Final existence beings at the birth-moment at Immaterial plane (and those at the birth-moment at Pure abodes), ear-base will not arise; but eye-base therein arises.

— Yes. Refer to the answer in 95 *i* (a) above.

ii. (a) Eye-base does not arise in this individual. Will nose-base not arise in that individual?

— No. To those at the death-moment (Sensuous beings), and those who are predestined to not acquiring eye-base at the birth-moment (Sensuous beings), eye-base does not arise; nose-base will therein arise.

— Yes. To Final existence beings at the death-moment at Five-aggregate planes, all those at Immaterial planes, and those will-be Final existence beings at death-moment to the Fine-material planes and Immaterial plane (also those at Non-percipient plane, and all those at death-moment at the Fine-material planes), eye-base does not arise; nose-base also will not arise.

(b) Nose-base will not arise in this individual. Does eye-base not arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, those will-be Final existence beings at the birth-moment at Fine-material and Immaterial planes (and those at the birth-moment at Fine-material planes, except at Non-percipient plane), nose-base will not arise; but eye-base arises.

— Yes. Refer to the answer in 95 *ii* (a) above.

iii. (a) Eye-base does not arise in this individual. Will visible object base not arise in that individual?

— No. To those at the death-moment (those at Non-percipient plane, and at the death-moment of those who are not Final existence beings at Five-aggregate planes), and those who are predestined to not acquiring eye-base at the birth-moment (those at Non-percipient plane, and Sensuous beings), eye-base does not arise; but visible object base therein will arise.

— Yes. To Final existence beings at the death-moment at Five-aggregate planes, to all those at Immaterial planes, to those will-be Final existence beings at death-

moment to the Immaterial plane, eye-base does not arise; visible object base therein also will not arise.

(b) Visible object base will not arise in this individual. Does eye-base not arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, those will-be Final existence beings at the birth-moment at Immaterial plane (and those at the birth-moment at Pure abodes), visible object base will not arise; eye-base therein arises.

— Yes. Refer to the answer in 95 *iii* (a) above.

iv. (a) Eye-base does not arise in this individual. Will mind-base not arise in that individual?

— No. To those others at the death-moment (who are not Final existence beings at the Four- and Five-aggregate planes), and Sensuous beings who are predestined to not acquire eye-base at the birth-moment, eye-base does not arise; but mind-base will arise.

— Yes. To those others at the death-moment of Final existence beings at the Four- and Five-aggregate planes (and those at Non-percipient plane), eye-base does not arise; mind-base therein also will not arise.

(b) Mind-base will not arise in this individual. Does eye-base not arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, mind-base will not arise; but eye-base therein arises.

— Yes. Refer to the answer in 95 *iv* (a) above.

v. (a) Eye-base does not arise in this individual. Will ideation-base not arise in that individual?

— No. To all those others at the death-moment (except for Final existence beings), and those who are not to acquire eye-base at the birth-moment (Sensuous beings, those at Non-percipient plane, and those who are not Final existence beings at the Immaterial planes), eye-base does not arise; ideation-base will therein arise.

— Yes. To Final existence beings at the death-moment at Five-aggregate planes and Immaterial plane, eye-base does not arise; ideation-base also will not arise.

(b) Ideation-base will not arise in this individual. Does eye-base not arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, ideation-base will not arise; but eye-base therein arises.

— Yes. Refer to the answer in 95 *v* (a) above.

96. Originates in nose-base (*Ghānāyatanaṃlakam*).

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i. (a) Nose-base does not arise in this individual. Will visible object base not arise in that individual?

— No. To all those others at the death-moment (except for Final existence beings and those at immaterial planes), those who are not to acquire nose-base at the birth-moment (Sensuous beings who are not of Final existence), (and others who are not Final existence beings at the birth-moment at the Fine-material planes), nose-base does not arise; but visible object base therein will arise.

— Yes. To those Final existence beings at the Fine-material and Immaterial planes, Final existence beings at the death-moment at Sensuous planes, those will-be Final existence beings at the death-moment to the Immaterial plane, nose-base does not arise; visible object base therein also will not arise.

(b) Visible object base will not arise in this individual. Does nose-base not arise in that individual?

— No. To Final existence beings at the birth-moment at Sensuous planes, and ...²², visible object base will not arise; but nose-base therein arises.

— Yes. Refer to the answer in 96 *i* (a) above.

ii. (a) Nose-base does not arise in this individual. Will mind-base not arise in that individual?

— No. To all those others at the death-moment (those who are not Final existence beings at the death-moment at Four- and Five-aggregate planes), and those who are not to acquire nose-base at the birth-moment (those not Final existence beings at the birth-moment at the Four- and Five-aggregate planes), nose-base does not arise; but mind-base therein will arise.

— Yes. To Final existence beings at the death-moment at Sensuous planes, those Final existence beings at the Fine-material and Immaterial planes (and all those at Non-percipient plane), nose-base does not arise; ideation-base therein also will not arise.

(b) Mind-base will not arise in this individual. Does nose-base not arise in that individual?

— No. To Final existence beings at the birth-moment at Sensuous planes, ideation-base will not arise; but nose-base therein arises.

— Yes. Refer to the answer in 96 *ii* (a) above.

iii. (a) Nose-base does not arise in this individual. Will ideation-base not arise in that individual?

— No. To all those others at the death-moment (except for Final existence beings at the death-moment at Four- and Five-aggregate planes), those who are predestined to not acquiring nose-base at the birth-moment (who are not Final existence beings at the birth-moment at the Four- and Five-aggregate planes), (and those at Non-percipient plane at the birth-moment), nose-base does not arise; but ideation-base therein will arise.

— Yes. To Final existence beings at Sensuous planes, and Final existence beings at the Fine-material and Immaterial planes, nose-base does not arise; ideation-base therein also will not arise.

(b) Ideation-base will not arise in this individual. Does nose-base not arise in that individual?

— No. To Final existence beings at the birth-moment at Sensuous planes, ideation-base will not arise; but nose-base therein arise.

— Yes. Refer to the answer in 96 *iii* (a) above.

97. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base does not arise in this individual. Will mind-base not arise in that individual?

— Yes. To Final existence beings at the death-moment at Five-aggregate planes, those Final existence beings at the Immaterial plane (and those at the death-moment at Non-percipient plane), visible object base does not arise; mind-base therein also will not arise.

— No. To those others at the death-moment (all those at Four- and Five-aggregate planes who are not Final existence beings), and those who are predestined to not acquire visible object base at the birth-moment (Sensuous beings, and those at the birth-moment at Immaterial planes who are not Final existence beings), visible object base does not arise; but mind-base will arise.

(b) Mind-base will not arise in this individual. Does visible object base not arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes (and those at Non-percipient plane), mind-base will not arise; but visible object base therein arises.

— Yes. Refer to the answer in 97 *i* (a) above.

ii. (a) Visible object base does not arise in this individual. Will ideation-base not arise in that individual?

— Yes. To Final existence beings at the death-moment at Five-aggregate planes, to those Final existence beings at Immaterial plane, visible object base does not arise; ideation-base also will not arise.

— No. To those others at the death-moment (those at the death-moment who are not Final existence beings, including those at the death-moment at Non-percipient plane), and those who are predestined to not acquire visible object base at the birth-moment (Sensuous beings, and those who are not Final existence beings at the Immaterial planes at the birth-moment), visible object base does not arise; ideation-base will therein arise.

(b) Ideation-base will not arise in this individual. Does visible object base not arise in that individual?

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— No. To Final existence beings at the birth-moment at Five-aggregate planes, ideation-base will not arise; but visible object base therein arises.

— Yes. Refer to the answer in 97 *ii* (a) above.

98. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base does not arise in this individual. Will ideation-base not arise in that individual?

— Yes. To Final existence beings at the death-moment at Four- and Five-aggregate planes, mind-base does not arise and ideation-base therein also will not arise.

— No. To those others at the death-moment (who are not Final existence beings), and those who are not to acquire mind-base at the birth-moment (Non-percipients at birth-moment), mind-base does not arise; but ideation-base therein will arise.

(b) Ideation-base will not arise in this individual. Does mind-base not arise in that individual?

— No. To those at the birth-moment of Final existence beings at Four- and Five-aggregate planes, ideation-base will not arise; but mind-base therein arise.

— Yes. Refer to the answer in 98 *i* (a) above.

Opposite enquiries on Plane

99. Eye-base does not arise at this plane

For these 11 pairs of enquiries and answers, refer to the above nos. 95 *i* (a) to 98 (b). Those catechisms are instead to be dealt with in terms of 'plane'.

Opposite enquiries on Individual and Plane

For those answers to the following enquiries from nos. 100 *i* (a) to 103 (b), refer to the preceding examples in nos. 95 *i* (a) to 98 (b).

100. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base does not arise in this individual at this plane. Will ear-base not arise in that individual at that plane? (b) Ear-base will not arise in this individual at this plane. Does eye-base not arise in that individual at that plane?

ii. (a) Eye-base does not arise in this individual at this plane. Will nose-base not arise in that individual at that plane? (b) Nose-base will not arise in this individual at this plane. Does eye-base not arise in that individual at that plane?

iii. (a) Eye-base does not arise in this individual at this plane. Will visible object base not arise in that individual at that plane? (b) Visible object base will not arise in this individual at this plane. Does eye-base not arise in that individual at that plane?

iv. (a) Eye-base does not arise in this individual at this plane. Will mind-base not arise in that individual at that plane? (b) Mind-base will not arise in this individual at this plane. Does eye-base not arise in that individual at that plane?

v. (a) Eye-base does not arise in this individual at this plane. Will ideation-base not arise in that individual at that plane? (b) Ideation-base will not arise in this individual at this plane. Does eye-base not arise in that individual at that plane?

101. Originates in nose-base (*Ghānāyatanamūlakam*).

i. (a) Nose-base does not arise in this individual at this plane. Will visible object base not arise in that individual at that plane? (b) Visible object base will not arise in this individual at this plane. Does nose-base not arise in that individual at that plane?

ii. (a) Nose-base does not arise in this individual at this plane. Will mind-base not arise in that individual at that plane? (b) Mind-base will not arise in this individual at this plane. Does nose-base not arise in that individual at that plane?

iii. (a) Nose-base does not arise in this individual at this plane. Will ideation-base not arise in that individual at that plane? (b) Ideation-base will not arise in this individual at this plane. Does nose-base not arise in that individual at that plane?

102. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base does not arise in this individual at this plane. Will mind-base not arise in that individual at that plane? (b) Mind-base will not arise in this individual at this plane. Does visible object base not arise in that individual at that plane?

ii. (a) Visible object base does not arise in this individual at this plane. Will ideation-base not arise in that individual at that plane? (b) Ideation-base will not arise in this individual at this plane. Does visible object base not arise in that individual at that plane?

103. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base does not arise in this individual at this plane. Will ideation-base not arise in that individual at that plane? (b) Ideation-base will not arise in this individual at this plane. Does mind-base not arise in that individual at that plane?

Chart 3.6 Past and future arising of the bases

A : arises/ had arisen/ will arise/ N: does not arise / had not arisen/ will not arise

Plane	Time-lag	Final existence beings?	at birth-moment						at death-moment					
			Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base
Sensuous	Past	×	A	A	A	A	A	—	A	A	A	A	A	—
	Future	×	—	A	A	A	A	A	—	A	A	A	A	A
	Past	✓	A	A	A	A	A	—	A	A	A	A	A	—
	Future	✓	—	N	N	N	N	N	—	N	N	N	N	N
Fine-material	Past	×	A	A	N	A	A	—	A	A	N	A	A	—
	Future	×	—	A	N	A	A	A	—	A	N	A	A	A
	Past	✓	A	A	N	A	A	—	A	A	N	A	A	—
	Future	✓	—	N	N	N	N	N	—	N	N	N	N	N
Five-aggregate (Fine-material & Sensuous)	Past	×	A	A	A, N	A	A	—	A	A	A, N	A	A	—
	Future	×	—	A	A, N	A	A	A	—	A	A, N	A	A	A
	Past	✓	A	A	A, N	A	A	—	A	A	A, N	A	A	—
	Future	✓	—	N	N	N	N	N	—	N	N	N	N	N
Non-perception	Past	×	N	N	N	A	N	—	N	N	N	A	N	—
	Future	×	—	N	N	A	N	A	—	N	N	A	N	A
Pure abodes	Past	×	N	N	N	N	N	—	A	A	N	A	A	—
	Future	×	—	A	N	A	A	A	—	A	N	A	A	A
	Past	✓	N	N	N	N	N	—	N	N	N	N	N	—
	Future	✓	—	N	N	N	N	N	—	N	N	N	N	N
Immaterial	Past	×	N	N	N	N	A	—	N	N	N	N	A	—
	Future	×	—	N	N	N	A	A	—	N	N	N	A	A
	Past	✓	N	N	N	N	A	—	N	N	N	N	A	—
	Future	✓	—	N	N	N	N	N	—	N	N	N	N	N

Past and Future

Forward enquiries on Individual

104. Originates in eye-base (*Cakkhāyatana*).

i. (a) Eye-base had arisen in this individual. Will ear-base arise in that individual? — No. To those Final existence beings (at the Five-aggregate planes), and those will-be Final existence beings at death-moment to the Immaterial plane, eye-base had arisen; ear-base therein will not arise.

— Yes. To those others (those at Five-aggregate planes who are not Final existence beings), eye-base had arisen; ear-base will therein also arise.

(b) Ear-base will arise in this individual. Had eye-base arisen in that individual?

— No such being to whom ear-base will arise, but eye-base had not arisen.

— Yes. Refer to the answer above.

ii. (a) Eye-base had arisen in this individual. Will nose-base arise in that individual?

— No. To those Final existence beings (at the Five-aggregate planes), those will-be Final existence beings at death-moment to the Fine-material and Immaterial planes, and others at the Five-aggregate planes (except for those at the birth-moment and final death-moment at Pure abodes), eye-base had arisen; nose-base therein will not arise.

— Yes. To those others (Sensuous beings not of Final existence), eye-base had arisen; nose-base also will arise.

(b) Nose-base will arise in this individual. Had eye-base arisen in that individual?

— No such being to whom nose-base will arise, but eye-base had not arisen.

— Yes. Refer to the answer in 104 *ii* (a) above.

iii. (a) Eye-base had arisen in this individual. Will visible object base arise in that individual?

— No. To those Final existence beings (at the Five-aggregate planes), and those will-be Final existence beings at death-moment to the Immaterial plane, eye-base had arisen; visible object base will not arise.

— Yes. To those others (who are not Final existence beings at the Five-aggregate planes), eye-base had arisen; visible object base will therein also arise.

(b) Visible object base will arise in this individual. Had eye-base arisen in that individual?

— No. To those at Non-percipient plane, visible object base will arise; eye-base therein had not arisen.

— Yes. Refer to the answer in 104 *iii* (a) above.

iv. (a) Eye-base had arisen in this individual. Will mind-base arise in that individual?

— No. To all those Final existence beings (at the Five-aggregate planes), eye-base had arisen; but mind-base therein will not arise.

— Yes. To others (except for Final existence beings at the Five-aggregate planes), eye-base had arisen; mind-base will therein also arise.

(b) Mind-base will arise in this individual. Had eye-base arisen in that individual?

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— No. To those who are not Final existence beings at Immaterial planes, mind-base will arise; eye-base therein had not arisen.

— Yes. Refer to the answer in 104 *iv* (a) above.

v. (a) Eye-base had arisen in this individual at this plane. Will ideation-base arise in that individual at that plane?

— Refer to the No and Yes answers in *iv* (a) above.

(b) Ideation-base will arise in this individual at this plane. Had eye-base arisen in that individual at that plane?

— No. To those at Non-percipient plane, and those who are not Final existence beings at the Immaterial planes, ideation-base will arise; eye-base therein had not arisen.

— Yes. Refer to the answer in *iv* (a) above.

105. Originates in nose-base (*Ghānāyatana-mūlakam*).

i. (a) Nose-base had arisen in this individual. Will visible object base arise in that individual?

— No. To those Final existence beings (at the Sensuous planes), and those will-be Final existence beings to be born at the Immaterial plane, nose-base had arisen; but visible object base therein will not arise.

— Yes. To those others who are not Final existence beings at the Sensuous planes, nose-base had arisen; visible object base therein also will arise.

(b) Visible object base will arise in this individual. Had nose-base arisen in that individual?

— No. To those who are not Final existence beings at the Fine-material planes, visible object base will arise; nose-base therein had not arisen.

— Yes. Refer to the answer in 105 *i* (a) above.

ii. (a) Nose-base had arisen in this individual. Will mind-base ... ideation-base arise in that individual?

* Herein the answers in regard to mind-base and ideation-base are the same (unless enquiries are dealt with those at Non-percipient plane).

— Yes. To those who are not Final existence beings at the Sensuous planes, nose-base had arisen; mind-base (and ideation-base) therein will also arise.

— No. To those Final existence beings at the Sensuous planes, nose-base had arisen; mind-base (and ideation-base) therein will not arise.

(b) Mind-base ... ideation-base will arise in this individual. Had nose-base arisen in that individual?

— No. To those who are not Final existence beings at the Fine-material and Immaterial planes (except those at Non-percipient plane), mind-base will arise; nose-base therein had not arisen.

- No. To those who are not Final existence beings at the Fine-material and Immaterial planes, ideation-base will arise; nose-base therein had not arisen.
— Yes. Refer to the answer in 105 *ii* (a) above.

106. Originates in visible object base (*Rūpāyatanamūlakam*).

i (a) Visible object base had arisen in this individual. Will mind-base arise in that individual?

- No. To Final existence beings at Five-aggregate planes, and those at Non-percipient plane, visible object base had arisen; mind-base therein will not arise.
— Yes. To those who are not Final existence beings at the Five-aggregate planes, visible object base had arisen; mind-base will also arise.

(b) Mind-base will arise in this individual. Had visible object base arisen in that individual?

- No. To those who are not Final existence beings at Immaterial planes, mind-base will arise; visible object base therein had not arisen.
— Yes. Refer to the answer in 106 *i* (a) above.

ii. (a) Visible object base had arisen in this individual at this plane. Will ideation-base arise in that individual at that plane?

- No. To those Final existence beings at the Five-aggregate planes, visible object base had arisen; but ideation-base therein will not arise.
— Yes. To those who are not Final existence beings at the Five-aggregate planes, and those at Non-percipient plane, visible object base had arisen; ideation-base will therein also arise.

(b) Ideation-base will arise in this individual at this plane. Had visible object base arisen in that individual at that plane?

- No, to those who are not Final existence beings at the Immaterial planes.
— Yes. Refer to the answer in 106 *ii* (a) above.

107. (a) Mind-base had arisen in this individual. Will ideation-base arise in that individual?

- No. To Final existence beings (except those at Pure abodes), mind-base had arisen; ideation-base therein will not arise.
— Yes. To others (except for Final existence beings, those at Non-percipient plane, and those at the birth-moment and final death-moment at Pure abodes), mind-base had arisen; ideation-base will also arise.

(b) Ideation-base will arise in this individual. Had mind-base arisen in that individual?

- No. To those at Non-percipient plane, ideation-base will arise; mind-base therein had not arisen.

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— Yes. Refer to the answer in 107 *i* (a) above.

Forward enquiries on Plane

108. Eye-base had arisen at this plane

Same as in preceding nos. 40, 56, 74 and 90, herein these 11 pairs of enquiries and answers are not shown. They are to refer to the above from nos. 104 *i* (a) to 107 (b) and are to be dealt with in terms of plane.

Forward enquiries on Individual and Plane

For those answers to the following enquiries from nos. 109 *i* (a) to 112 *i* (b), refer to the preceding examples in nos. 104 *i* (a) to 107 (b).

109. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base had arisen in this individual at this plane. Will ear-base arise in that individual at that plane? (b) Ear-base will arise in this individual at this plane. Had eye-base arisen in that individual at that plane?

ii. (a) Eye-base had arisen in this individual at this plane. Will nose-base arise in that individual at that plane? (b) Nose-base will arise in this individual at this plane. Had eye-base arisen in that individual at that plane?

iii. (a) Eye-base had arisen in this individual at this plane. Will visible object base arise in that individual at that plane? (b) Visible object base will arise in this individual at this plane. Had eye-base arisen in that individual at that plane?

iv. (a) Eye-base had arisen in this individual at this plane. Will mind-base arise in that individual at that plane? (b) Mind-base will arise in this individual at this plane. Had eye-base arisen in that individual at that plane?

v. (a) Eye-base had arisen in this individual at this plane. Will ideation-base arise in that individual at that plane? (b) Ideation-base will arise in this individual at this plane. Had eye-base arisen in that individual at that plane?

110. Originates in nose-base (*Ghāṇāyatanamūlakam*).

i. (a) Nose-base had arisen in this individual at this plane. Will visible object base arise in that individual at that plane? (b) Visible object base will arise in this individual at this plane. Had nose-base arisen in that individual at that plane?

ii. (a) Nose-base had arisen in this individual at this plane. Will mind-base ... ideation-base arise in that individual at that plane? (b) Ideation-base will arise in this individual at this plane. Had nose-base arisen in that individual at that plane?

111. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base had arisen in this individual at this plane. Will mind-base arise in that individual at that plane? (b) Mind-base will arise in this individual at this plane. Had visible object base arisen in that individual at that plane?

ii. (a) Visible object base had arisen in this individual at this plane. Will ideation-base arise in that individual at that plane? (b) Ideation-base will arise in this individual at this plane. Had visible object base arisen in that individual at that plane?

112. Originates in mind-base (*Manāyatanaṃlakāṃ*).

i. (a) Mind-base had arisen in this individual at this plane. Will ideation-base arise in that individual at that plane? (b) Ideation-base will arise in this individual at this plane. Had mind-base arisen in that individual at that plane?

Opposite enquiries on Individual

113. Originates in eye-base (*Cakkhāyatanaṃlakāṃ*).

i. (a) Eye-base had not arisen in this individual. Will ear-base not arise in that individual?

— Yes. To those at Non-percipient plane, Pure abodes, and Immaterial plane.

(b) Ear-base will not arise in this individual. Had eye-base not arisen in that individual?

— No. To those Final existence beings at the Five-aggregate planes, ear-base will not arise; eye-base therein had arisen.

— Yes. Refer to the answer above.

ii. (a) Eye-base had not arisen in this individual. Will nose-base not arise in that individual?

— Yes. To those at Non-percipient plane, Pure abodes, and Immaterial plane.

(b) Nose-base will not arise in this individual. Had eye-base not arisen in that individual?

— No. To Final existence beings at the Sensuous planes, and those at the Fine-material planes (except for those at Non-percipient plane and Pure abode), nose-base will not arise; but eye-base therein had arisen.

— Yes. Refer to the answer above.

iii. (a) Eye-base had not arisen in this individual. Will visible object base not arise in that individual?

— No. To those at Non-percipient plane, eye-base had not arisen; visible object base therein will arise.

— Yes. To those at Pure abodes and Immaterial planes (excluding those of Final existence), eye-base had not arisen; visible object base also will not arise.

(b) Visible object base will not arise in this individual. Had eye-base not arisen in that individual?

— No. To those Final existence beings at the Five-aggregate planes, visible object base will not arise; but eye-base therein had arisen.

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— Yes. Refer to the answer above.

iv. (a) Eye-base had not arisen in this individual. Will mind-base not arise in that individual?

— No. To those who are not Final existence beings at the Immaterial planes, eye-base had not arisen; but mind-base therein will arise.

— Yes. To those at Pure abodes (Final existence beings) and those at Non-percipient plane, and those Final existence beings at Immaterial planes, eye-base had not arisen; mind-base therein also will not arise.

(b) Mind-base will not arise in this individual. Had eye-base not arisen in that individual?

— No. To Final existence beings at the Five-aggregate planes, mind-base will not arise, but eye-base therein had arisen.

— Yes. Refer to the answer above.

v. (a) Eye-base had not arisen in this individual. Will ideation-base not arise in that individual?

— No. To those at Non-percipient plane, and those at Immaterial planes (who are not Final existence beings), eye-base had not arisen; but ideation-base therein will arise.

— Yes, to those at Pure abodes (Final existence beings) and those Final existence beings at Immaterial planes.

(b) Ideation-base will not arise in this individual. Had eye-base not arisen in that individual?

— No. To Final existence beings at the Five-aggregate planes (except at Pure abodes), ideation-base will not arise; but eye-base therein had arisen.

— Yes. Refer to the answer above.

114. Originates in nose-base (*Ghānāyatana-mūlakam*).

i. (a) Nose-base had not arisen in this individual. Will visible object base not arise in that individual?

— No. To those at the Fine-material planes (who are not Final existence beings), nose-base had not arisen; visible object base therein will arise.

— Yes. To Final existence beings at the Fine-material planes, and those at Immaterial planes, nose-base had not arisen; visible object base therein also will not arise.

(b) Visible object base will not arise in this individual. Had nose-base not arisen in that individual?

— No. To Final existence beings at the Sensuous planes, visible object base will not arise; but nose-base therein had arisen.

— Yes. Refer to the answer above.

ii. (a) Nose-base had not arisen in this individual. Will mind-base not arise in that individual?

— No. To those who are not Final existence beings at the Fine-material planes (except those at Non-percipient plane), and those who are not Final existence beings at the Immaterial planes, nose-base had not arisen; but mind-base will arise.

— Yes. To those Final existence beings at the Fine-material and Immaterial planes, and those at Non-percipient plane, nose-base had not arisen; mind-base therein also will not arise.

(b) Mind-base will not arise in this individual. Had nose-base not arisen in that individual?

— No. To those Final existence beings at the Sensuous planes, mind-base will not arise; but nose-base therein had arisen.

