

**An Analytical Study of
the Yamaka from
Abhidhamma, Volume II**

The sixth book of Abhidhamma Piṭaka



P. B. Tan

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DEDICATED TO

all sentient beings,
living and dead.

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Abbreviations used

AN	Aṅguttara-Nikāya
CTS4	Chaṭṭha Saṅgāyana Tipiṭaka 4
Cnd	Cūḷaniddesa
Dhs	Dhammasaṅgaṇi
DN	Dīgha-Nikāya
KN	Khuddaka-Nikāya
Kv	Kathāvatthu
MN	Majjhima-Nikāya
Pug	Puggalapaññatti
PañkA	Pañcappakaraṇa-Aṭṭhakathā
SN	Saṃyutta-Nikāya
Vibh	Vibhaṅga
Vis.M	Visuddhimagga

Preface

This analytical book of the Yamaka, Chapter Six to Ten of Volume II, is based on reference sources from the Yamakapāli text in Chatṭha Saṅgāyana Tipiṭaka (CTS 4.0), and from the English translation copy by Ven. Isi Nandamedhā in 2011, with its last chapter translated by Ven. U Kumārābhivamsa in 2012. My work in Volume II in general will follow the topical outline and order of the Pāli text, and go along with the English rendering of meanings by Ven. Isi Nandamedhā and Ven. U Kumārābhivamsa, so as to be in unison with both the Yamakapāli scripture and the reverent authors. For exceptional cases, I may not be following exactly a word-for-word translation from Pāli text, or may not be concordant with the rendered definitions, but to give additional meanings or a second explanation. It is in order to be more inclusive in explanation in the same context for better understanding. Another reason is because I am undertaking an analytical approach in the study of Yamaka, and endeavour to liven up this indeed a difficult book with a better way for people to study. If I may be right, the unwieldy heftiness and unpopularity of the book of Yamaka is making it another least read Abhidhamma literature after the Dhātukathā.

What is it exactly why so many people are rejecting Abhidhamma literatures as dull and dreary, even as not words of the Buddha? Unlike the teaching in suttas which are discourses told by the Buddha to suit the desires and levels of intellectuality of the different audiences, the Abhidhamma, on the other hand, is concerned with minute detail of well-analysed knowledge of the Suttanta teaching and clarification of philological definitions. Because the use of catechetical dialogues with questions and answers is typical of the Abhidhamma evaluative methods, it is common to see the same question or the same answer keeps repeating in many different places. This is the apparent reason which appears to readers that the Abhidhamma literatures are somehow superfluous, and at the same time, tautologous. For example, in the Dhammasaṅgaṇi, the question ‘*katame dhammā kusalā*’ or ‘which are the states that are wholesome?’, has been asked 146 times in the various sections but understandably with different answers. In Chapter 6 of the Yamaka, for example, the answer ‘*vinā assāsapassāsehi cittassa uppādakkhaṇe*’ or ‘at the arising moment of consciousness without breath-in and breath-out’, has been the answer given 35 times but from different questions. Almost all the ten chapters of the Yamaka make use of the same diagnostic technique by pairing of catechisms through a direct and regressive mode of enquiries, building into a core section on the process of origination and cessation of phenomenal states. The process loops through three classifications (individuals, planes, and individuals at planes) in dual groupings of positive and negative formulations of enquiries. There are both affirmative and negative answers provided to each question. In many cases, the same No and Yes answers (or either way) to the questions in the positive formulation, also repeats in the negative formulation of enquiries. Besides, there are also answers which overlap between those dialogues regarding the first

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classification by ‘individuals’ and the third classification of ‘individuals at planes’. Superfluity and repetition in this sense can not be avoided unless the Abhidhamma literature is not using catechetic method. Let me demonstrate with a simple example. You are now happy with A, but not happy with B; or that you are happy with B, but not happy with A. In other times, you are either happy or unhappy with both of them. Let’s talk about also during last year and next year, and the same process with B. The two came up with different reasons. There would certainly be reasons that overlap because of the common sharing of functions and responsibilities, and the way questions are paired and formulated with only affirmative and negative answers. Nonetheless, superfluity and repetition have been reduced to some extent in Chapter 7 which makes use of mixed pairing in the pattern of 1-1, 2-1, 3-1, 4-1, 5-1, 6-1. Whether it is single pairs or mixed pairings, we know that its utter thoroughness is the only sure way to investigate all the discernable elements of certain cognisable phenomena without having any remaining doubt. Nonetheless, those logical iterations and repetitions encompassed in the text can only makes possible the preparation of tables and charts which can be used to demonstrate the complex psycho-physical phenomena and the flow of process sequence in a more organised way, and more comprehensible to some people. The information in the charts, representing summarised questions and answers at scale with measures, will save the readers the trouble and inconvenience of having to flip through the pages all the time in order to refer to similar answers in all different places in any one chapter.

Much in the same purpose as in the theoretical foundation underlying the first five topics being examined in Volume I of the Yamaka (roots, matters and feeling-perception aggregates, twelve bases, eighteen elements, and noble truths), the discussion of the next five topics in Volume II are also built on the framework of theories (material and mental formations, latent proclivities, states of consciousness, *dhammā*, and twenty-two faculties). The book of Yamaka is not to be taken as self-sufficiency for the development and accomplishment of the ultimate goal of the Buddhist teachings. The book of Yamaka forms the sound theoretical underpinning essential for insight meditation (*vipassana*) which encompasses the subject matters of the four applications of mindfulness (*Satipaṭṭhāna*), four supreme efforts (*Cattāro sammappadhānā*), four means to accomplishment (*Iddhipāda*), five faculties (*Pañc’ indriyāni*), five powers (*Pañca balāni*), seven factors of enlightenment (*Satta bojjhangā*), and noble eightfold path (*Ariyāṭṭhangikamagga*). These practical aspects of the subjects constitute the thirty-seven requisites of enlightenment referred to as *Bodhipakkhiyadhammā*. The ten chapters of the Yamaka, as well as the book of Dhātukathā, are the perfect supplements to insight practical. The empirical knowledge and personal attestation experienced through daily practices in turn reinforce and bolster the practitioner’s understanding and confidence in the theoretical tenets of the classic Abhidhamma literatures. My work in Volume II does not differ from the approach used in the first Volume in terms of its contents layout and the use of graphical presentations, so that the two volumes do not fall out of line incongruously.

Chapter 6 of Volume II deals with the three types of formation (*saṅkhāra*) — bodily formation (*kāyasaṅkhāro*), verbal formation (*vacīsaṅkhāro*), and mental formation (*cittasaṅkhāro*). By following the similar methodology as used in all preceding chapters, Chapter 6 examines the subject by using dichotomised pairs of catechisms, going through the complete iterative loop of enquiries by following the forward (or positive) and opposite (or negative) method of enquiring. This pattern of diagnosing using paired catechisms which run through forward and opposite evaluative logic, is incorporated into three divisions for complete analysis.

The first division makes use of three methods to deal with the clarification of terms with respect to the three formation types — the purification of words (i.e. through clarifying word by word in order to bring them to the pure or original intent of the meanings), ascertaining the root of (*dhmma*) wheel based on aforementioned step of word-by-word clarification, and thirdly, analysing the “pure” formations consequent of the antecedent clarified and cleansed process. The second division uses threefold classifications to examine the processes of arising, cessation, arising-and-cessation of the three types of formation. The third division examines the comprehension (*pariññā*) aspect of individuals with regard to the three formation types.

Chapter 7 examines seven kinds of latent states (*anusayā*) of a person’s inclining predisposition. In essence, these seven latencies represent a condensed version of the ten fetters of defilement (*saṃyojanāni*) in which restlessness (*uddhacca*) is subsumed as under ignorance (*avijjā*), desire for the fine-material and immaterial phenomenal existences (*rūparāga* and *arūparāga*) are treated as under lust for existence (*bhavarāga*), and individualistic view of identity and ritual observances (*sakkāyadiṭṭhi* and *sīlabbataparāmāsa*) are taken as within the confines of wrong views (*diṭṭhi*).

Unlike in all the preceding chapters, this chapter does not begin with an extensive recourse to clarifying terms in their “pure” attributes. It only gives seven terse questions and answers on the respective seven latencies as some sort of a brief introduction. The content similarly utilises the forward and opposite dichotomised mode of enquiries to deal with all the possible permutations. However, instead of seeing a one-to-one pairing of catechisms, we will see in this chapter a more complex mix pattern of pairing, from single base to six bases, making up six methods of pairing of enquiries. That is the reason attributed to the lengthiness of this chapter. The core contents are allocated with seven sections, designed to examine latent states experienced by common worldling and the four types of noble persons.

The first two topics deal with latencies lying unmanifest in persons, and types of persons who are unmanifest with the respective states of latencies. The third and fourth topics examine the ‘renouncing’ and ‘comprehending’ of latent states by the four types of supramundane Path persons in relation to three kinds of feelings. The topics go to such detail of illustrating types of persons renouncing and comprehending the latent states in its entirety, and those who are instead only renouncing and comprehending a part of the latencies. The fifth and sixth topics

examine the outcomes after comprehension and post-renunciation in terms of the elimination of latent states by types of persons, and assessment as to the arising of those latent states. Besides the standard yes and no answers, the analysis elucidates to us a third kind of answers which must be used to explain certain inapplicable situations such that “neither had been eliminated, nor had not been eliminated” should be said, and similarly also in certain situations that “neither is arising, nor is not arising” should be the only answer. The last two topics contain sets of questions and answers respectively, are used to examine nine distinct groups of persons. Essentially, the enquiries are formulated to ascertain types of latent states which will remain as unmanifest, or not remaining as unmanifest in a person, with given information that same person has mentally shifted from an element, and mentally reemerged in other elements.

Chapter 8 describes state of consciousness (*citta*), not in the conventional enumeration of the 89 states of consciousness, but *citta* in its ‘pure’ form without it in association with other types of mental attributes. It covers three sections in its scrutiny of pure *citta* based on person, *dhamma*, person and *dhamma*. Chapter 8 differs slightly from the preceding chapters in its methodological approach. It conducts analysis based on a prescribed list of persons, and measure for outcomes by referencing to fourteen pairs of time-scale verbal conditions (arise and cease, arise and appear ... arising and not cease, etc.). However, the process of enquiries remains the same with a mix use of direct and regressive mode of asking questions.

Chapter 9 on ‘*dhammā*’ adopts the same methodological approach as Chapter 6. All pairs of enquiries are still based on the forward and opposite formulations in the three sections (namely terms clarification, phenomenal process, and comprehension as to meditative development), and the predetermined types of persons under discussion are measured against the three categories of *dhammā* differentiated by the attributes of wholesome (*kusalā*), unwholesome (*akusalā*), and indeterminate (*abyākatā*). Because the Pāli term ‘*dhamma*’ carries various shades such as ‘norm, truth, object, state, phenomenon, the law of natural existences’, and so on, it is better that I just leave the word *dhamma* as it.

Chapter 10 deals with controlling faculties (*indriyaya*). The same topic is also being taught under Chapter five of the second book of Vibhaṅga. The chapter examines faculties in three sections, namely basic terms and meanings of each of the faculties, detail as to arising, and a time-scale analysis on a predetermined list of six faculties at close of the chapter to ensure our comprehension. Because of the long list of faculties and the excessive amount of permutational iterations that have to be performed with the enquiries, the text provides only catechisms on arising of the faculties. Cessation, arising and cessation with regard to faculties are not dealt with by the scriptural text. For the similar reason of its lengthiness, I will not attempt to work on the missing part on cessation.

P. B. Tan

June, 2018

Kuching

Introduction

The seven treatises of the Abhidhammapiṭaka are written with the same single purpose of helping us to develop the right understanding of the ultimate realities of phenomena manifest through our body and mind, conspicuous in everything that we interact with in our daily lives. From nice to the weirder things that came to your dream the night before, to your responses to news and events that impact you in one way or another for the rest of the day or a series of disputes and performance at work in the community, to taking medicine for your deteriorating ailment just before bed, are intricate miscellany of compositional phenomena all of which closely bound up with the teaching of Abhidhamma. The usefulness of Abhidhamma knowledge to liberate us from living in bondage to the world of desires is comparable to the indispensability of oxygen and water that are to life. We avoid living with harmful levels of polluted air and contaminated water so that we can continue with the goal of a healthy life. Through the knowledge we have gained from the study of Abhidhamma, we avoid repeating the same corrupting causes and immoral acts we have done in the past, and retain persistently our mindful vigilance for wholesome acts of the mind and body in order to pursue a virtuous goal of spiritual bliss.

For those who are learning to comprehend the study of Abhidhamma is exactly the learning of how to deal with the true nature of themselves as who they intrinsically are. What you will not find in the scriptural literatures of the Abhidhamma are things like similes, metaphors, analogies, parables, stanzas, verses, abstract description of the philosophical terms, and summarily explanation of important dogmatic principles. Those are the common things which we often come across in the study of suttas, to which the Abhidhamma literatures provide analysis directly down to minute detail in every conceivable way, leaving no other qualms to the truth-seekers. The study of Abhidhamma philosophy is like exploratory digging in the territorial preserve of suttanta tenets to uncover more discernible and convincing facts as to proclaimed truth, and in order the three characteristics of all existences as to impermanence, suffering, and the void of self (sense of individuality, ego, etc.) can be more intelligibly understood, giving us more confidence in our training for insight and wisdom.

The topics of the ten chapters in the *Yamaka* are the fundamental theories and principal values of Buddhism which are being dissected according to the abhidhamma methods with emphasis on the focal points of insight meditation — at points of origination and cessation of the mind. Although contents of the *Yamaka* treatise are still regarded as theoretical in its approach of teaching, all the information contained in it are structured with the purpose to directly complement the application methods of the traditional Theravāda Buddhism. The enormous supply of information and answers in the *Yamaka* are implicit in all the different places in the Suttapiṭaka, and moreover, much of which are either only described in brief or are not set down clearly in the suttas, but which can only be drawn out through inference by the wise minds. Contrariwise, this book unearths the ten valleys of inestimable troves of knowledge in explicit detail. It

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analyses and delineates all the discussion points with precise clarity based on the Abhidhamma expositional methods, the information of which are indispensable to the training efficacy of all meditation practitioners. But when we take a holistic approach in discussing the essentials for insight development, the information presented in the Yamaka alone is only supplementary and insufficient by order of priorities. It has to go along with other disciplines and methods of application. No matter in what forms of contemplative training for serenity and concentration, for ascendancy to jhānic absorption and gaining higher insight which leads to the manifestation of wisdom, the most fundamental precondition to any participant for this purpose is the need to first lay the groundwork of conforming to moral discipline.

The prerequisite groundwork of disciplinary abidance

The preparatory phase of building up a solid base of morality and ethics is imperative as the foundational cleansing process of the mind for any aspirant of insight meditation. The Vibhaṅga explains in a lot detail regarding a series of preparatory steps to be undertaken pertaining to the development of *jhāna*. It specifies foremostly the engagement and compliance to disciplinary rules as the essential requirement before it is possible for a practitioner to attain the first *jhāna* of meditative absorption. The code of disciplines belonging to the Theravāda tradition stipulates a total of 227 rules to be observed by the monastic monks, and 311 rules for the monastic nuns. For the laities of the general Buddhist orders, it is widely recommended to observe the ten precepts, or minimally binding of the five precepts as the basis for cultivating moral virtues and ethical principles. A practitioner's obligatory undertaking of the code of discipline is fundamentally necessary so that the subtler inner forms of taints and latent factors of proclivities can be kept at bay at all times to prevent them from breaking out into the unwholesome physical and mental actions, causing more harms and damage than to be of any good. As much indispensable as water and sunlight are to the growth of seedling, practising restraints of our senses by adherence to precepts actualises in us the easefulness for keeping with calmness, concentration, and inner peace.

By relentlessly keeping our senses closely guarded from going unbridled on their spontaneity and free will, we are able to safeguard against greed, hatred, absence of guilt-conscience, absence of abashedness, and all those other defilement-causing mental factors from arising which bring about our corrupting states of consciousness, thereby avoiding all forms of immoral and unethical transgression, either done deliberately or unwittingly. By not keeping abstinence from the dispersive influence of external temptations and inner desires, it is impossible for us to experience calmness of mind and the right kind of concentration required for practising insight contemplation. Our minds will be kept constantly disruptive like the restless rippling waters on the pond, instead of keeping it like calm water that we can see clearly through it right to the rocks and plants at the bottom.

When an person is observing little or no precept, undisciplined in his deportment and conduct, but is nevertheless zealous in the passing fad of contemplative training for inner serenity and insight, it will, however, always be a futile effort. The reason is because a constant ‘tug-of-war’ is working between the underlying latencies of faulty mental factors predominate on one hand and an aim wishful of inner peace and wisdom on the other. The right concentration needed for purification process of the mind can never be obtained under such condition of irreciprocity in which two functioning factors are actively opposing one another although subliminally unnoticed by the person. In this connection, it can therefore be said that when attempts are made to attain meditative absorption without the practitioner having satisfactorily gone through some degrees of strict moral training, it is not possible that the five hindrances of mental defilement can be strongly inhibited or suppressed especially in the higher stages of contemplation process in fine-material element (the hindrances, namely sensuous desires, ill-will, sloth and torpor, worry and restlessness, and skeptical doubt). Simply illustrating this with an example, how do we comprehensibly make out of a Buddhist lecturer who is well-trained with doctrinal principles of Buddhism and also practices *vipassanabhāvanā*, but who is easily getting angry and scoffed at his pupils every now and then in classes. Continuation of such activities works in contrary to insight development, but acts to strengthen the intensity of the undesirable mental factors and anusayas which causes defilement and distraction from concentration. The defiling factors in turn modify and strengthening each another to emerge stronger than ever before. May be in training session the first *jhāna* holding in place by the five principal factors can somehow be attained, but the concentration of which is one that is typically unstable, weak and falling away quickly, as evanescent as bubbles in a glass. Needless to say about perfecting first *jhāna* and advancing any further beyond just that.