— Yes. Refer to the answer above.

iii. (a) Nose-base had not arisen in this individual. Will ideation-base not arise in that individual?

— No. To those who are not Final existence beings at the Fine-material and Immaterial planes, nose-base had not arisen; but ideation-base therein will arise.

— Yes, to Final existence beings at the Fine-material and Immaterial planes.

(b) Ideation-base will not arise in this individual. Had nose-base not arisen in that individual?

— No. Ideation-base will not arise but nose-base had arisen to those Final existence beings at the Sensuous planes.

— Yes. Refer to the answer above.

Originates in visible object base (*Rūpāyatanaṃlakam*).

i. (a) Visible object base had not arisen in this individual. Will mind-base not arise in that individual?

— No. To those at the Immaterial planes (who are not Final existence beings), visible object base had not arisen; but mind-base will arise.

— Yes. To those at Pure abodes (Final existence beings), and those Final existence beings at the Immaterial planes, visible object base had not arisen; mind-base therein also will not arise.

(b) Mind-base will not arise in this individual. Had visible object base not arisen in that individual?

— No. To Final existence beings at the Five-aggregate planes, and those at Non-percipient plane, mind-base will not arise; visible object base had arisen.

— Yes. Refer to the answer above.

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ii. (a) Visible object base had not arisen in this individual. Will ideation-base not arise in that individual?

— No. Visible object base had not arisen but ideation-base will arise to those at Immaterial plane (except for Final existence beings).

— Yes, to those at Pure abodes (Final existence beings), and those Final existence beings at Immaterial planes.

(b) Ideation-base will not arise in this individual. Had visible object base not arisen in that individual?

— No. To Final existence beings at the Five-aggregate planes, ideation-base will not arise; but visible object base had arisen.

— Yes. Refer to the answer above.

Originates in mind-base (*Manāyatanamūlakam*).

i. (a) Mind-base had not arisen in this individual. Will ideation-base not arise in that individual?

— No. To those at Non-percipient plane, mind-base had not arisen; but ideation-base will arise.

— Yes, to those at the Pure abodes (Final existence beings).

(b) Ideation-base will not arise in this individual. Had mind-base not arisen in that individual?

— No. To all Final existence beings, ideation-base will not arise; but mind-base had arisen.

— Yes. Refer to the answer above.

Opposite enquiries on Plane

115. Eye-base had not arisen at this plane

For these 11 pairs of enquiries and answers, refers to those in nos. 114 above, but Those catechisms are instead to be dealt with in terms of 'plane'.

Opposite enquiries on Individual and Plane

For those answers to the following enquiries from nos. 116 i(a) to 119 i(b), refer to the earlier catechism explained in nos. 114.

116. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base had not arisen in this individual at this plane. Will ear-base not arise in that individual at that plane? (b) Ear-base will not arise in this individual at this plane. Had eye-base not arisen in that individual at that plane?

ii. (a) Eye-base had not arisen in this individual at this plane. Will nose-base not arise in that individual at that plane? (b) Nose-base will not arise in this individual at this plane. Had eye-base not arisen in that individual at that plane?

iii. (a) Eye-base had not arisen in this individual at this plane. Will visible object base not arise in that individual at that plane? (b) Visible object base will not arise in this individual at this plane. Had eye-base not arisen in that individual at that plane?

iv. (a) Eye-base had not arisen in this individual at this plane. Will mind-base not arise in that individual at that plane? (b) Mind-base will not arise in this individual at this plane. Had eye-base not arisen in that individual at that plane?

v. (a) Eye-base had not arisen in this individual at this plane. Will ideation-base not arise in that individual at that plane? (b) Ideation-base will not arise in this individual at this plane. Had eye-base not person in that individual at that plane?

117. Originates in nose-base (*Ghānāyatanamūlakam*).

i. (a) Nose-base had not arisen in this individual at this plane. Will visible object base not arise in that individual at that plane? (b) Visible object base will not arise in this individual at this plane. Had nose-base not arisen in that individual at that plane?

ii. (a) Nose-base had not arisen in this individual at this plane. Will mind-base not arise in that individual at that plane? (b) Mind-base will not arise in this individual at this plane. Had nose-base not arisen in that individual at that plane?

iii. (a) Nose-base had not arisen in this individual at this plane. Will ideation-base not arise in that individual at that plane? (b) Ideation-base, will not arise in this individual at this plane. Had nose-base not arisen in that individual at that plane?

118. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base had not arisen in this individual at this plane. Will mind-base not arise in that individual at that plane? (b) Mind-base will not arise in this individual at this plane. Had visible object base not arisen in that individual at that plane?

ii. (a) Visible object base had not arisen in this individual at this plane. Will ideation-base not arise in that individual at that plane? (b) Ideation-base will not arise in this individual at this plane. Had visible object base not arisen in that individual at that plane?

119. Originates in mind-base (*Manāyatanamūlakam*).

i. (a) Mind-base had not arisen in this individual at this plane. Will ideation-base not arise in that individual at that plane? (b) Ideation-base will not arise in this individual at this plane. Had mind-base not arisen in that individual at that plane?

3.2.2 Cessation of bases (with charts)

Chart 3.7 Sequence of enquiries on the cessation of bases according to sixfold time-lags

		(With respect to each base Item at the column headers below)																					
		Does it cease / Does it not cease :					Had it ceased / Had it not ceased :					Will it cease / Will it not cease :											
		i) in that individual? ii) at that plane? iii) in that individual at that plane?					i) in that individual? ii) at that plane? iii) in that individual at that plane?					i) in that individual? ii) at that plane? iii) in that individual at that plane?											
		Eye-base	Ear-base	Nose-base	Visible obj. base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj. base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj. base	Mind-base	Ideation-base				
Eye-base	ceases / does not cease :	1a	2a	3a	4a	5a	1a	2a	3a	4a	5a	1a	2a	3a	4a	5a							
Ear-base		1b																					
Nose-base		2b		6a	7a	8a			6a	7a	8a			6a	7a	8a			6a	7a	8a		
Visible obj base		i) in this being.	3b	6b		9a	10a				9a	10a					9a	10a					
Mind-base		ii) at this plane	4b	7b	9b		11a					11a						11a					
Ideation-base		iii) in this being at this plane.	5b	8b	10b	11b																	
Eye-base	had ceased / had not ceased.						1a	2a	3a	4a	5a	1a	2a	3a	4a	5a							
Ear-base		1b					1b																
Nose-base		2b					2b		6a	7a	8a			6a	7a	8a			6a	7a	8a		
Visible obj base		i) in this being.	3b	6b				3b	6b	9a	10a					9a	10a						
Mind-base		ii) at this plane	4b	7b	9b			4b	7b	9b	11a					11a							
Ideation-base		iii) in this being at this plane.	5b	8b	10b	11b		5b	8b	10b	11b												
Eye-base	will cease / will not cease :												1a	2a	3a	4a	5a						
Ear-base		1b					1b					1b											
Nose-base		i) in this being.	2b					2b				2b		6a	7a	8a			6a	7a	8a		
Visible obj base		ii) at this plane	3b	6b				3b	6b			3b	6b		9a	10a							
Mind-base		iii) in this being at this plane.	4b	7b	9b			4b	7b	9b		4b	7b	9b		11a							
Ideation-base			5b	8b	10b	11b		5b	8b	10b	11b	5b	8b	10b	11b								

Chart 3.7 above summarises the sequence of enquiries from nos. 120 to 198 of the text concerning cessation of the bases. The loop goes through three differentiation types (by individuals, by planes, by individuals and planes) using the forward mode and reverse mode of enquiring, and further iterates through six time-scaled classifications, represent by the enneahedral boxes as shown in the chart. It is a lot quicker to interpret from this chart than from browsing from the lengthy text once you are already familiar with all the answers.

Chart 3.8 Predestined acquiring of bases at death-moment

To those who are to acquire (✓), or who are not to acquire (x) :											
Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base
at the death-moment,						C : ceases ; N : does not cease					
✓	x					C	N				
✓	✓					C	C				
x	✓					N	C				
x	x					N	N				
✓		x				C		N			
✓		✓				C		C			
x		✓				N		C			
x		x				N		N			
✓						C			C	C	C
x			✓			N			C		
✓			x			C			N		
x				✓		N				C	
x						N			N		C
		x	✓					N	C		
		✓						C	C	C	C
		x		✓				N		C	
		x						N			C
			✓	✓					C	C	
			x			N		N	N	C	C
			✓						C		C
				x		N		N	C	N	C
				✓						C	C

Chart 3.9 Threefold time-lagged cessation of the bases

A : ceases / had ceased/ will cease; N: does not cease/ / had not ceased will not cease

Plane	Time-lag	Final existence beings?	at birth-moment						at death-moment					
			Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base
Sensuous	Present	x	N	N	N	N	N	N	C, N	C, N	C, N	C	C	C
	Past	x	C	C	C	C	C	C	C	C	C	C	C	C
	Future	x	C	C	C	C	C	C	C	C	C	C	C	C
	Present	✓	N	N	N	N	N	N	C, N	C, N	C, N	C	C	C
	Past	✓	C	C	C	C	C	C	C	C	C	C	C	C
	Future	✓	C	C	C	C	C	C	C	N	N	N	N	N
Fine-material	Present	x	N	N	N	N	N	N	C	C	N	C	C	C
	Past	x	C	C	N	C	C	C	C	C	N	C	C	C
	Future	x	C	C	N	C	C	C	C	C	N	C	C	C
	Present	✓	N	N	N	N	N	N	C	C	N	C	C	C
	Past	✓	C	C	N	C	C	C	C	C	N	C	C	C
	Future	✓	C	C	N	C	C	C	C	N	N	N	N	N
Five-aggregate (Fine-material & Sensuous)	Present	x	N	N	N	N	N	N	C, N	C, N	C, N	C	C	C
	Past	x	C	C	C, N	C	C	C	C	C	C, N	C	C	C
	Future	x	C	C	C, N	C	C	C	C	C	C, N	C	C	C
	Present	✓	N	N	N	N	N	N	C, N	C, N	C, N	C	C	C
	Past	✓	C	C	C, N	C	C	C	C	C	C, N	C	C	C
	Future	✓	C	C	C, N	C	C	C	C	N	N	N	N	N
Non-percipient	Present	x	N	N	N	N	N	N	N	N	N	C	N	C
	Past	x	C	C	N	C	N	C	C	C	N	C	N	C
	Future	x	N	N	N	C	N	C	N	N	N	C	N	C
Pure abodes	Present	x	N	N	N	N	N	N	C	C	N	C	C	C
	Past	x	N	N	N	N	N	N	C	C	N	C	C	C
	Future	x	C	C	N	C	C	C	C	C	N	C	C	C
	Present	✓	N	N	N	N	N	N	C	C	N	C	C	C
	Past	✓	N	N	N	N	N	N	N	N	N	N	N	N
	Future	✓	C	C	N	C	C	C	C	N	N	N	N	N
Immaterial plane	Present	x	N	N	N	N	N	N	N	N	N	N	C	C
	Past	x	N	N	N	N	C	C	N	N	N	N	C	C
	Future	x	N	N	N	N	C	C	N	N	N	N	C	C
	Present	✓	N	N	N	N	N	N	N	N	N	N	C	C
	Past	✓	N	N	N	N	C	C	N	N	N	N	C	C
	Future	✓	N	N	N	N	C	C	N	N	N	N	N	N

Chart 3.7 above provides us a fast-track answers sheet in relation to the subsequent catechisms nos. 120 to 198 in this chapter. In this chart, the present cessation of bases at the death-moment of Sensuous beings, and the past cessation of bases concerning those at Non-percipient plane and those at Pure abodes, is each having duplex answers. We have already seen in the preceding section the same phenomena also appeared to these groups of individuals regarding the origination of bases. Refer to the explanations I have provided with respect to Chart 3.3 in the earlier section on origination of bases. Of course, the difference is that we now deal with cessation instead of the origination of bases.

From the above chart, we can conclude several distinct points as follows:

- i. To all those at the birth-moment, all twelve bases do not cease. They continue on until death-moment.
- ii. To Sensuous beings, all twelve bases had ceased and also will cease at the birth-moment as well as at the death-moment.
- iii. To those at the Immaterial planes, visible object base does not cease, had not ceased, and will not cease.
- iv. To all those Final existence beings at the death-moment, all twelve bases will cease.
- v. To all those at the death-moment including Final existence beings, ideation-base ceases.
- vi. To all those at the death-moment (with the exception of those at Non-percipient plane in the absence of mind-base, and Final existence beings in regard to future cessation), mind-base as well as ideation-base ceases, had ceased, and will also cease.

At Present

Forward enquiries on Individual

120. Originates in eye-base (*Cakkhāyatanaṃlakam*).

i. (a) Eye-base ceases in this individual. Does ear-base cease in that individual?
— No. To those who are predestined to acquire eye-base but not ear-base at death-moment (Sensuous beings who are not Final existence beings), eye-base therein ceases but not ear-base.

— Yes. To those who are to acquire both eye-base and ear-base at the death-moment (all those at Five-aggregate planes), both bases cease in them.

(b) Ear-base ceases in this individual. Does eye-base cease in that individual?

— No. To those who are predestined to acquire ear-base but not eye-base at the death-moment (Sensuous beings who are not Final existence beings), ear-base therein ceases but not eye-base.

— Yes. Refer to the answer in 120 i (a) above.

Chapter 3: Pairs on Bases

ii. (a) Eye-base ceases in this individual. Does nose-base cease in that individual?
— No. To those who are predestined to acquire eye-base but not nose-base at the death-moment (Sensuous beings who are not Final existence beings, and those at Fine-material planes excluding Non-percipients), eye-base ceases but nose-base does not cease.

— Yes. To those who are to acquire both eye-base and nose-base at death-moment (those at the Sensuous planes), both eye-base and nose-base ceases.

(b) Nose-base cease in this individual. Does eye-base cease in that individual?

— No, to those who are predestined to acquire nose-base but not eye-base at death-moment (Sensuous beings who are not Final existence beings), nose-base ceases but eye-base does not cease.

— Yes. Refer to the answer in 120 *ii* (a) above.

iii. (a) Eye-base ceases in this individual. Does visible object base cease in that individual?

— No. There is no such being to whom eye-base ceases but visible object base therein does not cease.

— Yes, to those who are to acquire both eye-base and visible object base at death-moment (those at Five-aggregate planes).

(b) Visible object base ceases in this individual. Does eye-base cease in that individual?

— No, to those who are predestined to acquire visible object base but not eye-base at death-moment (Sensuous beings who are not Final existence beings, and those at Non-percipient plane), visible object base ceases but eye-base does not cease.

— Yes. Refer to the answer in 120 *iii* (a) above.

iv. (a) Eye-base ceases in this individual. Does mind-base cease in that individual?

— Yes, to those who are to acquire eye-base at death-moment (all those at Five-aggregate planes), eye-base ceases; mind-base (and ideation-base) therein also ceases.

— There is no such being to whom eye-base ceases, but mind-base does not.

(b) Mind-base ceases in this individual. Does eye-base cease in that individual?

— No, to those who are predestined to acquiring mind-base but not eye-base at death-moment (Sensuous beings who are not Final existence beings, and all those at Immaterial planes), mind-base (and ideation-base) ceases; eye-base does not cease.

— Yes. Refer to the answer in 120 *iv* (a) above.

v. (a) Eye-base ceases in this individual. Does ideation-base cease in that individual?

— Yes, same as mind-base. Refer to *iv* (a) above.

— There is no such being eye-base ceases, to whom ideation-base does not cease.

(b) Ideation-base ceases in this individual. Does eye-base cease in that individual?
— No. To those who are predestined to not acquiring eye-base at death-moment (Sensuous beings who are not Final existence beings, and those at Non-percipient plane and Immaterial planes), ideation-base ceases; eye-base therein does not cease.

— Yes, to those at Five-aggregate planes. Refer to *iv* (a) above.

121. Originates in nose-base (*Ghānāyatanaṃlakam*).

i. (a) Nose-base ceases in this individual. Does visible object base cease in that individual?

— Yes. To Sensuous beings at the death-moment, nose-base ceases; visible object base also ceases.

— No. There is no such being nose-base ceases but to whom visible object base does not cease.

(b) Visible object base ceases in this individual. Does nose-base cease in that individual?

— No. To those who are to acquire visible object base but not nose-base at the death-moment (Sensuous beings who are not Final existence beings, and all those at Fine-material planes), visible object base ceases; nose-base therein does not cease.

— Yes. Refer to the answer in 121 *i* (a) above.

ii. (a) Nose-base ceases in this individual. Does mind-base cease in that individual?

— Yes, to Sensuous beings who are to acquire nose-base at the death-moment.

— There is no such being nose-base ceases, mind-base to whom does not cease.

(b) Mind-base ceases in this individual. Does nose-base cease in that individual?

— No. To those who are to acquire mind-base but not nose-base at the death-moment (Sensuous beings who are not Final existence beings, and all those other at Four- and Five-aggregate planes), mind-base ceases; nose-base does not cease.

— Yes. Refer to the answer in 121 *ii* (a) above.

iii. (a) Nose-base ceases in this individual. Does ideation-base cease in that individual?

— Yes, to Sensuous beings who are to acquire nose-base at death-moment.

— There is no such being nose-base ceases and ideation-base does not cease.

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(b) Ideation-base ceases in this individual. Does nose-base cease in that individual?

— No. To those who are not to acquire nose-base at the death-moment (Sensuous beings who are not Final existence beings, and beings at the Fine-material and Immaterial planes), ideation-base ceases; nose-base therein does not cease.

— Yes. Refer to the answer in 121 *iii* (a) above.

122. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base ceases in this individual. Does mind-base cease in that individual?

— No. To those who are predestined to not acquiring mind-base at death-moment (Non-percipients), visible object base ceases; but mind-base therein does not cease.

— Yes. To those who are predestined to acquiring visible object base and mind-base at death-moment (those at Five-aggregate planes), both bases therein ceases.

(b) Mind-base ceases in this individual. Does visible object base cease in that individual?

— No. To those who are not to acquire visible object base at the death-moment (all those at Immaterial planes), mind-base ceases; visible object base therein does not cease.

— Yes. Refer to the answer in 122 *i* (a) above.

ii. (a) Visible object base ceases in this individual. Does ideation-base cease in that individual?

— Yes, to those who are to acquire visible object base and ideation-base at death-moment (Non-percipients and those at Five-aggregate planes).

— There is no such being visible object base ceases; ideation-base does not cease.

(b) Ideation-base ceases in this individual. Does visible object base cease in that individual?

— No. To those who are not to acquire visible object base at the death-moment (all those at Immaterial planes), ideation-base ceases; visible object base does not cease.

— Yes. Refer to the answer in 122 *ii* (a) above.

123. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base ceases in this individual. Does ideation-base cease in that individual?

— Yes, to those who are to acquire mind-base at the death-moment (all those at Five-aggregate planes and Immaterial planes).

(b) Ideation-base ceases in this individual. Does mind-base cease in that individual?

- No. To those who are not to acquire mind-base at the death-moment (those at Non-percipient plane), ideation-base ceases; mind-base does not cease.
— Yes. Refer to the answer in 123 (a) above.

Forward enquiries on Plane

124. Eye-base ceases at this plane ...

Direct enquiries as to planes of cessation are the same as for planes of origination and planes of origination-cessation. The same also applies to the six time-lagged categories of existence, except that it needs to change the process names and appropriate tenses relevant to each different category. For these 11 pairs of enquiries, follow the examples in the earlier section from nos. 22*i* (a) to 25 *ii* (b). The answers are to refer to those in nos. 120 *i* (a) to 123 (b) above.

Forward enquiries on Individual and Plane

125. Originates in eye-base (*Cakkhāyatanamūlakam*).

(a) Eye-base ceases in this individual at this plane. Does ear-base cease in that individual at that plane?

... Does nose-base ...; ... Does visible object base ...; ... Does mind-base cease in that individual at that plane?

These 11 pairs of enquiries and answers as to individuals and planes are to refer to the preceding examples from nos. 120 *i* (a) to 123 (b) above.

Opposite enquiries on Individual

126. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base does not cease in this individual. Does ear-base not cease in that individual?

— No. To those who are not to acquire eye-base but ear-base at death-moment (Sensuous beings who are not Final existence beings), eye-base does not cease; but ear-base therein ceases.

— Yes. To all those at the birth-moment, and those who are not to acquire eye-base and ear-base at the death-moment (Sensuous beings who are not Final existence beings, those Non-percipients, and those at the death-moment at Immaterial plane), neither eye-base nor ear-base therein ceases.

(b) Ear-base does not cease in this individual. Does eye-base not cease in that individual?

— No. To those at the death-moment who are not to acquire ear-base but eye-base (Sensuous beings who are not Final existence beings), ear-base does not cease; but eye-base therein ceases

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— Yes. Refer to the answer in 126 *i* (a) above.

ii. (a) Eye-base does not cease in this individual. Does nose-base not cease in that individual?

— No. To those who are not to acquire eye-base but nose-base at the death-moment (Sensuous beings who are not Final existence beings), eye-base does not cease; but nose-base therein ceases.

— Yes, to all those at the birth-moment, and those who are predestined to not acquiring eye-base and nose-base at death-moment (Sensuous beings who are not Final existence beings, Non-percipients, and all those at Immaterial plane).

(b) Nose-base does not cease in this individual. Does eye-base not cease in that individual?

— No. To those who are not to acquire nose-base but eye-base at the death-moment (all those at Five-aggregate planes), nose-base does not cease; but eye-base ceases.

— Yes. Refer to the answer in 126 *ii* (a) above.

iii. (a) Eye-base does not cease in this individual. Does visible object base not cease in that individual?

— No. To those who are predestined to not acquiring eye-base but visible object base at the death-moment (those at Non-percipient plane), eye-base does not cease; but visible object base therein ceases.

— Yes. To all those at the birth-moment, and those who are predestined to not acquiring visible object base at death-moment, neither eye-base nor visible object base therein ceases (all those at Immaterial planes).

(b) Visible object base does not cease in this individual. Does eye-base not cease in that individual?

— Yes. Refer to the answer in 126 *iii* (a) above.

— No. There is no such being to whom visible object base does not cease, but eye-base ceases.

iv. (a) Eye-base does not cease in this individual. Does mind-base not cease in that individual?

— No, to those who are predestined not to acquire eye-base but mind-base at the death-moment (Sensuous beings who are not Final existence beings, and those at Immaterial planes).

— Yes, to all those at the birth-moment, and those who are predestined to not acquiring mind-base at the death-moment (those at Non-percipient plane).

(b) Mind-base does not cease in this individual. Does eye-base not cease in that individual?

— Yes. Refer to the answer in 126 *iv* (a) above.

— No. There is no such being mind-base does not cease, eye-base therein ceases.

v. (a) Eye-base does not cease in this individual. Does ideation-base not cease in that individual?

— No. To those who are not acquire eye-base at death-moment, eye-base does not cease; but ideation-base therein ceases (Sensuous beings who are not Final existence beings, those Non-percipients, and all those at Immaterial planes).

— Yes, to all those at the birth-moment.

(b) Ideation-base does not cease in this individual. Does eye-base not cease in that individual?

— Yes. Refer to the answer in 126 v (a) above.

— No. There is no such being ideation-base does not cease, but eye-base ceases.

127. Originates in nose-base (*Ghānāyatanamūlakam*).

i. (a) Nose-base does not cease in this individual. Does visible object base not cease in that individual?

— No. To those who are predestined to not acquiring nose-base at the death-moment, nose-base does not cease; but visible object base therein ceases (Sensuous beings who are not Final existence beings, and all those at Fine-material planes).

— Yes, to all those at the birth-moment, and those who are predestined to not acquiring nose-base at the death-moment (Sensuous beings who are not Final existence beings, and all those at Immaterial planes).

(b) Visible object base does not cease in this individual. Does nose-base not cease in that individual?

— Yes. Refer to the answer in 127 i (a) above.

— There is no such being visible object base does not cease, but nose-base ceases.

ii. (a) Nose-base does not cease in this individual. Does mind-base not cease in that individual?

— No. To those who are predestined to not acquiring nose-base but mind-base at the death-moment, nose-base does not cease; but mind-base therein ceases (Sensuous beings who are not Final existence beings, all those at Fine-material planes except for Non-percipients, and all those at Immaterial planes).

— Yes, to all those at the birth-moment, and those who are predestined to not acquiring mind-base at the death-moment (those at Non-percipient plane).

(b) Mind-base does not cease in this individual. Does nose-base not cease in that individual?

— Yes. Refer to the answer in 127 ii (a) above.

— No. There is no such being mind-base does not cease, but nose-base ceases.

Chapter 3: Pairs on Bases

iii. (a) Nose-base does not cease in this individual. Does ideation-base not cease in that individual?

— No. To those who are not to acquire nose-base at the death-moment, nose-base does not cease; but ideation-base therein ceases (Sensuous beings who are not Final existence beings, and all those at Fine-material and Immaterial planes).

— Yes, to all those at the birth-moment.

(b) Ideation-base does not cease in this individual. Does nose-base not cease in that individual?

— No. There is no such being ideation-base does not cease, but nose-base ceases.

— Yes, to all those at the birth-moment.

128. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base does not cease in this individual. Does mind-base not cease in that individual?

— No. To those who are not to acquire visible object base at the death-moment, visible object base does not cease; but mind-base (and ideation-base) therein ceases (all those at Immaterial planes).

— Yes, to all those at the birth-moment.

(b) Mind-base does not cease in this individual. Does visible object base not cease in that individual?

— No. To those who are not to acquire mind-base at the death-moment (those at Non-percipient plane), mind-base does not cease; but visible object base ceases.

— Yes, to all those at the birth-moment.

ii. (a) Visible object base does not cease in this individual. Does ideation-base not cease in that individual?

— No. To those who are not to acquire visible object base at the death-moment (all those at Immaterial planes), visible object base does not cease; but ideation-base ceases.

— Yes, to all those at the birth-moment.

(b) Ideation-base does not cease in this individual. Does visible object base not cease in that individual?

— No. There is no such being to whom ideation-base does not cease, but visible object base ceases.

— Yes, to all those at the birth-moment.

129. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base does not cease in this individual. Does ideation-base not cease to that person?

— No. To those who are not to acquire mind-base at the death-moment (those at Non-percipient plane), mind-base does not cease; but ideation-base ceases.

— Yes, to all those at the birth-moment.

(b) Ideation-base does not cease in this individual. Does mind-base not cease in that individual?

— Yes, to all those at the birth-moment.

Opposite enquiries on Plane

130. Eye-base does not cease at this plane

For these 11 pairs of enquiries and answers as to plane, refers to those from nos. 126 *i* (a) to 129 (b) above, but herein those catechisms are instead to be dealt with in terms of ‘plane’.

Opposite enquiries on Individual and Plane

131. (a) Eye-base does not cease in this individual at this plane. Does ear-base not cease in that individual at that plane?

... Does nose-base not cease ...; ... Does visible object base not cease ...; ... Does mind-base not cease in that individual at that plane?

These 11 antithetical pairs of enquiries and answers as to individuals and planes are to refer to the preceding examples from nos. 126 *i* (a) to 129 (b) above.

In the Past

Forward enquiries on Individual

132. (a) Eye-base had ceased in this individual. Had ear-base ceased in that individual?

— Yes. To those who are predestined at the death-moment to acquire both eye-base and ear-base (all those at Five-aggregate planes), both bases had ceased in them. However, to those at death-moment who are predestined to acquiring eye-base but not ear-base, eye-base therein had ceased but not ear-base.

(b)

All the catechism on ‘Past’ are same as in those sections regarding Origination, and Origination-Cessation. Those pairs of enquiries and answers are the same except that the tenses “had arisen and had not arisen” are to be replaced by “had ceased and had not ceased”. Alternatively, the answers can also be obtained from those enquiries in present-past and past-future cessation.

In Future

Forward enquiries on Individual

Chapter 3: Pairs on Bases

133. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base will cease in this individual. Will ear-base cease in that individual?
— Yes. (all those at Five-aggregate planes, except for Final existence beings at the death-moment).

— There is no such being to whom eye base will cease, ear-base will not cease.

(b) Ear-base will cease in this individual. Will eye-base cease in that individual?

— Yes, same as aforesaid.

— There is no such being as to whom ear-base will cease, eye-base will not cease.

ii. (a) Eye-base will cease in this individual. Will nose-base ceases in that individual?

— No. To Final existence beings at the birth-moment at Fine-material planes, and those will-be Final existence beings at the death-moment to the Fine-material planes (except those at Non-percipient plane), eye-base will cease; nose-base therein will not cease.

— Yes, to others (Sensuous beings, except for Final existence beings at the death-moment at Sensuous planes).

(b) Nose-base will cease in this individual. Will eye-base cease in that individual?

— Yes. Refer to the answer in 133 *ii* (a) above.

— No such being as to whom nose-base will cease, eye-base will not cease.

iii. (a) Eye-base will cease in this individual. Will visible object base cease in that individual?

— Yes, to those at Five-aggregate planes (except for Final existence beings at the death-moment at Five-aggregate planes).

— There is no such being as to whom eye-base will cease, visible object base therein will not cease.

(b) Visible object base will cease in this individual. Will eye-base cease in that individual?

— No. To all those at Non-percipient plane, visible object base will cease; eye-base therein will not cease.

— Yes. Refer to the answer in 133 *iii* (a) above.

iv. (a) Eye-base will cease in this individual. Will mind-base cease in that individual?

— Yes. To those at Five-aggregate planes (except for Final existence beings at the death-moment), eye-base will cease; mind-base therein also will cease.

— No such being as to whom eye-base will cease, mind-base will not cease.

(b) Mind-base will cease in this individual. Will eye-base cease in that individual?

— No. To Final existence beings at the birth-moment at Immaterial plane, and those will-be Final existence beings at the death-moment to the Immaterial plane (i.e. those other at Immaterial planes who are not Final existence beings), mind-base (and ideation-base) will cease; eye-base therein will not cease.

— Yes. Same answer as in 133 *iv* (a) above.

v. (a) Eye-base will cease in this individual. Will ideation-base cease in that individual?

— Yes, to those at Five-aggregate planes (except for Final existence beings at the death-moment at Five-aggregate planes).

— There is no such being eye-base will cease but ideation-base will not cease.

(b) Ideation-base will cease in this individual. Will eye-base cease in that individual?

— No. To those at the Immaterial planes (except for Final existence beings at the death-moment), ideation-base will cease but eye-base will not cease.

— Yes. Same answer as in 133 *v* (a) above.

134. Originates in nose-base (*Ghānāyatanamūlakam*).

i. (a) Nose-base will cease in this individual. Will visible object base cease in this individual.

— Yes, to those at the Sensuous planes (except for Final existence beings at the death-moment at Sensuous planes).

— There is no such being nose-base will cease; visible object base will not cease.

(b) Visible object base will cease in this individual. Will nose-base cease in that individual?

— No. To Final existence beings at the birth-moment at Fine-material planes (and others at the birth-moment at Fine-material planes), and those will-be Final existence beings at the death-moment to the Fine-material planes (i.e. all those at Fine-material planes who are not Final existence beings at the death-moment at Fine-material planes), visible object base will cease; nose-base therein will not cease.

— Yes. Refer to the answer in 134 *i* (a) above.

ii. (a) Nose-base will cease in this individual. Will mind-base cease in that individual?

— Yes, to those at the Sensuous planes (except for Final existence beings at the death-moment at Sensuous planes).

— There is no such being nose-base will cease; mind-base therein will not cease.

(b) Mind-base will cease in this individual. Will nose-base cease in that individual?

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— No. To Final existence beings at the birth-moment at Fine-material planes, and those will-be Final existence beings at the death-moment to the Fine-material and Immaterial planes (i.e. all those who are not Final existence beings at the death-moment at Fine-material and Immaterial planes, with the exception of those at Non-percipient plane), mind-base will cease; nose-base therein will not cease.

— Yes, to those others. (Refer to the answer in 134 *ii* (a) above).

iii. (a) Nose-base will cease in this individual. Will ideation-base cease in that individual?

— Yes, to those at the Sensuous planes (except for Final existence beings at the death-moment at Sensuous planes).

— There is no such being nose-base will cease but ideation-base will not cease.

(b) Ideation-base will cease in this individual. Will nose-base cease in that individual?

— No. To Final existence beings at the birth-moment at Fine-material planes, and those will-be Final existence beings at the death-moment to the Fine-material and Immaterial planes (i.e. all those who are not Final existence beings at the death-moment at Fine-material and Immaterial planes), mind-base will cease; nose-base therein will not cease.

— Yes, to those others. (Refer to the answer in 134 *iii* (a) above).

135. Originates in visible object base (*Rūpāyatana-mūlakam*).

i. (a) Visible object base will cease in this individual. Will mind-base cease in that individual?

— No. To all those at Non-percipient plane, visible object base will cease; mind-base therein will not cease.

— Yes. To Final existence beings at the birth-moment at Five-aggregate planes, and all those others at Five-aggregate planes (except for Final existence beings at the death-moment at Five-aggregate planes), visible object base will cease; mind-base therein will also cease.

(b) Mind-base will cease in this individual? Will Visible object base cease in that individual?

— No. To Final existence beings at the birth-moment at Immaterial plane, and those will-be Final existence beings at the death-moment at Immaterial plane (i.e. those other at Immaterial planes, except for Final existence at the death-moment at Immaterial plane), mind-base (and ideation-base) will cease; but visible object base therein will not cease.

— Yes. Refer to the answer in 135 *i* (a) above.

ii. (a) Visible object base will cease in this individual. Will ideation-base cease in that individual?

— Yes. Same answer as for mind-base in 135 *i* (a) above, except that herein it also includes those at Non-percipient plane.

— There is no such being to whom visible object base will cease, ideation-base will not cease.

(b) Ideation-base will cease in this individual. Will visible object base cease in that individual?

— No. Same manner as in 135 *i* (b) above.

— Yes. Same answer as in 153 *ii* (a) above.

136. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base will cease in this individual. Will ideation-base cease in that individual?

— Yes. To all those at the birth-moment at the Four- and Five aggregate planes, and those others at the death-moment at Four- and Five aggregate planes (except for Final existence beings at the death-moment), mind-base will cease; ideation-base therein will also cease.

— There is no such being mind-base will cease, ideation-base will not cease.

(b) Ideation-base will cease in this individual. Will mind-base cease in that individual?

— No. To those at Non-percipient plane, ideation-base will cease; mind-base therein will not cease.

— Yes. Refer to the answer in 136 (a) above.

Forward enquiries on Plane

137. Eye-base will cease at this plane

Direct enquiries as to planes of cessation are the same as for planes of origination and planes of origination-cessation. The only difference is to change the process names and substitute the appropriate tenses in the six time-lagged categories of existence. For these 11 pairs of enquiries, follow the examples in the earlier section from 22 *i* (a) to 25 *ii* (b). The answers are to refer to those in nos. 133 *i* (a) to 136 (b) above.

Forward enquiries on Individual and Plane

138. Originates in eye-base (*Cakkhāyatanamūlakam*).

(a) Eye-base will cease in this individual at this plane. Will ear-base cease in that individual at that plane? ...

Nos. 139.–141. ... Will nose-base cease ... ; ... Will visible object base cease ... ; ... Will mind-base cease in that individual at that plane?

These 11 pairs of enquiries and answers as to individuals and planes are to

refer to the preceding examples from nos. 133 *i* (a) to 136 (b) above.

Opposite enquiries on Individual

142. Originates in eye-base (*Cakkhāyatana*).

i. (a) Eye-base will not cease in this individual. Will ear-base not cease in that individual?

— Yes. (to all those Final existence beings at the death-moment, those who are not Final existence beings at death-moment at Immaterial plane, all those at the rebirth moment at Immaterial planes, and those at Non-percipient plane).

— There is no such being to whom eye-base will not cease, ear-base will cease.

(b) Ear-base will not cease in this individual. Will eye-base not cease in that individual?

— Yes, same as the answer in 142 *i* (a) above.

— There is no such being to whom ear-base will not cease, eye-base will cease.

ii. (a) Eye-base will not cease in this individual. Will nose-base not cease in that individual?

— Yes. To Final existence beings at the death-moment at Five-aggregate planes, those at Non-percipient plane, and all those at Immaterial planes, both eye-base and nose-base will not cease.

— No such being to whom eye-base will not cease but nose-base will cease.

(b) Nose-base will not cease in this individual. Will eye-base not cease in that individual?

— No. To Final existence beings at the rebirth moment at Fine-material planes, and those will-be Final existence beings at the death-moment to the Fine-material planes (i.e. all those at Fine-material planes with the exception of Non-percipients and Final existence beings at the death-moment), nose-base will not cease; but eye-base will cease.

— Yes, same as the answer in 142 *ii* (a) above.

iii. (a) Eye-base will not cease in this individual. Will visible object base not cease in that individual?

— No. To all those at Non-percipient plane, eye-base will not cease; visible object base therein will cease.

— Yes. To all Final existence beings at the death-moment, and those others at Immaterial planes (except for Final existence beings at the death-moment at Immaterial plane), both eye-base and visible object base will not cease.

(b) Visible object base will not cease in this individual. Will eye-base not cease in that individual?

— Yes, same as the answer in 142 *iii* (a) above.

— There is no such being to whom eye-base will cease but visible object base

will not cease.

iv. (a) Eye-base will not cease in this individual. Will mind-base not cease in that individual?

— No. To Final existence beings at the rebirth moment at Immaterial plane, to those will-be Final existence beings at the death-moment to the Immaterial plane (i.e. those who are not Final existence beings at the death-moment at Immaterial plane), eye-base will not cease; but mind-base therein will cease.

— Yes. To Final existence beings at the death-moment at Five-aggregate and Immaterial planes, and those at Non-percipient plane, eye-base will not cease; mind-base therein also will not cease.

(b) Mind-base will not cease in this individual. Will eye-base not cease in that individual?

— Yes, same as the answer in 142 *iv* (a) above.

— No such being to whom eye-base will cease, but mind-base will not cease.

v. (a) Eye-base will not cease in this individual. Will ideation-base not cease in that individual?

— No. To all those at Non-percipient plane, those Final existence beings at the rebirth moment at Immaterial plane, and those will-be Final existence beings at the death-moment to the Immaterial plane (i.e. all those who are not Final existence beings at the death-moment at Immaterial plane), eye-base will not cease; but ideation-base therein will cease.

— Yes. To all Final existence beings at the death-moment at Five-aggregate and Immaterial planes, eye-base will not cease; ideation-base also will not cease.

(b) Ideation-base will not cease in this individual. Will eye-base not cease in that individual?

— Yes, same as the answer in 142 *iv* (a) above.

— There is no such being eye-base will cease but ideation-base will not cease.

143. Originates in nose-base (*Ghānāyatanamūlakam*).

i. (a) Nose-base will not cease in this individual. Will visible object base not cease in that individual?

— No. To Final existence beings at the rebirth moment at Fine-material planes, and those will-be Final existence beings at the death-moment to the Fine-material planes (i.e. those others at Fine-material planes with the exception of Final existence beings at the death-moment), nose-base will not cease; but visible object base therein will cease.

— Yes. To all Final existence beings at the death-moment at Five-aggregate planes, and those at the Immaterial planes including Final existence beings, nose-base will not cease; visible object base also will not cease.

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(b) Visible object base will not cease in this individual. Will nose-base not cease in that individual?

— Yes, same as the answer in 143 *i* (a) above.

— There is no such being to whom visible object base will not cease and nose-base will cease.

ii. (a) Nose-base will not cease in this individual. Will mind-base not cease in that individual?

— No. To Final existence beings at the birth-moment at Fine-material and Immaterial planes, and those will-be Final existence beings at the death-moment to the Fine-material planes (i.e. those others at Fine-material and Immaterial planes with the exception of Final existence beings at the death-moment, and all those at Non-percipient plane), nose-base will not cease; but mind-base therein will cease.

— Yes. To all Final existence beings at the Four- and Five aggregate planes at the death-moment, and those at the Non-percipient plane.

(b) Mind-base will not cease in this individual. Will nose-base not cease in that individual?

— Yes. Refer to the answer in 143 *ii* (a) above.

— There is no such being mind-base will not cease but nose-base will cease.

iii. (a) Nose-base will not cease in this individual. Will ideation-base not cease in that individual?

— No. To all those at Fine-material and Immaterial planes (except all those Final existence beings at the death-moment), nose-base will not cease; ideation-base therein will cease.

— Yes, to all Final existence beings at the death-moment at the Four- and Five aggregate planes, both nose-base and ideation-base will not cease.

(b) Ideation-base will not cease in this individual. Will nose-base not cease in that individual?

— Yes. Refer to the answer in 143 *iii* (a) above.

— There is no such being ideation-base will not cease but nose-base will cease.

144. Originates in visible object base (*Rūpāyatanaṃlakṣaṇaṃ*).

i. (a) Visible object base will not cease in this individual. Will mind-base ... ideation-base not cease in that individual?

— No. To Final existence beings at the rebirth moment at Immaterial plane, and those will-be Final existence beings at the death-moment to the Immaterial plane (i.e. those others at Immaterial planes with the exception of Final existence beings at the death-moment), visible object base will not cease; but mind-base (and also ideation-base) therein will cease.

— Yes. To all Final existence beings at the death-moment, neither visible object base nor mind-base (nor also ideation-base) will cease.

(b) Mind-base ... ideation-base will not cease in this individual. Will visible object base not cease in that individual?

— No. To those at Non-percipient plane, mind-base will not cease (but ideation-base will cease), but visible object base therein will cease.

— Yes. Refer to the answer in 144 *i* (a) above.

145. Originates in mind-base (*Manāyatana-mūlakam*).

(a) Mind-base will not cease in this individual. Will ideation-base not cease in that individual?

— No. To those at Non-percipient plane, mind-base will not cease but ideation-base therein will cease.

— Yes, to all Final existence beings at the death-moment, both mind-base and ideation-base will not cease.

(b) Ideation-base will not cease in this individual. Will mind-base not cease in that individual?

— Yes, same as the answer in 145 (a) above.

— There is no such being as ideation-base will not cease, mind-base will cease.

Opposite enquiries on Plane

146. Eye-base will not cease at this plane

Herein the antithetical groups of enquiries as to planes of cessation are the same as for planes of origination and planes of origination-cessation. The only difference is to change the process names and substitute the appropriate tenses in the sixfold time-lagged categories of existence. For these 11 pairs of enquiries, follow the preceding examples from 22 *i* (a) to 25 *ii* (b). For the answers, refer to those in nos. 142 *i* (a) to 145 (b) above.

Opposite enquiries on Individual and Plane

147. Originates in eye-base (*Cakkhāyatana-mūlakam*).

i. (a) Eye-base will cease in this individual at this plane. Will ear-base cease in that individual at that plane? (b) Ear-base will not cease in this individual at this plane. Will eye-base not cease in that individual at that plane? ...

148.–150. ... Will nose-base not cease... ; ... Will visible object base not cease ... ; ... Will mind-base not cease in that individual at that plane?

These 11 antithetical pairs of enquiries and answers as to individuals and

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planes are to refer to the preceding examples from nos. 142 i (a) to 145 (b) above.

Chart 3.10 Present and past cessation of the bases

C : ceases / had ceased; N: does not cease/ / had not ceased

Plane	Time-lag	Final existence beings?	at birth-moment						at death-moment					
			Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base
Sensuous	Present	x	N	N	N	N	N	-	C, N	C, N	C, N	C	C	-
	Past	x	-	C	C	C	C	C	-	C	C	C	C	C
	Present	✓	N	N	N	N	N	-	C, N	C, N	C, N	C	C	-
	Past	✓	-	C	C	C	C	C	-	C	C	C	C	C
Fine-material	Present	x	N	N	N	N	N	-	C	C	N	C	C	-
	Past	x	-	C	N	C	C	C	-	C	N	C	C	C
	Present	✓	N	N	N	N	N	-	C	C	N	C	C	-
	Past	✓	-	C	N	C	C	C	-	C	N	C	C	C
Five-aggregate (Fine-material & Sensuous)	Present	x	N	N	N	N	N	-	C, N	C, N	C, N	C	C	-
	Past	x	-	C	C, N	C	C	C	-	C	C, N	C	C	C
	Present	✓	N	N	N	N	N	-	C, N	C, N	C, N	C	C	-
	Past	✓	-	C	C, N	C	C	C	-	C	C, N	C	C	C
Non-percipient	Present	x	N	N	N	N	N	-	N	N	N	C	N	-
	Past	x	-	N	N	C	N	C	-	N	N	C	N	C
Pure abodes	Present	x	N	N	N	N	N	-	C	C	N	C	C	-
	Past	x	-	N	N	N	N	N	-	C	N	C	C	C
	Present	✓	N	N	N	N	N	-	C	C	N	C	C	-
	Past	✓	-	N	N	N	N	N	-	N	N	N	N	N
Immaterial	Present	x	N	N	N	N	N	-	N	N	N	N	C	-
	Past	x	-	N	N	N	C	C	-	N	N	N	C	C
	Present	✓	N	N	N	N	N	-	N	N	N	N	C	-
	Past	✓	-	N	N	N	C	C	-	N	N	N	C	C

Present and Past

Forward enquiries on Individual

151. Originates in eye-base (*Cakkhāyatana* *mūlakam*).
 i. (a) Eye-base ceases in this individual. Had ear-base ceased in that individual?

— No. To those at the final death-moment at Pure abodes, eye-base ceases; ear-base therein had not ceased.

— Yes, to those who are predestined to acquire eye-base at death-moment (those at the death-moment at Five-aggregate planes, except for those at the final death-moment at Pure abodes).

(b) Ear-base had ceased in this individual. Does eye-base cease in that individual?

— No. To all those at the birth-moment at Five-aggregate planes (except for those at the birth-moment at Pure abodes. Refer to 160 *i* (a) below), and those Sensuous beings who are predestined to not acquiring eye-base at death-moment, ear-base had ceased; eye-base therein does not cease.

— Yes, same as aforesaid answer.

ii. (a) Eye-base ceases in this individual. Had nose-base ceased in that individual?

— No. To those at the death-moment at Fine-material planes (excluding those at Non-percipient plane. Refer to 151 *iii* (b)), eye-base ceases; nose-base therein had not ceased.

— Yes. To Sensuous beings who are predestined to acquire eye-base at the death-moment, eye-base ceases; nose-base therein had also ceased.

(b) Nose-base had ceased in this individual. Does eye-base cease in that individual?

— No. To Sensuous beings at the birth-moment, and Sensuous beings who are predestined to not acquiring eye-base at the death-moment, nose-base had ceased; eye-base therein does not cease.

— Yes, same as aforesaid answer.

iii. (a) Eye-base ceases in this individual. Had visible object base ceased in that individual?

— No. To those at the final death-moment at Pure abodes, eye-base ceases; visible object base (also mind-base and ideation-base) therein had not ceased.

— Yes. To those who are to acquire eye-base at the death-moment (those at Five-aggregate planes, except for those at the final death-moment at Pure abodes), eye-base ceases; visible object base (also mind-base and ideation-base) therein had also ceased.

(b) Visible object base had ceased in this individual. Does eye-base cease in that individual?

— No. To all those at the birth-moment at Five-aggregate planes (except for Pure abodes. Refer to 160 *iii* (a) below), those at Non-percipient plane, and those at the death-moment of Sensuous beings who are predestined to not acquire eye-base, visible object base had ceased; eye-base therein does not cease.

— Yes, same as aforesaid answer.

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iv. (a) Eye-base ceases in this individual. Had mind-base ceased in that individual?
— No and Yes. Same as the answers in 151 *iii* (a) above.

(b) Mind-base had ceased in this individual. Does eye-base cease in that individual?

— No. To those at the birth-moment at Five-aggregate planes (except for Pure abodes. Refer to 160 *iv* (a) below), all those at the Immaterial planes, and those Sensuous beings who are predestined to not acquire eye-base at the death-moment, mind-base had ceased; eye-base does not cease.

— Yes. Same as the Yes answer in 151 *iii* (a) above.

v. (a) Eye-base ceases in this individual. Had ideation-base ceased in that individual?

— No. Same as the No answer in 151 *iii* (a) above.

— Yes. Same as the Yes answer in 151 *iii* (a) above.

(b) Ideation-base had ceased in this individual. Does eye-base cease in that individual?

— No. To all those at the birth-moment (except for Pure abodes. Refer to 160 *v* (a) below), and those who are predestined to not acquiring eye-base at the death-moment (Sensuous beings not of Final existence, those at Non-percipient plane, and all those at Immaterial plane at the death-moment), ideation-base had ceased; eye-base therein does not cease.

— Yes. Same as the Yes answer in 151 *iii* (a) above.

152. Originates in nose-base (*Ghānāyatanaṃlakam*).

i. (a) Nose-base ceases in this individual. Had Visible object base ceased in that individual?

— Yes, to all those at the Sensuous planes who are predestined to acquire nose-base at the death-moment.

— No. There is no such being to whom nose-base ceases but visible object base had not ceased.

(b) Visible object base had ceased in this individual. Does nose-base cease in that individual?

— No. To those Sensuous planes at the birth-moment, those at the death-moment at Sensuous planes who are predestined to not acquire nose-base, and those at the Fine-material planes (except for those at the birth-moment at Pure abodes, and those at the final death-moment at Pure abodes. Refer to 160 *vi* (a)), visible object base had ceased; nose-base does not cease.

— Yes. Same as the Yes answer in 152 *i* (a) above.

ii. (a) Nose-base ceases in this individual. Had mind-base ceased in that individual?

— Yes, to those Sensuous beings who are predestined to acquire nose-base at the death-moment.

— No. There is no such being nose-base ceases but mind-base had not ceased.

(b) Mind-base had ceased in this individual. Does nose-base cease in that individual?

— No. To those at the Sensuous planes at the birth-moment, Sensuous beings who are predestined to not acquire nose-base at the death-moment, and those at the Fine-material planes (except for those at Non-percipient plane, those at the birth-moment at Pure abodes, and those at the final death-moment at Pure abodes), and all those at the Immaterial planes, mind-base had ceased; nose-base does not cease.

— Yes. Same as the Yes answer in 152 *ii* (a) above.

iii. (a) Nose-base ceases in this individual. Had ideation-base ceased in that individual?

— Yes, to those Sensuous beings who are to acquire nose-base at the death-moment.

— No. There is no such being ... that ideation-base had not ceased.

(b) Ideation-base had ceased in this individual. Does nose-base cease in that individual?

— No. To Sensuous beings at the birth-moment, to Sensuous beings who are predestined to not acquire nose-base at the death-moment, those at Fine-material planes (except for those at the birth-moment at Pure abodes, and those at the final death-moment at Pure abodes), and all those at the Immaterial planes, ideation-base had ceased; but nose-base does not cease.

— Yes. Same as the Yes answer in 152 *iii* (a) above.

153. Originates in visible object base (*Rūpāyatanaṃlakam*).

i. (a) Visible object base ceases in this individual. Had mind-base ceased in that individual?

— No. To those at the death-moment at Non-percipient plane, and those at the final death-moment at Pure abodes, visible object base ceases; mind-base had not ceased.