Nirodhasamāpanna and Saññāvedayitanirodha

In the *Yamaka*, the Pāli term of ‘*nirodhasamāpannānam*’, meaning those who are at cessation attainment, appears in many places except for the chapters on roots, aggregates, bases, elements, and latent states of tendencies. In a sense, this term has the same meaning as in another term ‘*saññāvedayitanirodha*’ although the descriptions are different (the rendering as cessation of the feeling aggregate and perception aggregate) and which can be seen in many places in the suttas. The difference with those at cessation-attainment being the aggregate of volitive formation and consciousness are also stilled and do not arise. Thus, to be exact, we say that to those who is endowed with cessation-attainment, the part of mental process which involve the aggregates of four mentalities in whom temporarily do not arise, and the mind-produced matters also temporarily cease. The term *nirodhasamāpannāna* is also synonymous in meaning with another term ‘*nirodhasamāpatti*’ (Kv 6.5: *Nirodhasamāpattikathā*) which is the same state of meditative attainment which surpasses the four fine-material *jhānas* and the four immaterial *jhānas*, and is sometimes referred to as the 9th *jhānic*

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attainment. At moment of its attainment, the mind of the practitioner is free from process of the four mentalities, utterly aloof from all worldly desires except for keeping with equanimity, striving for the supramundane stage of a stream-winning path-consciousness. In the phasic contemplation process leading up to the fully absorbed stage of cessation-attainment, particularly, persons like the *Anāgāmi* and *Arahat* who have mastered the eight types of mundane *jhānas* and had already eradicated the taints of all sensuous desires, ill-will and aversion, wrong views, and skeptical doubt (for the case of an *Arahat* which includes also extermination of the desires for existences of the fine-materiality and immateriality, conceit, restlessness, and ignorance), are capable of alternating effortlessly, in addition to normally successive sequence, among these eight *jhānas* characterised by the different levels of insight. There are those noble persons who are skillful at either entering upon cessation of aggregates right away without the precedent *jhānas*, or emerging directly from immaterial *jhānas*, or in combination with all the eight *jhānas*. In this regard, an *Arahat* who had gained the spiritual fruition with all defilements completely eradicated and who had previously attained also the mundane *jhānas* by a sequel to immaterial *jhānas*, is called a noble person liberated by both ways (*ubhatobhāgavimutto*). An *Arahat* who is liberated by virtue of insight resulting in wisdom without having gone through a sequel of mundane insight meditation up to immaterial *jhānas* is known as a noble person liberated by wisdom alone (*paññāvimutto*). (Pug 24; AN 9.45: *Ubhatobhāgavimutta sutta*).

When we compare those at cessation-attainment with persons at the ceasing moment of consciousness or at the death-moment, there are many similar phenomenal events which do not arise in the two situations as you will later find out in this book. By comparison in terms of present moment, we will not see any differences between them. For instance, in those circumstances, the four mental aggregates do not arise; the three truths of suffering, origination of suffering, and path-truth do not arise; neither wholesome nor unwholesome *citta* arises; the wholesome *dhāma* and unwholesome *dhāma* do not arise; the faculties of mind, pleasure, displeasure, joy, melancholy, and equanimity do not arise; the five faculties and five powers of faith, effort, mindfulness, concentration, and understanding also do not arise. However, those in possession of cessation-attainment are those who are at a stage fit for proceeding with supramundane insight contemplation leading to the manifestation of wisdom and the attainment of spiritual liberation. Events characteristic of those at cessation-attainment are distinguished as, amongst a diversity of many other different things, according to the exposition in the *Yamaka* are that life faculty in whom does not cease; thought moments and state of consciousness (and mind faculty) do not cease and will arise again; path-truth will arise and be realised; the feeling of pleasure and joy as are all the undesirable feelings are subdued, and will not arise; equanimity and one-pointedness to hold stronger concentration indispensable to supramundane insight will arise; and notably the five spiritual faculties which result in the five powers will arise. These being the differences.

I pay homage to the Blessed One, the Worthy One,
the Fully Enlightened One.

CHAPTER 6

VI. Pairs on Formations (*Saṅkhārayamaka*)

The term *saṅkhārakkhandho*, translated as ‘formation aggregate’, has been explained in Chapter 2 regarding the clarification of terms — is distinguished by either material or mental formation, i.e., the four mentalities are referred to as mental formation while matters are sometimes specified as material formation. Although the term *saṅkhāra* carries different shades of meaning (mental concomitants, thing conditioned, formation, etc.), the preferred rendering for use in this chapter is still ‘formation’. However, it should be noted that *saṅkhāra* exhibits the ‘volitional’ effort. Thus, the process of *saṅkhāra* is synecdochically also ‘volitive formation’.

Chapter 6 uses the same methodology as in the preceding chapters by examining pairs of enquiries in three main parts. Each enquiry is formulated as a pair of catechisms. The analysis is done by using forward (or positive) and opposite (or negative) dichotomised mode of enquiries. Some of the answers given by the text in this chapter and throughout Volume II are short and terse, and in some cases answers are provided plainly as yes or no. In those circumstances, I shall add on with my own explanations which will be given in parenthesis wherever is considered necessary.

The first part in this chapter uses three methods to deal with the clarification of terms in relation to formations, namely — clarifying word by word, ascertaining the root of wheel based on word-by-word clarification, and analysing pure formations. In the first part, the original text maintains the enumeration of questions (*uddesa*) and the expositions (*niddesa*) in two separate sections, in exactly the same way the five chapters are structured. There is really no special significance by repeating the questions all over again. Superfluous information can be avoided by simply grouping the subjects. As what I have done in previous chapters, I will leave out the set of questions as those information are already included in the exposition section. Thus, I will omit the enumeration of questions from nos. 2 to 7. At the end, tables will be constructed to show how the paired questions are formulated in order that all the permutational orders of enquiries are taken in without having any oversight.

The second part uses threefold classifications — origination, cessation, origination and cessation — to examine process (*pavatti*) regarding the three types of formation. The third part examines the comprehension (*pariññā*) aspect of individuals with regard to these three types of formation.

6.1 Clarification of Terms (*Paṇṇatti*)

1. There are three types of formation — bodily formation (*kāyasaṅkhāro*), verbal formation (*vacīsaṅkhāro*), and mental formation (*cittasaṅkhāro*). Examples of *kāyasaṅkhāro*-based actions are the sequenced inhaling and exhaling exercise (*assāsapassāsā*), etc.¹; verbal formations are referred to the initial application (or initial thought) and sustained application of thought (*vitakkavicārā*)²; mental formation are referred to perception and feeling (*saññā ca vedanā ca*). With the exception of initial application and sustained application (*vitakkavicārā*), feeling, perception, and all those concomitants of consciousness (the remaining 48 cetasikas, i.e. 52 to exclude the cetasikas of *saññā*, *vedanā*, *vitakka*, and *vicārā*) are also known as mental formations³. Note that *kāyasaṅkhāro* and *vacīsaṅkhāro* also arise in the mind because both are based on *saṅkhāra*.

6.1.1 Clarifying word by word (*Padasodhana*)⁴

Forward expression (*anuloma*)

8. *i* (a) That which is body, is it bodily formation?

— No (breathing in and out are not body but a process formation of the body).

(b) That which is bodily formation, is it body? — No. (Same as aforesaid)

ii (a) That which is speech, is it verbal formation?

— No (initial thought & sustained application are verbal formations which transform into speech).

(b) That which is verbal formation, is it speech? — No. (Same as aforesaid)

iii (a) That which is consciousness, is it mental formation?

¹ Bodily formations are confined only to individuals at the sensuous planes, and occur with the arising of 44 *kāma-cittas* in the sensuous sphere (54 excluding the 5 pairs of sense-door consciousness or *dvi-pañcaviññāṇas*), rebirth-linking citta (*paṭisandhi*) and death-citta (*cuti*). Bodily formations does not occur at the fourth *jhāna*. In this chapter, bodily formation is treated as *saṅkhāra* because it is first generated in the mind, then goes into actions.

² Why *vitakkavicārā* are verbal formations instead of mental is because it is through initial thought and sustained evaluation about those sense-objects which breaks out into words. It is like the “inner representation” of reasoning and directing verbalisation during meditation. Verbal formations happen to all those individuals except for Non-percipient individuals. *Vitakkavicārā* do not arise with the five pairs of sense-door consciousness. The two are the first two of the five *jhāna* factors which must all be present in first *jhāna* in order the five hindrances (*nīvaraṇā*) can be inhibited, temporarily.

³ Mental formations occur at all the 54 sensuous *cittas* and happen at all the 4 *jhānas*. Individuals at the Non-percipience plane do not have mental formations.

⁴ *Padasodhana* is traditionally interpreted as “cleansing or purification of words”. I adopt a synecdochic approach by interpreting it as “clarifying word by word” because that is how Abhidhamma terminologies and philological terms can be studied and restore to their “pure” states or original intent of meanings.

- No (Consciousness refers to the 89 states of consciousness; the latter are the other three mental aggregates excluding *vitakka-cetasika* and *vicārā-cetasika*).
(b) That which is mental formation, is it consciousness? — No (same as above).

Opposite expression (*paccanīka*)

9. *i* (a) That which is not body, is it not bodily formation?
— No. Breathing in and out are not body, but are bodily formation.
— Yes With the exception of body and bodily formation, the remainders (verbal and mental formations) are neither body nor bodily formation.
(b) That which is not bodily formation, is it not body?
— No. Body is not bodily formation but the structural support for inhalation and exhalation.
— Yes. Refer to the answer in 9 *i* (a) above.

- ii* (a) That which is not speech, is it not verbal formation?
— No. That which is not speech, viz. *vitakka-vicārā*, is verbal formation.
— Yes. With the exception of speech and verbal formation, the remainders (bodily and mental formation) are neither speech nor verbal formation.
(b) That which is not verbal formation, is it not speech?
— No. Speech is not verbal formation but spoken words.
— Yes. Refer to the answer in 9 *ii* (a) above.

- iii* (a) That which is not consciousness, is it not mental formation?
— No. Feeling, perception, the concomitants of consciousness with the exception of *vitakka-vicārā* coefficients are mental formation which is not consciousness.
— Yes. Except consciousness and mental formation, the remainders (bodily and verbal formation) are neither consciousness nor mental formation.
(b) That which is not mental formation, is it not consciousness?
— No. Consciousness is consciousness aggregate which is not mental formation (the other three mental aggregates except *vitakka-cetasika* and *vicārā-cetasika*).
— Yes. Refer to the answer in 9 *iii* (a) above.

6.1.2 Wheel, based on word-by-word clarification (*Padasodhanamūlacakka*)

Forward expression (*anuloma*)

10. *i* (a) That which is body, is it bodily formation?
— No. (Body is the structural base for breath in and out, are not bodily formation).
(b) That which is formation, is it verbal formation?
— Yes. Verbal formation is both a formation conditioned and verbal formation.
— No. The remainders (bodily formation and mental formation) are also formation, but are not verbal formation.

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ii (a) That which is body, is it bodily formation?

— No. Answer is the same as in 10 *i* (a) above.

(b) That which is formation, is it mental formation?

— Yes. Mental formation is both a formation conditioned and mental formation.

— No. The two remainders are also formation, but are not mental formation.

11. *i* (a) That which is speech, is it verbal formation?

— No. (Oral communication is speech but not verbal formation).

(b) That which is formation, is it bodily formation?

— Yes. Bodily formation is both a formation conditioned and bodily formation.

— No. The two remainders are also formation, but are not bodily formation.

ii (a) That which is speech, is it verbal formation?

— No. Answer is the same as in 11 *i* (a) above.

(b) That which is formation, is it mental formation?

— Yes. Mental formation is both a formation conditioned and mental formation.

— No. The two remainders are also formation, but are not mental formation.

12. *i* (a) That which is consciousness, is it mental formation?

— No. (Consciousness, or called consciousness aggregate consisting of the 89 cittas, is not mental formation which are the remaining three mental aggregates excluding *vitakka-cetasika* and *vicārā-cetasika*).

(b) That which is formation, is it bodily formation?

— Yes. Bodily formation is both a formation conditioned and bodily formation.

— No. The two remainders are also formation, but are not bodily formation.

ii (a) That which is consciousness, is it mental formation?

— No. Answer is the same as in 12 *i* (a) above.

(b) That which is formation, is it verbal formation?

— Yes. Verbal formation is both a formation conditioned and verbal formation.

— No. The two remainders are also formation, but are not verbal formation.

Opposite expression (*paccanīka*)

13. *i* (a) That which is not body, is it not bodily formation?

— No. Breathing in and out is not body but bodily formation.

— Yes. With the exception of body and bodily formation, the remainders (verbal and mental formations) are neither body nor bodily formation.

(b) That which is not formation, is it not verbal formation?

— Yes. (Speech is neither formation nor verbal formation).

ii (a) That which is not body, is it not bodily formation?

— The two answers are the same as in 13 *i* (a) above.

(b) That which is not formation, is it not mental formation?

— Yes. (Consciousness is neither formation nor mental formation).

14. *i* (a) That which is not speech, is it not verbal formation?

— No. *Vitakka-vicārā* is not speech, but is verbal formation.

— Yes. With the exception of speech and verbal formation, the remainders (bodily and mental formation) are neither speech nor verbal formation.

(b) That which is not formation, is it not bodily formation?

— Yes. (Body is neither formation nor bodily formation).

ii (a) That which is not speech, is it not verbal formation?

— The two answers are the same as in 14 *i* (a) above.

(b) That which is not formation, is it not mental formation?

— Yes. Same answer as in 13 *i* (b) above.

15. *i* (a) That which is not consciousness, is it not mental formation?

Mental formation is not consciousness, but mental formation.

— No. Feeling, perception, the mental concomitants excluding *vitakka-vicārā* are not consciousness, but are mental formations.

— Yes. With the exception of consciousness and mental formation, remainders (bodily and mental formation) are neither consciousness nor mental formation.

(b) That which is not formation, is it not bodily formation?

— Yes. Same answer as in 14 *i* (b) above.

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

— The two answers are the same as in 15 *i* (a) above.

(b) That which is not formation, is it not verbal formation?

— Yes. (Speech is neither formation nor verbal formation).

6.1.3 Pure Formation (*Suddhasaṅkhāra*)

Forward expression (*anuloma*)

16. *i* (a) That which is bodily formation, is it verbal formation? — No.

(b) That which is verbal formation, is it bodily formation? — No.

ii (a) That which is bodily formation, is it mental formation? — No.

(b) That which is mental formation, is it bodily formation? — No.

iii (a) That which is verbal formation, is it mental formation? — No.

(b) That which is mental formation, is it verbal formation? — No.

Opposite expression (*paccanīka*)

17. *i* (a) That which is not bodily formation, is it not verbal formation?
— No. *Vitakka* and *vicārā* are not bodily formation, but are verbal formation.
— Yes. Other than bodily formation and verbal formation, the remainders (body, spoken words, consciousness, mental formation) are neither bodily formation nor verbal formation.
- (b) That which is not verbal formation, is it not bodily formation?
— No. Inhaling and exhaling are not verbal formation, but are bodily formation.
— Yes. Refer to the answer in 17 *i* (a) above.

- ii* (a) That which is not bodily formation, is it not mental formation?
— No. Feeling, perception, the mental concomitants excluding *vitakka-vicārā* are not bodily formation, but are mental formation.
— Yes. Other than bodily formation and mental formation, the remainders (body, spoken words, verbal formation, consciousness) are neither bodily formation nor mental formation.
- (b) That which is not mental formation, is it not bodily formation?
— No. Inhaling and exhaling are not mental formation, but are bodily formation.
— Yes. Refer to the answer in 17 *ii* (a) above.

18. *i* (a) That which is not verbal formation, is it not mental formation?
— No. Feeling, perception, the mental concomitants excluding *vitakka* and *vicārā* are not verbal formation, but are mental formation.
— Yes. Other than verbal formation and mental formation, the remainders (body, bodily formation, spoken words, consciousness) are neither verbal formation nor mental formation.
- (b) That which is not mental formation, is it not verbal formation?
— No. *Vitakka* and *vicārā* are not mental formation, but are verbal formation.
— Yes. Refer to the answer in 18 *i* (a) above.

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

In Table 6.1 below, the letter ‘n’ attached to the series of numerals in the cells relative to the row headers and column headers, denotes the meaning “not”. For example, ‘7n’, which is the direct mode of enquiring, is to be read as “That which is not body, is it *not* bodily formation?”. ‘8n’, which is the reverse mode of enquiring, is to be read as “That which is not bodily formation, is it *not* body?”. The remaining, 9n, ... 12n are to be interpreted in the same way.

Table 6.1 Pairs-sequence on the ‘clarification of words’ (*Padasodhana*)

	is it bodily formation?	is it body?	is it verbal formation?	is it speech?	is it mental formation?	is it consciousness?
That which is body,	1					
That which is bodily formation,		2				
That which is speech,			3			
That which is verbal formation,				4		
That which is consciousness,					5	
That which is mental formation,						6
That which is not body,	7n					
That which is not bodily formation,		8n				
That which is not speech,			9n			
That which is not verbal formation,				10n		
That which is not consciousness,					11n	
That which is not mental formation,						12n

In Table 6.2 below, for example the first two pairs of enquiries are designated as sequence 1, 2 and 3, 4, are to be read as “That which is body, is it bodily formation? That which is formation, is it verbal formation?” and the second pair as “That which is body, is it bodily formation? That which is formation, is it mental formation?”. The remaining 11 pairs are to be interpreted in the same way.

Table 6.2 Sequence of paired enquiries on the subject of wheel, based on ‘clarification of words’ (*Padasodhanamūlacakka*)

	is it bodily formation?	is it verbal formation?	is it mental formation?	is it not bodily formation?	is it not verbal formation?	is it not mental formation?
That which is formation,	6, 10,	2, 12,	4, 8,			
That which is body,	1, 3,					
That which is speech,		5, 7,				
That which is consciousness,			9, 11,			
That which is not formation,				18, 22,	14, 24	16, 20,
That which is not body,				13, 15,		
That which is not speech,					17, 19,	
That which is not consciousness,						21, 23,

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In Table 6.3 below, for example the first two pairs of enquiries are designated as sequence 1, 2 and 3, 4, are to be read as “That which is bodily formation, is it verbal formation? That which is verbal formation, is it bodily formation?” and the second pair goes as “That which is bodily formation, is it mental formation? That which is mental formation, is it bodily formation?”. The remaining 5 pairs of questions are to be interpreted in the same way.