— Yes. To those at the death-moment at Five-aggregate planes (except for those at the final death-moment at Pure abodes), visible object base ceases; mind-base therein had also ceased.

(b) Mind-base had ceased in this individual. Does visible object base cease in that individual?

— No. To all those at the birth-moment at Five-aggregate planes (except for Pure abodes), and all those at Immaterial planes, mind-base had ceased; visible object base does not cease.

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— Yes. Refer to the answer in 153 *i* (a) above.

ii. (a) Visible object base ceases in this individual. Had ideation-base ceased in that individual?

— No. To those at the final death-moment at Pure abodes, visible object base ceases; ideation-base had not ceased (and so as mind-base).

— Yes. To those who are to acquire visible object base at the death-moment (those at Five-aggregate planes and Non-percipient plane), visible object base ceases; ideation-base therein also had ceased (except for those at the final death-moment at Pure abodes).

(b) Ideation-base had ceased in this individual. Does visible object base cease in that individual?

— No. To all those at the birth-moment (except at the birth-moment at Pure abodes. Refer to 160 *x* (a) below), and those who are not to acquire visible object base at the death-moment (all those at Immaterial planes), ideation-base had ceased; visible object base does not cease.

— Yes. Refer to the answer in 153 *ii* (a) above.

154. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base ceases in this individual. Had ideation-base ceased in that individual?

— No. To those at the final death-moment at Pure abodes, mind-base ceases; ideation-base had not ceased.

— Yes. To all those who are predestined to acquire mind-base at the death-moment (all those at the death-moment at Four- and Five-aggregate planes, except for those at the final death-moment at Pure abodes), mind-base ceases; ideation-base had also ceased.

(b) Ideation-base had ceased in this individual. Does mind-base cease in that individual?

— No. To all those at the birth-moment (except at the birth-moment at Pure abodes. Refer to 160 *xi* (a) below), and those who are predestined to not acquiring mind-base at the death-moment (those at Non-percipient plane), ideation-base had ceased; mind-base therein does not cease.

— Yes. Refer to the answer in 154 (a) above.

Forward enquiries on Plane

155. Eye-base ceases at this plane

The forward enquiries as to planes of cessation are the same as for planes of origination and planes of origination-cessation. The only difference is to change the process names and to substitute the appropriate tenses in the six time-lagged categories of existence. For these 11 pairs of enquiries, follow those examples in

the earlier section from 22 *i* (a) to 25 *ii* (b). The answers are to refer to those in nos. 151 *i* (a) to 154 (b) above.

Forward enquiries on Individual and Plane

156. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base ceases in this individual at this plane. Had ear-base ceased in that individual at that plane? (b) Ear-base had ceased in this individual at this plane. Does eye-base cease in that individual at that plane? ...

157.–159. ... Does nose-base cease... ; ... Does visible object base cease ... ; ... Does mind-base cease in that individual at that plane?

These 11 pairs of enquiries and answers as to individuals and planes are to refer to the preceding examples from nos. 151 *i* (a) to 154 (b) above.

Opposite enquiries on Individual

160. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base does not cease in this individual. Had ear-base not ceased in that individual?

— No. To those at the birth-moment at Five-aggregate planes (except for those at the birth-moment at Pure abodes), and those at the Sensuous planes who are predestined to not acquire eye-base at the death-moment, eye-base does not cease; but ear-base had ceased.

— Yes. To those at the birth-moment at Pure abodes, and all those at Non-percipient plane and Immaterial plane, eye-base does not cease; ear-base also had not ceased.

(b) Ear-base had not ceased in this individual. Does eye-base not cease in that individual?

— No. To those at the final death-moment at Pure abodes, ear-base had not ceased; but eye-base therein ceases.

— Yes. Refer to the answer in 160 *i* (a) above.

ii. (a) Eye-base does not cease in this individual. Had nose-base not ceased in that individual?

— No. To all those at the birth-moment at Sensuous planes, and those Sensuous beings who are predestined to not acquire eye-base at the death-moment, eye-base does not cease; but nose-base had ceased.

— Yes, to those at the birth-moment at Fine-material planes, and those at Non-percipient plane and Immaterial plane.

(b) Nose-base had not ceased in this individual. Does eye-base not cease in that individual?

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— No. To all those at the death-moment at Fine-material planes, nose-base had not ceased; eye-base does not cease.

— Yes. Refer to the answer in 160 *ii* (a) above.

iii. (a) Eye-base does not cease in this individual. Had visible object base not ceased in that individual?

— No. To all those at the birth-moment at Five-aggregate planes (except for those at the birth-moment at Pure abodes), those Sensuous beings who are predestined to not acquiring eye-base at the death-moment, and those at Non-percipience plane, eye-base does not cease; visible object base therein had ceased.

— Yes, to those at the birth-moment at Pure abodes, and all those at the Immaterial plane.

(b) Visible object base had not ceased in this individual. Does eye-base not cease in that individual?

— No. To those at the final death-moment at Pure abodes, visible object base had not ceased; but eye-base therein ceases.

— Yes. Refer to the answer in 160 *iii* (a) above.

iv. (a) Eye-base does not cease in this individual. Had mind-base not ceased in that individual?

— No. To all those at the birth-moment at Five-aggregate planes (except at the birth-moment at Pure abodes), those Sensuous beings who are predestined to not acquiring eye-base at the death-moment, and all those at Immaterial planes, eye-base does not cease; but mind-base had ceased.

— Yes, to those at Non-percipience plane, and those at the birth-moment at Pure abodes.

(b) Mind-base had not ceased in this individual. Does eye-base not cease in that individual?

— No. To those at the final death-moment at Pure abodes, mind-base had not ceased; but eye-base ceases.

— Yes. Refer to the answer in 160 *iv* (a) above.

v. (a) Eye-base does not cease in this individual. Had ideation-base not ceased in that individual?

— No. To all those at the birth-moment at Five-aggregate planes (except for those at the birth-moment at Pure abodes), and those Sensuous beings who are not to acquire eye-base at the death-moment, and all those at Immaterial planes, eye-base does not cease; but ideation-base had ceased.

— Yes, to those at the birth-moment at Pure abodes.

(b) Ideation-base had not ceased in this individual. Does eye-base not cease in that individual?

— No. To those at the final death-moment at Pure abodes, ideation-base had not ceased; but eye-base ceases.

— Yes. Refer to the answer in 160 v (a) above.

vi. Originates in nose-base (*Ghānāyatanamūlakam*).

(a) Nose-base does not cease in this individual. Had visible object base not ceased in that individual?

— No. To all those at the birth-moment at Sensuous planes, those Sensuous beings who are not to acquire nose-base at the death-moment, and those at Fine-material planes (except for those at birth-moment at the Pure abodes), nose-base does not cease; but visible object base had ceased.

— Yes. To those at the Pure abodes (at birth-moment), and those at Immaterial plane.

(b) Visible object base had not ceased in this individual. Does nose-base not cease in that individual? — Yes. Refer to the answer in 160 vi (a) above.

vii. (a) Nose-base does not cease in this individual. Had mind-base not ceased in that individual?

— No. To those at the birth-moment at Sensuous planes, those Sensuous beings who are predestined to not acquire nose-base at the death-moment, those at Fine-material planes (except for Non-percipients and), and all those at Immaterial planes, nose-base does not cease; mind-base had ceased.

— Yes, to those at the Non-percipient plane, and those at Pure abodes (at birth-moment).

(b) Mind-base had not ceased in this individual at this plane. Does nose-base not cease in that individual at that plane?

— Yes. Refer to the answer in 160 vii (a) above.

viii. (a) Nose-base does not cease in this individual. Had ideation-base not ceased in that individual?

— No. To all those at the birth-moment at Sensuous planes, those Sensuous beings who are predestined to not acquire nose-base at the death-moment, those at the Fine-material planes (except for those at the birth-moment at Pure abodes, and at the final death-moment at Pure abodes), and all those at the Immaterial planes, nose-base does not cease; but ideation-base had ceased.

— Yes, to those at the Pure abodes (those at the birth-moment at Pure abodes, and at the final death-moment at Pure abodes).

(b) Ideation-base had not cease in this individual. Does nose-base not cease in that individual?

— Yes. Refer to the answer in 160 viii (a) above.

ix. Originates in visible object base (*Rūpāyatanamūlakam*).

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(a) Visible object base does not cease in this individual. Had mind-base not ceased in that individual?

— No. To all those at the birth-moment at Five-aggregate planes (except for Pure abodes), and all those at the Immaterial planes, visible object base does not cease; but mind-base had ceased.

— Yes, to those at the birth-moment at Non-percipient plane, and those at the birth-moment at Pure abodes.

(b) Mind-base had not ceased in this individual. Does visible object base not cease in that individual?

— No. (those at the final death-moment at Pure abodes, and those at Non-percipient plane).

— Yes. Refer to the answer in 160 *ix* (a) above.

x. (a) Visible object base does not cease in this individual. Had ideation-base not ceased in that individual?

— No. To all those at the birth-moment (those at Four- and Five-aggregate planes, and Non-percipient plane, except for those at the birth-moment at Pure abodes), and all those at Immaterial planes, visible object base does not cease; ideation-base had ceased.

— Yes, to those at the birth-moment at Pure abodes.

(b) Ideation-base had not ceased in this individual. Does visible object base not cease in that individual?

— No. To those at the final death-moment at Pure abodes, ideation-base had not ceased; but visible object base ceases.

— Yes. Refer to the answer in 160 *x* (a) above.

xi. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base does not cease in this individual. Had ideation-base not ceased in that individual?

— No. To all those at the birth-moment (except for Pure abodes), and those who are not to acquire mind-base at the death-moment (those at Non-percipient plane), mind-base does not cease; ideation-base therein had ceased.

— Yes, to those at the birth-moment at Pure abodes.

(b) Ideation-base had not ceased in this individual. Does mind-base not cease in that individual?

— No. To those at the final death-moment at Pure abodes, ideation-base had not ceased but mind-base therein ceases.

— Yes. Refer to the answer in 160 *xi* (a) above.

Opposite enquiries on Plane

161. Eye-base does not cease at this plane

Herein the antithetical groups of enquiries as to planes of cessation are the same as for planes of origination and planes of origination-cessation. The only difference is to change the process names and substitute the appropriate tenses in the six time-lagged categories of existence. For these 11 pairs of enquiries, follow the preceding examples from 22 *i* (a) to 25 *ii* (b). The answers are to refer to those in nos. 160 *i* (a) to *xi* (b) above.

Opposite enquiries on Individual and Plane

162. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base does not cease in this individual at this plane. Had ear-base not ceased in that individual at that plane? (b) Ear-base had not ceased in this individual at this plane. Does eye-base not cease in that individual at that plane?

163.–165. ... Does nose-base not cease ... ; ... Does visible object base not cease ... ; ... Does mind-base not cease in that individual at that plane?

These 11 antithetical pairs of enquiries and answers as to individuals and planes are to refer to the preceding examples in nos. 160 *i* (a) to *xi* (b) above.

Chart 3.11 Present and future cessation of the bases

C : ceases / will cease; N: does not cease/ / will not cease

Plane	Time-lag	Final existence beings?	at birth-moment						at death-moment					
			Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base
Sensuous	Present	x	N	N	N	N	N	–	C, N	C, N	C, N	C	C	–
	Future	x	–	C	C	C	C	C	–	C	C	C	C	C
	Present	✓	N	N	N	N	N	–	C, N	C, N	C, N	C	C	–
	Future	✓	–	C	C	C	C	C	–	N	N	N	N	N
Fine-material	Present	x	N	N	N	N	N	–	C	C	N	C	C	–
	Future	x	–	C	N	C	C	C	–	C	N	C	C	C
	Present	✓	N	N	N	N	N	–	C	C	N	C	C	–
	Future	✓	–	C	N	C	C	C	–	N	N	N	N	N
Five-aggregate (Fine-material & Sensuous)	Present	x	N	N	N	N	N	–	C, N	C, N	C, N	C	C	–
	Future	x	–	C	C, N	C	C	C	–	C	C, N	C	C	C
	Present	✓	N	N	N	N	N	–	C, N	C, N	C, N	C	C	–
	Future	✓	–	C	C, N	C	C	C	–	N	N	N	N	N
Non-percipient	Present	x	N	N	N	N	N	–	N	N	N	C	N	–
	Future	x	–	N	N	C	N	C	–	N	N	C	N	C
Pure abodes	Present	x	N	N	N	N	N	–	C	C	N	C	C	–
	Future	x	–	C	N	C	C	C	–	C	N	C	C	C
	Present	✓	N	N	N	N	N	–	C	C	N	C	C	–
	Future	✓	–	C	N	C	C	C	–	N	N	N	N	N
Immaterial plane	Present	x	N	N	N	N	N	–	N	N	N	N	C	–
	Future	x	–	N	N	N	C	C	–	N	N	N	C	C
	Present	✓	N	N	N	N	N	–	N	N	N	N	C	–
	Future	✓	–	N	N	N	C	C	–	N	N	N	N	N

Present and Future

Forward enquiries on Individual

Like I have mentioned earlier on of the same in the origination section, you will not be able to find answers directly from the text in this sub-section on those at Pure-abodes regarding the future cessation of bases. Answers pertaining to those individuals are only implicit in the given answers as “those at Five-aggregate planes”, “those others”, or simply “those”, who are not Final existence beings but which are also not directly indicated in the text. Like what I have done

for all the other analysis, I have indicated my answers in the brackets for the benefit of readers.

166. Originates in eye-base (*Cakkhāyatanaṃlakam*).

i. (a) Eye-base ceases in this individual. Will ear-base cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, and those will-be Final existence beings at the death-moment to the Immaterial plane, eye-base ceases; ear-base therein will not cease.

— Yes, to those who are predestined to acquire eye-base at the death-moment (those at Five-aggregate planes who are not Final existence beings)

(b) Ear-base will cease in this individual. Does eye-base cease in that individual?

— No. To all those at the birth-moment at Five-aggregate planes, and those Sensuous beings who are predestined to not acquire eye-base at the death-moment, ear-base will cease; but eye-base therein does not cease.

— Yes. Refer to the answer in *i* (a) above.

ii. (a) Eye-base ceases in this individual. Will nose-base cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, those at the death-moment at Fine-material planes (who are not Final existence beings), and those will-be Final existence beings at the death-moment to the Fine-material planes and Immaterial plane, eye-base ceases; but nose-base will not cease.

— Yes, to those at the Sensuous planes who are predestined to acquire eye-base at death-moment (except those Final-existence Sensuous beings).

(b) Nose-base will cease in this individual. Does eye-base cease in that individual?

— No. To all those Sensuous beings at the birth-moment, and Sensuous beings at the death-moment who are predestined to not acquire eye-base, nose-base will cease; eye-base does not cease.

— Yes. Refer to the answer in *ii* (a) above.

iii. (a) Eye-base ceases in this individual. Will visible object base cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, eye-base ceases; visible object base therein will not cease.

— Yes. To those at the death-moment at Five-aggregate planes who are predestined to acquire eye-base (except for Final existence beings at the death-moment), and those will-be Final existence beings at the death-moment to the Immaterial plane, eye-base ceases; visible object base also will cease.

(b) Visible object base will cease in this individual. Does eye-base cease in that individual?

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— No. To those at the birth-moment (all those at Five-aggregate planes including those of Final existence, and those at the birth-moment at Non-percipient plane), and those who are not to acquire eye-base at the death-moment (those at Non-percipient plane), visible object base will cease; eye-base does not cease.

— Yes. Refer to the answer in *iii* (a) above.

iv. (a) Eye-base ceases in this individual. Will mind-base cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, eye-base ceases; mind-base will not cease.

— Yes, to those at Five-aggregate planes who are predestined to acquire eye-base at the death-moment (except for Final existence beings at the death-moment), eye-base ceases; mind-base therein also will cease.

(b) Mind-base will cease in this individual. Does eye-base cease in that individual?

— No. To all those at the birth-moment (all those at Four- and Five-aggregate planes), and those who are not acquire eye-base at the death-moment (at the death-moment of those who are not Final existence beings at the Sensuous planes and Immaterial plane), mind-base will cease; eye-base does not cease.

— Yes. Refer to the answer in *iv* (a) above.

v. (a) Eye-base ceases in this individual. Will ideation-base cease in that individual?

— No and Yes. Refer to the answers in *iv* (a) above.

(b) Ideation-base will cease in this individual. Does eye-base cease in that individual?

— No. To all those at the birth-moment (those at Non-percipient plane, and all those at Four- and Five-aggregate planes), and those who are predestined to not acquire eye-base at the death-moment (at the death-moment of those who are not Final existence beings at the Sensuous planes and Immaterial plane, and those at the death-moment at Non-percipient plane), ideation-base will cease; eye-base does not cease.

— Yes. Refer to the answer in *iv* (a) above.

167. Originates in nose-base (*Ghānāyatanaṃlakam*).

i. (a) Nose-base ceases in this individual. Will visible object base cease in that individual?

— No. To Final existence beings at the death-moment at Sensuous planes, and those will-be Final existence beings at the death-moment to the Immaterial plane, nose-base ceases; visible object base will not cease.

— Yes. To those who are predestined to acquire nose-base at the death-moment (Sensuous beings who are not Final existence beings), nose-base ceases; visible

object base (and also mind-base, ideation-base) therein also will cease.

(b) Visible object base will cease in this individual. Does nose-base cease in that individual?

— No. To all those at the birth-moment at Sensuous planes, those Sensuous beings (who are not Final existence beings) who are predestined to not acquire nose-base at the death-moment, those at the birth-moment at Fine-material planes (including those at Non-percipient plane), and those at the death-moment at Fine-material planes (except those Final existence beings), visible object base will cease; nose-base does not cease.

— Yes. Refer to the answer in 167 *i* (a) above.

ii. (a) Nose-base ceases in this individual. Will mind-base cease in that individual?

— No. Refer to the answer in 167 *i* (a) above.

— Yes. Refer also to the answer in 167 *i* (a) above.

(b) Mind-base will cease in this individual. Does nose-base cease in that individual?

— No. To those Sensuous beings who are predestined to not acquire nose-base at the death-moment (who are not Final existence beings), all those at the birth-moment at Four- and Five-aggregate planes (except those at Non-percipient plane), and all those others who are not Final existence beings at the death-moment at Five-aggregate and Immaterial planes (except those at Non-percipient plane), mind-base will cease; nose-base does not cease.

— Yes. Refer to the answers in 167 *i* (a) above.

iii. (a) Nose-base ceases in this individual. Will ideation-base cease in that individual?

— No and Yes. Refer to the answer in 167 *i* (a) above.

(b) Ideation-base will cease in this individual. Does nose-base cease in that individual?

— No. To those Sensuous beings who are predestined to not acquire nose-base at the death-moment (who are not Final existence beings), all those at the birth-moment at the Four- and Five-aggregate planes, all those who are not Final existence beings at the death-moment at Five-aggregate and Immaterial planes (and to all those at Non-percipient plane), mind-base will cease; nose-base does not cease to them.

— Yes. Refer to the answer in 167 *i* (a) above.

168. Originates in visible object base (*Rūpāyatanaṃlakam*).

i. (a) Visible object base ceases in this individual. Will mind-base cease in that individual?

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— No. To Final existence beings at the death-moment at Five-aggregate planes, and those at the death-moment at Non-percipient plane, visible object base ceases; mind-base will not cease.

— Yes. To others at Five-aggregate planes who are predestined to acquire visible object base at the death-moment (except for Final existence beings at the death-moment at Five-aggregate planes, and those at the death-moment at Non-percipient plane), visible object base ceases; mind-base therein also will cease.

(b) Mind-base will cease in this individual. Does visible object base cease in that individual?

— No. To all those at the birth-moment (except for those at Non-percipient plane), and those who are not to acquire visible object base at the death-moment (all those at the death-moment at Immaterial planes), ideation-base will cease; visible object base does not cease.

— Yes. Refer to the answer in 168 *i* (a) above.

ii. (a) Visible object base ceases in this individual. Will ideation-base cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, visible object base ceases; ideation-base will not cease.

— Yes, to those at the Five-aggregate planes and Non-percipient plane who are predestined to acquire visible object base at the death-moment (except for Final existence beings), visible object base ceases; mind-base therein also will cease.

(b) Ideation-base will cease in this individual. Does visible object base cease in that individual?

— No. To all those at the birth-moment, and those who are not to acquire visible object base at the death-moment (those who are not Final existence beings at the Immaterial planes), ideation-base will cease; visible object base does not cease.

— Yes. Refer to the answer in 168 *ii* (a) above.

169. Originates in mind-base (*Manāyatanaṃlakṣaṇaṃ*).

(a) Mind-base ceases in this individual. Will ideation-base cease in that individual?

— No. To all Final existence beings at the death-moment, mind-base ceases; ideation-base will not cease.

— Yes. To all those others who are to acquire mind-base at the death-moment (except for Final existence beings and those at Non-percipient plane), mind-base ceases; ideation-base therein also will cease.

(b) Ideation-base will cease in this individual. Does mind-base cease in that individual?

— No. To all those at the birth-moment, and those who are predestined to not acquiring mind-base at the death-moment (those at Non-percipient plane), ideation-base will cease; mind-base does not cease.

— Yes. Refer to the answer in 169 (a) above.

Forward enquiries on Plane

170. Eye-base ceases at this plane

Forward enquiries as to planes of cessation are the same as for planes of origination and planes of origination-cessation. The difference is to change the process names and substitute the appropriate tenses in the six time-lagged categories of existence. For these 11 pairs of enquiries, follow the examples in the earlier section from 22 *i* (a) to 25 *ii* (b). The answers are to refer to those in nos. 166 *i* (a) to 169 (b) above.

Forward enquiries on Individual and Plane

171. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base ceases in this individual at this plane. Will ear-base cease in that individual at that plane? (b) Ear-base will cease in this individual at this plane. Does eye-base cease in that individual at that plane? ...

172.–174. ... Will nose-base cease... ; ... Will visible object base cease ... ; ... Will mind-base cease in that individual at that plane?

These 11 pairs of enquiries and answers as to individuals and planes are to refer to the preceding examples from nos. 166*i* (a) to 169 (b) above.

Opposite enquiries on Individual

175. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base does not cease in this individual. Will ear-base not cease in that individual?

— No. To all those at the birth-moment at Five-aggregate planes, and Sensuous beings who are not to acquire eye-base at the death-moment, eye-base does not cease; but ear-base will cease.

— Yes, to all those at the Non-percipient plane and Immaterial plane.

(b) Ear-base will not cease in this individual. Does eye-base not cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, ear-base will not cease; but eye-base ceases.

— Yes. Same answer as in 175 *i* (a) above.

ii. (a) Eye-base does not cease in this individual. Will nose-base not cease in that individual?

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— No. To all those at the birth-moment at Sensuous planes, and those Sensuous beings who are predestined to not acquiring eye-base at the death-moment, eye-base does not cease; but nose-base will cease.

— Yes, to those (all of them) at the birth-moment at Fine-material plane, those at Non-percipient plane, and all those at Immaterial planes.

(b) Nose-base will not cease in this individual. Does eye-base not cease in that individual?

— No. To Final existence beings at the death-moment at Sensuous planes, and all those at the death-moment at Fine-material planes (except for those at Non-percipient plane), nose-base will not cease; but eye-base ceases.

— Yes. Same answer as in 175 *ii* (a) above.

iii. (a) Eye-base does not cease in this individual. Will visible object base not cease in that individual?

— No. To all those at the birth-moment at Five-aggregate planes, those Sensuous beings who are predestined to not acquire eye-base at the death-moment, and all those at the Non-percipient plane, eye-base does not cease; but visible object base will cease.

— Yes, to all those at Immaterial planes.

(b) Visible object base will not cease in this individual. Does eye-base not cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, and those will-be Final existence beings at the death-moment to the Immaterial plane, visible object base will not cease; but eye-base ceases.

— Yes, same answer as in aforesaid.

iv. (a) Eye-base does not cease in this individual. Will mind-base not cease in that individual?

— No. To those at the birth-moment (except for those at Non-percipient plane), those Sensuous beings who are predestined to not acquire eye-base at the death-moment, and those at Immaterial plane at the death-moment (who are not Final existence beings), eye-base does not cease; but mind-base will cease.

— Yes, to those at the Non-percipient plane, and Final existence beings at the death-moment at Immaterial plane.

(b) Mind-base will not cease in this individual. Does eye-base not cease in that individual?

— No. To all those at the death-moment of Final existence beings at Five-aggregate planes, mind-base will not cease; but eye-base ceases.

— Yes. Same answer as in 175 *iv* (a) above.

v. (a) Eye-base does not cease in this individual. Will ideation-base not cease in that individual?

— No. To all those at the birth-moment, and those who are not to acquire eye-base at the death-moment (Sensuous beings, those at Non-percipient plane, and those at Immaterial plane who are not Final existence beings), eye-base does not cease; but ideation-base will cease.

— Yes, to Final existence beings at the death-moment at Immaterial plane.

(b) Ideation-base will not cease in this individual. Does eye-base not cease in that individual?

— No. To all Final existence beings at the death-moment at Five-aggregate planes, ideation-base will not cease; but eye-base ceases.

— Yes. Same answer as in 175 v (a) above.

176. Originates in nose-base (*Ghānāyatanamūlakam*).

i. (a) Nose-base does not cease in this individual. Will visible object base not cease in that individual?

— No. To all those at the birth-moment at Sensuous planes, those Sensuous beings who are not to acquire nose-base at the death-moment, and those at the Fine-material planes (those at Fine-material planes including at birth-moment of Final existence beings, and those at Fine-material planes but excluding those of Final existence at the death-moment), nose-base does not cease; but visible object base will cease.

— Yes, to Final existence beings at the death-moment at Fine-material planes, and all those at the Immaterial plane.

(b) Visible object base will not cease in this individual. Does nose-base not cease in that individual?

— No. To Final existence beings at the death-moment at Sensuous planes, and those will-be Final existence beings at the death-moment to the Immaterial plane, visible object base will not cease; but nose-base ceases.

— Yes. Refer to the answer in 176 i (a) above.

ii. (a) Nose-base does not cease in this individual. Will mind-base not cease in that individual?

— No. To all those at the birth-moment at Sensuous planes, those Sensuous-beings who are not to acquire nose-base at the death-moment (who are not Final existence beings), and those at the Fine-material and Immaterial planes (except for those at the birth-moment at Non-percipient plane, at the death-moment of Final existence beings, and those at Non-percipient plane), nose-base does not cease; mind-base will cease.

— Yes, to those Final existence beings at Fine-material planes and Immaterial plane at the death-moment, and those at the Non-percipient plane.

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(b) Mind-base will not cease in this individual. Does nose-base not cease in that individual?

— No. To Final existence beings at the death-moment at Sensuous planes, mind-base will not cease; but nose-base ceases.

— Yes. Same as the Yes answer in 176 *ii* (a) above.

iii. (a) Nose-base does not cease in this individual. Will ideation-base not cease in that individual?

— No. To all those at the birth-moment, to those who are not to acquire nose-base at the death-moment (i.e. at the death-moment of those Sensuous beings and those at Fine-material and Immaterial planes, who all are not Final existence beings), nose-base does not cease; but ideation-base will cease.

— Yes, to Final existence beings at the death-moment at Fine-material planes and Immaterial plane.

(b) Ideation-base will not cease in this individual at this plane. Does nose-base not cease in that individual?

— No. To Final existence beings at the death-moment at Sensuous planes, ideation-base will not cease; but nose-base ceases.

— Yes. Same as the answer in 176 *iii* (a) above.

177. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base does not cease in this individual. Will mind-base not cease in that individual?

— No. To all those at the birth-moment at Five-aggregate planes, and those who are not to acquire visible object base at the death-moment (those who are not Final existence beings at death-moment at Immaterial plane), visible object base does not cease; but mind-base will cease.

— Yes, to those at the birth-moment at Non-percipient plane, and those who are Final existence beings at death-moment at Immaterial plane.

(b) Mind-base will not cease in this individual. Does visible object base not cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, and those at the death-moment at Non-percipient plane, mind-base will not cease; but visible object base ceases.

— Yes. Refer to the answer in 177 *i* (a) above.

ii. (a) Visible object base does not cease in this individual. Will ideation-base not cease in that individual?

— No. To all those at the birth-moment, and those who are not to acquire visible object base at the death-moment (those who are not Final existence beings at death-moment at Immaterial plane), visible object base does not cease; but ideation-base will cease.

— Yes, to Final existence beings at the death-moment at Immaterial plane.

(b) Ideation-base will not cease in this individual. Does visible object base not cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, ideation-base will not cease; but visible object base ceases.

— Yes. Refer to the answer in 177 *ii* (a) above.

178. (a) Mind-base does not cease in this individual. Will ideation-base not cease in that individual?

— No. To all those at the birth-moment at Four- and Five-aggregate planes, and those at Non-percipient plane, mind-base does not cease; but ideation-base will cease.

— There is no such individual to whom mind-base does not cease and ideation-base also will not cease.

(b) Ideation-base will not cease in this individual. Does mind-base not cease in that individual?

— No. To all Final existence beings at the death-moment, ideation-base will not cease; but mind-base ceases.

Opposite enquiries on Plane

179. Eye-base does not cease at this plane

Herein the antithetical groups of enquiries as to planes of cessation are the same as for planes of origination and planes of origination-cessation. The only difference is to change the process names and substitute the appropriate tenses in the six time-lagged categories of existence. For these 11 pairs of enquiries, follow the preceding examples from 22 *i* (a) to 25 *ii* (b). The answers are to refer to those in nos. 175 *i* (a) to 178 (b) above.

Opposite enquiries on Individual and Plane

180. Originates in eye-base (*Cakkhāyatanaṃlakam*).

i. (a) Eye-base does not cease in this individual at this plane. Will ear-base not cease in that individual at that plane? (b) Ear-base will not cease in this individual at this plane. Does eye-base not cease in that individual at that plane?

181.–183. ... Does nose-base not cease ... ; ... Does visible object base not cease ... ; ... Does mind-base not cease in that individual at that plane?

These 11 pairs of enquiries and answers as to individuals and planes are to refer to the preceding examples in nos. 175 *i* (a) to 178 (b) above.

Chart 3.12 Past and future cessation of the bases

C : had ceased/ will cease; N: had not ceased/ will not cease

Plane	Time-lag	Final existence beings?	at birth-moment						at death-moment					
			Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base
Sensuous	Past	x	C	C	C	C	C	-	C	C	C	C	C	-
	Future	x	-	C	C	C	C	C	-	C	C	C	C	C
	Past	✓	C	C	C	C	C	-	C	C	C	C	C	-
	Future	✓	-	C	C	C	C	C	-	N	N	N	N	N
Fine-material	Past	x	C	C	N	C	C	-	C	C	N	C	C	-
	Future	x	-	C	N	C	C	C	-	C	N	C	C	C
	Past	✓	C	C	N	C	C	-	C	C	N	C	C	-
	Future	✓	-	C	N	C	C	C	-	N	N	N	N	N
Five-aggregate (Fine-material & Sensuous)	Past	x	C	C	C, N	C	C	-	C	C	C, N	C	C	-
	Future	x	-	C	C, N	C	C	C	-	C	C, N	C	C	C
	Past	✓	C	C	C, N	C	C	-	C	C	C, N	C	C	-
	Future	✓	-	C	C, N	C	C	C	-	N	N	N	N	N
Non-perception	Past	x	N	N	N	C	N	-	N	N	N	C	N	-
	Future	x	-	N	N	C	N	C	-	N	N	C	N	C
Pure abodes	Past	x	N	N	N	N	N	-	C	C	N	C	C	-
	Future	x	-	C	N	C	C	C	-	C	N	C	C	C
	Past	✓	N	N	N	N	N	-	N	N	N	N	N	-
	Future	✓	-	C	N	C	C	C	-	N	N	N	N	N
Immaterial	Past	x	N	N	N	N	C	-	N	N	N	N	C	-
	Future	x	-	N	N	N	C	C	-	N	N	N	C	C
	Past	✓	C	C	N	N	C	-	C N	C N	C N	N	C	-
	Future	✓	-	N	N	N	C	C	-	N	N	N	N	N

In the chart above, referring to those Final existence beings at the death-moment at Immaterial plane regarding past cessation, it is to be read as follow:

At the death-moment of individuals at Immaterial plane when eye-base had ceased, ear-base will not cease; nose-base and visible object base also will not cease. When ear-base had ceased, nose-base and also visible object base will not cease. When nose-base had ceased, visible object base will not cease. The catechisms do not explain the status of mind-base and ideation-base corresponding to the first outcomes in the forward mode enquiries.

In the opposite enquiries, the text explains that when, to these same individuals at the death-moment, eye-base had not ceased, mind-base and also

ideation-base will not cease. The same occurs when ear-base had not ceased. When nose-base had not ceased, mind-base and similarly ideation-base, also will not cease. The same occurs when visible object base had not ceased. The text does not explain the status of ear-base, nose-base and visible object base in relation to the first outcomes in this opposite mode of enquiries.

Past and Future

Forward enquiries on Individual

184. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base had ceased in this individual. Will ear-base cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, those Final existence beings at the death-moment at the Immaterial plane (*Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ ye*), and those will-be Final existence beings at death-moment to the Immaterial plane, eye-base had ceased; ear-base will not cease.

— Yes, to others at Five-aggregate planes (except for Final existence beings at the death-moment, and those at birth-moment at Pure abodes. Refer to 193 *i a*), eye-base had ceased; ear-base will also cease.

(b) Ear-base will cease in this individual. Had eye-base ceased in that individual?

— No. To those at the birth-moment at Pure abodes, ear-base will cease; eye-base had not ceased.

— Yes. Refer to the answer in 184 *i (a)* above.

ii. (a) Eye-base had ceased in this individual. Will nose-base cease in that individual?

— No. To Final existence beings at the death-moment at Sensuous planes, those Final existence beings at the Fine-material and Immaterial planes (*rūpāvacare arūpāvacare pacchimabhavikānaṃ ye*), and those will-be Final existence beings at death-moment to the Fine-material and Immaterial planes, eye-base had ceased; nose-base therein will not cease.

— Yes. To those others at the Sensuous planes (except for Final existence beings at the death-moment), eye-base had ceased; nose-base will also cease.

(b) Nose-base will cease in this individual. Had eye-base ceased in that individual?

— Yes. Refer to the answer in 181 *ii (a)* above.

— No such being nose-base will cease, but to whom eye-base had not ceased.

iii. (a) Eye-base had ceased in this individual. Will visible object base cease in that individual?

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— No. To Final existence beings at the death-moment at Five-aggregate planes; Final existence beings at the death-moment at Immaterial plane (*Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ ye*), and those will-be Final existence beings at the death-moment to Immaterial plane, eye-base had ceased; visible object base will not cease.

— Yes. To others at Five-aggregate planes (except for those at the birth-moment at Pure abodes, and at the final death-moment at Pure abodes), eye-base had ceased; visible object base therein also will cease.

(b) Visible object base will cease in this individual. Had eye-base ceased in that individual?

— No. To those at Non-percipient plane, and those at the birth-moment at Pure abodes, visible object base will cease; eye-base had not ceased.

— Yes. Refer to the answer in 181 *iii* (a) above.

iv. (a) Eye-base had ceased in this individual. Will mind-base cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes (except for those at the final death-moment at Pure abodes), eye-base had ceased; but mind-base will not cease.

— Yes. to others at Five-aggregate planes (except for Final existence beings at the death-moment, and at the birth-moment at Pure abodes (refer to 193 *iv* a)), (and Final existence beings at the birth-moment at Immaterial plane) eye-base had ceased; mind-base also will cease.

(b) Mind-base will cease in this individual. Had eye-base ceased in that individual?

— No. To those at the birth-moment at Pure abodes, and those at Immaterial planes (except for those at the final death-moment), mind-base will cease; but eye-base had not ceased.

— Yes. Refer to the answer in 181 *iv* (a) above.

v. (a) Eye-base had ceased in this individual. Will ideation-base cease in that individual?

— No. Refer to the answer in 181 *iv* (a) above.

— Yes. Refer to the answer in 181 *iv* (a) above.

(b) Ideation-base will cease in this individual. Had eye-base ceased in that individual?

— No. To those at the birth-moment at Pure abodes, those Non-percipients, and all those at Immaterial planes, ideation-base will cease; eye-base had not ceased.

— Yes. Refer to the answer in 181 *iv* (a) above.

185. Originates in nose-base (*Ghānāyatanamūlakam*).

i. (a) Nose-base had ceased in this individual. Will visible object base cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes (except for Final existence beings at the death-moment at Fine-material planes. Refer to 193 *vi* (a) below), Final existence beings at the death-moment at the Immaterial plane (*Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ ye*), and those will-be Final existence beings at the death-moment to the Immaterial plane, nose-base had ceased; visible object base will not cease.

— Yes. To those Sensuous beings (except those of Final existence at the death-moment), nose-base had ceased; visible object base also will cease.

(b) Visible object base will cease in this individual. Had nose-base ceased in that individual?

— No. To those others at the Fine-material planes (except for all those Final existence beings at the death-moment), visible object base will cease; nose-base had not ceased.

— Yes. Refer to the answer in 185 *i* (a) above.

ii. (a) Nose-base had ceased in this individual. Will mind-base cease in that individual?

— No. To Final existence beings at the death-moment at Sensuous planes, nose-base had ceased; mind-base will not cease.

— Yes, to other Sensuous beings (except for Final existence beings at the death-moment), nose-base had ceased; mind-base therein also will cease.

(b) Mind-base will cease in this individual. Had nose-base ceased in that individual?

— No. To those at the Fine-material and Immaterial planes (except for those at Non-percipient plane, and all those Final existence beings at death-moment), mind-base will cease; nose-base had not ceased.

— Yes. Refer to the answer in 185 *ii* (a) above.

iii. (a) Nose-base had ceased in this individual. Will ideation-base cease in that individual?

— No and Yes. Similar answers as in 185 *ii* (a) above.

(b) Ideation-base will cease in this individual. Had nose-base ceased in that individual?

— No. To those at the Fine-material and Immaterial planes (except for Final existence beings at the death-moment), ideation-base will cease; nose-base had not ceased.

— Yes. Similar answers as in 185 *ii* (a) above.

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186. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base had ceased in this individual. Will mind-base cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, and those at Non-percipient plane, visible object base had ceased; mind-base will not cease.

— Yes, to others at the Five-aggregate planes (except for Final existence beings at the death-moment, and those at birth-moment at Pure abodes), visible object base had ceased; mind-base also will cease.

(b) Mind-base will cease in this individual. Had visible object base ceased in that individual?

— No. To those at the birth-moment at Pure abodes, and those at Immaterial planes (except for Final existence beings at death-moment at Immaterial plane. Refer to 193 *ix* (a)), mind-base will cease; visible object base had not ceased.

— Yes. Refer to the answer in 186 *i* (a) above.

ii. (a) Visible object base had ceased in this individual. Will ideation-base cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, visible object base had ceased; ideation-base will not cease.

— Yes, to those others at the Five-aggregate planes (except for those at the birth-moment moment at Pure abodes, and those at final death-moment at Pure abodes. Refer to 193 *x* (a) below), visible object base had ceased; ideation-base therein will also cease.

(b) Ideation-base will cease in this individual. Had visible object base ceased in that individual?

— No. To those at the birth-moment at Pure abodes, and those at Immaterial planes (except for Final existence beings at the death-moment), ideation-base will cease; visible object base had not ceased.

— Yes. Refer to the answer in 186 *ii* (a) above.

187. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base had ceased in this individual. Will ideation-base cease in that individual?

— No. To those Final existence beings at the death-moment (except for those at the final death-moment at Pure abodes), mind-base had ceased; ideation-base will not cease.

— Yes. To those at the Five-aggregate planes and Immaterial plane (except for Final existence beings at the death-moment, and those at the birth-moment at Pure abodes), mind-base had ceased; ideation-base also will cease.

(b) Ideation-base will cease in this individual. Had mind-base ceased in that individual?

— No. To those at Non-percipient plane, and those at the birth-moment at Pure abodes, ideation-base will cease; mind-base had not ceased.

— Yes. Refer to the answer in 187 (a) above.

Forward enquiries on Plane

188. Eye-base had ceased at that plane

Forward enquiries as to planes of cessation are the same as for planes of origination and planes of origination-cessation. The only difference is to change the process names and to substitute the appropriate tenses in the six time-lagged categories of existence. For these 11 pairs of enquiries, follow the examples in the earlier section from 22*i* (a) to 25*ii* (b). The answers are to refer to those in nos. 184 *i* (a) to 187 (b) above.

Forward enquiries on Individual and Plane

189. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base had ceased in this individual at this plane. Will ear-base cease in that individual at that plane? (b) Ear-base will cease in this individual at this plane. Had eye-base ceased in that individual at that plane? ...

190.–192. ... Had nose-base ceased ... ; ... Had visible object base ceased ... ; ... Had mind-base ceased in that individual at that plane?

These 11 pairs of enquiries and answers as to individuals and planes are to refer to the preceding examples in nos. 184 *i* (a) to 187 (b) above.

Opposite enquiries on Individual

193. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base had not ceased in this individual. Will ear-base not cease in that individual?

— No. To those at the birth-moment at Pure abodes, eye-base had not ceased; but ear-base will cease.

— Yes, to those at Non-percipient plane, those at the final death-moment at Pure abodes, and those at the Immaterial planes (except for Final existence beings at Immaterial planes. Refer to 184 *i* (a)).

(b) Ear-base will not cease in this individual. Had eye-base not ceased in that individual?

— No. To those at death-moment of Final existence beings at Five-aggregate planes (except for those at the final death-moment at Pure abodes), ear-base will not cease; but eye-base had ceased.

— Yes. Refer to the answer in *i* (a) above.

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ii. (a) Eye-base had not ceased in this individual. Will nose-base not cease in that individual?

— Yes, to those at the Pure abodes (at the birth-moment at Pure abodes, and at the final death-moment at Pure abodes), those at Non-percipient plane, and all those at Immaterial planes, eye-base had not ceased; nose-base also will not cease.

— No such being as to whom eye-base had not ceased, but nose-base will cease.

(b) Nose-base will not cease in this individual. Had eye-base not ceased in that individual?

— No. To Final existence beings at the death-moment at Sensuous planes, and those at the Fine-material planes (except for those at the birth-moment at Pure abodes, and at the final death-moment at Pure abodes, and those at Non-percipient plane), nose-base will not cease; but eye-base had ceased.

— Yes. Refer to the answer in *ii* (a) above.

iii. (a) Eye-base had not ceased in this individual. Will visible object base not cease in that individual?

— No. To those at Non-percipient plane, and those at the birth-moment at Pure abodes, eye-base had not ceased; visible object base will cease.

— Yes. To those at the final death-moment at Pure abodes, and those at Immaterial planes (except for Final existence beings), eye-base had not ceased; visible object base therein also will not cease.

(b) Visible object base will not cease in this individual. Had eye-base not ceased in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, visible object base will not cease; but eye-base had ceased.

— Yes. Refer to the answer in *iii* (a) above.

iv. (a) Eye-base had not ceased in this individual. Will mind-base not cease in that individual?

— No. To those at the birth-moment at Pure abodes, and those at the Immaterial planes (except for Final existence beings at death-moment), eye-base had not ceased, but mind-base will cease.

— Yes, to those at the final death-moment at Pure abodes, those at Non-percipient plane, and Final existence beings at the death-moment at Immaterial plane.

(b) Mind-base will not cease in this individual. Had eye-base not ceased in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes (except for those at the final death-moment at Pure abodes), mind-base will not cease; eye-base had ceased.

— Yes. Refer to the answer in *iv* (a) above.

v. (a) Eye-base had not ceased in this individual. Will ideation-base not cease in that individual?

— No. To those at the birth-moment at Pure abodes those at Non-percipient plane, and those at the Immaterial planes (except for Final existence beings), eye-base had not ceased; but ideation-base will cease.

— Yes, to those at the final death-moment at Pure abodes, and Final existence beings at the death-moment at Immaterial plane, eye-base had not ceased; ideation-base also will not cease.

(b) Ideation-base will not cease in this individual at this plane. Had eye-base not ceased in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, ideation-base will not cease; but eye-base had ceased.

— Yes. Refer to the answer in *v* (a) above.

Originates in nose-base (*Ghānāyatanaṃ mūlakam*).

vi. (a) Nose-base had not ceased in this individual. Will visible object base not cease in that individual?

— No. To those at the Fine-material planes (except for Final existence beings at the death-moment, and at death-moment at Non-percipient plane), nose-base had not ceased; but visible object base will cease.

— Yes, to Final existence beings at the death-moment at Fine-material planes, and all those at the Immaterial planes.

(b) Visible object base will not cease in this individual. Had nose-base not ceased in that individual?

— No. To Final existence beings at the death-moment at Sensuous planes, visible object base will not cease; nose-base had ceased.

— Yes. Refer to the answer in *vi* (a) above.

vii. (a) Nose-base had not ceased in this individual. Will mind-base not cease in that individual?

— No. To those at the Fine-material and Immaterial planes (except for Final existence beings at the death-moment, and those at Non-percipient plane), nose-base had not ceased; but mind-base will cease.

— Yes. To Final existence beings at the death-moment at Fine-material planes and Immaterial plane, and those at Non-percipient plane, nose-base had not ceased; mind-base also will not cease.

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(b) Mind-base will not cease in this individual. Had nose-base not ceased in that individual?

— No. To Final existence beings at the death-moment at Sensuous planes, mind-base (and ideation-base) will not cease; but nose-base had ceased.

— Yes. Refer to the answer in *vii* (a) above.

viii. (a) Nose-base had not ceased in this individual. Will ideation-base not cease in that individual?

— No. Refer to the answer in *vii* (a) above.

— Yes, to Final existence beings at the death-moment at Fine-material planes and Immaterial plane.

(b) Ideation-base will not cease in this individual. Had nose-base not ceased in that individual?

— No. Refer to the answer in *vii* (b) above.

— Yes. Same answer as in *viii* (a) above.

Originates in visible object base (*Rūpāyatanamūlakam*).

ix. (a) Visible object base had not ceased in this individual. Will mind-base not cease in that individual?

— No. To those at the birth-moment at Pure abodes, and those at Immaterial planes (except for Final existence beings at the death-moment), visible object base had not ceased; but mind-base will cease.

— Yes, to those at the final death-moment at Pure abodes, and Final existence beings at the death-moment at Immaterial plane.

(b) Mind-base will not cease in this individual. Had visible object base not ceased in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, and those at Non-percipient plane, mind-base will not cease; visible object base had ceased.

— Yes. Same answer as in *ix* (a) above.

x. (a) Visible object base had not ceased in this individual. Will ideation-base not cease in that individual?

— No and Yes. Refer to the answers in *ix* (a) above.

(b) Ideation-base will not cease in this individual. Had visible object base not ceased in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, ideation-base will not cease; but visible object base had ceased.

— Yes. Refer to the answer in *ix* (a) above.

Originates in mind-base (*Manāyatanamūlakam*).

xi (a) Mind-base had not ceased in this individual. Will ideation-base not cease in that individual?

— No. To those at the birth-moment at Pure abodes, and those at Non-percipient plane, mind-base had not ceased; but ideation-base will cease.

— Yes. To those at the final death-moment at Pure abodes, mind-base had not ceased; ideation-base also will not cease.

(b) Ideation-base will not cease in this individual. Had mind-base not ceased in that individual?

— No. To those Final existence beings at the death-moment (at Five-aggregate and Immaterial planes), ideation-base will not cease; but mind-base had ceased.

— Yes. Refer to the answer in *xi* (a) above.

Opposite enquiries on Plane

194. Eye-base had not cease at this plane

Opposite groups of enquiries as to planes of cessation are the same as for planes of origination and planes of origination-cessation. It is only required to change the process names and appropriate tenses. For these 11 pairs of enquiries, follow the preceding examples from 22 *i* (a) to 25 *ii* (b). The answers are to refer to those in nos. 193 *i* (a) to *xi* (b) above.

Opposite enquiries on Individual and Plane

195. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base had not ceased in this individual at this plane. Will ear-base not cease in that individual at that plane? (b) Ear-base will not cease in this individual at this plane. Had eye-base not ceased in that individual at that plane?

196.–198. ... Had nose-base not ceased ... ; ... Had visible object base not ceased ... ; ... Had mind-base not ceased in that individual at that plane?

These 11 pairs of enquiries and answers as to individuals and planes are to refer to the preceding examples in nos. 193 *i* (a) to *xi* (b) above.