Table 6.3 Pairs-sequence on ‘pure formation’ (*Suddhasaṅkhāra*)

	is it bodily formation?	is it verbal formation?	is it mental formation?	is it not bodily formation?	is it not verbal formation?	is it not mental formation?
That which is bodily formation,		1	3			
That which is verbal formation,	2		5			
That which is mental formation,	4	6				
That which is not bodily formation,					7	9
That which is not verbal formation,					8	11
That which is not mental formation,					10	12

6.2 Process (*Pavatti*)

6.2.1 Origination of formations (with charts)

Chart 6.0 Enquiry sequence on the arising of formations

		(Respective enquiries below are dealt with each of the following formation types accordingly)								
		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?			i) in that individual?			i) in that individual?		
		ii) at that plane?			ii) at that plane?			ii) at that plane?		
		iii) in that individual at that plane?			iii) in that individual at that plane?			iii) in that individual at that plane?		
		Bodily formation	Verbal formation	Mental formation	Bodily formation	Verbal formation	Mental formation	Bodily formation	Verbal formation	Mental formation
Bodily formation	arises / does not arise : i) in this individual.		1a	2a		10a	11a		13a	14a
Verbal formation		1b		3a			12a			15a
Mental formation		2b _i	3b							
Bodily formation	had arisen/ had not arisen i) in this individual.					4a	5a		16a	17a
Verbal formation		10b			4b		6a			18a
Mental formation		11b	12b		5b	6b _i				
Bodily formation	will arise / will not arise : i) in this individual.								7a	8a
Verbal formation		13b			16b			7b _i		9a
Mental formation		14b	15b		17b	18b		8b	9b	

The chart above summarises the sequence of paired enquiries from nos. 19 to 78. The iteration loops through three differentiations (types of individual, planes, individuals at planes) using 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 as shown in the chart. Once you have become familiar with all the answers in the catechisms, it will be useful to revisit this chart as a way to rehearse your knowledge in this particular area.

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Chart 6.1 Present, past and future arising of the three formation types

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

	Present			Past			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the arising moment of breath-in and breath-out	A	A	A						
Those at the ceasing moment of breath-in and breath-out									
Those at the arising moment of breath-in and breath-out without initial application and sustained application	A	N							
Those at the first <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A	A							
Those at the first <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out									
Those at the second and third <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out									
Those at the second and third <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out									
Those at the arising moment of initial application and sustained application		A	A						
Those at the arising moment of initial application and sustained application without breath-in and breath-out	N	A							
Those at the arising moment of <i>citta</i> without breath-in and breath-out	N		A						
Those at the arising moment of <i>citta</i> without initial application and sustained application		N	A						
Those at the arising moment of <i>citta</i> with non-initial application and non-sustained application, without breath-in and breath-out	N	N							
Those at the planes of initial application and sustained application (except those endowed with final-stage <i>citta</i>)									
Those at the planes of non-initial application and non-sustained application (except those endowed with final-stage <i>citta</i>)									
Those in whose consciousness whereof final-stage <i>citta</i> of the sensuous sphere will instantly arise							N	A	A
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise							N	N	A
Those who are endowed with final-stage <i>citta</i>							N	N	N
Those endowed with final-stage <i>citta</i> at the planes of initial application and sustained application									
Those endowed with final-stage <i>citta</i> at the planes of non-initial application and non-sustained application									
Those endowed with final-stage <i>citta</i> with non-initial application and non-sustained application									
Those at the arising moment of final-stage <i>citta</i>									
Those at the ceasing moment of final-stage <i>citta</i>									
Those at the arising moment of final-stage <i>citta</i> with initial application and sustained application									
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application									
Those at the ceasing moment of final-stage <i>citta</i> at the planes of initial application and sustained application									

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Those at the ceasing moment of final-stage <i>citta</i> at the planes of non-initial application & non-sustained application																				
Those at the arising moment of final-stage <i>citta</i> with non-initial application and non-sustained application																				
Those at the ceasing moment of final-stage <i>citta</i> with non-initial application and non-sustained application																				
Those at the first <i>jhāna</i> attainment							A	A	A		A	A	A							
Those at the first, second, and third <i>jhāna</i> attainment							A			A		A								
Those at the second and third <i>jhāna</i> attainment							A	N			A	N								
Those at the second, third, and fourth <i>jhāna</i> attainment								N	A			N	A							
Those at the fourth <i>jhāna</i> attainment								N	N	A		N	N	A						
Those at the birth-moment of Pure abode beings							N	N	N											
Those at the birth-moment of Non-percipient beings							N	N	N											
Those at the moment of second <i>citta</i> of Pure abode beings							N	N	A											
Sensuous beings							A	A	A		A	A	A							
Fine-material beings (except Non-percipients)	N						N	A	A		N	A	A							
Immaterial beings	N						N	A	A		N	A	A							
Non-percipient beings	N	N	N				N	N	N		N	N	N							
Final existence beings											N	A	A							
All those at the ceasing moment of <i>citta</i>	N	N	N																	
Those at Cessation attainment	N	N	N																	
							Present			Past			Future							
							Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.					
At the plane(s) of :																				
first <i>jhāna</i>	A	A	A				A	A	A	A	A	A	A	A						
first, second and third <i>jhāna</i>	A		A				A		A	A	A	A	A							
second and third <i>jhāna</i>	A	N	A				A	N	A	A	A	A	N	A						
second, third, and fourth <i>jhāna</i>			N	A				N	A				N	A						
fourth <i>jhāna</i>	N	N	A				N	N	A		N	N	A							
sensuous sphere	A	A	A				A	A	A		A	A	A							
fine-material sphere (except Non-percipient plane)	N	A	A				N	A	A		N	A	A							
immaterial sphere	N	A	A				N	A	A		N	A	A							
non-percipient	N	N	N				N	N	N		N	N	N							

The first 108 pairs (6 x 18) of enquiries and answers with reference to present, past, and future are condensed into Chart 6.1 as shown above. Take note that when certain answers are not presented in regard to either present, past, or future measure, those unavailable answers are not necessarily the same as those available answers from corresponding counterparts. For example, answers are not provided to those sensuous beings, and to those at the different levels of *jhānas* at present measure of arising. The reason is because their answers are conditional on various factors such as with or without breath-in and breath-out, at the arising or ceasing moment of breath-in and breath-out, or with the presence or absence of initial application and sustained application. In the case of Non-percipient beings, the answers with reference to present, past, and future are invariably the same.

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I have put into the chart all the enquiries that are to be dealt with in this Chapter. Some are without answers because they are only to be examined later on. I do so in order that we can know where in other sub-sections they would later only be discussed. However, the same would be unneeded in other charts in the subsequent sections on cessation and arising-cessation. Also, I will not fill up all those blank cells in the chart at this point. All the answers will be summarised into a consolidated chart at the end of this section.

The following clarifies some of the similarities and dissimilarities in the meanings of some of the terms in this and subsequent charts.

1. The term ‘birth-moment’ refers to not only at the first moment of birth, but also denotes the continual lifespan of the individual. (Death-moment is not mentioned in this section but only in the later two sections with regard to cessation).⁵
2. The term ‘planes of *vitakka-vicāra*’ (planes of initial application and sustained application) is referring to planes of the sense-sphere.
3. The term ‘planes of *avitakka-avicāra*’ (non-initial application and non-sustained application) is referring to planes of the fine-material sphere and immaterial sphere.
4. The ‘final-stage *citta*’ of an individual is not exactly the same meaning as person of ‘*Arahatta Path-citta*’, person of ‘final existence’, or person of ‘Cessation-attainment’ as explained earlier on.

At Present

Forward enquiries by Individual

19. *i* (a) Bodily formation arises in this individual. Does verbal formation arise in that individual?

— No. To those at the arising moment of breath-in and breath-out without initial application and sustained application, bodily formation arises; verbal formation does not arise.

— Yes. To those at the first *jhāna* attainment⁶ and those of the sensuous sphere, at the arising moment of breath-in and breath-out, bodily formation arises; verbal formation also arises. (The first *jhāna* attainment of the fine-material sphere exists as a result the first *jhāna* at sensuous sphere).

⁵ *upapajjanta*: (pp. *upapajjati*) the term has a few slightly different shades as ‘birth, rebirth, reborn, produced at, came into, emerged, or re-emerged (at somewhere)’. The meaning of ‘birth’ is considered more appropriate in this chapter. The term *cavanta* (pr. p. of *cavati*) also has a variety of meanings such as ‘deceasing, disappearing, vanishing, shifting, falling away’. The meaning of ‘dying’ or ‘death-moment’ is chosen for this chapter so that the two terms represent the exact antithesis which are only logical.

⁶ Initial application and sustained application are taken as a single *jhāna* factor to be eliminated in the second *jhāna*, and so only the fourth *jhāna* is mentioned instead of the fifth throughout this book.

(b) Or else there is ⁷ verbal formation arises in this individual. Does bodily formation arise in that individual?

— No. To those at the arising moment of initial application and sustained application without breath-in and breath-out, verbal formation arises; bodily formation does not arise.

— Yes. Refer to the answer in 19 *i* (a) above.

ii (a) Bodily formation arises in this individual. Does mental formation arise in that individual?

— Yes. (Refer to the answer in *ii* (b) below).

— No, such individual does not exist.

(b) Mental formation arises in this individual. Does bodily formation arise in that individual?

— No. To those at the arising moment of *citta* without breath-in and breath-out, mental formation arises; bodily formation does not arise.

— Yes. To those at the arising moment of breath-in and breath-out, both mental formation and bodily formation arise.

20. *i* (a) Verbal formation arises in this individual. Does mental formation arise in that individual?

— Yes. (Refer to the answer in (b) below).

— No such individual verbal formation arises, mental formation therein does not.

(b) Mental formation arises in this individual. Does verbal formation arise in that individual?

— No. To those at the arising moment of *citta* without initial application and sustained application, mental formation arises; verbal formation does not arise.

— Yes. To those at the arising moment of initial application and sustained application, both mental formation and verbal formation arise.

Forward enquiries by Plane

21. *i* (a) Bodily formation arises at this plane. Does verbal formation arise at that plane?

— No. At (the planes of) second and third *jhāna* ⁸, bodily formation arises; verbal formation does not arise.

— Yes. At (the planes of) first *jhāna*, at sensuous sphere, bodily formation arises;

⁷ The Pāli term “*Yassa vā pana...*” is used frequently in second enquiries of the pairs of catechisms (translated as “Or else there is...; alternatively”; or equivalent of the computing algorithmic language “Elseif”) will be omitted in this and following chapters. The text uses the different singular forms of relative pronouns. The reason for omitting the aforementioned term is because it is easily understood as a reciprocal way of making enquiries, but the inclusion of it would seem somewhat redundant. For the same reason, I have also previously left them out in Volume I.

⁸ Planes of *jhāna* (planes of meditative absorption) is distinguished from planes of abode.

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verbal formation also arises. (i.e. the arising moment of first *jhāna* lies at sensuous sphere)⁹.

- (b) Verbal formation arises at this plane. Does bodily formation arise at that plane?
— No. At (the planes of) fine-material sphere and immaterial sphere, verbal formation arises¹⁰; bodily formation does not arise.
— Yes. Refer to the answer in 21 *i* (a) above.

ii (a) Bodily formation arises at this plane. Does mental formation arise at that plane?

— Yes. (Refer to the answer in *ii* (b) below).

— No such plane whereat mental formation does not arise.

(b) Mental formation arises at this plane. Does bodily formation arise at that plane?

— No. At (the planes of) fourth *jhāna*, at (the planes of) fine-material and immaterial sphere, mental formation arises; bodily formation does not arise.

— Yes. At (the planes of) first, second, and third *jhāna*, and at (the planes of) sensuous sphere, mental formation arises and bodily formation also arises.

22. *i* (a) Verbal formation arises at this plane. Does mental formation arise at that plane?

— Yes. (Refer to the answer in (b) below).

— No such plane verbal formation arises whereat mental formation does not arise.

(b) Mental formation arises at this plane. Does verbal formation arise at that plane?

— No. At (the planes of) second, third, and fourth *jhāna*, mental formation arises; verbal formation does not arise.

— Yes. At (the planes of) first *jhāna*, at sensuous sphere, at fine-material sphere, and at immaterial sphere¹¹, both mental formation and verbal formation arise.

Forward enquiries by Individual and Plane

For answers to the following enquiries, refer to those in the preceding 6 pairs in “Forward enquiries on Individual”, from 21 *i* (a) to 22 *i* (b).

23. *i* (a) Bodily formation arises in this individual at this plane. Does verbal formation arise in that individual at that plane? (b) Verbal formation arises in this individual at this plane. Does bodily formation arise in that individual at that

⁹ Cf. PañkA, Saṅkhārayamakam, par. 21: *Paṭhamajjhāne kāmāvacareti kāmāvacarabhūmiyaṃ uppanne paṭhamajjhāne.*

¹⁰ *Rūpāvacare arūpāvacare tattha vacīsāṅkhāro uppajjati* The above answer is one of the many examples referring to fine-material and immaterial beings at their habitational planes, not at time of *jhāna*. In Chapter Three, it also explains that to immaterial beings, ideation-base (*dhammāyatana*), which includes both verbal formation and mental formation, arises.

¹¹ Planes of *jhāna* must be distinguished from planes of abode.

plane?

ii (a) Bodily formation arises in this individual at this plane. Does mental formation arise in that individual at that plane? (b) Mental formation arises in this individual at this plane. Does bodily formation arise in that individual at that plane?

iii (a) Verbal formation arises in this individual at this plane. Does mental formation arise in that individual at that plane? (b) Mental formation arises in this individual at this plane. Does verbal formation arise in that individual at that plane?

Opposite enquiries by Individual

24. *i* (a) Bodily formation does not arise in this individual. Does verbal formation not arise in that individual?

— No. To those at the arising moment of initial application and sustained application without breath-in and breath-out, bodily formation does not arise; verbal formation arises.

— Yes. To all those at the ceasing moment of *citta*; those at the arising moment of *citta* with non-initial application and non-sustained application, without breath-in and breath-out; those of Cessation-attainment (*nirodhasamāpannānaṃ*)¹²; and Non-percipient beings, neither bodily formation nor verbal formation arises.

(b) Verbal formation does not arise in this individual. Does bodily formation not arise in that individual?

— No. To those at the arising moment of breath-in and breath-out without initial application and sustained application, verbal formation does not arise; bodily formation arises.

— Yes. Refer to the answer in 24 *i* (a) above.

ii (a) Bodily formation does not arise in this individual. Does mental formation not arise in that individual?

— No. To those at the arising moment of *citta* without breath-in and breath-out, bodily formation does not arise; mental formation arises.

— Yes. To all those at the ceasing moment of *citta*, those of Cessation-attainment (*nirodhasamāpannānaṃ*), and those Non-percipient beings, neither bodily formation nor mental formation arises.

(b) Mental formation does not arise in this individual. Does bodily formation not arise in that individual? — Yes. Refer to the answer in 24 *ii* (a) above.

¹² To those at the moment of entering upon Cessation-attainment, the mental process involving the aggregates of feeling, perception, volitive formation and consciousness, and also the mind-produced matters temporarily cease.

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25. *i* (a) Verbal formation does not arise in this individual. Does mental formation not arise in that individual?

— No. To those at the arising moment of *citta* without initial application and sustained application, verbal formation does not arise; but mental formation arises.

— Yes. To all those at the ceasing moment of *citta*, those of Cessation-attainment, and those Non-percipient beings, neither verbal formation nor mental formation arises.

(b) Mental formation does not arise in this individual. Does verbal formation not arise in that individual?

— No such being verbal formation arises; mental formation in whom does not.

— Yes. Refer to the answer in 25 *i* (a) above.

Opposite enquiries by Plane

26. *i* (a) Bodily formation does not arise at this plane. Does verbal formation not arise at that plane?

— No. At (the planes of) fine-material and immaterial sphere, bodily formation does not arise; verbal formation therein arises.

— Yes. At (the planes of) fourth *jhāna*, and at the plane of Non-percipients, neither bodily formation nor verbal formation arise.

(b) Verbal formation does not arise at this plane. Does bodily formation not arise at that plane?

— No. At (the planes of) second and third *jhāna*, verbal formation does not arise; bodily formation therein arises.

— Yes. Refer to the answer in 26 *i* (a) above.

ii (a) Bodily formation does not arise at this plane. Does mental formation not arise at that plane?

— No. At (the planes of) fourth *jhāna*, at (the planes of) fine-material and immaterial sphere, bodily formation does not arise; mental formation arises.

— Yes. At the plane of Non-percipient beings, neither bodily formation nor mental formation arises.

(b) Mental formation does not arise at this plane. Does bodily formation not arise at that plane? — Yes. Refer to the answer in 26 *ii* (a) above.

27. *i* (a) Verbal formation does not arise at this plane. Does mental formation not arise at that plane?

— No. At (the planes of) second, third, and fourth *jhāna*, verbal formation does not arise; mental formation arises.

— Yes. At the plane of Non-percipient beings, neither verbal formation nor mental formation arises.

(b) Mental formation does not arise at this plane. Does verbal formation not arise at that plane? — Yes. Refer to the answer in 27 *i* (a) above.

Opposite enquiries by Individual and Plane

For answers to the following inversive mode of enquiries, refer to the preceding 6 pairs in “Forward enquiries on Individual” from 24 *i* (a) to 25 *i* (b). The only difference is that cessation-attainment (*nirodhasamāpānānaṃ*) herein should not be taken into account as mentioned by the text.

28. *i* (a) Bodily formation does not arise in this individual at this plane. Does verbal formation not arise in that individual to that plane? (b) Verbal formation does not arise in this individual at this plane. Does bodily formation not arise in that individual at that plane?

ii (a) Bodily formation does not arise in this individual at this plane. Does mental formation not arise in that individual at that plane? (b) Mental formation does not arise in this individual at this plane. Does bodily formation not arise in that individual at that plane?

iii (a) Verbal formation does not arise in this individual at this plane. Does mental formation not arise in that individual at that plane? (b) Mental formation does not arise in this individual at this plane. Does verbal formation not arise in that individual at that plane?

In the Past

Forward enquiries by Individual

29. *i* (a) Bodily formation had arisen in this individual. Had verbal formation arisen in that individual?

— Yes. To those at the first *jhāna* attainment, and those of the sensuous sphere, both bodily formation and verbal formation had arisen.

(b) Verbal formation had arisen in this individual. Had bodily formation arisen in that individual?

— Yes. Refer to the answer in 29 *i* (a) above.

ii (a) Bodily formation had arisen in this individual. Had mental formation arisen in that individual?