3.2.3 Origination and Cessation (with charts)

Chart 3.13 Sequence of enquiries on the arising and cessation of bases according to sixfold time-lags

		(With respect to each base Item at the column headers below)																	
		Does it cease / Does it not cease :					Had it ceased / Had it not ceased :					Will it cease / Will it not cease :							
		(i) in that being? (ii) at that plane? (iii) in that being at that plane?					(i) in that being? (ii) at that plane? (iii) in that being at that plane?					(i) in that being? (ii) at that plane? (iii) in that being at that plane?							
		Eye-base	Ear-base	Nose-base	Visible obj. base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj. base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj. base	Mind-base	Ideation-base
Eye-base	arises /		1i	2i	3i	4i	5i	34i	35i	36i	37i	38i		45i	46i	47i	48i	49i	
Ear-base	does not arise :																		
Nose-base	i) in this being.				6i	7i	8i				39i	40i	41i				50i	51i	52i
Visible obj base	ii) at this plane.					9i	10i					42i	43i					53i	54i
Mind-base	iii) in this being						11i						44i						55i
Ideation-base	at this plane.																		
Eye-base	had arisen /	-	-	-	-	-	-	12i	13i	14i	15i	16i	56i	57i	58i	59i	60i		
Ear-base	had not arisen :	-	-	-	-	-	-												
Nose-base	i) in this being.	-	-	-	-	-	-			17i	18i	19i				61i	62i	63i	
Visible obj base	ii) at this plane.	-	-	-	-	-	-				20i	21i					64i	65i	
Mind-base	iii) in this being	-	-	-	-	-	-					22i						66i	
Ideation-base	at this plane.	-	-	-	-	-	-												
Eye-base	will arise /	-	-	-	-	-	-	-	-	-	-	-	23i	24i	25i	26i	27i		
Ear-base	will not arise:	-	-	-	-	-	-	-	-	-	-	-							
Nose-base	i) in this being.	-	-	-	-	-	-	-	-	-	-	-				28i	29i	30i	
Visible obj base	ii) at this plane.	-	-	-	-	-	-	-	-	-	-	-					31i	32i	
Mind-base	iii) in this being	-	-	-	-	-	-	-	-	-	-	-						33i	
Ideation-base	at this plane.	-	-	-	-	-	-	-	-	-	-	-							
		(relative to each respective base Item at the column headers above)																	
		Does it arise / Does it not arise :					Had it arisen / Had it not arisen :					Will it arise / Will it not arise :							
		(i) in that being? (ii) at that plane? (iii) in that being at that plane?					(i) in that being? (ii) at that plane? (iii) in that being at that plane?					(i) in that being? (ii) at that plane? (iii) in that being at that plane?							
		Eye-base	Ear-base	Nose-base	Visible obj. base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj. base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj. base	Mind-base	Ideation-base
Eye-base	ceases /							-	-	-	-	-	-	-	-	-	-	-	
Ear-base	does not cease :	1ii						-	-	-	-	-	-	-	-	-	-	-	
Nose-base	i) in this being.							-	-	-	-	-	-	-	-	-	-	-	
Visible obj base	ii) at this plane.				6ii			-	-	-	-	-	-	-	-	-	-	-	
Mind-base	iii) in this being					7ii	9ii	-	-	-	-	-	-	-	-	-	-	-	
Ideation-base	at this plane.						8ii	10ii	11ii	-	-	-	-	-	-	-	-	-	-

Eye-base	had ceased /																	-	-	-	-	-
Ear-base	had not ceased:	34ii						12ii										-	-	-	-	-
Nose-base	i) in this being.	35ii						13ii										-	-	-	-	-
Visible obj base	ii) at this plane.	36ii	39ii					14ii	27ii									-	-	-	-	-
Mind-base	iii) in this being	37ii	40ii	42ii				25ii	28ii	30ii								-	-	-	-	-
Ideation-base	at this plane.	38ii	41ii	43ii	44ii			26ii	29ii	31ii	32ii							-	-	-	-	-
Eye-base	will cease /																					
Ear-base	will not cease :	45ii						56ii										23ii				
Nose-base	i) in this being.	46ii						57ii										24ii				
Visible obj base	ii) at this plane.	47ii	50ii					58ii	61ii									25ii			28ii	
Mind-base	iii) in this being	48ii	51ii	53ii				59ii	62ii	64ii								26ii	29ii	31ii		
Ideation-base	at this plane.	49ii	52ii	54ii	55ii			60ii	63ii	65ii	66ii							27ii	30ii	32ii	33ii	

Chart 3.14 Time-lagged ‘origination’ and ‘cessation’ of the bases

A : arises / had arisen/ will arise; N: does not arise / had not arisen/ will not arise
 C: ceases / had ceased/ will cease; N: does not cease / had not ceased/ will not cease

			at birth-moment						at death-moment					
			Cessation:			Origination:			Cessation:			Origination:		
Final existence being:			Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base
Sensuous planes	Present	✓	A, N	A, N	A, N	A	A	A	N	N	N	N	N	N
	Past	✓	A	A	A	A	A	A	A	A	A	A	A	A
	Future	✓	A	A	A	A	A	A	A	A	A	A	A	A
	Present	●	✓	A, N	A, N	A, N	A	A	A	N	N	N	N	N
	Past	●	✓	A	A	A	A	A	A	A	A	A	A	A
	Future	●	✓	N	N	N	N	N	N	N	N	N	N	N
	Present		✓	N	N	N	N	N	N	C, N	C, N	C, N	C	C
	Past		✓	C	C	C	C	C	C	C	C	C	C	C
	Future		✓	C	C	C	C	C	C	C	C	C	C	C
	Present	●		✓	N	N	N	N	N	C, N	C, N	C, N	C	C
	Past	●		✓	C	C	C	C	C	C	C	C	C	C
	Future	●		✓	C	C	C	C	C	N	N	N	N	N
Fine-material planes	Present	✓	A	A	N	A	A	A	N	N	N	N	N	N
	Past	✓	A	A	N	A	A	A	A	A	N	A	A	A
	Future	✓	A	A	N	A	A	A	A	A	N	A	A	A
	Present	●	✓	A	A	N	A	A	A	N	N	N	N	N
	Past	●	✓	A	A	N	A	A	A	A	N	A	A	A
	Future	●	✓	N	N	N	N	N	N	N	N	N	N	N
	Present		✓	N	N	N	N	N	N	C	C	N	C	C
	Past		✓	C	C	N	C	C	C	C	N	C	C	C
	Future		✓	C	C	N	C	C	C	C	N	C	C	C
	Present	●		✓	N	N	N	N	N	C	C	N	C	C
	Past	●		✓	C	C	N	C	C	C	N	C	C	C
	Future	●		✓	C	C	N	C	C	N	N	N	N	N

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A : arises / had arisen/ will arise; N: does not arise / had not arisen/ will not arise
 C: ceases / had ceased/ will cease; N: does not cease / had not ceased/ will not cease

		Final existence being:		Origination:		Cessation:		at birth-moment						at death-moment					
								Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base
Five-aggregate planes	Present		✓		A, N	A, N	A, N	A	A	A	N	N	N	N	N	N			
	Past		✓		A	A	A, N	A	A	A	A	A	A, N	A	A	A			
	Future		✓		A	A	A, N	A	A	A	A	A	A, N	A	A	A			
	Present	•	✓		A, N	A, N	A, N	A	A	A	N	N	N	N	N	N			
	Past	•	✓		A	A	A, N	A	A	A	A	A	A, N	A	A	A			
	Future	•	✓		N	N	N	N	N	N	N	N	N	N	N	N			
	Present			✓	N	N	N	N	N	N	C, N	C, N	C, N	C	C	C			
	Past			✓	C	C	C, N	C	C	C	C	C	C, N	C	C	C			
	Future			✓	C	C	C, N	C	C	C	C	C	C, N	C	C	C			
	Present	•		✓	N	N	N	N	N	N	C, N	C, N	C, N	C	C	C			
	Past	•		✓	C	C	C, N	C	C	C	C	C	C, N	C	C	C			
	Future	•		✓	C	C	C, N	C	C	C	N	N	N	N	N	N			
Non-percipient plane	Present		✓		N	N	N	A	N	A	N	N	N	N	N	N			
	Past		✓		A	A	N	A	N	A	A	A	N	A	N	A			
	Future		✓		N	N	N	A	N	A	N	N	N	A	N	A			
	Present			✓	N	N	N	N	N	N	N	N	N	C	N	C			
	Past			✓	C	C	N	C	N	C	C	C	N	C	N	C			
	Future			✓	N	N	N	C	N	C	N	N	N	C	N	C			
Pure abodes	Present		✓		A	A	N	A	A	A	N	N	N	N	N	N			
	Past		✓		N	N	N	N	N	N	A	A	N	A	A	A			
	Future		✓		A	A	N	A	A	A	A	A	N	A	A	A			
	Present	•	✓		A	A	N	A	A	A	N	N	N	N	N	N			
	Past	•	✓		N	N	N	N	N	N	N	N	N	N	N	N			
	Future	•	✓		N	N	N	N	N	N	N	N	N	N	N	N			
	Present			✓	N	N	N	N	N	N	C	C	N	C	C	C			
	Past			✓	N	N	N	N	N	N	C	C	N	C	C	C			
	Future			✓	C	C	N	C	C	C	C	C	N	C	C	C			
	Present	•		✓	N	N	N	N	N	N	C	C	N	C	C	C			
	Past	•		✓	N	N	N	N	N	N	N	N	N	N	N	N			
	Future	•		✓	C	C	N	C	C	C	N	N	N	N	N	N			

A : arises / had arisen/ will arise; N: does not arise / had not arisen/ will not arise
 C: ceases / had ceased/ will cease; N: does not cease / had not ceased/ will not cease

		Final existence being:		Origination:		Cessation:		at birth-moment						at death-moment					
								Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base	Eye-base	Ear-base	Nose-base	Visible obj base	Mind-base	Ideation-base
Immaterial plane	Present		✓			N	N	N	N	A	A	N	N	N	N	N	N		
	Past		✓			N	N	N	N	A	A	N	N	N	N	A	A		
	Future		✓			N	N	N	N	A	A	N	N	N	N	A	A		
	Present	●	✓			N	N	N	N	A	A	N	N	N	N	N	N		
	Past	●	✓			N	N	N	N	A	A	N	N	N	N	A	A		
	Future	●	✓			N	N	N	N	N	N	N	N	N	N	N	N		
	Present			✓		N	N	N	N	N	N	N	N	N	N	C	C		
	Past			✓		N	N	N	N	C	C	N	N	N	N	C	C		
	Future			✓		N	N	N	N	C	C	N	N	N	N	C	C		
	Present	●		✓		N	N	N	N	N	N	N	N	N	N	C	C		
	Past	●		✓		N	N	N	N	C	C	N	N	N	N	C	C		
	Future	●		✓		N	N	N	N	C	C	N	N	N	N	N	N		

At Present

Forward enquiries on Individual

199. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base arises in this individual. Does ear-base cease in that individual?
 — No (to all those at the birth-moment at Five-aggregate planes).

(b) Ear-base ceases in this individual. Does eye-base arise in that individual?
 — No (to all those at the death-moment at Five-aggregate planes).

ii. (a) Eye-base arises in this individual. Does nose-base ... visible object base, mind-base, ideation-base cease in that individual?
 — No. (To all those at the birth-moment at Five-aggregate planes, eye-base arises; but ear-base (and also nose-base, visible object base, mind-base, ideation-base) therein does not cease).

(b) Ideation-base ceases in this individual. Does eye-base arise in that individual?
 — No. (To all those at the death-moment, ideation-base ceases; but eye-base therein does not arise).

Originates in nose-base (*Ghānāyatanamūlakam*)

Originates in visible object base (*Rūpāyatanamūlakam*)

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200. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base arises in this individual. Does ideation-base cease in that individual?

— No. (To all those at the birth-moment at the Four- and Five-aggregate planes (including Final existence beings), mind-base arises; ideation-base therein does not cease).

(b) Ideation-base ceases in this individual. Does mind-base arise in that individual?

— No. (To all those at the death-moment at the Four- and Five-aggregate planes (including Final existence beings), ideation-base ceases; but mind-base therein does not arise).

Forward enquiries on Plane

201. Eye-base arises at that plane

Direct enquiries as to planes of origination-cessation are the same as for planes of origination and planes of cessation. The same also applies to the six time-lagged categories of existence, except that it needs to change the process names and appropriate tenses. Thus for these 11 pairs of enquiries, refer to the examples in the earlier section from 22 *i* (a) to 25 *ii* (b). The answers are to refer to those preceding from nos. 22 *i* (a) to 25 *ii* (b), and from nos. 120 *i* (a) to 123 (b) instead of taking all answers as “No”. Chart 3.14 provides a quick guide.

Forward enquiries on Individual and Plane

202. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base arises in this individual at this plane. Does ear-base cease in that individual at that plane? No. (b) Ear-base ceases in this individual at this plane. Does eye-base arise in that individual at that plane? No.

ii. (a) Eye-base arises in this individual at this plane. Does nose-base ... visible object base, mind-base, ideation-base cease in that individual at that plane? No. (b) Ideation-base ceases in this individual at this plane. Does eye-base arise in that individual at that plane? No.

Originates in nose-base (*Ghānāyatanamūlakam*)

Originates in visible object base (*Rūpāyatanamūlakam*)

203. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base arises in this individual at this plane. Does ideation-base cease in that individual at that plane? No. (b) Ideation-base ceases in this individual at this plane. Does mind-base arise in that individual at that plane? No.

These 11 pairs of enquiries and answers as to individuals and planes are to refer to the same as those explained in nos. 201 above.

Opposite enquiries on Individual

204. Originates in eye-base (*Cakkhāyatana*).

i. (a) Eye-base does not arise in this individual. Does ear-base not cease in that individual?

— No. To those who are predestined to acquire ear-base at the death-moment, eye-base does not arise; ear-base therein ceases. (all those at the death-moment at Five-aggregate planes).

— Yes, to those who are not to acquire eye-base at the birth-moment, and those who are not to acquire ear-base at the death-moment (all those at Immaterial planes and Non-percipient plane).

(b) Ear-base does not cease in this individual. Does eye-base not arise in that individual?

— No. To those who are predestined to acquire eye-base at the birth-moment, ear-base does not cease; but eye-base therein arises (all those at the birth-moment at Five-aggregate planes).

— Yes. Refer to the answer in 204 *i* (a) above.

ii. (a) Eye-base does not arise in this individual. Does nose-base not cease in that individual?

— No. To those who are predestined to acquire nose-base at the death-moment (Sensuous beings at the death-moment), eye-base does not arise; but nose-base therein ceases.

— Yes, to those who are not to acquire eye-base at the birth-moment (all those at Non-percipient plane and Immaterial planes), and those who are not to acquire nose-base at the death-moment (all those at the death-moment at Fine-material and Immaterial planes).

(b) Nose-base does not cease in this individual. Does eye-base not arise in that individual?

— No. To those who are predestined to acquire eye-base at the birth-moment, nose-base does not cease; but eye-base therein arises (all those at the birth-moment at Five-aggregate planes).

— Yes. Refer to the answer in 204 *ii* (a) above.

iii. (a) Eye-base does not arise in this individual. Does visible object base not cease in that individual?

— No. To those who are to acquire visible object base at the death-moment, eye-base does not arise; but visible object base therein ceases (at the death-moment of those at Non-percipient plane and Five-aggregate planes).

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— Yes, to those who are not to acquire eye-base at the birth-moment, those who are not to acquire visible object base at the death-moment (and those at the birth-moment at Non-percipient plane and Five-aggregate planes, and all those at Immaterial planes).

(b) Visible object base does not cease in this individual. Does eye-base not arise in that individual?

— No. To those who are predestined to acquire eye-base at the birth-moment, visible object base does not cease; but eye-base therein arises (all those at the birth-moment at Five-aggregate planes, including Pure abodes).

— Yes. Refer to the answer in 204 *iii* (a) above.

iv. (a) Eye-base does not arise in this individual. Does mind-base not cease in that individual?

— No. To those who are predestined to acquire mind-base at the death-moment, eye-base does not arise; but mind-base therein ceases (at the death-moment of all those at Five-aggregate and Immaterial planes).

— Yes, to those who are not to acquire eye-base at the birth-moment, and those who are not to acquire mind-base at the death-moment (those at Non-percipient plane, and all those at the birth-moment at Immaterial planes).

(b) Mind-base does not cease in this individual. Does eye-base not arise in that individual?

— No. To those who are predestined to acquire eye-base at the birth-moment, mind-base does not cease; but eye-base arises (all those at the birth-moment at Five-aggregate planes, including Pure abodes).

— Yes. Refer to the answer in 204 *iv* (a) above.

v. (a) Eye-base does not arise in this individual. Does ideation-base not cease in that individual?

— No. To those at the death-moment, eye-base does not arise; but ideation-base therein arises (at the death-moment of all those at Five-aggregate and Immaterial planes).

— Yes, to those who are not to acquire eye-base at their birth-moment (those at Non-percipient plane and Immaterial planes).

(b) Ideation-base does not cease in this individual. Does eye-base not arise in that individual?

— No. To those who are predestined to acquire eye-base at the birth-moment, ideation-base does not cease; but eye-base therein arises (all those at the birth-moment at Five-aggregate planes, including Pure abodes).

— Yes. Refer to the answer in 204 *v* (a) above.

205. Originates in nose-base (*Ghānāyatanaṃlakam*).

i. (a) Nose-base does not arise in this individual. Does visible object base not cease in that individual?

— No. To those who are predestined to acquire visible object base at the death-moment, nose-base does not arise; visible object base therein ceases (at the death-moment of those at Non-percipient plane and Five-aggregate planes).

— Yes, to those who are not to acquire nose-base at the birth-moment; and those who are not to acquire visible object base at the death-moment (at the birth-moment of all those at Non-percipient plane and Five-aggregate planes, and all those at Immaterial planes).

(b) Visible object base does not cease in this individual. Does nose-base not arise in that individual?

— No. To those who are predestined to acquire nose-base at the birth-moment, visible object base does not cease; nose-base therein arises (at the birth-moment of all those at Sensuous planes).

— Yes. Refer to the answer in 205 *i* (a) above.

ii. (a) Nose-base does not arise in this individual. Does mind-base not cease in that individual?

— No. To those who are predestined to acquire mind-base at the death-moment, nose-base does not arise; but mind-base therein ceases (all those at the death-moment at Four-aggregate and Five-aggregate planes).

— Yes, to those who are not to acquire nose-base at the birth-moment, and those who are not to acquire mind-base at the death-moment (all those at the birth-moment at Fine-material and Immaterial planes).

(b) Mind-base does not cease in this individual. Does nose-base not arise in that individual?

— No. To those who are predestined to acquire nose-base at the birth-moment, mind-base does not cease; but nose-base therein arises (all those at the birth-moment at Sensuous planes).

— Yes. Refer to the answer in 205 *ii* (a) above.

iii. (a) Nose-base does not arise in this individual. Does ideation-base not cease in that individual?

— No. To all those at the death-moment, nose-base does not arise; but ideation-base therein ceases.

— Yes, to those at the birth-moment who are not to acquire nose-base (all those at the birth-moment at Fine-material and Immaterial planes).

(b) Ideation-base does not cease in this individual. Does nose-base not arise in that individual?

— No. To those at the birth-moment who are predestined to acquire nose-base, ideation-base does not cease; nose-base therein arises (all those at the birth-

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moment at Sensuous planes).

— Yes. Refer to the answer in 205 *iii* (a) above.

206. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base does not arise in this individual. Does mind-base not cease in that individual?

— No. To those who are predestined to acquire mind-base at the death-moment, visible object base does not arise; mind-base therein ceases (all those at the death-moment of Four-aggregate and Five-aggregate planes).

— Yes, to those who are not to acquire visible object base at the birth-moment, and those who are not to acquire mind-base at the death-moment (all those at the birth-moment at Immaterial planes, and those at the death-moment at Non-percipient plane).

(b) Mind-base does not cease in this individual. Does visible object base not arise in that individual?

— No. To those who are predestined to acquire visible object base at the birth-moment, mind-base does not cease; visible object base therein arises (all those at the birth-moment at Five-aggregate planes and Single-aggregate plane).

— Yes. Refer to the answer in 206 *i* (a) above.

ii. (a) Visible object base does not arise in this individual. Does ideation-base not cease in that individual?

— No. To all those at the death-moment, visible object base does not arise; ideation-base therein ceases.

— Yes, to those who are not to acquire visible object base at the birth-moment (all those at the birth-moment at Immaterial planes).

(b) Ideation-base does not cease in this individual. Does visible object base not arise in that individual?

— No. To those who are predestined to acquire visible object base at the birth-moment, ideation-base does not cease; visible object base therein arises (all those at the birth-moment at Sensuous planes and Fine-material planes).

— Yes. Refer to the answer in 206 *ii* (a) above.

207. Originates in mind-base (*Manāyatanamūlakam*).

i. (a) Mind-base does not arise in this individual. Does ideation-base not cease in that individual?

— No. To all those at the death-moment, mind-base does not arise; but ideation-base therein ceases (all those at the death-moment at Sensuous planes and Fine-material planes).

— Yes, to those at the birth-moment who are not to acquire mind-base (those at the birth-moment at Non-percipient plane).

(b) Ideation-base does not cease in this individual. Does mind-base not arise in that individual?

— No. To those who are predestined to acquire mind-base at the birth-moment, ideation-base does not cease; mind-base therein arises (all those at the birth-moment at Four- and Five-aggregate planes).

— Yes. Refer to the answer in 207 *i* (a) above.

Opposite enquiries on Plane

208. Eye-base does not arise at this plane

Herein antithetical groups of enquiries as to planes of origination-cessation are the same as in planes of origination and planes of cessation, except for the need to change the process names and appropriate tenses. For these 11 pairs of enquiries, refer to the preceding examples from 22 *i* (a) to 25 *ii* (b). The answers are to refer to those in nos. 204 *i* (a) to 207 *i* (b) above.

Opposite enquiries on Individual and Plane

209. Eye-base does not arise in this individual at this plane. Does ear-base not cease in that individual at that plane?

... Does mind-base not cease in that individual at that plane?

These 11 antithetical pairs of enquiries and answers as to individuals and planes are to refer to the examples from nos. 204 *i* (a) to 207 *i* (b) above.

In the Past

Forward enquiries on Individual

210. Originates in eye-base (*Cakkhāyatanamūlakam*).

(a) Eye-base had arisen in this individual. Had ear-base ceased in that individual?

— Yes (to those at the Five-aggregate planes, except for those at the rebirth-moment at Pure abodes, and those at the final death-moment at Pure abodes).

— No such being to whom eye-base had arisen, but ear-base had not ceased.

(b) Ear-base had ceased in this individual. Had eye-base arisen in that individual?

— Yes. The same Yes answer as in 210 *i* (a) above.

— No such being to whom ear-base had ceased, but ear-base had not arisen.

.... Ideation-base had ceased in this individual. Had mind-base arisen in that individual?

All the catechisms on 'Past' are same as in those sections of forward and opposite enquiries regarding Origination and Cessation. Those pairs of answers

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are to refer to the preceding from 38 *i* (a) to 51 *i* (b), and in nos. 132. Chart 3.8 provides a quick guide.

In Future

Forward enquiries on Individual

211. Originates in eye-base (*Cakkhāyatana* *mūlakam*).

i. (a) Eye-base will arise in this individual. Will ear-base cease in that individual?

— Yes. (those who are not Final existence beings at the Five-aggregate planes).

— There is no such being to whom eye-base will arise, ear-base will not cease.

(b) Ear-base will cease in this individual. Will eye-base arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, and those will-be Final existence beings at the birth-moment at Immaterial plane, ear-base will cease; eye-base therein will not arise.

— Yes. Refer to the answer in 211 *i* (a) above.

ii. (a) Eye-base will arise in this individual. Will nose-base cease in that individual?

— No. To all those at the Fine-material planes (except for Final existence beings, and those at Non-percipient plane), eye-base will arise; nose-base therein will not cease.

— Yes, to all those at the Sensuous planes (except for Final existence beings).

(b) Nose-base will cease in this individual. Will eye-base arise in that individual?

— No. To Final existence beings at the birth-moment at Sensuous planes, and those will-be Final existence beings at the birth-moment at Immaterial plane, nose-base will cease; eye-base therein will not arise.

— Yes, to all those at the Sensuous planes.

iii. (a) Eye-base will arise in this individual. Will visible object base cease in that individual?

— Yes. (to those at Five-aggregate planes except those Final existence beings).

— No, there is no being as such.

(b) Visible object base will cease in this individual. Will eye-base arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, those at Non-percipient plane, and those will-be Final existence beings at the birth-moment at Immaterial plane, visible object base will cease; eye-base therein will not arise.

— Yes. Refer to the answer in 211 *iii* (a) above.

iv. (a) Eye-base will arise in this individual. Will mind-base cease in that individual?

— Yes. (to those at Five-aggregate planes who are not Final existence beings).

— No being as such that eye-base will arise, mind-base to whom will not cease.

(b) Mind-base will cease in this individual. Will eye-base arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, and those at Immaterial planes (except at the death-moment of Final existence beings at Immaterial plane. Refer to 220 *iv* (a)), mind-base will cease; eye-base therein will not arise.

— Yes. Refer to the answer in 211 *iv* (a) above.

v. (a) Eye-base will arise in this individual. Will ideation-base cease in that individual?

— Yes. Refer to the answer in 211 *iv* (a) above.

— No such being to whom eye-base will arise but ideation-base will not cease.

(b) Ideation-base will cease in this individual. Will eye-base arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, those at Non-percipient plane, and those at Immaterial planes (except at the death-moment of Final existence beings at Immaterial plane. Refer to 220 *v* (a)), ideation-base will cease; eye-base therein will not arise.

— Yes. Refer to the answer in 211 *iv* (a) above.

212. Originates in nose-base (*Ghānāyatanaṃlakam*).

i. (a) Nose-base will arise in this individual. Will visible object base cease in that individual?

— Yes. (to those at the Sensuous planes who are not Final existence beings).

— No such being to whom nose-base will arise; visible object base will not cease.

(b) Visible object base will cease in this individual. Will nose-base arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, those at Fine-material planes (except at the death-moment of those Final existence beings at Fine-material planes), and those will-be Final existence beings at their birth-moment at Fine-material and Immaterial planes, visible object base will cease; nose-base therein will not arise.

— Yes. Refer to the answer in 212 *i* (a) above.

ii. (a) Nose-base will arise in this individual. Will mind-base cease in that individual?

— Yes. (to those at the Sensuous planes who are not Final existence beings).

— No such being to whom nose-base will arise, but mind-base will not cease.

(b) Mind-base will cease in this individual. Will nose-base arise in that individual?
— No. To Final existence beings at the birth-moment at Five-aggregate planes, those at Fine-material planes (except those Final existence beings at the death-moment at Fine-material planes), and those at Immaterial planes (except those at the death-moment of Final existence beings at Immaterial plane) (or, to those will-be Final existence beings at their birth-moment at Fine-material and Immaterial planes), mind-base will cease; but nose-base therein will not arise.
— Yes. Refer to the answer in 212 *i* (a) above.

iii. (a) Nose-base will arise in this individual. Will ideation-base cease in that individual?
— Yes. Refer to the answer in 212 *i* (a) above.

(b) Ideation-base will cease in this individual. Will nose-base arise in that individual?
— No. To Final existence beings at the birth-moment at Five-aggregate planes, those at Fine-material planes (except at the death-moment of Final existence beings at Fine-material planes), those at Immaterial planes (except at the death-moment of Final existence beings at Immaterial plane) (or, to those will-be Final existence beings at the birth-moment at Fine-material and Immaterial planes), mind-base will cease; nose-base will not arise.
— Yes. Refer to the answer in 212 *i* (a) above.

213. Originates in visible object base (*Rūpāyatanamūlakam*).

i. (a) Visible object base will arise in this individual. Will mind-base cease in that individual?
— No. To those at Non-percipient plane, visible object base will arise; mind-base therein will not cease.
— Yes. To those at the Five-aggregate planes (except for Final existence beings), visible object base will arise; mind-base will cease.

(b) Mind-base will cease in this individual. Will visible object base arise in that individual?
— No. To Final existence beings at the birth-moment at Five-aggregate planes, and those at Immaterial planes (except for Final existence beings at the death-moment at Immaterial plane) (or, to those will-be Final existence beings at the birth-moment at Immaterial plane), mind-base will cease; visible object base therein will not arise.
— Yes. Refer to the answer in 213 *i* (a) above.

ii. (a) Visible object base will arise in this individual. Will ideation-base cease in that individual?

— No. There is no such being to whom visible object base will arise, but ideation-base will not cease.

— Yes. To those others at the Five-aggregate planes (except for Final existence beings), and those at Non-percipient plane, visible object base will arise; and ideation-base will cease.

(b) Ideation-base will cease in this individual. Will visible object base arise in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, and those at Immaterial planes, ideation-base will cease; visible object base therein will not arise.

— Yes. Refer to the answer in 213 *ii* (a) above.

214. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base will arise in this individual. Will ideation-base cease in that individual?

— Yes. (to all those who are not Final existence beings at the Four- and Five-aggregate planes).

— No such being to whom mind-base will arise; ideation-base will not cease.

(b) Ideation-base will cease in this individual. Will mind-base arise in that individual?

— No. To all those Final existence beings at the birth-moment, and those at Non-percipient plane, ideation-base will cease; mind-base therein will not arise.

— Yes. Refer to the answer in 214 (a) above.

Forward enquiries on Plane

215. Eye-base will arise at this plane

Direct enquiries as to planes of origination-cessation are the same as in planes of origination and planes of cessation, except for the need to change the process names and appropriate tenses. For these 11 pairs of enquiries, refer to the preceding examples from 22 *i* (a) to 25 *ii* (b). The answers are to refer to those in nos. 211 *i* (a) to 214 (b) above.

Forward enquiries on Individual and Plane

216. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base will arise in this individual at this plane. Will ear-base cease in that individual at that plane? (b) Ear-base will cease in this individual at this plane. Will eye-base arise in that individual at that plane?

Nos. 217.–219. ... Will nose-base arise ... ; ... Will visible object base arise ... ; ... Will mind-base arise in that individual at that plane?

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These 11 pairs of enquiries and answers as to individuals and planes are to refer to the preceding examples from nos. 211 *i* (a) to 214 (b) above.

Opposite enquiries on Individual

220. Originates in eye-base (*Cakkhāyatana*).

i. (a) Eye-base will not arise in this individual. Will ear-base not cease in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, and those will-be Final existence beings at the birth-moment at Immaterial plane, eye-base will not arise; ear-base therein will not cease.

— Yes. To Final existence beings at the death-moment at Five-aggregate planes, those at Non-percipient plane, and those at Immaterial planes (or, to those will-be Final existence beings at the death-moment to Immaterial plane), eye-base will not arise; ear-base therein also will not cease.

(b) Ear-base will not cease in this individual. Will eye-base not arise in that individual?

— Yes. Refer to the answer in 220 *i* (a) above.

— No such being to whom ear-base will not cease but eye-base will arise.

ii. (a) Eye-base will not arise to the person. Will nose-base not cease in that individual?

— No. To Final existence beings at the birth-moment at Sensuous planes, and those will-be Final existence beings at the birth-moment at Immaterial plane, eye-base will not arise; nose-base will cease.

— Yes, to Final existence beings at the death-moment at Sensuous planes, those at Non-percipient plane, those Final existence beings at the Fine-material planes, and all those at Immaterial planes (or, to those will-be Final existence beings at the death-moment to Immaterial plane).

(b) Nose-base will not cease in this individual. Will eye-base not arise in that individual?

— No. To those at the Fine-material planes (except for those at Non-percipient plane and Final existence beings), and those will-be Final existence beings at the death-moment to Fine-material planes, nose-base will not cease; eye-base will arise.

— Yes. Refer to the answer in 220 *ii* (a) above.

iii. (a) Eye-base will not arise in this individual. Will visible object base not cease in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, those at Non-percipient plane, and those will-be Final existence beings at the birth-moment at Immaterial plane, eye-base will not arise; visible object base therein will cease.

— Yes, to Final existence beings at the death-moment at Five-aggregate planes, and all those at Immaterial planes, and those will-be Final existence beings at the death-moment to Immaterial plane.

(b) Visible object base will not cease in this individual. Will eye-base not arise in that individual?

— Yes. Refer to the answer in 220 *iii* (a) above.

— There is no such being visible object base will not cease; eye-base will arise.

iv. (a) Eye-base will not arise in this individual. Will mind-base not cease in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, those at Immaterial planes (except for Final existence beings at death-moment at Immaterial plane), and those will-be Final existence beings at the birth-moment at Immaterial plane, eye-base will not arise; but mind-base therein will cease.

— Yes, to all Final existence beings at the death-moment, and those at Non-percipient plane.

(b) Mind-base will not cease in this individual. Will eye-base not arise in that individual?

— Yes. Refer to the answer in 220 *iv* (a) above.

— No, there is no such being mind-base will not cease; but eye-base will arise.

v. (a) Eye-base will not arise in this individual. Will ideation-base not cease in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, those at Non-percipient plane, and those at Immaterial planes (except for Final existence beings at the death-moment at Immaterial plane), eye-base will not arise; but mind-base therein will cease.

— Yes, to all Final existence beings at the death-moment.

(b) Ideation-base will not cease in this individual. Will eye-base not arise in that individual?

— Yes. Refer to the answer in 220 *v* (a) above.

— No, there is no such being ideation-base will not cease; but eye-base will arise.

221. Originates in nose-base (*Ghānāyatanaṃlakam*).

i. (a) Nose-base will not arise in this individual. Will visible object base not cease in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, others at Fine-material planes (except for Final existence beings at the death-moment), and those will-be Final existence beings at their birth-moment at Fine-material and Immaterial planes, nose-base will not arise; but visible object base therein will cease.

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— Yes, to Final existence beings at the death-moment at Five-aggregate planes, and all those at Immaterial planes, (or, to those will-be Final existence beings at the death-moment to Immaterial plane).

(b) Visible object base will not cease in this individual. Will nose-base not arise in that individual?

— Yes. Refer to the answer in 221 *i* (a) above.

— There is no such being visible object base will not cease; nose-base will arise.

ii. (a) Nose-base will not arise in this individual. Will mind-base not cease in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, those at Fine-material planes (except for Final existence beings and Non-percipients), those at Immaterial planes (except for Final existence beings at death-moment at Immaterial plane), (or, to those will-be Final existence beings at their birth-moment at Fine-material and Immaterial planes), nose-base will not arise; mind-base therein will cease.

— Yes, to all Final existence beings at the death-moment, and those at Non-percipient plane.

(b) Mind-base will not cease in this individual. Will nose-base not arise in that individual?

— Yes. Refer to the answer in 221 *ii* (a) above.

— No such being to whom mind-base will not cease, but nose-base will arise.

iii. (a) Nose-base will not arise in this individual. Will ideation-base not cease in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, those at Fine-material planes (except for Final existence beings those at death-moment), and those at Immaterial planes (except for those at the death-moment of Final existence beings), nose-base will not arise; ideation-base will cease.

— Yes. Refer to the answer in 221 *iii* (a) above.

(b) Ideation-base will not cease in this individual. Will nose-base not arise in that individual?

— Yes. Refer to the answer in 221 *iii* (a) above.

— There is no such being ideation-base will not cease; but nose-base will arise.

222. Originates in visible object base (*Rūpāyatanaṃlakāṃ*).

i. (a) Visible object base will not arise in this individual. Will mind-base not cease in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, those at Immaterial planes (except for Final existence beings at death-moment),

(or, to those will-be Final existence beings at the birth-moment at Immaterial plane), visible object base will not arise; but mind-base therein will cease.

— Yes, to all Final existence beings at the death-moment.

(b) Mind-base will not cease in this individual. Will visible object base not arise in that individual?

— No. To those at Non-percipient plane, mind-base will not arise; but visible object base therein will arise.

— Yes. Refer to the answer in 222 *i* (a) above.

ii. (a) Visible object base will not arise in this individual. Will ideation-base not cease in that individual?

— No and Yes. Refer to the answers in 222 *i* (a) above.

(b) Ideation-base will not cease in this individual. Will visible object base not arise in that individual?

— Yes. Refer to the answer in 222 *i* (a) above.

— No such being to whom ideation-base will not cease, but visible object base will arise.

223. Originates in mind-base (*Manāyatanaṃlakāṃ*).

(a) Mind-base will not arise in this individual. Will ideation-base not cease in that individual?

— No. To Final existence beings at the birth-moment at Five-aggregate planes, and those at Non-percipient plane, mind-base will not arise; but ideation-base therein will cease.

— Yes. To all Final existence beings at the death-moment.

(b) Ideation-base will not cease in this individual. Will mind-base not arise in that individual?

— Yes. Refer to the answer in 223 *i* (a) above.

— No, there is no such being ideation-base will not cease; mind-base will arise.

Opposite enquiries on Plane

224. Eye-base will not arise at this plane

Herein antithetical groups of enquiries as to planes of origination-cessation are the same as in planes of origination and planes of cessation, except for the need to change the process names and appropriate tenses. For these 11 pairs of enquiries, refer to the preceding examples from 22*i* (a) to 25*ii* (b). The answers are to refer to those in nos. 216 *i* (a) to 220 (b) above.

Opposite enquiries on Individual and Plane

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225. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base will not arise in this individual at this plane. Will ear-base not cease in that individual at that plane? (b) Ear-base will not cease in this individual at this plane. Will eye-base not arise in that individual at that plane?

Nos. 226.–228. ... Will nose-base not arise ... ; ... Will visible object base not arise ... ; ... Will mind-base not arise in that individual at that plane?

These 11 pairs of enquiries and answers as to individuals and planes are to refer to the preceding examples from nos. 216 *i* (a) to 220 (b) above.

Present and Past

Forward enquiries on Individual

229. Originates in eye-base (*Cakkhāyatanamūlakam*).

(a) Eye-base arises in this individual. Had ear-base ceased in that individual?

— Yes, to those at the birth-moment who are predestined to acquire eye-base (all those at the birth-moment at Five-aggregate planes).

— No, there is no such being to whom eye-base arises; ear-base had not ceased.

(b) Ear-base had ceased in this individual. Does eye-base arise in that individual?

— No. To those at the death-moment (except those at the death-moment at Immaterial planes, and those at the final death-moment at Pure abodes), and those who are not to acquire eye-base at the birth-moment (Sensuous beings not of Final existence), ear-base had ceased; but eye-base does not arise.

.... Ideation-base had ceased in this individual. Does mind-base arise in that individual?

All catechisms on ‘Past and Present’ are to follow the same way as expounded in those sections of forward and reverse enquiries with regard to Origination and Cessation. Those pairs of answers are to refer to the preceding in nos. 70 *i* (a) to 85 (b), and 151 *i* (a) to 165 (b). Chart 3.8 would provide you a quick guide.

Present and Future

Forward enquiries on Individual

230. Originates in eye-base (*Cakkhāyatana*).

i. (a) Eye-base arises in this individual. Will ear-base cease in that individual?

— Yes. To those who are to acquire eye-base at the birth-moment (except at the birth-moment of all those at Non-percipient plane and Immaterial planes), ear-base will cease; eye-base therein also arises.

— No, there is no such being to whom eye-base arises; ear-base will not cease.

(b) Ear-base will cease in this individual. Does eye-base arise in that individual?

— No. To those who are not Final existence beings at the death-moment at Five-aggregate planes, and Sensuous beings who are not to acquire eye-base at the birth-moment, ear-base will cease; eye-base does not arise.

— Yes. Refer to the answer in 230 *i* (a) above.

ii. (a) Eye-base arises in this individual. Will nose-base cease in that individual?

— No. To all those at the birth-moment at Fine-material planes (except for Non-percipient plane), eye-base arises; nose-base will not cease.

— Yes, to all those at the birth-moment at Sensuous planes.

(b) Nose-base will cease in this individual. Does eye-base arise in that individual?

— No. To Sensuous beings at the death-moment (except for Final existence beings), and Sensuous beings who are not to acquire eye-base at the birth-moment, nose-base will cease; eye-base does not arise.

— Yes. Refer to the answer in 230 *ii* (a) above.

iii. (a) Eye-base arises in this individual. Will visible object base cease in that individual?

— Yes, to those who are predestined to acquiring eye-base at birth-moment (all those at the birth-moment at Five-aggregate planes).

— No such being to whom eye-base arises, visible object base will not cease.

(b) Visible object base will cease in this individual. Does eye-base arise in that individual?

— No. To those at the death-moment at Five-aggregate planes (except for Final existence beings), Sensuous beings who are not to acquire eye-base at the birth-moment, and those at Non-percipient plane, visible object base will cease; but eye-base does not arise.

— Yes. Refer to the answer in 230 *iii* (a) above.

iv. (a) Eye-base arises in this individual. Will mind-base cease in that individual?

— Yes, to those who are predestined to acquiring eye-base at birth-moment (all those at the birth-moment at Five-aggregate planes).

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— No such being to whom eye-base arises, but mind-base will not cease.

(b) Mind-base will cease in this individual. Does eye-base arise in that individual?

— No. To those at the death-moment at Five-aggregate planes (excluding Final existence beings), Sensuous beings who are not to acquire eye-base at the birth-moment, and those at Immaterial planes (except for Final existence beings at death-moment), mind-base will cease; but eye-base does not arise.

— Yes. Refer to the answer in 230 *iv* (a) above.

v. (a) Eye-base arises in this individual. Will ideation-base cease in that individual?

— Yes, to those who are predestined to acquiring eye-base at the birth-moment (all those at the birth-moment at Five-aggregate planes).

— No such being to whom eye-base arises, but ideation-base will not cease.

(b) Ideation-base will cease in this individual. Does eye-base arise in that individual?

— No. To those at the death-moment at Five-aggregate planes (except for Final existence beings), Sensuous beings who are not to acquire eye-base at the birth-moment, those at Non-percipient plane, and those at Immaterial planes (except for Final existence beings at the death-moment), ideation-base will cease; but eye-base does not arise.

— Yes. Refer to the answer in 230 *v* (a) above.

231. Originates in nose-base (*Ghānāyatana-mūlakam*).

i. (a) Nose-base arises in this individual. Will visible object base cease in that individual?

— Yes, to those at the birth-moment at Sensuous planes.

— There is no such being nose-base arises but visible object base will not cease.

(b) Visible object base will cease in this individual. Does nose-base arise in that individual?

— No. To those at the death-moment at Sensuous planes (except for Final existence beings), those Sensuous beings who are not to acquire nose-base at the birth-moment, and those at Fine-material planes (except for Final existence beings at death-moment), visible object base will cease; nose-base does not arise.

— Yes. Refer to the answer in 231 *i* (a) above.

ii. (a) Nose-base arises in this individual. Will mind-base cease in that individual?

— Yes, to those at the birth-moment at Sensuous planes.

— No such being to whom nose-base arises, but mind-base will not cease.

(b) Mind-base will cease in this individual. Does nose-base arise in that individual?

— No. To those at the death-moment at Sensuous planes (except for Final existence beings), those Sensuous beings who are not to acquire nose-base at the birth-moment, those at Fine-material planes (except for those at Non-percipient plane and those at the death-moment at Final existence beings at Fine-material planes), and those at Immaterial planes (except for Final existence beings at final death-moment), mind-base will cease; but nose-base does not arise.

— Yes. Refer to the answer in 231 *ii* (a) above.

iii. (a) Nose-base arises in this individual. Will ideation-base cease in that individual?

— Yes, to all those at the birth-moment at Sensuous planes.

— No such being to whom nose-base arises, but ideation-base will not cease.

(b) Ideation-base will cease in this individual. Does nose-base arise in that individual?

— No. To those at the death-moment at Sensuous planes (except for Final existence beings), those Sensuous beings who are not to acquire nose-base at the birth-moment, those at Fine-material planes (except for Final existence beings at death-moment), (and those at Immaterial planes, except for Final existence beings at death-moment), ideation-base will cease; nose-base does not arise.

— Yes. Refer to the answer in 231 *iii* (a) above.

232. Originates in visible object base (*Rūpāyatanaṃlakam*).

i. (a) Visible object base arises in this individual. Will mind-base cease in that individual?

— No. To those at the birth-moment at Non-percipient plane, visible object base arises; mind-base will not cease.

— Yes, to all those at the birth-moment at Five-aggregate planes.

(b) Mind-base will cease in this individual. Does visible object base arise in that individual?

— No. To those at the death-moment at Five-aggregate planes (except for Final existence beings), and those at Immaterial planes (except for Final existence beings at the death-moment), mind-base will cease; visible object base does not arise.

— Yes. Refer to the answer in 232 *i* (a) above.

ii. (a) Visible object base arises in this individual. Will ideation-base cease in that individual?

— Yes, to those who are to acquire visible object base at the birth-moment (except for those at Immaterial planes).

— There is no such being visible object base arises; ideation-base will not cease.

(b) Ideation-base will cease in this individual. Does visible object base arise in

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that individual?

— No, to those at the death-moment (all those except for Final existence beings), and those who are not to acquire visible object base at the birth-moment (those at Immaterial planes).

— Yes. Refer to the answer in 232 *ii* (a) above.

233. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base arises in this individual. Will ideation-base cease in that individual?

— Yes, to those who are to acquire mind-base at the birth-moment (except those at Non-percipient plane).

(b) Ideation-base will cease in this individual. Does mind-base arise in that individual?

— No. To all those at the death-moment (except for Final existence beings), and those at Non-percipient plane who are not to acquire mind-base at the birth-moment, ideation-base will cease; but mind-base does not arise.

— Yes. Refer to the answer in 233 (a) above.

Forward enquiries on Plane

234. Eye-base arises at this plane

The Forward enquiries as to planes of origination-cessation are the same as in planes of origination and planes of cessation, except for the need to change the process names and substitute appropriate tenses for these 11 pairs of enquiries. For the answers as to planes, refer to the enquiries above in nos. 230 *i* (a) to 233 (b). Chart 3.8 provides a quick guide.

Forward enquiries on Individual and Plane

235. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base arises in this individual at this plane. Will ear-base cease in that individual at that plane? (b) Ear-base will cease in this individual at this plane. Does eye-base arise in that individual at that plane?

236.–238. ... Does nose-base arise... ; ... Does visible object base arise ... ; ... Does mind-base arise in that individual at that plane?

These 11 pairs of enquiries and answers as to individuals and planes are to refer to the preceding examples in nos. 230 *i* (a) to 233 (b) above.

Opposite enquiries on Individual

239. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base does not arise in this individual. Will ear-base not cease in that individual?

— No. To those at the death-moment at Five-aggregate planes (except for Final existence beings), and those Sensuous beings who are not to acquire eye-base at the birth-moment, eye-base does not arise; but ear-base will cease.

— Yes. To Final existence beings at the death-moment at Five-aggregate planes, those at Non-percipient plane, and all those at Immaterial planes, eye-base does not arise; ear-base also will not cease.

(b) Ear-base will not cease in this individual. Does eye-base not arise in that individual?

— Yes. Refer to the answer in 239 *i* (a) above.

— There is no such being to whom ear-base will not cease but eye-base arises.

ii. (a) Eye-base does not arise in this individual. Will nose-base not cease in that individual?

— No. To those at the death-moment at Sensuous planes (except for Final existence beings), and those Sensuous beings who are not to acquire eye-base at the birth-moment, eye-base does not arise; but nose-base will cease.

— Yes, to Final existence beings at the death-moment at Sensuous planes, all those at the death-moment at Fine-material planes, those at the birth-moment at Non-percipient plane, and all those at Immaterial planes.

(b) Nose-base will not cease in this individual. Does eye-base not arise in that individual?

— No. To those at Fine-material planes at the birth-moment (except for Non-percipients), nose-base will not cease; but eye-base arises.

— Yes. Refer to the answer in 239 *ii* (a) above.

iii. (a) Eye-base does nose arise in this individual. Will visible object base not cease in that individual?

— No. To those at the death-moment at Five-aggregate planes (except for Final existence beings), all those at Non-percipient plane, and those Sensuous beings who are not to acquire eye-base at the birth-moment, eye-base does not arise; but visible object base will cease.

— Yes, to those Final existence beings at the death moment at Five-aggregate planes, and all those at Immaterial planes.

(b) Visible object base will not cease in this individual. Does eye-base not arise in that individual?

— Yes. Refer to the answer in 239 *iii* (a) above.

— No such being to whom visible object base will not cease, but eye-base arises.

iv. (a) Eye-base does not arise in this individual. Will mind-base not cease in that individual?

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— No. To those at the death-moment at Five-aggregate planes (except for Final existence beings), those Sensuous beings who are not to acquire eye-base at the birth-moment, and those at Immaterial planes (except for Final existence beings at the death-moment), eye-base does not arise; but mind-base will cease.

— Yes, to all those Final existence beings at the death-moment, and all those at Non-percipient plane.

(b) Mind-base will not cease in this individual. Does eye-base not arise in that individual?

— Yes. Refer to the answer in 239 *iv* (a) above.

— No such being to whom mind-base will not cease, but eye-base arises.

v. (a) Eye-base does not arise in this individual. Will ideation-base not cease in that individual?

— No. To those at the death-moment at Five-aggregate planes (except for Final existence beings), those Sensuous beings who are not to acquire eye-base at the birth-moment, all those at Non-percipient plane, and those at Immaterial planes (except for Final existence beings at the death-moment), eye-base does not arise; but ideation-base will cease.

— Yes, to all Final existence beings at the death-moment.

(b) Ideation-base will not cease in this individual. Does eye-base not arise in that individual?

— Yes. Refer to the answer in 239 *v* (a) above.

— No such being to whom ideation-base will not cease, but eye-base arises.

240. Originates in nose-base (*Ghānāyatanaṃlakam*).

i. (a) Nose-base does not arise in this individual. Will visible object base not cease in that individual?

— No. To those at the death-moment at Sensuous planes (except for Final existence beings), those at the birth-moment at Sensuous planes who are not to acquire nose-base, and those at Fine-material planes (except for Final existence beings at the death-moment), nose-base does not arise; visible object base will cease.

— Yes, to Final existence beings at the death-moment at Five-aggregate planes, and all those at Immaterial planes.

(b) Visible object base will not cease in this individual. Does nose-base not arise in that individual?

— Yes. Refer to the answer in 240 *i* (a) above.

— There is no such being visible object base will not cease; but nose-base arises.

ii. (a) Nose-base does not arise in this individual. Will mind-base not cease in that individual?

— No. To those at the death-moment at Sensuous planes (except for Final existence beings), those Sensuous beings who are not to acquire nose-base at the birth-moment, those at Fine-material planes (except for those at Non-percipient plane, and at the death-moment of Final existence beings), and those at Immaterial planes (except for Final existence beings at the death-moment), nose-base does not arise; mind-base will cease.

— Yes, to all those Final existence beings at the death-moment, and all those at Non-percipient plane.

(b) Mind-base will not cease in this individual. Does nose-base not arise in that individual?

— Yes. Refer to the answer in 240 *ii* (a) above.

— No such being to whom nose-base will not cease but nose-base arises.

iii. (a) Nose-base does not arise in this individual. Will ideation-base not cease in that individual?

— No. To those at the death-moment at Sensuous planes (except for Final existence beings), those Sensuous beings who are not to acquire nose-base at the birth-moment, those at Fine-material planes (except at the death-moment of those Final existence beings), and those at Immaterial planes (except for Final existence beings at the death-moment), nose-base does not arise; ideation-base will cease.

— Yes, to those at the death-moment of Final existence beings.

(b) Ideation-base will not cease in this individual. Does nose-base not arise in that individual?

— Yes. Refer to the answer in 240 *iii* (a) above.

241. Originates in visible object base (*Rūpāyatanaṃlakam*).

i. (a) Visible object base does not arise in this individual. Will mind-base not cease in that individual?

— No. To those at the death-moment at Five-aggregate planes (except for Final existence beings), and those at Immaterial planes (except for Final existence beings at the death-moment), visible object base does not arise; but mind-base will cease.

— Yes, to those Final existence beings at the death-moment (at Four- and Five-aggregate planes), and those at the death-moment at Non-percipient plane.

(b) Mind-base will not cease in this individual. Does visible object base not arise in that individual?

— No. To those at the birth-moment at Non-percipient plane, mind-base will not cease; but visible object base arises.

— Yes. Refer to the answer in 241 *i* (a) above.

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ii. (a) Visible object base does not arise in this individual. Will ideation-base not cease in that individual?

— No. To all those at the death-moment (except for Final existence beings), and those who are not to acquire visible object base at the birth-moment (all those at the birth-moment at Immaterial planes), visible object base does not arise; but ideation-base will cease.

— Yes, to all those Final existence beings at the death-moment.

(b) Ideation-base will not cease in this individual. Does visible object base not arise in that individual?

— Yes. Refer to the answer in 241 ii (a) above.

— There is no such being ideation-base will not cease; visible object base arises.

242. Originates in mind-base (*Manāyatanamūlakam*).

(a) Mind-base does not arise in this individual. Will ideation-base not cease in that individual?

— No. To all those at the death-moment (except for Final existence beings), and those who are not to acquire mind-base at the birth-moment (those at Non-percipient plane), mind-base will not arise, but ideation-base will cease.

— Yes, to all those Final existence beings at the death-moment.

(b) Ideation-base will not cease in this individual. Does mind-base not arise in that individual?

— Yes. Refer to the answer in 242 (a) above.

— There is no such being ideation-base will not cease; but mind-base arises.