— Yes. To those at the first, second, and third *jhāna* attainment, and those of the sensuous sphere, both bodily formation and mental formation had arisen.

(b) Mental formation had arisen in this individual. Had bodily formation arisen in that individual?

— Yes. Refer to the answer in 29 *ii* (a) above.

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30. *i* (a) Verbal formation had arisen in this individual. Had mental formation arisen in that individual?

— Yes. To those at the first *jhāna* attainment, those of the sensuous sphere, and others of the fine-material sphere and immaterial sphere (except Non-percipients), both verbal formation and mental formation had arisen.

(b) Mental formation had arisen in this individual. Had verbal formation arisen in that individual?

— Yes. Refer to the answer in 30 *i* (a) above.

Forward enquiries by Plane

31. *i* (a) Bodily formation had arisen at this plane. Had verbal formation arisen at that plane? p¹³ *ii* (b) Mental formation had arisen at this plane. Had verbal formation arisen at that plane?

The answers in “Forward enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.1.

Forward enquiries by Individual and Plane

32. *i* (a) Bodily formation had arisen in this individual at this plane. Had verbal formation arisen in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, bodily formation had arisen; verbal formation had not arisen.

— Yes. To those at the first *jhāna* attainment, and those of the sensuous sphere, both bodily formation and verbal formation had arisen.

(b) Verbal formation had arisen in this individual at this plane. Had bodily formation arisen in that individual at that plane?

— No. To those of the fine-material sphere and immaterial sphere, verbal formation had arisen; bodily formation had not arisen.

— Yes. Refer to the answer in 32 *i* (a) above.

ii (a) Bodily formation had arisen in this individual at this plane. Had mental formation arisen in that individual at that plane?

— There is none in whom bodily formation had arisen, mental formation had not.

— Yes. To those at the first, second and third *jhāna* attainment, and those of the sensuous sphere, both bodily formation and mental formation had arisen.

(b) Mental formation had arisen in this individual at this plane. Had bodily formation arisen in that individual at that plane?

— No. To those at the fourth *jhāna* attainment, at fine-material sphere, and at immaterial sphere, mental formation had arisen; bodily formation had not arisen.

¹³ p : designated from the Pāli term *peyyāla* which means ‘repetition’, a way of indicating that a passage has been omitted which has to be filled up in full’.

— Yes. Refer to the answer in 32 *ii* (a) above.

33. *i* (a) Verbal formation had arisen in this individual at this plane. Had mental formation arisen in that individual at that plane?

— There is none in whom verbal formation had arisen, mental formation had not.

— Yes. To those at the first *jhāna* attainment, and those of the sensuous sphere, and others of the fine-material and immaterial sphere (except Non-percipients, and those at the moment of second *citta* of Pure abode beings), both verbal formation and mental formation had arisen.

(b) Mental formation had arisen in this individual at this plane. Had verbal formation arisen in that individual at that plane?

— No. To those at the second, third, and fourth *jhāna* attainment, and to those at the moment of second *citta* of Pure abode beings (*suddhāvāsānaṃ dutiye citte vattamāne tesam*), corresponds to the second *bhavaṅga* when one is reborn in or shifted to an existence of Pure abode)¹⁴, mental formation had arisen; verbal formation had not arisen.

— Yes. Refer to the answer in 33 *i* (a) above.

Opposite enquiries by Individual

34. *i* (a) Bodily formation had not arisen in this individual. Had verbal formation not arisen in that individual?

— *Natthi*¹⁵. (Bodily formation had not arisen but verbal formation had arisen to those fine-material beings (except Non-percipients) and immaterial beings).

(b) Verbal formation had not arisen in this individual. Had bodily formation not arisen in that individual?

— *Natthi*. (Verbal formation had not arisen but bodily formation had arisen to those at the planes of second and third *jhāna* attainment).

ii (a) Bodily formation had not arisen in this individual. Had mental formation not arisen in that individual?

— *Natthi*. (Bodily formation had not arisen but mental formation had arisen to those at the fourth *jhāna* attainment).

(b) Mental formation had not arisen in this individual. Had bodily formation not arisen in that individual?

— No such being mental formation had arisen but verbal formation had not.

35. *i* (a) Verbal formation had not arisen in this individual. Had mental formation not arisen in that individual?

¹⁴ Cf. PañkA: 6. Saṅkhārayamakam, par. 37, which mentions “*Suddhāvāsānaṃ dutiye citte vattamāneti paṭisandhito dutiye bhavaṅgacitte*”.

¹⁵ *Natthi* in Pāli has the meaning of “none; nothing as such; it is impossible”

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— *Natthi*. (Verbal formation had not arisen, but mental formation had arisen to those at the second, third, and fourth *jhāna* attainment at sensuous and fine-material planes, those at fourth *jhāna* attainment in immaterial sphere, and to those at the moment of second *citta* of the Pure abode beings).

(b) Mental formation had not arisen in this individual. Had verbal formation not arisen in that individual?

— No such being mental formation had not arisen but verbal formation had.

Opposite enquiries by Plane

36. *i* (a) Bodily formation had not arisen at this plane. p Had verbal formation not arisen at that plane? p *ii* (b) Mental formation had not arisen at this plane. Had verbal formation not arisen at that plane?

The answers in “Opposite enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.1.

Opposite enquiries by Individual and Plane

37. *i* (a) Bodily formation had not arisen in this individual at this plane. Had verbal formation not arisen in that individual at that plane?

— No. To those at the fine-material sphere (except Non-percipient plane) and immaterial sphere, bodily formation had not arisen; verbal formation had arisen.

— Yes. To those at the fourth *jhāna* attainment, those at the moment of second *citta* of Pure abode beings, and those Non-percipient beings, neither bodily formation nor verbal formation had arisen.

(b) Verbal formation had not arisen in this individual at this plane. Had bodily formation not arisen in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, verbal formation had not arisen; but bodily formation had arisen.

— Yes. Refer to the answer in 37 *i* (a) above.

ii (a) Bodily formation had not arisen in this individual at this plane. Had mental formation not arisen in that individual at that plane?

— No. To those at the fourth *jhāna* attainment, and to those at the fine-material planes (except Non-percipients) and immaterial plane, bodily formation had not arisen; mental formation had arisen.

— Yes. To those Pure abode beings and Non-percipient beings at the birth-moment, neither bodily formation nor mental formation had arisen.

(b) Mental formation had not arisen in this individual at this plane. Had bodily formation not arisen in that individual at that plane?

— No such being mental formation had arisen; verbal formation in whom hadn't.

— Yes. Refer to the answer in 37 *ii* (a) above.

38. *i* (a) Verbal formation had not arisen in this individual at this plane. Had mental formation not arisen in that individual at that plane?

— No. To those at the second, third, and fourth *jhāna* attainment, and those at the moment of second *citta* of Pure abode beings, verbal formation had not arisen; mental formation had arisen.

— Yes. To those at the birth-moment of Pure abode beings, and at the birth-moment of Non-percipient beings, neither verbal formation nor mental formation had therein arisen.

(b) Mental formation had not arisen in this individual at this plane. Had verbal formation not arisen in that individual at that plane?

— No such being mental formation had not arisen; verbal formation had arisen.

— Yes. Refer to the answer in 38 *i* (a) above.

In Future

Forward enquiries by Individual

39. *i* (a) Bodily formation will arise in this individual. Will verbal formation arise in that individual?

— No. (To those at the planes of second and third *jhāna* attainment, bodily formation will arise; verbal formation will not arise).

— Yes. (to those at the first *jhāna* attainment, and those of the sensuous sphere).

(b) Verbal formation will arise in this individual. Will bodily formation arise in that individual?

— No. To those in whose consciousness whereof final-stage *citta*¹⁶ of the sensuous sphere will instantly arise, those in the fine-material sphere and immaterial sphere (except Non-percipients), and including those final existence beings¹⁷ of the fine-material and immaterial sphere who, having reborn, will attain *Parinibbāna* at the death-moment¹⁸, verbal formation will arise; bodily formation will not arise.

¹⁶ *Pacchimakitta*, I interpret it as “final-stage” state of consciousness instead of “final” state of consciousness, similarly also in Chapter 5. If it is interpreted as ‘final consciousness’, it will be easily misconceived as the “final dying-moment” of consciousness.

¹⁷ Final existence beings (*Pacchimbhāvīkā*) : 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 reborn again (i.e. attain *parinibbāna* after present life). The detail in Appendix I explains that attainers of *Arahattamagga* and *Anāgāmiphala* (who are reborn for one last time in any of those 7 sensuous planes, of those 15 fine-material planes excluding plane of the Non-percipients), and beings at the immaterial sphere who will attain *parinibbāna* after their current lifespans, are known as “final existence beings”.

¹⁸ *Rūpāvacare arūpāvacare pacchimbhāvīkānaṃ ye ca rūpāvacaraṃ arūpāvacaraṃ upapajjitvā parinibbāyissanti tesaṃ cavantānaṃ tesaṃ.*

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— Yes. To those others (those at the first *jhāna* attainment, and those of the sensuous sphere), both verbal formation and bodily formation will arise.

According to the commentarial Pañcappakaraṇa, those endowed with the final-stage state of consciousness (*Pacchīmacitta*)¹⁶, by means of all that is final and having no longer subject to the round of rebirths, became the ones known as he who have destroyed all defilement (i.e. *Arahat*). Those final-stage *citta* are said to have come through the dominant power of the second *jhāna* of the fine-material sphere, with non-initial application and non-sustained application at the dying moment of consciousness as the starting point; and through the domination of the fourth *jhāna* of immaterial sphere, but not at the death-moment of consciousness. Those are the origins in regard to individuals endowed with final-stage *citta*¹⁹. We can hereby conclude that final-stage *citta* does not occur at first *jhāna*. The Yamakapāli text refers to those endowed with final-stage *citta* as persons in whom all the three types of formation will not arise. (See nos. 44-45, 72-73, 77-78). Since it is in future tense, we can not equate synonymy with cessation-attainment (*nirodhasamāpanna*) — a precondition for entering the first stage transcendental cultivation of the ‘stream-entry’ Path-*citta* (*Sotāpattimagacitta*).

ii (a) Bodily formation will arise in this individual. Will mental formation arise in that individual?

— No such being bodily formation will arise but mental formation will not.

— Yes. (at the first, second, and third *jhāna* attainment).

(b) Mental formation will arise in this individual. Will bodily formation arise in that individual?

— No. To those in whose consciousness whereof final-stage *citta* of the sensuous sphere will instantly arise, and those of the fine-material and immaterial sphere, including those final existence beings of the fine-material and immaterial sphere who, having reborn, will attain *Parinibbāna*²⁰ at the death-moment, mental formation will arise; bodily formation will not arise.

— Yes. To those at the first, second, and third *jhāna* attainment, and to others of the sensuous sphere, both mental formation and bodily formation will arise.

40. *i* (a) Verbal formation will arise in this individual. Will mental formation arise in that individual?

— No such being verbal formation will arise but mental formation will not.

— Yes. Refer to the answer in *ii* (b) below.

¹⁹ Cf. PañkA: Saṅkhārayamakam, par. 44.

²⁰ *Parinibbāna*: (lit.) full or final *Nibbāna*, the attainment of final liberation not by other kinds of noble persons other than at the death of an *Arahat* (final existence being) after the last life-span, which sets the person completely free from the round of rebirths.

(b) Mental formation will arise in this individual. Will verbal formation arise in that individual?

— No. To those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise²¹, and those at the planes of second, third, and fourth *jhāna* attainment, mental formation will arise; verbal formation will not arise.

— Yes. To those at the first *jhāna* attainment, those of the sensuous sphere, and others of the fine-material and immaterial sphere (including therein final existence beings), both mental formation and verbal formation will arise.

Forward enquiries by Plane

41. *i* (a) Bodily formation will arise at this plane? Will verbal formation arise at that plane? *p* *ii* (b) Mental formation will arise at this plane. Will verbal formation arise at that plane?

The answers in “Forward enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.1.

Forward enquiries by Individual and Plane

For answers to the following enquiries, refer to those in “Forward enquiries on Individual”, from 39 *i* (a) to 40 *i* (b).

42. *i* (a) Bodily formation will arise in this individual at this plane. Will verbal formation arise in that individual at that plane? (b) Verbal formation will arise in this individual at this plane. Will bodily formation arise in that individual at that plane?

ii (a) Bodily formation will arise in this individual at this plane. Will mental formation arise in that individual at that plane? (b) Mental formation will arise in this individual at this plane. Will bodily formation arise in that individual at that plane?

43. *i* (a) Verbal formation will arise in this individual at this plane. Will mental formation arise in that individual at that plane? (b) Mental formation will arise in this individual at this plane. Will verbal formation arise in that individual at that plane?

Opposite enquiries by Individual

44. *i* (a) Bodily formation will not arise in this individual. Will verbal formation not arise in that individual?

²¹ *Pacchimacittasamaṅgīnaṃ yassa cittassa anantarā avitakkaavicāraṃ pacchimacittam uppajjissati tesam.*

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— No. To those in whose consciousness whereof final-stage *citta* of the sensuous sphere will instantly arise; and those of the fine-material and immaterial sphere (except Non-percipients) including those final existence beings of the fine-material and immaterial sphere who, having reborn, will attain *Parinibbāna* at the death-moment, bodily formation will not arise; but verbal formation will arise.

— Yes. To those endowed with final-stage *citta*, those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise, and those at the fourth *jhāna* attainment; and to Non-percipient beings, neither bodily formation nor verbal formation will arise.

(b) Verbal formation will not arise in this individual. Will bodily formation not arise in that individual?

— No. To those at the second and third *jhāna* attainment, verbal formation will not arise, but bodily formation will arise.

— Yes. Refer to the answer in 44 *i* (a) above.

ii (a) Bodily formation will not arise in this individual. Will mental formation not arise in that individual?

— No. To those in whose consciousness whereof final-stage *citta* of the sensuous sphere will instantly arise, those of the fine-material and immaterial sphere (except Non-percipients) including final existence beings of the fine-material and immaterial sphere who, having reborn, will attain *Parinibbāna* at the death-moment; and those at the fourth *jhāna* attainment, bodily formation will not arise; but mental formation will arise.

— Yes. To those endowed with final-stage *citta* ²², and to Non-percipient beings, neither bodily formation nor mental formation will arise

(b) Mental formation will not arise in this individual. Will bodily formation not arise in that individual?

— No such being mental formation will not arise but bodily formation will arise.

— Yes. Refer to the answer in 44 *ii* (a) above.

45. *i* (a) Verbal formation will not arise in this individual. Will mental formation arise in that individual?

— No. To those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise; and those at the second, third, and fourth *jhāna* attainment, verbal formation will not arise; mental formation will arise.

— Yes. To those endowed with final-stage *citta* ²², and to Non-percipient beings, neither verbal formation nor mental formation will arise.

²² To those endowed with final-stage *citta*, all the three types of formations do not and will not arise at the three mundane spheres, with the only exception as bodily formation which had arisen at the Sense-sphere whilst bodily formation had not arisen at the fine-material and immaterial sphere. (See nos. 72).

(b) Mental formation will not arise in this individual. Will verbal formation arise in that individual?

— No such being mental formation will not arise but verbal formation will arise.

— Yes. Refer to the answer in 45 *i* (a) above.

Opposite enquiries by Plane

46. *i* (a) Bodily formation will not arise at this plane. Will verbal formation not arise at that plane? p *ii* (b) Mental formation will not arise at this plane. Will verbal formation not arise at that plane?

The answers in “Opposite enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.1.

Opposite enquiries by Individual and Plane

47. *i* (a) Bodily formation will not arise in this individual at this plane. Will verbal formation not arise in that individual at that plane? (b) Verbal formation will not arise in this individual at this plane. Will bodily formation not arise in that individual at that plane?

ii (a) Bodily formation will not arise in this individual at this plane. Will mental formation not arise in that individual at that plane? (b) Mental formation will not arise in this individual at this plane. Will bodily formation not arise in that individual at that plane?

48. *i* (a) Verbal formation will not arise in this individual at this plane. Will mental formation not arise in that individual at that plane? (b) Mental formation will not arise in this individual at this plane. Will verbal formation not arise in that individual at that plane?

For answers to the above enquiries, refer to those in preceding “Forward enquiries on Individual” from 39 *i* (a) to 40 *i* (b).

Chart 6.2 Present and past arising of the three types of formations

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

	Present			Past		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the arising moment of breath-in and breath-out	A				A	A
Those at the ceasing moment of breath-in and breath-out						
Those at the arising moment of breath-in and breath-out without initial application and sustained application						
Those at the first <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A				A	
Those at the first <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	N				A	
Those at the second and third <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A				N	
Those at the second and third <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	N				N	
Those at the arising moment of initial application and sustained application		A	A		A	A
Those at the arising moment of initial application and sustained application without breath-in and breath-out						
Those at the arising moment of <i>citta</i> without breath-in and breath-out	N				AN	A
Those at the arising moment of <i>citta</i> without initial application and sustained application		N				A
Those at the arising moment of <i>citta</i> with non-initial application and non-sustained application, without breath-in and breath-out						
Those at the planes of initial application and sustained application (except those endowed with final-stage <i>citta</i>)						
Those at the planes of non-initial application and non-sustained application (except those endowed with final-stage <i>citta</i>)						
Those in whose consciousness whereof final-stage <i>citta</i> of the sensuous sphere will instantly arise						
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise						
Those who are endowed with final-stage <i>citta</i>						
Those who are endowed with final-stage <i>citta</i> at the planes of initial application and sustained application						
Those who are endowed with final-stage <i>citta</i> at the planes of non-initial application and non-sustained application						
Those endowed with final-stage <i>citta</i> with non-initial application and non-sustained application						
Those at the arising moment of final-stage <i>citta</i>						
Those at the ceasing moment of final-stage <i>citta</i>						
Those at the arising moment of final-stage <i>citta</i> with initial application and sustained application						
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application						
Those at the ceasing moment of final-stage <i>citta</i> at the planes of initial application and sustained application						

	Present			Past		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the ceasing moment of final-stage <i>citta</i> at the planes of non-initial application and non-sustained application						
Those at the arising moment of final-stage <i>citta</i> with non-initial application and non-sustained application						
Those at the ceasing moment of final-stage <i>citta</i> with non-initial application and non-sustained application						
Those at the first <i>jhāna</i> attainment						
Those at the first, second, and third <i>jhāna</i> attainment						
Those at the second and third <i>jhāna</i> attainment						
Those at the second, third, and fourth <i>jhāna</i> attainment						
Those at the fourth <i>jhāna</i> attainment	N				N	
Those at the birth-moment of Pure abode beings	N	N				N
Those at the birth-moment of Non-percipient beings	N	N				N
At the moment of second <i>citta</i> of Pure abode beings	N				N	
Sensuous beings						
Fine-material beings (except Non-percipients)	N				A	
Immaterial beings	N					A
Non-percipient beings	N	N			AN	AN
Final existence beings						
All those at the ceasing moment of <i>citta</i>	N	N			A	A
Those at Cessation attainment	N	N			A	A

Present and Past

Forward enquiries by Individual

49. *i* (a) Bodily formation arises in this individual. Had verbal formation arisen in that individual?

— Yes. To those at the arising moment of breath-in and breath-out, bodily formation arises; verbal formation had also arisen.

(b) Verbal formation had arisen in this individual. Does bodily formation arise in that individual?

— No. To all those at the ceasing moment of *citta*, those at the arising moment of *citta* without breath-in and breath-out ²³, those of Cessation-attainment, and those Non-percipient beings, verbal formation had arisen but bodily formation does not arise.

— Yes. Refer to the answer in 49 *i* (a) above.

ii (a) Bodily formation arises in this individual. Had mental formation arisen in that individual?

— Yes. (to sensuous beings at the arising moment of breath-in and breath-out).

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(b) Mental formation had arisen in this individual. Does bodily formation arise in that individual?

— No. To all those at the ceasing moment of *citta*, those at the arising moment of *citta* without breath-in and breath-out, those of Cessation-attainment, and those Non-percipient beings, mental formation had arisen; bodily formation does not arise.

— Yes. To those at the arising moment of breath-in and breath-out, mental formation had arisen; bodily formation also arises.

50. *i* (a) Verbal formation arises in this individual. Had mental formation arisen in that individual?

— Yes. Refer to the answer in 50 *i* (b) below.

(b) Mental formation had arisen in this individual. Does verbal formation arise in that individual?

— No. To all those at the ceasing moment of *citta*, those at the arising moment of *citta* without initial application and sustained application, those of Cessation-attainment, and those Non-percipient beings, mental formation had arisen; verbal formation does not arise.

— Yes. To those at the arising moment of initial application and sustained application, mental formation had arisen; verbal formation also arises.

Forward enquiries by Plane

51. *i* (a) Bodily formation arises at this plane. Had verbal formation arisen at that plane? p *ii* (b) Mental formation had arisen at this plane. Does verbal formation arise at that plane?

The answers in “Forward enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.1.

Forward enquiries by Individual and Plane

52. *i* (a) Bodily formation arises in this individual at this plane. Had verbal formation arisen in that individual at that plane?

— No. To those at the planes of second and third *jhāna* attainment, at the arising moment of breath-in and breath-out, bodily formation arises; verbal formation had not arisen.

— Yes. To those at the first *jhāna* attainment, at the arising moment of breath-in and breath-out of the sensuous sphere, bodily formation arises; verbal formation also had arisen.

(b) Verbal formation had arisen in this individual at this plane. Does bodily formation arise in that individual at that plane?

— No. To those at the first *jhāna* attainment, at the ceasing moment of breath-in and breath-out of the sensuous sphere; those at the arising moment of *citta*

without breath-in and breath-out; and those of the fine-material and immaterial sphere, verbal formation had arisen; bodily formation does not arise.

— Yes. Refer to the answer in 52 *i* (a) above.

ii (a) Bodily formation arises in this individual at this plane. Had mental formation arisen in that individual at that plane?

— Yes. To those at the arising moment of breath-in and breath-out, bodily formation arises; mental formation also had arisen.

(b) Mental formation had arisen in this individual at this plane. Does bodily formation arise in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, and to those at the arising moment of *citta* without breath-in and breath-out, mental formation had arisen; bodily formation does not arise.

— Yes. Refer to the answer in 52 *ii* (a) above.

53. *i* (a) Verbal formation arises in this individual at this plane. Had mental formation arisen in that individual at that plane?

— Yes. To those at the arising moment of initial application and sustained application, verbal formation had arisen; mental formation also arises.

(b) Mental formation had arisen in this individual at this plane. Does verbal formation arise in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, and to those at the arising moment of *citta* without initial application and sustained application, mental formation had arisen; verbal formation does not arise.

— Yes. Refer to the answer in 53 *i* (a) above.

Opposite enquiries by Individual

For answers to the following enquiries, refer to the same in “Opposite enquiries on Individual” from 57 *i* (a) to 58 *i* (b).

54. *i* (a) Bodily formation does not arise in this individual. Had verbal formation not arisen in that individual? (b) Verbal formation had not arisen in this individual. Does bodily formation not arise in that individual?

ii (a) Bodily formation does not arise in this individual. Had mental formation not arisen in that individual? (b) Mental formation had not arisen in this individual. Does bodily formation not arise in that individual?

55. *i* (a) Verbal formation does not arise in this individual. Had mental formation not arisen in that individual? (b) Mental formation had not arisen in this individual. Does verbal formation not arise in that individual?

Opposite enquiries by Plane

56. *i* (a) Bodily formation does not arise at this plane. Had verbal formation not arisen at that plane? p *ii* (b) Mental formation had not arisen at this plane. Does verbal formation not arise at that plane?

The answers in “Opposite enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.1.

Opposite enquiries by Individual and Plane

57. *i* (a) Bodily formation does not arise in this individual at this plane. Had verbal formation not arisen in that individual at that plane?

— No. To those at the first *jhāna* attainment, at the ceasing moment of breath-in and breath-out of the sensuous sphere; those at the arising moment of *citta* without breath-in and breath-out²³; and those of the fine-material and immaterial sphere, bodily formation does not arise; but verbal formation had arisen.

— Yes. To those at the second and third *jhāna* attainment, at the ceasing moment of breath-in and breath-out; those at the arising moment of *citta* without breath-in and breath-out²³; those at the fourth *jhāna* attainment; those at the moment of second *citta* of Pure abode beings¹⁴; and those Non-percipient beings²⁴, bodily formation does not arise; verbal formation also had not arisen.

(b) Verbal formation had not arisen in this individual at this plane. Does bodily formation not arise in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, at the arising moment of breath-in and breath-out, verbal formation had not arisen; bodily formation therein arises.

— Yes. Refer to the answer in 57 *i* (a) above.

ii (a) Bodily formation does not arise in this individual at this plane. Had mental formation not arisen in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, and those at the arising moment of *citta* without breath-in and breath-out, bodily formation does not arise; mental formation therein had arisen.

— Yes. To those at the birth-moment of Pure abode beings and Non-percipient beings, bodily formation does not arise; mental formation also had not arisen.

²³ To those at the arising moment of *citta* without breath-in and breath-out, verbal formation had either arisen or not arisen. The difference is that verbal formation had arisen, and will arise, at the planes of initial application and sustained application; but it had not arisen, and will not arise, at the planes of non-initial application and non-sustained application.

²⁴ Does not contradict with answers in nos. 49, 50 on account of the peculiarity of Non-percipient beings.

(b) Mental formation had not arisen in this individual at this plane. Does bodily formation not arise in that individual at that plane?

— No such being mental formation had not arisen, but bodily formation arises.

— Yes. Refer to the answer in 57 *ii* (a) above.

58. *i* (a) Verbal formation does not arise in this individual at this plane. Had mental formation not arisen in that individual to that place?

— No. To all those at the ceasing moment of *citta*, and those at the arising moment of *citta* without initial application and sustained application, verbal formation does not arise; but mental formation had arisen.

— Yes. To those at the birth-moment of Pure abode and Non-percipient beings, verbal formation does not arise; mental formation therein also had not arisen.

(b) Mental formation had not arisen in this individual at this plane. Does verbal formation not arise in that individual at that plane?

— No such being mental formation had not arisen, but verbal formation arises.

— Yes. Refer to the answer in 58 *i* (a) above.

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Chart 6.3 Present and future arising of the three types of formations

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

	Present			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the arising moment of breath-in and breath-out	A					A
Those at the ceasing moment of breath-in and breath-out						
Those at the arising moment of breath-in and breath-out without initial application and sustained application						
Those at the first <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A				A	
Those at the first <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	N				A	
Those at the second and third <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A				N	
Those at the second and third <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	N				N	
Those at the arising moment of initial application and sustained application		A				A
Those at the arising moment of initial application and sustained application without breath-in and breath-out						
Those at the arising moment of <i>citta</i> without breath-in and breath-out	N				AN	A
Those at the arising moment of <i>citta</i> without initial application and sustained application		N				A
Those at the arising moment of <i>citta</i> with non-initial application and non-sustained application, without breath-in and breath-out						
Those at the planes of initial application and sustained application (except those endowed with final-stage <i>citta</i>)						
Those at the planes of non-initial application. and non-sustained application (except those endowed with final-stage <i>citta</i>)						
Those in whose consciousness whereof final-stage <i>citta</i> of the sensuous sphere will instantly arise						
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise	N				N	
Those who are endowed with final-stage <i>citta</i>	N				N	N
Those who are endowed with final-stage <i>citta</i> at the planes of initial application and sustained application						
Those who are endowed with final-stage <i>citta</i> at the planes of non-initial application and non-sustained application						
Those who are endowed with final-stage <i>citta</i> with non-initial application and non-sustained application		N				N
Those at the arising moment of final-stage <i>citta</i>						
Those at the ceasing moment of final-stage <i>citta</i>						
Those at the arising moment of final-stage <i>citta</i> with initial application and sustained application		A				N
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application		N				N
Those at the ceasing moment of final-stage <i>citta</i> at the planes of initial application and sustained application						

	Present			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the ceasing moment of final-stage <i>citta</i> at the planes of non-initial application and non-sustained application						
Those at the arising moment of final-stage <i>citta</i> with non-initial application and non-sustained application						
Those at the ceasing moment of final-stage <i>citta</i> with non-initial application and non-sustained application						
Those at the first <i>jhāna</i> attainment						
Those at the first, second, and third <i>jhāna</i> attainment						
Those at the second and third <i>jhāna</i> attainment						
Those at the second, third, and fourth <i>jhāna</i> attainment						
Those at the fourth <i>jhāna</i> attainment	N				N	
Those at the birth-moment of Pure abode beings						
Those at the birth-moment of Non-percipient beings						
At the moment of second <i>citta</i> of Pure abode beings						
Sensuous beings						
Fine-material beings (except Non-percipients)	N				A	
Immaterial beings	N				A	
Non-percipient beings	N	N			AN	AN
Final existence beings						
All those at the ceasing moment of <i>citta</i>	N	N			A	A
Those at Cessation attainment	N	N			A	A

Present and Future

Forward enquiries by Individual

For answers to the following enquiries, refer to the same in “Forward enquiries on Individual and Plane” from 62 *i* (a) to 63 *i* (b).

59. *i* (a) Bodily formation arises in this individual. Will verbal formation arise in that individual? (b) Verbal formation will arise in this individual. Does bodily formation arise in that individual?

ii (a) Bodily formation arises in this individual. Will mental formation arise in that individual? (b) Mental formation will arise in this individual. Does bodily formation arise in that individual?

60. *i* (a) Verbal formation arises in this individual? Will mental formation arise in that individual? (b) Mental formation will arise in this individual. Does verbal formation arise in that individual?

Forward enquiries by Plane

61. *i* (a) Bodily formation arises at this plane. Will verbal formation arise at that plane? *p* *ii* (b) Mental formation will arise at this plane. Does verbal formation arise at that plane?

The answers in “Forward enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.1.

Forward enquiries by Individual and Plane

62. *i* (a) Bodily formation arises in this individual at this plane. Will verbal formation arise in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, at the arising moment of breath-in and breath-out, bodily formation arises; verbal formation therein will not arise.

— Yes. To those at the first *jhāna* attainment, at the arising moment of breath-in and breath-out of the sensuous sphere, bodily formation arises; verbal formation also will arise.

(b) Verbal formation will arise in this individual at this plane. Does bodily formation arise in that individual at that plane?

— No. To those at the first *jhāna* attainment, at the ceasing moment of breath-in and breath-out of the sensuous sphere; those at the arising moment of *citta* without breath-in and breath-out; those of the fine-material and immaterial sphere; those Non-percipient beings (and those of Cessation-attainment, surpassing three mundane spheres), verbal formation will arise; bodily formation does not arise.

— Yes. Refer to the answer in 62*i* (a) above.

ii (a) Bodily formation arises in this individual at this plane. Will mental formation arise in that individual at that plane?

— No such being in whom bodily formation arises, mental formation had not.

— Yes. To those at the arising moment of breath-in and breath-out, bodily formation arises; mental formation also will arise.

(b) Mental formation will arise in this individual at this plane. Does bodily formation arise in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, and those at the arising moment of *citta* without breath-in and breath-out, mental formation will arise; bodily formation therein does not arise.

— Yes. Refer to the answer in 62*i* (a) above.

63. *i* (a) Verbal formation arises in this individual at this plane. Will mental formation arise in that individual at that plane?

— No. To those at the arising moment of final-stage *citta* with initial application

and sustained application, verbal formation arises; mental formation will not arise.

— Yes. To those others at the arising moment of initial application and sustained application, verbal formation arises; mental formation also will arise.

(b) Mental formation will arise in this individual at this plane. Does verbal formation arise in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, those at the arising moment of *citta* without initial application and sustained application, to Non-percipient beings (and those of Cessation-attainment, surpassing mundane spheres), mental formation will arise; verbal formation does not arise.

— Yes. Refer to the answer in 63 *i* (a) above.

Opposite enquiries by Individual

64. *i* (a) Bodily formation does not arise in this individual. Will verbal formation not arise in that individual?

— No. To all those at the ceasing moment of *citta*, those at the arising moment of *citta* without breath-in and breath-out, those of Cessation-attainment, and those Non-percipient beings, bodily formation does not arise; but verbal formation will arise.

— Yes. To those endowed with the final-stage *citta*, and those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise, bodily formation does not arise; verbal formation also will not arise.

(b) Verbal formation will not arise in this individual. Does bodily formation not arise in that individual?

— No. (To those at the planes of second and third *jhāna* attainment, at the arising moment of breath-in and breath-out, verbal formation will not arise; but bodily formation arises).

— Yes. Same as the answer in 64 *i* (a) above.

ii (a) Bodily formation does not arise in this individual. Will mental formation not arise in that individual?

— No. Same as the answer in 64 *i* (a) above.

— Yes. To those endowed with the final-stage *citta*, bodily formation does not arise; mental formation also will not arise.

(b) Mental formation will not arise in this individual. Does bodily formation not arise in that individual?

— No such being mental formation will not arise but bodily formation arises.

— Yes. Refer to the answer in 64 *ii* (a) or 64 *i* (a) above.

65. *i* (a) Verbal formation does not arise in this individual. Will mental formation not arise in that individual?

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— No. To all those at the ceasing moment of *citta*, those at the arising moment of *citta* without initial application and sustained application, those of Cessation-attainment, and those Non-percipient beings, verbal formation does not arise; but mental formation will arise.

— Yes. To those at the ceasing moment of final-stage *citta* with initial application and sustained application, and those endowed with final-stage *citta* with non-initial application and non-sustained application, verbal formation does not arise; mental formation also will not arise.

(b) Mental formation will not arise in this individual. Does verbal formation not arise in that individual?

— No. To those at the arising moment of final-stage *citta* with initial application and sustained application, mental formation will not arise; but verbal formation arises.

— Yes. Refer to the answer in 65 *i* (a) above.

Opposite enquiries by Plane

66. *i* (a) Bodily formation does not arise at this plane. Will verbal formation not arise at that plane? *p* *ii* (b) Mental formation will not arise at this plane. Does verbal formation not arise at that plane?

The answers in “Opposite enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.1.

Opposite enquiries by Individual and Plane

67. *i* (a) Bodily formation does not arise in this individual at this plane. Will verbal formation not arise in that individual at that plane?

— No. To those at the first *jhāna* attainment, at the ceasing moment of breath-in and breath-out of the sensuous sphere; those at the arising moment of *citta* without breath-in and breath-out²⁵; and those of fine-material and immaterial sphere, bodily formation does not arise; verbal formation will arise.

— Yes. To those endowed with the final-stage *citta*; those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise; those at the second and third *jhāna* attainment, at the ceasing moment of breath-in and breath-out; those at the arising moment of *citta* without breath-in and breath-out²⁵; those at the fourth *jhāna* attainment²⁵; and those Non-percipient beings²⁶, bodily formation does not arise; verbal formation also will not arise.

²⁵ Verbal formation firstly does not arise at the second *jhāna*, with bodily formation only does not arise at the fourth *jhāna*, follows the same lastly by mental formation which then brings about cessation-attainment.

²⁶ At first it may seem inconsistent with nos. 64 *i* (a) which says that to those Non-percipient beings, bodily formation does not arise; verbal formation will arise. It is not in contradiction because life of a non-percipient being perishes as soon as verbal formation in whom arises.

(b) Verbal formation will not arise in this individual at this plane. Does bodily formation not arise in that individual at that plane?

— No. To those at second and third *jhāna* attainment, at the arising moment of breath-in and breath-out, verbal formation will not arise; bodily formation arises.

— Yes. Refer to the answer in 67 *i* (a) above.

ii (a) Bodily formation does not arise in this individual at this plane. Will mental formation not arise in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, and those at the arising moment of *citta* without breath-in and breath-out, bodily formation does not arise; mental formation will arise.

— Yes. To those endowed with final-stage *citta*, and those Non-percipient beings²⁷, body formation does not arise; mental formation also will not arise.

(b) Mental formation will not arise in this individual at this plane. Does bodily formation not arise in that individual at that plane?

— No such being mental formation will not arise, but bodily formation arises.

— Yes. Refer to the answer in 67 *ii* (a) above.

68. *i* (a) Verbal formation does not arise in this individual at this plane. Will mental formation not arise in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, and those at the arising moment of *citta* without initial application and sustained application, verbal formation does not arise; mental formation will arise.

— Yes. To those at the ceasing moment of final-stage *citta* with initial application and sustained application, and those endowed with final-stage *citta* with non-initial application and non-sustained application, and to Non-percipient beings, verbal formation does not arise; mental formation also will not arise.