Opposite enquiries on Plane

243. Eye-base does not arise at this plane

The answers as to planes regarding these 11 pairs of inversive enquiries are to refer to the above nos. 243 i (a) to 242 (b). Chart 3.8 provides a quick guide.

Opposite enquiries on Individual and Plane

244. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base does not arise in this individual at this plane. Will ear-base not cease in that individual at that plane? (b) Ear-base will not cease in this individual at this plane. Does eye-base not rise in that individual at that plane?

245.–247. ... Does nose-base not arise... ; ... Does visible object base not arise ... ; ... Does mind-base not arise in that individual at that plane?

These 11 pairs of enquiries and answers as to individuals and planes are to refer to the preceding examples in nos. 239 i (a) to 242 (b) above.

Past and Future

Forward enquiries on Individual

248. Originates in eye-base (*Cakkhāyatanamūlakam*).

i. (a) Eye-base had arisen in this individual. Will ear-base cease in that individual?

— No. To Final existence beings at the death-moment at Five-aggregate planes, those Final existence beings at the Immaterial plane (*arūpe pacchimabhavikānaṃ ye*)²³, and those who will be born as Final existence beings at the death-moment to Immaterial plane, eye-base had arisen; but ear-base will not cease.

— Yes, to others (except Final existence beings at the death-moment, and all those at Non-percipient plane and Immaterial planes), eye-base had arisen; ear-base will cease.

(b) Ear-base will cease in this individual. Had eye-base arisen in that individual?

— Yes. Refer to the answer in *i* (a) above.

— There is no such being to whom ear-base will cease and eye-base had arisen.

.... Ideation-base will cease in this individual. Had mind-base arisen in that individual?

All catechisms on ‘Past and Future’ are to follow in the same way as have been expounded in those sections of forward and opposite enquiries with regard to origination and cessation. For those pairs of answers, refer to the preceding in nos. 104 *i* (a) to 119 (b), and nos. 184 *i* (a) to 195 (b). Chart 3.14 provides you a quick guide to those answers.

3.3 Comprehension of the bases

[249] to [254]. There are six catechisms in this section, each of which contains four enquiries, giving a total of 24. I have consolidated the catechisms into the table below according to the sequence in the text. The symbol *y* denotes the answer as “Yes”, and *n* denotes the answer as “No”. Expositions are given after the table

²³ It seems that “to those Final existence beings at the Immaterial plane” (*arūpe pacchimabhavikānaṃ ye*), eye-base had not arisen, and ear-base will not cease.

Chart 3.15 Catechism on ‘comprehension’ concerning bases

	eye-base?	ear-base?
<i>On present :</i>		
This person is comprehending eye-base. Is that person comprehending		1 _y
This person is comprehending ear-base. Is that person comprehending	2 _y	
This person is not comprehending eye-base. Is that person not comprehending		3 _y
This person is not comprehending ear-base. Is that person not comprehending	4 _y	
<i>On past :</i>		
This person had comprehended eye-base. Had that person comprehended		5 _y
This person had comprehended ear-base. Had that person comprehended	6 _y	
This person had not comprehended eye-base? Had that person not comprehended		7 _y
This person had not comprehended ear-base. Had that person not comprehended	8 _y	
<i>On future :</i>		
This person will comprehend eye-base. Will that person comprehend		9 _y
This person will comprehend ear-base. Will that person comprehend	10 _y	
This person will not comprehend eye-base. Will that person not comprehend		11 _y
This person will not comprehend ear-base. Will that person not comprehend	12 _y	
<i>On present and past :</i>		
This person is comprehending eye-base. Had that person comprehended		13 _n
This person had comprehended ear-base. Is that person comprehending	14 _n	
This person is not comprehending eye-base. Had that person not comprehended		15
This person had not comprehended ear-base. Is that person not comprehending	16	
<i>On present and future :</i>		
This person is comprehending eye-base. Will that person comprehend		17 _n
This person will comprehend ear-base. Is that person comprehending	18 _n	
This person is not comprehending eye-base. Will that person not comprehend		19
This person will not comprehend ear-base. Is that person not comprehending	20	
<i>On past and future :</i>		
This person will comprehend eye-base. Had that person comprehended		21 _n
This person will comprehend ear-base. Had that person comprehended	22 _n	
This person had not comprehended eye-base. Will that person not comprehend		23
This person will not comprehend ear-base. Had that person not comprehended	24	

With reference to the above chart, the answers are invariably “Yes” for those enquiries on present, past, and future (1_y to 12_y). For example, one is aware that when the respective five external object-bases and ideation-base (or called ‘cognisable base’, or ‘*dhammāyatana*’) making imprint on our corresponding five sense-bases and mind-base, ‘contact’ occurred whereby the respective sensual consciousness arises (eye-consciousness, ear-consciousness, nose-consciousness, tongue-consciousness, body-consciousness, mind-consciousness). On this premise, it is thus said that when this person is comprehending eye-base, this person is also comprehending ear-base. And if this person is not comprehending eye-base, he similarly is not comprehending ear-

base (and likewise other sense-base consciousness). The same basis is used to explain similar occurrences pertaining to the past (5y to 8y) and future (9y to 12y). For those answers to enquiries nos. 13 to 24, it will be easier to refer directly to the subsequent Chart 3.16, to understand why the questions are formulated in that way and also their proper relationship.

In regard to nos. 15, *Arahat* is not comprehending eye-base (*Arahā rūpakkhandaṃ na pariṇānāti*)²⁴; it is not that he had not comprehended ear-base (he had). It is to those remaining individuals other than *Arahatta* Path-attainer (*Aggamaggasamaṅgī*) and *Arahat*, that they are not comprehending eye-base and also had not comprehended ear-base.

Regarding nos. 16, *Arahatta* Path-attainer had not comprehended ear-base; it is not that he is not comprehending eye-base (he is). It is to those remaining individuals other than the *Arahatta* Path-attainer and *Arahat*, that they had not comprehended ear-base and are also not comprehending eye-base.

In nos. 17, *Arahatta* Path-attainer is comprehending eye-base, but he will not be comprehending ear-base. In nos. 18, those common worldlings who will attain the Path, will comprehend ear-base; but they are not comprehending eye-base.

In nos. 19, it is to those common worldlings who will attain the Path, that they are not comprehending eye-base; but it is not that they will not comprehend ear-base (they will). It is to *Arahats*, and those common worldlings (*puṭhujjanā*, or '*nevasekkhanāsekkhā*' who will not attain the Path, that they are not comprehending eye-base and also will not be comprehending ear-base.

In nos. 20, *Arahatta* Path-attainer will not be comprehending ear-base; it is not that he is not comprehending eye-base (he is). It is to *Arahats*, and those common worldlings who will not attain the Path, that they will not be comprehending ear-base and also are not comprehending eye-base.

In nos. 21, those common worldlings who will attain the Path will comprehend eye-base, but they had not comprehended ear-base. In nos.22, those same common worldlings who will attain the Path will comprehend ear-base, but they had not comprehended eye-base.

In nos. 23, those who will attain the Path had not comprehended eye-base; it is not that they will not comprehend ear-base (they will). It is to the *Arahatta* Path-attainer and common worldlings who will not attain the Path, that they had not comprehended eye-base, and also will not be comprehending ear-base.

As for nos. 24, *Arahat* will not be comprehending ear-base; it is not that he had not comprehended eye-base (he had). It is to the *Arahatta* Path-attainer and those common worldlings who will not attain the Path, that they will not be comprehending ear-base, and also had not comprehended eye-base.

²⁴ *pariṇānāti*: is interpreted in present participle, 'comprehending'. Otherwise it is senseless to interpret an *Arahat* as person who does not comprehend eye-base, and so on.

Chapter 3: Pairs on Bases

The chart below summarises what have just been described in the aforesaid with regard to *Arahat*, *Arahatta* Path-attainer, and those common worldlings (*puthujjanas*) who will attain the Path and those who will not attain the Path

Chart 3.16. Examples of individuals regarding comprehension of the two bases

An Arahat (<i>Arahā</i>)			
Arahatta Path-attainer (<i>Aggamaggasamaṅgī</i>)			
Person(s) who will attain the Path (<i>ye maggaṃ paṭilabhissanti te</i>)		Person(s) who will not attain the Path (<i>ye maggaṃ na paṭilabhissanti te</i>)	
	•		is comprehending eye-base, and also is comprehending ear-base; and vice versa
•		•	• is not comprehending eye-base, and also is not comprehending ear-base; and vice versa
•			had comprehended eye-base, similarly had comprehended ear-base; and vice versa
	•	•	• had not comprehended eye-base, similarly had not comprehended ear-base; and vice versa
		•	will comprehend eye-base, and will also comprehend ear-base; and vice versa
•	•		• will not be comprehending eye-base, and also will not be comprehending ear-base; and vice versa
	•		is comprehending eye-base
•		•	• is not comprehending eye-base
•			had comprehended eye-base
	•	•	• had not comprehended eye-base
•			had comprehended ear-base
	•	•	• had not comprehended ear-base
		•	will comprehend ear-base
•	•		• will not be comprehending ear-base

Conclusion

There may be people before they have read this book, who have a preconceived notion about using the scriptural text of *Yamaka* for chanting or ceremonial prayer, or that some parts of the text can be quoted in the sermons and discourses, or as citations in journals. After they have gone through these five chapters, the answer should be clear to them that it would not be wise to do so. *Yamaka*, the book of the pairs, is written with an entirely different purpose in mind, much like the book of *Dhāthukathā* which is written with no quick answers but which requires our further and deeper analysis. It uses pairs of enquiries by dual groupings, repeating in three divisions in iterative cycle in order to be able to deal with all conceivable states of all those individuals. Besides the first chapter which clarifies the fundamental concepts of roots, states and so on, Chapter Two to Chapter Four describe the psycho-physical phenomena of all individuals in the mundane spheres, while it is only in Chapter Five which includes also those supramundane individuals. The contents must be read and comprehended in continuation as a whole and not to be understood in isolated pockets, so that it can eventually leave us no ambiguity in understanding the complexities concerning all of what have taken effects, and where and when have occurred with regard to the origination and cessation of those phenomenal states. If the readers have already gone through all the catechisms, they would realise that there is really no shortcut way. A thorough understanding of those mental-physical phenomenal occurrences which render us powerless unendingly over our own desires and animosity, constitutes the very prerequisite in Buddhist education. Without understanding in totality the causal relationship and reciprocity of all those phenomena, our struggle for enlightenment, no matter how hard we have tried, will always remain infructuous or incomplete. As my analytical work has shown, it is only through formulating all the data into charts and tabulating them by rows and columns, as well as addressing those inconsistencies and missing answers in the text, that it is then possible for us to systematically, coherently and confidently study them, and to comprehend the book of *Yamaka* without confusion. We will not make mistakes or at least be less prone to errors if we reflect our insight, or when explaining to others, by referring to those summarised answers in the charts instead of turning to lengthy catechisms with often no direct answers as my analysis has shown. It is easier to remember denotative answers in tabular and diagrammatic forms than those long descriptive answers, and we will remember them well for many years to come without even having to revisit the text.

What seems hitherto to me yet an unsettling mind is perhaps regarding all those many other individuals, listed out according to the text in Chapter Five but who are not being examined as a whole when those information are already given, and so answers remain to be worked out. Ambivalence will continue to hang over those unanswered questions until I shall find enough time to deal with them in my own capacity. It is regrettable that the chapter has not been thoroughgoing in its scrutiny. But at least we know those remaining questions are equally crucial.

Appendix I: Types of individual at their planes of existence

	<i>Supramundane stages (Pāli term)</i>	<i>English terms</i>	<i>Chinese terms</i>	<i>Beings</i>	<i>Causes of rebirth</i>
8	☆ <i>Arahattaphala</i> ⁵⁶	Arhatta noble fruition	阿羅漢果	awakened beings of 8 supramundane stages ⁵⁵	The final noble path eliminated 5 fetters of the 'upper region'
7	☆ <i>Arahattamagga</i> ⁵⁶	Arhatta noble path	阿羅漢道支		The third noble path eliminated 5 fetters of the 'lower region'
6	☆ <i>Anāgāmiṭhala</i> ⁵⁶	Non-Returner's noble fruition	不來果		The second noble path only attenuated remaining of the 10 fetters
5	† <i>Anāgāmiṃagga</i> ⁶⁰	Non-Returner's noble path	不來道支		The first noble path eliminated the 3 fetters
4	† <i>Sakadāgāmiṭhala</i> ⁶⁰	Once-Returner's noble fruition	一來果		
3	† <i>Sakadāgāmiṃagga</i> ⁶⁰	Once-Returner's noble path	一來道支		
2	† <i>Sotāpattiṭhala</i> ⁶⁰	Stream-winner's noble fruition	預流果		
1	<i>Sotāpattimaggā</i> ⁵⁷	Stream-winner's noble path	預流道支		

⁵⁵ With regard to the 12 unwholesome cittas, the first noble Path (*Sotāpattimaggā*) eliminated the 4 greed-rooted cittas associated with wrong view, and 1 delusion-rooted citta associated with doubt (or the 3 Fetters of *sakkāyadiṭṭhi*, *vicikicchā*, *silabbataparāmāsa*). The second noble Path (*Sakadāgāmiṃagga*) only attenuated the remaining 7 active unwholesome cittas. The third noble Path (*Anāgāmiṃagga*) eliminated the 2 hatred-rooted cittas associated with aversion. The final noble Path (*Arahattamaggā*) eliminated the remaining 4 greed-rooted cittas dissociated from wrong view, and 1 delusion-rooted citta associated with restlessness. In another word, the first noble Path eradicated the 3 Fetters (*sakkāyadiṭṭhi*, *vicikicchā*, *silabbataparāmāsa*); the second noble Path only attenuated the remaining of the 10 Fetters; the third noble Path eradicated the Five fetters of the 'Lower region' (*sakkāyadiṭṭhi*, *vicikicchā*, *silabbataparāmāsa*, *kāmacchandā*, *byāpāda*); the final noble Path eradicated the Five Fetters of the 'upper region' (*rūparāga*, *arūparāga*, *māna*, *uddhacca*, *avijjā*). Cf. Pp: nos. 36-40, 209.

⁵⁶ Non-returner of the noble fruition, and *Arahatta* of the noble path and fruition (Marked by ☆) are also found in the 7 Sensuous planes, and 15 Fine-material planes (Balance 24 planes excluding Non-percipient plane, 4 Immaterial planes, and the 4 woeful realms). Cf. *Kandhayamaka*.

⁵⁷ The 'Stream-Winner' of the noble path (*Sotāpattimaggacitta*) would be reborn for at most 7 times in good places in either of the seven Sensuous planes and the 10 of the Fine-material planes of the triple-rooted worldlings, before finally attaining *Arahatta* noble fruition. Cf. Pp 31-33; AN 3.87-3.88, 9.12.

Appendix I. Types of individual at planes of existence

	<i>Plan of Rebirth (Pāli term)</i>	<i>English terms</i>	<i>Chinese terms</i>	<i>Beings</i>	<i>Causes of rebirth here</i>
31	<i>Nevasaññānāsaññāyatana</i>	Base of neither perception nor non-perception	非想 非非想處	Four-aggregates worldings of the 4 Immaterial planes (literally all here are of the Fourth <i>Jhāna</i>) ⁵⁸	Attainment of the Base of neither-perception-nor-nonperception (eighth <i>jhāna</i>)
30	<i>Ākiñcaññāyatana</i>	Base of nothingness	無所有處		Attainment of the Base of nothingness (seventh <i>jhāna</i>)
29	<i>Viññāṇañcāyatana</i>	Base of infinite consciousness	識無邊處		Attainment of the Base of infinite consciousness (sixth <i>jhāna</i>)
28	<i>Ākāśañcāyatana</i>	Base of infinite space	空無邊處		Attainment of the Base of infinite space (fifth <i>jhāna</i>)
27	<i>Akaniṭṭhā-bhavana</i>	The supreme abode	色究竟天	worldings of the Pure abodes ⁵⁸	Proficiency in fourth <i>jhāna</i> (Vibh 1027)
26	<i>Sudassī-bhavana</i>	The clear-sighted abode	善現天		Proficiency in fourth <i>jhāna</i> (Vibh 1027)
25	<i>Sudassā-bhavana</i>	The beautiful abode	善見天		Proficiency in fourth <i>jhāna</i> (Vibh 1027)
24	<i>Atappā-bhavana</i>	The serene abode	無熱天		Proficiency in fourth <i>jhāna</i> (Vibh 1027)
23	<i>Avihā-bhavana</i>	The durable abode	無煩天		Proficiency in fourth <i>jhāna</i> (Vibh 1027)
22	* <i>Asaññasattāvāsa</i> ⁵⁹	Abode of the Non-percipients	無想天	Single-aggregate worldings ⁵⁸	Proficiency in fourth <i>jhāna</i> (Vibh 1027)

⁵⁸ Beings of the five Pure abodes, and beings of the four Immaterial planes are not found in any other planes, if they are to be reborn again. Beings of *Akaniṭṭhā* and *Nevasaññānāsaññāyatana*, if they do not triumph over bondage of the fine-material worlds, will not be reborn in another plane other than their current plane.

⁵⁹ Happy, rootless worldlings (marked in *): are referred to non-percipients, if they do not attain enlightenment, who will be reborn in the respective 5th, 6th, and 22nd

	<i>Plan of Rebirth (Pāli term)</i>	<i>English terms</i>	<i>Chinese terms</i>	<i>Beings</i>	<i>Causes of rebirth here</i>
21	† <i>Vehapphala- āvāsa</i> ⁶⁰	Abode of great reward	廣果天	triple-rooted worldlings of the 10 Fine-material planes	Proficiency in fourth <i>jhāna</i> (Vibh 1027)
20	† <i>Subhakiṇṇa- devaloka</i> ⁶⁰	Refulgent glory heaven	遍淨天		Proficiency in third <i>jhāna</i> , highest degree (Vibh 1026)
19	† <i>Appamāṇasubha- devaloka</i> ⁶⁰	Unbounded glory heaven	無量淨天		Proficiency in third <i>jhāna</i> , medium degree (Vibh 1026)
18	† <i>Parittasubha- devaloka</i> ⁶⁰	Limited glory heaven	少淨天		Proficiency in third <i>jhāna</i> , minor degree (Vibh 1026)
17	† <i>Ābhassara- devaloka</i> ⁶⁰	Brilliant radiance heaven	光音天		Proficiency in second <i>jhāna</i> , highest degree (Vibh 1025)
16	† <i>Appamāṇābha- devaloka</i> ⁶⁰	Unlimited radiance heaven	無量光天		Proficiency in second <i>jhāna</i> , medium degree (Vibh 1025)
15	† <i>Parittābha- devaloka</i> ⁶⁰	Limited radiance heaven	少光天		Proficiency in second <i>jhāna</i> , minor degree (Vibh 1025)
14	† <i>Mahābrahmā- devaloka</i> ⁶⁰	World of the Great Brahmā	大梵天		proficiency in first <i>jhāna</i> , highest degree (Vibh 1024)
13	† <i>Brahmapurohita- devaloka</i> ⁶⁰	World of the devas who are ministers of Brahma	梵輔天		proficiency in first <i>jhāna</i> , medium degree (Vibh 1024)
12	† <i>Brahmapārisajja- devaloka</i> ⁶⁰	World of the retinue of Brahma	梵眾天		proficiency in first <i>jhāna</i> , minor degree (Vibh 1024)

plane of *Manussaloka*, *Cātummahārājika-devaloka*, and *Asaññasattāvāsa*, and not in any other planes. Cf. *Khandhayamaka*

⁶⁰ Marked in † are beings from their respective abodes who are also found in the 7 Sensuous planes — they are triple-rooted worldlings of the 10 Fine-material planes, individuals of Once-returned noble path, Non-returned noble path, Stream-winner noble fruition and Once-returned noble fruition. Note that these 4 types of

Appendix I. Types of individual at planes of existence

	<i>Plan of Rebirth (Pāli term)</i>	<i>English terms</i>	<i>Chinese terms</i>	<i>Beings</i>	<i>Causes of rebirth here</i>
11	<i>Paranimmitavasavattī</i>	Heaven of those wielding power over the creations of others	他化自在天	dual-rooted worldlings of the 7 Sensuous planes	<p>Keeping with the minimal five precepts (Vibh 942), up to the ten precepts (Vibh 968).</p> <p>Unwholesome actions (MN 41; 129).</p> <p>Virtue and wisdom (AN 10:177).</p>
10	<i>Nimmānaratī</i>	Heaven of those delight in creation	化樂天		
9	<i>Tusita-devaloka</i>	Heaven of the contented	兜率天		
8	<i>Yāmā-devaloka</i>	Heaven of the easeful	夜摩天		
7	<i>Tāvatiṃsa</i>	Heaven of the thirty-three realms	忉利天		
6	* <i>Cātummahārājika-devaloka</i> ⁵⁹	Heaven of the four Great Kings	四天王天		
5	* <i>Manussaloka</i> ⁵⁹	World of humans	人趣		
4	<i>Asurakāya/Asurayoni</i>	Titan birth	阿修羅趣	woeful, rootless worldlings of the 4 woeful realms	Unwholesome actions (MN 41; 129)
3	<i>Pettvisaya</i>	Region of Ghosts	惡鬼趣		Wrong views (AN 10:177); unwholesome actions (MN 41; 129)
2	<i>Tiracchānayoni</i>	Animal birth	畜生趣		Wrong views (AN 10:177; MN 57)
1	<i>Niraya</i>	Purgatory	地獄趣		The five immediate resultant actions (AN 5:129); unwholesome actions (MN 41; 129)

supramundane individuals are not subject to be reborn in 10 Fine-material planes of the triple-rooted worldlings but in the 7 Sensuous worlds. Cf. *Khandhayamaka*.

Appendix II: Classification of the Four Ultimate Realities

The Four Ultimate Realities		5 Aggregates	12 Bases	18 Elements	
1	28 Matters	Gross Matters (12)	Sensitive eye (1)	1 Eye-Base (visual organ)	1 Eye-Element
			Sensitive ear (1)	2 Ear-Base (auditory organ)	2 Ear-Element
			Sensitive nose (1)	3 Nose-Base (olfactory organ)	3 Nose-Element
			Sensitive tongue (1)	4 Tongue-Base (gustatory organ)	4 Tongue-Element
			Sensitive body (1)	5 Body-Base (tactile organ)	5 Body-Element
			Vision (1)	6 Visible Object Base (visual)	6 Visual-Element
			Sound (1)	7 Audible Object Base (sound)	7 Sound-Element
			Odour (1)	8 Olfactive Object Base (smell)	8 Smell-Element
			Taste (1)	9 Gustative Object Base (taste)	9 Taste-Element
			Tangibility: earth, heat, air (3)	10 Tangible Obj. Base (body impression)	10 Tangible object Element
			Subtle Matters (16)		
2	Cetasikas	Feeling Aggregate. (1)			
		Perception Aggregate (1)			
		Volitive Formation Aggregate (50)			
3 <i>Nibbāna</i> *					
4	89 Consciousness	Consciousness Agr.	2 Eye-Consciousness (2)	12 Mind-Base	12 Eye-Cons. Element
			2 Ear-Consciousness (2)		13 Ear-Cons. Element
			2 Nose-Consciousness (2)		14 Nose-Cons. Element
			2 Tongue-Consciousness (2)		15 Tongue-Cons. Element
			2 Body-Consciousness (2)		16 Body-Cons. Element
			5-Door advertence (1), Receiving (2)		17 Mind-Element
			76 remaining consciousness		18 Mind-Cons. Element

* *Nibbāna*, although belongs to mentality, is not a part of the Five-aggregates.

Appendix III: A quick glance at the 89 (121) cittas

	Active States		Indeterminate States		
	Wholesome States	Unwholesome States	Resultant States	Functional States	
Sensuous Sphere	8	12	23	11	54
Fine-Material Sphere	5		5	5	15
Immaterial Sphere	4		4	4	12
	(17)	(12)	(32)	(20)	
Supramundane Sphere	4		4		8
Total:	21	12	36	20	89

Note: the 81 *Lokiyacittāni* of the three mundane spheres (54+15+12 =81) are ‘mundane states’; the 27 *Mahaggatacittāni* of the Fine-material and Immaterial sphere (15+12=27) are the ‘sublime states’.

		<i>Uyyutta</i>		<i>Abyākata</i>		
		<i>kusala</i>	<i>akusala</i>	<i>vipāka</i>	<i>kiriya</i>	
Kāmvācara	hetuka sobhana-kusala	8				54
	hetuka <i>lobhamūla</i>		8			
	hetuka <i>dosamūla</i>		2			
	hetuka <i>mohamūla</i>		2			
	ahetuka-kusala			8		
	ahetuka-akusala			7		
	hetuka-sobhana-kusala			8		
	ahetuka				3	
	hetuka-sobhana				8	
Rūpācara	First-jhāna	1		1	1	15
	Second-jhāna	1		1	1	
	Third-jhāna	1		1	1	
	Fourth-jhāna	1		1	1	
	Fifth-jhāna	1		1	1	
Arūpācara	Ākāsanañca āyatana	1		1	1	12
	Viññāṇaṇca āyatana	1		1	1	
	Ākiñcañña āyatana	1		1	1	
	Nevasaññā-nāsaññā āyatana	1		1	1	
Lokuttara		4 x 5		4 x 5		40
Total:		37	12	52	20	121

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[Dhā] Dhātukathā

[Dhs] Dhammasaṅgaṇi

[Pug] Puggalapaññatti

[YamA] Yamaka-Aṭṭhakathā from Pañcappakaraṇa-Aṭṭhakathā

[Vibh] Vibhaṅga

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