(b) Mental formation will not arise in this individual at this plane. Does verbal formation not arise in that individual at that plane?

— No. To those at the arising moment of final-stage *citta* with initial application and sustained application, mental formation will not arise; but verbal formation arises.

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

²⁷ Does not contradict with nos. 64 *ii* (a) which says that to those non-percipient beings, bodily formation does not arise, but mental formation will arise. To non-percipient beings, life perishes once mental formation in whom arises.

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Chart 6.4 Past and future arising of the three types of formations

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

	Present			Past		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the arising moment of breath-in and breath-out						
Those at the ceasing moment of breath-in and breath-out						
Those at the arising moment of breath-in and breath-out without initial application and sustained application						
Those at the first <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out of the sensuous sphere						
Those at the first <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out of the sensuous sphere						
Those at the second and third <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out						
Those at the second and third <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out						
Those at the arising moment of initial application and sustained application						
Those at the arising moment of initial application and sustained application without breath-in and breath-out						
Those at the arising moment of <i>citta</i> without breath-in and breath-out						
Those at the arising moment of <i>citta</i> without initial application and sustained application						
Those at the arising moment of <i>citta</i> with non-initial application and non-sustained application, without breath-in and breath-out						
Those at the planes of initial application and sustained application. (except those endowed with final-stage <i>citta</i>)		A				A
Those at the planes of non-initial application and non-sustained application (except those endowed with final-stage <i>citta</i>)		N				A
Those in whose consciousness whereof final-stage <i>citta</i> of the sensuous sphere will instantly arise						
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise	AN				N	
Those who are endowed with final-stage <i>citta</i>	A				N	N
Those who are endowed with final-stage <i>citta</i>	N				N	
Those who are endowed with final-stage <i>citta</i> at the planes of initial application and sustained application		A				N
Those who are endowed with final-stage <i>citta</i> at the planes of non-initial application and non-sustained application		N				N
Those endowed with final-stage <i>citta</i> with non-initial application and non-sustained application						
Those at the arising moment of final-stage <i>citta</i>						
Those at the ceasing moment of final-stage <i>citta</i>						
Those at the arising moment of final-stage <i>citta</i> with initial application and sustained application						
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application						
Those at the ceasing moment of final-stage <i>citta</i> at the planes of initial application and sustained application						

	Present			Past		
	Bodily F.	Verbal F.	Bodily F.	Verbal F.	Bodily F.	Verbal F.
Those at the ceasing moment of final-stage <i>citta</i> at the planes of non-initial application and non-sustained application						
Those at the arising moment of final-stage <i>citta</i> with non-initial application and non-sustained application						
Those at the ceasing moment of final-stage <i>citta</i> with non-initial application and non-sustained application						
Those at the first <i>jhāna</i> attainment	A				A	
Those at the first, second, and third <i>jhāna</i> attainment	A					A
Those at the second and third <i>jhāna</i> attainment	A				N	
Those at the second, third, and fourth <i>jhāna</i> attainment						
Those at the fourth <i>jhāna</i> attainment	N				N	A
Those at the birth-moment of Pure abode beings						
Those at the birth-moment of Non-percipient beings						
Those at the moment of second <i>citta</i> of Pure abode beings						
Sensuous beings	A				A	A
Fine-material beings (except Non-percipients)	N				A	A
Immaterial beings	N				A	A
Non-percipient beings	N	N			N	N
Final existence beings						
All those at the ceasing moment of <i>citta</i>						
Those at Cessation attainment						

Past and Future

Forward enquiries by Individual

For answers to the following enquiries, refer to the same in “Forward enquiries on Individual and Plane” from 72 *i* (a) to 73 *i* (b).

69. *i* (a) Bodily formation had arisen in this individual. Will verbal formation arise in that individual? (b) Verbal formation will arise in this individual. Had bodily formation arisen in that individual?

ii (a) Bodily formation had arisen in this individual. Will mental formation arise in that individual? (b) Mental formation will arise in this individual. Had bodily formation arisen in that individual?

70. *i* (a) Verbal formation had arisen in this individual. Will mental formation arise in that individual? (b) Mental formation will arise in this individual. Had verbal formation arisen in that individual?

Forward enquiries by Plane

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71. *i* (a) Bodily formation had arisen at this plane. Will verbal formation arise at that plane? p *ii* (b) Mental formation will arise at this plane. Had verbal formation arisen at that plane?

The answers in “Forward enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.1.

Forward enquiries by Individual and Plane

72. *i* (a) Bodily formation had arisen in this individual at this plane. Will verbal formation arise in that individual at that plane?

— No. To those endowed with final-stage *citta* at planes of the sensuous sphere; those endowed with final-stage *citta*; those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise; and those at the second and third *jhāna* attainment, bodily formation had arisen; verbal formation will not arise.

— Yes. To those at the first *jhāna* attainment, and others of the sensuous sphere, bodily formation had arisen; verbal formation also will arise.

(b) Verbal formation will arise in this individual at this plane. Had bodily formation arisen in that individual at that plane?

— No. To beings of the fine-material and immaterial sphere (except Non-percipients), verbal formation will arise; bodily formation had not arisen.

— Yes. Refer to the answer in 72 *i* (a) above.

ii (a) Bodily formation had arisen in this individual at this plane. Will mental formation arise in that individual at that plane?

— No. To those endowed with final-stage *citta* at planes of the sensuous sphere, bodily formation had arisen; mental formation will not arise.

— Yes. To those at the first, second, and third *jhāna* attainment, and others of the sensuous sphere, bodily formation had arisen; mental formation also will arise.

(b) Mental formation will arise in this individual at this plane. Had bodily formation arisen in that individual at that plane?

— No. To those at the fourth *jhāna* attainment, and those of the fine-material and immaterial sphere (except Non-percipients), mental formation will arise; bodily formation had not arisen.

— Yes. Refer to the answer in 72 *ii* (a) above.

73. *i* (a) Verbal formation had arisen in this individual at this plane. Will mental formation arise in that individual at that plane?

— No. To those endowed with final-stage *citta* at the planes of initial application and sustained application ²⁸, verbal formation had arisen; mental formation will not arise.

— Yes. To others (who are not endowed with final-stage *citta*) at the planes of initial application and sustained application, verbal formation had arisen; mental formation also will arise.

(b) Mental formation will arise in this individual at this plane. Had verbal formation arisen in that individual at that plane?

— No. To those at the planes of non-initial application and non-sustained application (who are not endowed with final-stage *citta*), mental formation will arise; verbal formation had not arisen.

— Yes. Refer to the answer in 73 *i* (a) above.

Opposite enquiries by Individual

For answers to the following enquiries, refer to the same in “Opposite enquiries on Individual and Plane” from 77 *i* (a) to 78 *i* (b).

74. *i* (a) Bodily formation had not arisen in this individual. Will verbal formation not arise in that individual? (b) Verbal formation will not arise in this individual. Had bodily formation not arisen in that individual?

ii (a) Bodily formation had not arisen in this individual. Will mental formation not arise in that individual? (b) Mental formation will not arise in this individual. Had bodily formation not arisen in that individual?

75. *i* (a) Verbal formation had not arisen in this individual. Will mental formation not arise in that individual? (b) Mental formation will not arise in this individual. Had verbal formation not arisen in that individual?

Opposite enquiries by Plane

76. *i* (a) Bodily formation had not arisen at this plane. Will verbal formation not arise at that plane? p *ii* (b) Mental formation will not arise at this plane. Had verbal formation not arisen at that plane?

The answers in “Opposite enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.1.

Opposite enquiries by Individual and Plane

77. *i* (a) Bodily formation had not arisen in this individual at this plane. Will verbal formation not arise in that individual at that plane?

²⁸ *Savitakkasavicārabhūmiyaṃ pacchimacittasamaṅgīnaṃ*. The term *bhūmi* means ‘earth, place, area, region’, but in this context can also be referred to as ‘plane’.

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— No. To those at the fine-material and immaterial spheres, bodily formation had not arisen; verbal formation therein will arise.

— Yes. To those endowed with final-stage *citta* at the planes of fine-material and immaterial sphere; those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise; those at the fourth *jhāna* attainment; and Non-percipient beings, bodily formation had not arisen; verbal formation also will not arise.

(b) Verbal formation will not arise in this individual at this plane. Had bodily formation not arisen in that individual at that plane?

— No. To those endowed with final-stage *citta* at planes of the sensuous sphere, and those at the second and third *jhāna* attainment, verbal formation will not arise; bodily formation therein had arisen.

— Yes. Refer to the answer in 77 *i* (a) above.

ii (a) Bodily formation had not arisen in this individual at this plane. Will mental formation not arise in that individual at that plane?

— No. To those at the fourth *jhāna* attainment, and those of fine-material and immaterial sphere, bodily formation had not arisen; mental formation will arise.

— Yes. To those endowed with final-stage *citta* at the planes of fine-material and immaterial sphere, and those Non-percipient beings, bodily formation had not arisen; mental formation also will not arise.

(b) Mental formation will not arise in this individual at this plane. Had bodily formation not arisen in that individual at that plane?

— No. To those endowed with final-stage *citta* at planes of the sensuous sphere, mental formation will not arise; but bodily formation had arisen.

— Yes. Refer to the answer in 77 *ii* (a) above.

78. *i* (a) Verbal formation had not arisen in this individual at this plane. Will mental formation not arise in that individual at that plane?

— No. To those at the planes of non-initial application and non-sustained application, verbal formation had not arisen; mental formation therein will arise.

— Yes. To those endowed with final-stage *citta* at the planes of non-initial application and non-sustained application, and those Non-percipient beings, verbal formation had not arisen; mental formation also will not arise.

(b) Mental formation will not arise in this individual at this plane. Had verbal formation not arisen in that individual at that plane?

— No. To those endowed with final-stage *citta* at the planes of initial application and sustained application, mental formation will not arise; verbal formation therein had arisen.

— Yes. Refer to the answer in 78 *i* (a) above.

Consolidated answers from arising of the formations

Chart 6.5 Composition on arising of the three formation types

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

	Present			Past			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the arising moment of breath-in and breath-out	A	A	A		A	A			A
Those at the ceasing moment of breath-in and breath-out									
Those at the arising moment of breath-in and breath-out without initial application and sustained application	A	N							
Those at the first <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A	A			A			A	
Those at the first <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	N				A			A	
Those at the second and third <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A				N			N	
Those at the second and third <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	N				N			N	
Those at the arising moment of initial application and sustained application		A	A		A	A			A
Those at the arising moment of initial application and sustained application without breath-in and breath-out	N	A							
Those at the arising moment of <i>citta</i> without breath-in and breath-out	N		A		A	A		A	A
Those at the arising moment of <i>citta</i> without initial application and sustained application		N	A			A			A
Those at the arising moment of <i>citta</i> with non-initial application and non-sustained application, without breath-in and breath-out	N	N							
Those at the planes of initial application and sustained application (except those endowed with final-stage <i>citta</i>)					A				A
Those at the planes of non-initial application and non-sustained application (except those endowed with final-stage <i>citta</i>)					N				A
Those in whose consciousness whereof final-stage <i>citta</i> of the sensuous sphere will instantly arise							N	A	A
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise	N				A	N		N	A
Those who are endowed with final-stage <i>citta</i>	N				A		N	N	N
Those who are endowed with final-stage <i>citta</i>	N				N	N	N	N	N
Those endowed with final-stage <i>citta</i> at the planes of initial application and sustained application					A				N
Those endowed with final-stage <i>citta</i> at the planes of non-initial application and non-sustained application					N				N
Those endowed with final-stage <i>citta</i> with non-initial application and non-sustained application		N							N
Those at the arising moment of final-stage <i>citta</i>									
Those at the ceasing moment of final-stage <i>citta</i>									

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	Present			Past			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the arising moment of final-stage <i>citta</i> with initial application and sustained application	A								N
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application	N								N
Those at the ceasing moment of final-stage <i>citta</i> at the planes of initial application and sustained application									
Those at the ceasing moment of final-stage <i>citta</i> at the planes of non-initial application and non-sustained application									
Those at the arising moment of final-stage <i>citta</i> with non-initial application and non-sustained application									
Those at the ceasing moment of final-stage <i>citta</i> with non-initial application and non-sustained application									
Those at the first <i>jhāna</i> attainment				A	A	A	<i>A</i>	A	A
Those at the first, second, and third <i>jhāna</i> attainment				A		<i>A</i>	<i>A</i>		A
Those at the second and third <i>jhāna</i> attainment				A	N		<i>A</i>	N	
Those at the second, third, and fourth <i>jhāna</i> attainment					N	A		<i>N</i>	A
Those at the fourth <i>jhāna</i> attainment	N			N	<i>A</i>	<i>N</i>	<i>N</i>	N	A
Those at the birth-moment of Pure abode beings	N	N		<i>N</i>	<i>N</i>	N			
Those at the birth-moment of Non-percipient beings	N	N		<i>N</i>	<i>N</i>	N			
Those at the moment of second <i>citta</i> of Pure abode beings	N			<i>N</i>	N	<i>A</i>			
Sensuous beings				A	<i>A</i>	<i>A</i>	<i>A</i>	A	A
Fine-material beings (except Non-percipients)	N			N	A	<i>A</i>	<i>N</i>	A	A
Immaterial beings	N			N	A	<i>A</i>	<i>N</i>	A	A
Non-percipient beings	N	N	<i>N</i>	N	A	A	<i>N</i>	A	A
Final existence beings							<i>N</i>	<i>A</i>	<i>A</i>
All those at the ceasing moment of <i>citta</i>	N	N	<i>N</i>		A	A		A	A
Those at Cessation attainment	N	N	<i>N</i>		A	A		A	A
At the plane(s) of :									
first <i>jhāna</i>	A	A	A	A	A	A	A	A	A
first, second and third <i>jhāna</i>	A		A	A		A	A		A
second and third <i>jhāna</i>	A	N	A	A	N	A	A	N	A
second, third, and fourth <i>jhāna</i>		N	A		N	A		N	A
fourth <i>jhāna</i>	N	N	A	N	N	A	N	N	A
sensuous sphere	A	A	A	A	A	A	A	A	A
fine-material sphere (except Non-percipience plane)	N	A	A	N	A	A	N	A	A
immaterial sphere	N	A	A	N	A	A	N	A	A
Non-percipience	N	N	N	N	N	N	N	N	N

Referring to the above chart, the denotation of letters in *italic* are the answers consolidated from the respective first three sub-sections on present, past, and future arising of formations. Those letters in boldface (including *italic* in bold) are the answers to be referred to the other classifications on present-past, present-future, and past-future arising of the formations. As shown in the chart, there are certain types of individuals that have not been examined as of now, but all of

those would be discussed in the next sub-section on cessation. This includes individuals not only are distinct at dissimilar ceasing moments of events, but also those at the arising moments of events.

However, there are exceptions. Certain Individual types in regard to ‘ceasing moment’, are also being examined in the process on Arising—those at the first *jhāna* attainment, second and third *jhāna* attainment, both at the arising and ceasing moment of breath-in and breath-out; and those of final-stage *citta* with initial application and sustained application. With now the big picture in place, inquisitive readers can take this opportunity to fill out those blanks in this chart. As you may be aware, there would be some answers which have to be treated as not applicable, or dependent on varying conditions.

6.2.2 Cessation of formations (with charts)

Chart 6.6 Enquiry sequence on the cessation of formations

		(Respective enquiries below are placed in relation to each of the following formation types accordingly)								
		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?		
		Bodily formation	Verbal formation	Mental formation	Bodily formation	Verbal formation	Mental formation	Bodily formation	Verbal formation	Mental formation
Bodily formation	ceases / does not cease :		1a	2a		10a	11a		13a	14a
Verbal formation	i) in this individual. ii) at this plane.	1b		3a			12a			15a
Mental formation	iii) in this individual at this plane.	2b _i	3b							
Bodily formation	had ceased / had not ceased :					4a	5a		16a	17a
Verbal formation	i) in this individual. ii) at this plane.	10b			4b		6a			18a
Mental formation	iii) in this individual at this plane.	11b	12b		5b	6b _i				
Bodily formation	will cease / will not cease :								7a	8a
Verbal formation	i) in this individual. ii) at this plane.	13b			16b				7b _i	9a
Mental formation	iii) in this individual at this plane.	14b	15b		17b	18b			8b	9b

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Like in chart 6.0, the above chart summarises the sequence of enquiries from nos. 79 to 127 in this chapter. The iteration loops through three differentiations (individuals, planes, individuals by planes) by way of forward and reverse mode of enquiries. The same sequence reiterates through six time-scales (present, past, future, present-past, present-future, and past-future), represent by the enneahedral boxes as shown in the chart.

Chart 6.7 Present, past, and future cessation of the formations

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

	Present			Past			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the ceasing moment of breath-in and breath-out	C		C						
Those at the ceasing moment of breath-in and breath-out without initial application and sustained application	C	N							
Those at the first <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	C	C							
Those at the ceasing moment of initial application and sustained application		C	C						
Those at the ceasing moment of initial application and sustained application without breath-in and breath-out	N	C							
Those at the ceasing moment of <i>citta</i> without breath-in and breath-out	N		C						
Those at the ceasing moment of <i>citta</i> without initial application and sustained application		N	C						
Those at the ceasing moment of <i>citta</i> with non-initial application and non-sustained application, without breath-in and breath-out	N	N							
Those in whose consciousness whereof final-stage <i>citta</i> of the sensuous sphere will instantly arise							N	C	C
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise							N	N	C
Those endowed with final-stage <i>citta</i> with non-initial application and non-sustained application							N	N	
Those at the arising moment of final-stage <i>citta</i>							N	C	C
Those at the ceasing moment of final-stage <i>citta</i>							N	N	N
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application							N	N	
Those at the arising moment of final-stage <i>citta</i> with non-initial application and non-sustained application								N	C
Those at the first <i>jhāna</i> attainment				C	C	C	C	C	C
Those at the first, second, and third <i>jhāna</i> attainment				C		C	C		C
Those at the second and third <i>jhāna</i> attainment				C	N		C	N	
Those at the second, third, and fourth <i>jhāna</i> attainment					N	C		N	C
Those at the fourth <i>jhāna</i> attainment				N	N	C	N	N	C
Those at the birth-moment of Pure abode beings				N	N	N			
Those at the birth-moment of Non-percipient beings				N	N	N			
Those at the moment of second <i>citta</i> of Pure abode beings				N	N	C			

	Present			Past			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Sensuous beings				C	C	C	C	C	C
Fine-material beings (except Non-percipients)				N	C	C	N	C	C
Immaterial beings				N	C	C	N	C	C
Non-percipient beings	N	N	N	N	N	N	N	N	N
Final existence beings							N	C	C
All those at the arising moment of <i>citta</i>	N	N	N						
Those at Cessation attainment	N	N	N						
At the plane(s) of :									
first <i>jhāna</i>	C	C	C	C	C	C	C	C	C
first, second and third <i>jhāna</i>	C		C	C		C	C		C
second and third <i>jhāna</i>	C	N	C	C	N	C	C	N	C
second, third, and fourth <i>jhāna</i>		N	C		N	C		N	C
fourth <i>jhāna</i>	N	N	C	N	N	C	N	N	C
sensuous sphere	C	C	C	C	C	C	C	C	C
fine-material sphere (except Non-percipient plane)	N	C	C	N	C	C	N	C	C
immaterial sphere	N	C	C	N	C	C	N	C	C
Non-percipient	N	N	N	N	N	N	N	N	N

At Present

Forward enquiries by Individual

79. *i* (a) Bodily formation ceases in this individual. Does verbal formation cease in that individual?

— No. To those at the ceasing moment of breath-in and breath-out without initial application and sustained application, bodily formation ceases; verbal formation therein does not cease.

— Yes. To those at the first *jhāna* attainment, at the ceasing moment of breath-in and breath-out of the sensuous sphere, bodily formation ceases; verbal formation also ceases.

(b) Verbal formation ceases in this individual. Does bodily formation cease in that individual?

— No. To those at the ceasing moment of initial application and sustained application without breath-in and breath-out, verbal formation ceases; bodily formation does not cease²⁹.

— Yes. Refer to the answer in 79 *i* (a) above.

ii (a) Bodily formation ceases in this individual. Does mental formation cease in that individual?

²⁹ Because bodily formation does not arise in the first place, it hence “does not” cease which is the way of explanation by the Pāli text.

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— Yes. (to those at the ceasing moment of breath-in and breath-out).

(b) Mental formation ceases in this individual. Does bodily formation cease in that individual?

— No. To those at the ceasing moment of *citta* without breath-in and breath-out, mental formation ceases; bodily formation does not cease.

— Yes. To those at the ceasing moment of breath-in and breath-out, mental formation ceases; bodily formation also ceases.

80. *i* (a) Verbal formation ceases in this individual. Does mental formation cease in that individual?

— Yes. (at the ceasing moment of initial application and sustained application).

(b) Mental formation ceases in this individual. Does verbal formation cease in that individual?

— No. To those at the ceasing moment of *citta* without initial application and sustained application, mental formation ceases; verbal formation therein does not cease.

— Yes. To those at the ceasing moment of initial application and sustained application, mental formation ceases and verbal formation also ceases.

Forward enquiries by Plane

81. *i* (a) Bodily formation ceases at this plane. Does verbal formation cease at that plane? p *ii* (b) Mental formation ceases at this plane. Does verbal formation cease at that plane?

The answers in “Forward enquiries on Plane” are the same in all six time-lagged classifications of enquiries. Refer to the last part in Chart 6.7 as to plane.

Forward enquiries by Individual and Plane

Answers to the following enquiries are the same as in preceding “Forward enquiries on Individual” from 79 *i* (a) to 80 *i* (b).

82. *i* (a) Bodily formation ceases in this individual at this plane. Does verbal formation cease in that individual at that plane? p *ii* (b) Mental formation ceases in this individual at this plane. Does verbal formation cease in that individual at that plane?

Opposite enquiries by Individual

83. *i* (a) Bodily formation does not cease in this individual. Does verbal formation not cease in that individual?

— No. To those at the ceasing moment of initial application and sustained application without breath-in and breath-out, bodily formation does not cease; but verbal formation therein ceases.

— Yes. To all those at the arising moment of *citta*; those at the ceasing moment of *citta* with non-initial application and non-sustained application, without breath-in and breath-out; those of Cessation-attainment; and those Non-percipient beings, neither bodily formation nor verbal formation ceases.

(b) Verbal formation does not cease in this individual. Does bodily formation not cease in that individual?

— No. To those at the ceasing moment of breath-in and breath-out without initial application and sustained application, verbal formation does not cease; but bodily formation therein ceases.

— Yes. Refer to the answer in 83 *i* (a) above.

ii (a) Bodily formation does not cease in this individual. Does mental formation not cease in that individual?

— No. To those at the ceasing moment of *citta* without breath-in and breath-out, bodily formation does not cease; but mental formation therein ceases.

— Yes. To all those at the arising moment of *citta*, those of Cessation-attainment, and those Non-percipient beings, neither bodily formation nor mental formation ceases.

(b) Mental formation does not cease in this individual. Does bodily formation not cease in that individual? — Yes. Refer to the answer in 83 *ii* (a) above.

84. *i* (a) Verbal formation does not cease in this individual. Does mental formation not cease in that individual?

— No. To those at the ceasing moment of *citta* without initial application and sustained application, verbal formation does not cease; but mental formation ceases.

— Yes. To all those at the arising moment of *citta*, those of Cessation-attainment, and those Non-percipient beings, neither verbal formation nor mental formation ceases.

(b) Mental formation does not cease in this individual. Does verbal formation not cease in that individual? — Yes. Refer to the answer in 84 *i* (a) above.

Opposite enquiries by Plane

85. *i* (a) Bodily formation does not cease at this plane. Does verbal formation not cease at that plane? p *ii* (b) Mental formation will not cease at this plane. Does verbal formation not cease at that plane?

The answers in “Opposite enquiries on Plane” are the same in all six time-lagged classifications of enquiries. Refer to the last part in Chart 6.7 as to plane.

Opposite enquiries by Individual and Plane

86. *i* (a) Bodily formation does not cease in this individual at this plane. Does verbal formation not cease in that individual at that plane? (b) Verbal formation does not cease in this individual at this plane.....p..... Does verbal formation not cease in that individual at that plane?

Answers to the above enquiries are the same as in preceding “Opposite enquiries on Individual”, except that those of Cessation-attainment are excluded here for they are supramundane beings who have surpassed the 31 planes.

In the Past

All the catechisms in the section on ‘past’ are the same as in those similar sections in Origination and Origination-Cessation, except only that for those pairs of enquiries and answers, it requires the tenses of “had arisen” and “had not arisen” to be replaced by “had ceased” and “had not ceased”.

Forward enquiries by Individual

87. *i* (a) Bodily formation had ceased in this individual. Had verbal formation ceased in that individual?p.....

Forward enquiries by Plane

Forward enquiries by Individual and Plane

Opposite enquiries by Individual

Opposite enquiries by Plane

Opposite enquiries by Individual and Plane

In Future

Forward enquiries by Individual

For answers to the following enquiries, refer to the same in “Forward enquiries on Individual and Plane” from 91 *i* (a) to 92 *i* (b).

88. *i* (a) Bodily formation will cease in this individual. Will verbal formation cease in that individual? (b) Verbal formation will cease in this individual. Will bodily formation cease in that individual?

ii (a) Bodily formation will cease in this individual. Will mental formation cease in that individual? (b) Mental formation will cease in this individual. Will bodily formation cease in that individual?

89. *i* (a) Verbal formation will cease in this individual. Will mental formation cease in that individual? (b) Mental formation will cease in this individual. Will verbal formation cease in that individual?

Forward enquiries by Plane

90. *i* (a) Bodily formation will cease at this plane. Will verbal formation cease at that plane? p Mental formation will cease at this plane. Will verbal formation cease at that plane?

The answers in “Forward enquiries on Plane” are the same in all six time-lagged classifications of enquiries. Refer to the last part in Chart 6.7 as to plane.

Forward enquiries by Individual and Plane

91. *i* (a) Bodily formation will cease in this individual at this plane. Will verbal formation cease in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, bodily formation will cease; verbal formation therein will not cease.

— Yes. Same answer as in *i* (b) below.

(b) Verbal formation will cease in this individual at this plane. Will bodily formation cease in that individual at that plane?

— No. To those at the arising moment of final-stage *citta* of the sensuous sphere; to those in whose consciousness whereof final-stage *citta* of the sensuous sphere will instantly arise; to those of the fine-material and immaterial sphere (except Non-percipients), including those final existence beings in fine-material and immaterial sphere who, having reborn, will attain *Parinibbāna* at the death-moment, verbal formation will cease; bodily formation will not cease.

— Yes. To those at the first *jhāna* attainment, and others of the sensuous sphere, both verbal formation and bodily formation will cease.

ii (a) Bodily formation will cease in this individual at this plane. Will mental formation cease in that individual at that plane?

— Yes. Same answer as in 91 *ii* (b) below.

(b) Mental formation will cease in this individual at this plane. Will bodily formation cease in that individual at that plane?

— No. To those at the arising moment of final-stage *citta* of the sensuous sphere, those in whose consciousness whereof final-stage *citta* of the sensuous sphere will instantly arise, those at the fourth *jhāna* attainment, those of the fine-material and immaterial sphere (except Non-percipients) and including those final existence beings in fine-material and immaterial sphere who, having reborn, will attain *Parinibbāna* at the death-moment, mental formation will cease; bodily formation will not cease.

— Yes. To those at the first, second, and third *jhāna* attainment, and those others of the sensuous sphere, mental formation will cease; bodily formation also will cease.

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92. *i* (a) Verbal formation will cease in this individual at this plane. Will mental formation cease in that individual at that plane?

— Yes. Same answer as in 92 *i* (b) below.

(b) Mental formation will cease in this individual at this plane. Will verbal formation cease in this individual at this plane?

— No. To those at the arising moment of final-stage *citta* with non-initial application and non-sustained application, those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise; and those at the second, third, and fourth *jhāna* attainment, mental formation will cease; verbal formation will not cease.

— Yes. To those at the first *jhāna* attainment, those of the sensuous sphere, and others of the fine-material and immaterial sphere, both mental formation and verbal formation will cease.

Opposite enquiries by Individual

Answers to the following enquiries are the same as in “Opposite enquiries on Individual and plane” from 96 *i* (a) to 97 *i* (b).

93. *i* (a) Bodily formation will not cease in this individual. Will verbal formation not cease in that individual? (b) Verbal formation will not cease in this individual. Will bodily formation not cease in that individual?

94. *i* (a) Bodily formation will not cease in this individual. Will mental formation not cease in that individual? (b) Mental formation will not cease in this individual. Will bodily formation not cease in that individual?

.....p..... Mental formation will not cease in this individual. Will verbal formation not cease in that individual?

Opposite enquiries by Plane

95. *i* (a) Bodily formation will not cease p *ii* (b) Mental formation will not cease at this plane. Will verbal formation not cease at that plane?

The answers in “Opposite enquiries on Plane” are the same in all six time-lagged classifications of enquiries. Refer to the last part in Chart 6.7 as to plane.

Opposite enquiries by Individual and Plane

96. *i* (a) Bodily formation will not cease in this individual at this plane. Will verbal formation not cease in that individual at that plane?

— No. To those at the arising moment of final-stage *citta* of the sensuous sphere; to those in whose consciousness whereof final-stage *citta* of the sensuous sphere will instantly arise; and to those of the fine-material and immaterial sphere

including final existence beings thereof, bodily formation will not cease; verbal formation therein will cease.

— Yes. To those at the ceasing moment of final-stage *citta* with initial application and sustained application, those endowed with final-stage *citta* with non-initial application and non-sustained application, those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise, those at the fourth *jhāna* attainment, and those Non-percipient beings, neither bodily formation nor verbal formation will cease.

(b) Verbal formation will not cease in this individual at this plane. Will bodily formation not cease in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, verbal formation will not cease; bodily formation therein will cease.

— Yes. Refer to the answer in 96 *i* (a) above.

ii (a) Bodily formation will not cease in this individual at this plane. Will mental formation not cease in that individual at that plane?

— No. To those at the arising moment of final-stage *citta* of the sensuous sphere; to those in whose consciousness whereof final-stage *citta* of the sensuous sphere will instantly arise; to those at the fourth *jhāna* attainment, and to those of the fine-material and immaterial sphere including thereof final existence beings, bodily formation will not cease; but mental formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta*, and to Non-percipient beings, neither bodily formation nor mental formation will cease.

(b) Mental formation will not cease in this individual at this plane. Will bodily formation not cease in that individual at that plane?

— Yes. Refer to the answer in 96 *ii* (a) above.

97. *i* (a) Verbal formation will not cease in this individual at this plane. Will mental formation not cease in that individual at that plane?

— No. To those at the arising moment of final-stage *citta* with non-initial application and non-sustained application, those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise, and those at the second, third, and fourth *jhāna* attainment, verbal formation will not cease; mental formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta* (of the sensuous sphere), and those Non-percipient beings, neither verbal formation nor mental formation will cease.

(b) Mental formation will not cease in this individuals at this plane. Will verbal formation not cease in that individual at that plane?

— No. No such being.

— Yes. Refer to the answer in 97 *i* (a) above.

Chart 6.8 Present and past cessation of the formation types

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

	Present			Past		
	Bodily F.	Verbal F.	Bodily F.	Verbal F.	Bodily F.	Verbal F.
Those at the arising moment of breath-in and breath-out						
Those at the ceasing moment of breath-in and breath-out	C				C	C
Those at the first <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	N				C	
Those at the first <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	C				C	
Those at the second and third <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	N				N	
Those at the second and third <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	C				N	
Those at the ceasing moment of initial application and sustained application		C				C
Those at the ceasing moment of <i>citta</i> without breath-in and breath-out	N				CN	C
Those at the ceasing moment of <i>citta</i> without initial application and sustained application		N				C
Those at the fourth <i>jhāna</i> attainment	N				N	
Those at the birth-moment of Pure abode beings	N	N				N
Those at the birth-moment of Non-percipient beings	N	N				N
Those at the moment of second <i>citta</i> of Pure abode beings	N	N			N	N
Fine-material beings (except Non-percipients)	N				C	
Immaterial beings	N				C	
Non-percipient beings	N	N			CN	CN
All those at the arising moment of <i>citta</i>	N	N			C	C
Those at Cessation attainment	N	N			C	C

Present and Past

Forward enquiries by Individual

For those answers to the following enquiries, refer to the same in “Forward enquiries on Individual and Plane” from 101 *i* (a) to 102 *i* (b).

98. *i* (a) Bodily formation ceases in this individual. Had verbal formation ceased in that individual? (b) Verbal formation had ceased in this individual. Does bodily formation cease in that individual?

ii (a) Bodily formation ceases in this individual. Had mental formation ceased in that individual? (b) Mental formation had ceased in this individual. Does bodily formation cease in that individual?

99. *i* (a) Verbal formation ceases in this individual. Had mental formation ceased in that individual? (b) Mental formation had ceased in this individual. Does verbal formation cease in that individual?

Forward enquiries by Plane

100. *i* (a) Bodily formation ceases at that plane p *ii* (b) Mental formation had ceased at this plane. Does verbal formation cease at that plane?

The answers in “Forward enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.7.

Forward enquiries by Individual and Plane

101. *i* (a) Bodily formation ceases in this individual at this plane. Had verbal formation ceased in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, at the ceasing moment of breath-in and breath-out, bodily formation ceases; verbal formation therein had not ceased.

— Yes. To those at the first *jhāna* attainment, at the ceasing moment of breath-in and breath-out of the sensuous sphere, bodily formation ceases; verbal formation also had ceased.

(b) Verbal formation had ceased in this individual at this plane. Does bodily formation cease in that individual at that plane?

— No. To those at the first *jhāna* attainment, at the arising moment of breath-in and breath-out of the sensuous sphere; to all those at the arising moment of *citta*; to those at the ceasing moment of *citta* without breath-in and breath-out; to those of the fine-material and immaterial sphere; also to Non-percipient beings (and those of Cessation-attainment, surpassing the three mundane spheres), verbal formation had ceased; bodily formation therein does not cease.

— Yes. Refer to the answer in 101 *i* (a) above.

ii (a) Bodily formation ceases in this individual at this plane. Had mental formation ceased in that individual at that plane?

— No such being in whom bodily formation ceases, mental formation had not.

— Yes, to those at the ceasing moment of breath-in and breath-out.

(b) Mental formation had ceased in this individual at this plane. Does bodily formation cease in that individual at that plane?

— No. To all those at the arising moment of *citta*, those at the ceasing moment of *citta* without breath-in and breath-out, Non-percipient beings (and those of Cessation-attainment, surpassing mundane spheres), mental formation had ceased; bodily formation does not cease.

— Yes. To those at the ceasing moment of breath-in and breath-out, mental formation had ceased and bodily formation also ceases.

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102. *i* (a) Verbal formation ceases in this individual at this plane. Had mental formation ceased in that individual at that plane?

— No such being in whom verbal formation ceases but mental formation had not.

— Yes. Refer to the answer in 102 *i* (b) below.

(b) Mental formation had ceased in this individual at this plane. Does verbal formation cease in that individual at that plane?

— No. To all those at the arising moment of *citta*, those at the ceasing moment of *citta* without initial application and sustained application, those Non-percipient beings (and those of Cessation-attainment, surpassing mundane spheres), mental formation had ceased; verbal formation does not cease.

— Yes. To those at the ceasing moment of initial application and sustained application, mental formation had ceased; verbal formation also ceases.

Opposite enquiries by Individual

For those answers to the following enquiries, refer to the same in “Opposite enquiries on Individual and Plane” from 106 *i* (a) to 107 *i* (b).

103. *i* (a) Bodily formation does not cease in this individual. Had verbal formation not ceased in that individual? (b) Verbal formation had not ceased in this individual. Does bodily formation not cease in that individual?

ii (a) Bodily formation does not cease in this individual. Had mental formation not ceased in that individual? (b) Mental formation had not ceased in this individual. Does bodily formation not cease in that individual?

104. *i* (a) Verbal formation does not cease in this individual. Had mental formation not ceased in that individual? (b) Mental formation had not ceased in this individual. Does verbal formation not cease in that individual?

Opposite enquiries by Plane

105. *i* (a) Bodily formation does not cease p *ii* (b) Mental formation had not ceased at this plane. Does verbal formation not cease at that plane?

The answers in “Forward enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.7.

Opposite enquiries by Individual and Plane

106. *i* (a) Bodily formation does not cease in this individual at this plane. Had verbal formation not ceased in that individual at that plane?

— No. To those at the first *jhāna* attainment, at the arising moment of breath-in and breath-out of the sensuous sphere; to those at the ceasing moment of *citta*

without breath-in and breath-out ³⁰; and to those of the fine-material and immaterial sphere, bodily formation does not cease; verbal formation had ceased. — Yes. To those at the second and third *jhāna* attainment, at the arising moment of breath-in and breath-out, those at the ceasing moment of *citta* without breath-in and breath-out ³⁰, those at the fourth *jhāna* attainment, those at the moment of second *citta* of Pure abode beings, and Non-percipient beings, bodily formation does not cease; verbal formation also had not ceased.

(b) Verbal formation had not ceased in this individual at this plane. Does bodily formation not cease in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, at the ceasing moment of breath-in and breath-out, verbal formation had not ceased; bodily formation therein ceases.

— Yes. Refer to the answer in 106 *i* (a) above.

ii (a) Bodily formation does not cease in this individual at this plane. Had mental formation not ceased in that individual at that plane?

— No. To all those at the arising moment of *citta*, and those at the ceasing moment of *citta* without breath-in and breath-out, bodily formation does not cease; mental formation had ceased.

— Yes. To those at the birth-moment of Pure abode and Non-percipient beings, bodily formation does not cease; mental formation also had not ceased.

(b) Mental formation had not ceased in this individual at this plane. Does bodily formation not cease in that individual at that plane?

— Yes. Refer to the answer in 106 *ii* (a) above.

107. *i* (a) Verbal formation does not cease in this individual at this plane. Had mental formation not ceased in that individual at that plane?

— No. To all those at the arising moment of *citta*, those at the ceasing moment of *citta* without initial application and sustained application, verbal formation does not cease; mental formation had ceased.

— Yes. To those at the moment of second *citta* of Pure abode beings, and those Non-percipient beings (also those at the birth-moment of Pure abode and Non-percipient beings), verbal formation does not cease; mental formation also had not ceased.

(b) Mental formation had not ceased in this individual at this plane. Does verbal formation not cease in that individual at that plane?

— Yes. Refer to the answer in 107 *i* (a) above.

³⁰ To those at the ceasing moment of *citta* without breath-in and breath-out, verbal formation had ceased, and will cease, at the planes of initial application and sustained application; but it had not ceased, and will not cease, at the planes of non-initial application and non-sustained application.

Chart 6.9 Present and future cessation of the formations types

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

	Present			Future		
	Bodily F.	Verbal F.	Bodily F.	Verbal F.	Bodily F.	Verbal F.
Those at the ceasing moment of breath-in and breath-out	C					C
Those at the first <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	N				C	
Those at the first <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	C				C	
Those at the second and third <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	N				N	
Those at the second and third <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	C				N	
Those at the ceasing moment of initial application and sustained application		C				C
Those at the ceasing moment of <i>citta</i> without breath-in and breath-out	N				CN	C
Those at the ceasing moment of <i>citta</i> without initial application and sustained application		N				C
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise	N				N	
Those endowed with final-stage <i>citta</i> with non-initial application and non-sustained application	N				N	
Those at the ceasing moment of final-stage <i>citta</i>	N					N
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application	N	C			N	N
Those at the ceasing moment of final-stage <i>citta</i> with non-initial application and non-sustained application		N				N
Those at the fourth <i>jhāna</i> attainment	N				N	
Fine-material beings (except Non-percipients)	N				C	
Immaterial beings	N				C	
Non-percipient beings	N	N			CN	CN
All those at the arising moment of <i>citta</i>	N	N			C	C
Those at Cessation attainment	N	N			C	C

Present and Future

Forward enquiries by Individual

For answers to the following enquiries, refer to the same in “Forward enquiries on Individual and Plane” from nos. 111 *i* (a) to 112 *i* (b).

108. *i* (a) Bodily formation ceases in this individual. Will verbal formation cease in that individual? (b) Verbal formation will cease in this individual. Does bodily formation cease in that individual?

ii (a) Bodily formation ceases in this individual. Will mental formation cease in that individual? (b) Mental formation will cease in this individual. Does bodily formation cease in that individual?

109. *i* (a) Verbal formation ceases in this individual. Will mental formation cease in that individual? (b) Mental formation will cease in this individual. Does verbal formation cease in that individual?

Forward enquiries by Plane

110. *i* (a) Bodily formation ceases at this planep.... *ii* (b) Does verbal formation cease at that plane?

The answers in “Forward enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.7.

Forward enquiries by Individual and Plane

111. *i* (a) Bodily formation ceases in this individual at this plane. Will verbal formation cease in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, at the ceasing moment of breath-in and breath-out, bodily formation ceases; verbal formation will not.

— Yes. To those at the first *jhāna* attainment, at the ceasing moment of breath-in and breath-out of the sensuous sphere, bodily formation ceases; verbal formation also will cease.

(b) Verbal formation will cease in this individual at this plane. Does bodily formation cease in that individual at that plane?

— No. To those at the first *jhāna* attainment at the arising moment of breath-in and breath-out of the sensuous sphere; (and all those at the arising moment of *citta*); to those at the ceasing moment of *citta* without breath-in and breath-out; to those of fine-material and immaterial sphere; to Non-percipient beings; (and those of Cessation-attainment, surpassing mundane spheres), verbal formation will cease; bodily formation does not cease.

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

ii (a) Bodily formation ceases in this individual at this plane. Will mental formation cease in that individual at that plane?

— Yes. (to those at the ceasing moment of breath-in and breath-out)

(b) Mental formation will cease in this individual at this plane. Does bodily formation cease in that individual at that plane?

— No. To all those at the arising moment of *citta*, those at the ceasing moment of *citta* without breath-in and breath-out, to Non-percipient beings (and those of Cessation-attainment, surpassing mundane spheres), mental formation will cease; bodily formation does not cease.

— Yes. Same answer as in *ii* (a) above.

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112. *i* (a) Verbal formation ceases in this individual at this plane. Will mental formation cease in that individual at that plane?

— No. To those at the ceasing moment of final-stage *citta* with initial application and sustained application, verbal formation ceases; mental formation will not cease.

— Yes. To others at the ceasing moment of initial application and sustained application, verbal formation ceases; mental formation also will cease.

(b) Mental formation will cease in this individual at this plane. Does verbal formation cease in that individual at that plane?

— No. To all those at the arising moment of *citta*, those at the ceasing moment of *citta* without initial application and sustained application, those Non-percipient beings (and those of Cessation-attainment, surpassing mundane spheres), mental formation will cease; verbal formation does not cease.

— Yes. To those at the ceasing moment of initial application and sustained application, mental formation will cease; verbal formation also ceases.

Opposite enquiries by Individual

For those answers to the following enquiries, refer to the same in “Opposite enquiries on Individual and Plane” from 116 *i* (a) to 117 *i* (b).

113. *i* (a) Bodily formation does not cease in this individual. Will verbal formation not cease in that individual (b) Verbal formation will not cease in this individual. Does bodily formation not cease in that individual?

ii (a) Bodily formation does not cease in this individual. Will mental formation not cease in that individual? (b) Mental formation will not cease in this individual. Does bodily formation not cease in that individual?

114. *i* (a) Verbal formation does not cease in this individual. Will mental formation not cease in that individual? (b) Mental formation will not cease in this individual. Does verbal formation not cease in that individual?

Opposite enquiries by Plane

115. *i* (a) Bodily formation does not cease at this planep..... Does verbal formation not cease at that plane?

The answers in “Opposite enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.7.

Opposite enquiries by Individual and Plane

116. *i* (a) Bodily formation does not cease in this individual at this plane. Will verbal formation not cease in that individual at that plane?

— No. To all those at the arising moment of *citta*; to those at the first *jhāna* attainment, at the arising moment of breath-in and breath-out of the sensuous sphere; to those at the ceasing moment of *citta* without breath-in and breath-out, those of the fine-material and immaterial sphere, those Non-percipient beings, (and those of Cessation-attainment, surpassing mundane spheres), bodily formation does not cease; verbal formation therein will cease.

— Yes. To those at the ceasing moment of final-stage *citta* with initial application and sustained application; those endowed with final-stage *citta* with non-initial application and non-sustained application; those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise; those at the second and third *jhāna* attainment, at the arising moment of breath-in and breath-out; those at the ceasing moment of *citta* without breath-in and breath-out; those at the fourth *jhāna* attainment; and those Non-percipient beings, bodily formation does not cease; verbal formation also will not cease.

(b) Verbal formation will not cease in this individual at this plane. Does bodily formation not cease in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, at the ceasing moment of breath-in and breath-out, verbal formation will not cease, but bodily formation therein ceases.

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

ii (a) Bodily formation does not cease in this individual at this plane. Will mental formation not cease in that individual at that plane?

— No. To all those at the arising moment of *citta*, those at the ceasing moment of *citta* without breath-in and breath-out, those Non-percipient beings (and those of Cessation-attainment, surpassing mundane spheres), bodily formation does not cease; mental formation will cease³¹.

— Yes. To those at the ceasing moment of final-stage *citta*, and to Non-percipient beings, bodily formation does not cease; mental formation also will not cease.

(b) Mental formation will not cease in this individual at this plane. Does bodily formation not cease in that individual at that plane?

— Yes. Refer to the answer in *ii* (a) above.

117. *i* (a) Verbal formation does not cease in this individual at this plane. Will mental formation not cease in that individual at that plane?

— No. To all those at the arising moment of *citta*, those at the ceasing moment of *citta* without initial application and sustained application, Non-percipient beings (and those of Cessation-attainment, surpassing mundane spheres), verbal

³¹ To non-percipient beings, bodily formation does not arise and so does not cease; but verbal formation and mental formation will either cease or not cease. Non-percipient being perishes once verbal or mental formation in whom arises.

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consciousness does not cease; mental formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta* with non-initial application and non-sustained application, and to Non-percipient beings, verbal formation does not cease; mental formation also will not cease.

(b) Mental formation will not cease in this individual at this plane. Does verbal formation not cease in that individual at that plane?

— No. To those at the ceasing moment of final-stage *citta* with initial application and sustained application, mental formation will not cease; but verbal formation ceases.

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

Chart 6.10 Past and future cessation of the formation types

A: had ceased/ will cease; N: had not ceased/ will not cease

	Past			Future		
	Bodily F.	Verbal F.	Bodily F.	Verbal F.	Bodily F.	Verbal F.
Those at the planes of initial application and sustained application (except those endowed with final-stage <i>citta</i>)		C				C
Those at the planes of non-initial application and non-sustained application (except those endowed with final-stage <i>citta</i>)		N				C
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise	C				N	
	N				N	
Those endowed with final-stage <i>citta</i> with non-initial application and non-sustained application	C				N	
	N				N	
Those at the ceasing moment of final-stage <i>citta</i>	C				N	N
	N					N
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application	C				N	
	N				N	
Those at the ceasing moment of final-stage <i>citta</i> at the planes of initial application and sustained application		C				N
Those at the ceasing moment of final-stage <i>citta</i> at the planes of non-initial application and non-sustained application		N				N
Those at the first <i>jhāna</i> attainment	C				C	
Those at the first, second, and third <i>jhāna</i> attainment	C					C
Those at the second and third <i>jhāna</i> attainment	C				N	
Those at the fourth <i>jhāna</i> attainment	N				N	C
Sensuous beings	C				C	C
Fine-material beings (except Non-percipients)	N				C	C
Immaterial beings	N				C	C
Non-percipient beings	N	N			N	N

Past and Future

Forward enquiries by Individual

118. *i* (a) Bodily formation had ceased in this individual. Will verbal formation cease in that individual?

— No. To those at the ceasing moment of final-stage *citta* with initial application and sustained application (at sensuous planes), those endowed with final-stage *citta* with non-initial application and non-sustained application (at sensuous planes), and those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise (at sensuous planes), bodily formation had ceased; verbal formation will not cease.

— Yes. To others (those at the first *jhāna* attainment, and others of the sensuous sphere), bodily formation had ceased; verbal formation also will cease.

For the rest of the answers, refer to the same in “Forward enquiries on Individual and Plane” from nos. 121 *i* (a) to 122 *i* (b).

(b) Verbal formation will cease in this individual. Had bodily formation ceased in that individual?

ii (a) Bodily formation had ceased in this individual. Will mental formation cease in that individual? (b) Mental formation will cease in this individual. Had bodily formation ceased in that individual?

119. *i* (a) Verbal formation had ceased in this individual. Will mental formation cease in that individual? (b) Mental formation will cease in this individual. Had verbal formation ceased in that individual?

Forward enquiries by Plane

120. *i* (a) Bodily formation had ceased at this planep.... *ii* (b) Mental formation will cease at this plane. Had verbal formation ceased at that plane?

The answers in “Forward enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.7.

Forward enquiries by Individual and Plane

121. *i* (a) Bodily formation had ceased in this individual at this plane. Will verbal formation cease in that individual at that plane?

— No. To those at the ceasing moment of final-stage *citta* with initial application and sustained application (at sensuous planes), and those at the second and third *jhāna* attainment, bodily formation had ceased; verbal formation will not cease.

— Yes. To those at the first *jhāna* attainment, and others of the sensuous sphere, bodily formation had ceased; verbal formation also will cease.

(b) Verbal formation will cease in this individual at this plane. Had bodily formation ceased in that individual at that plane?

— No. To those of the fine-material and immaterial sphere, verbal formation will cease; bodily formation had not ceased

— Yes. Refer to the answer in 121 *i* (a) above.

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ii (a) Bodily formation had ceased in this individual at this plane. Will mental formation cease in that individual at that plane?

— No. To those at the ceasing moment of final-stage *citta* at sensuous sphere, bodily formation had ceased; mental formation will not cease.

— Yes. To those at the first, second, and third *jhāna* attainment, and others of sensuous sphere, bodily formation had ceased; mental formation also will cease.

(b) Mental formation will cease in this individual at this plane. Had bodily formation ceased in that individual at that plane?

— No. To those at the fourth *jhāna* attainment and those at the fine-material and immaterial sphere, mental formation will cease; bodily formation had not ceased.

— Yes. Refer to the answer in 121 *ii* (a) above.

122. *i* (a) Verbal formation had ceased in this individual at this plane. Will mental formation cease in that individual at that plane?

— No. To those at the ceasing moment of final-stage *citta* at the planes of initial application and sustained application, verbal formation had ceased; mental formation will not cease.

— Yes. To others at the planes of initial application and sustained application ³², verbal formation had ceased; mental formation also will cease.

(b) Mental formation will cease in this individual at this plane. Had verbal formation ceased in that individual at that plane?

— No. To those at the planes of non-initial application and non-sustained application, mental formation will cease; verbal formation had not ceased.

— Yes. Refer to the answer in 122 *i* (a) above.

Opposite enquiries by Individual

For answers to the following enquiries, refer to the same in “Opposite enquiries on Individual and Plane” from nos. 126 *i* (a) to 127 *i* (b).

123. *i* (a) Bodily formation had not ceased in this individual. Will verbal formation not cease in that individual? (b) Verbal formation will not cease in this individual. Had bodily formation not ceased in that individual?

ii (a) Bodily formation had not ceased in this individual. Will mental formation not cease in that individual? (b) Mental formation will not cease in this individual. Had bodily formation not ceased in that individual?

³² Cf. Dhs nos. 1000: *Savitakkasavicārabhūmiyaṃ kāmāvacare, rūpāvacare, aparīyāpanne, vitakkavicāre* ... The Dhammasaṅgaṇi mentions about the four mentalities at the planes of initial application and sustained application in the world of sense, at fine-material sphere, at place of those known as “unincluded” (free from round of rebirths).

124. *i* (a) Verbal formation had not ceased in this individual. Will mental formation not cease in that individual? (b) Mental formation will not cease in this individual. Had verbal formation not ceased in that individual?

Opposite enquiries by Plane

125. *i* (a) Bodily formation had not ceased at this planep..... Had verbal formation not ceased at that plane?

The answers in “Opposite enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to the last part in Chart 6.7.

Opposite enquiries by Individual and Plane

126. *i* (a) Bodily formation had not ceased in this individual at this plane. Will verbal formation not cease in that individual at that plane?

— No. To those of the fine-material and immaterial sphere, bodily formation had not ceased; verbal formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta* with initial application and sustained application at fine-material and immaterial sphere, those endowed with final-stage *citta* with non-initial application and non-sustained application³³ (at fine-material and immaterial sphere), those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise³³ (at fine-material and immaterial sphere), those at the fourth *jhāna* attainment, and Non-percipient beings, bodily formation had not ceased; verbal formation also will not cease.

(b) Verbal formation will not cease in this individual at this plane. Had bodily formation not ceased in that individual at that plane?

— No. To those at the ceasing moment of final-stage *citta* at planes of the sensuous sphere, and those at the second and third *jhāna* attainment, verbal formation will not cease; but bodily formation had ceased.

— Yes. Refer to the answer in 126 *i* (a) above.

ii (a) Bodily formation had not ceased in this individual at this plane. Will mental formation not cease in that individual at that plane?

— No. To all those at the fourth *jhāna* attainment, those of the fine-material and immaterial sphere, bodily formation had not ceased; mental formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta* at fine-material and immaterial sphere, and to Non-percipient beings, bodily formation had not ceased; mental formation also will not cease.

³³ Herein is referring to those at planes of fine-material and immaterial sphere, which then is not contradictory to the same mentioned in 118 *i* (a) which says that “...bodily formation had ceased, verbal formation will not cease”. It has to be at planes of sensuous sphere in the answers to nos. 118 *i* (a).

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(b) Mental formation will not cease in this individual at this plane. Had bodily formation not ceased in that individual at that plane?

— No. To those at the ceasing moment of final-stage *citta* at sensuous sphere, mental formation will not cease; bodily formation had ceased.

— Yes. Refer to the answer in 126 *ii* (a) above.

127. *i* (a) Verbal formation had not ceased in this individual at this plane. Will mental formation not cease in that individual at that plane?

— No. To those at the planes of non-initial application and non-sustained application, verbal formation had not ceased; mental formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta* at the planes of non-initial application and non-sustained application, and to Non-percipient beings, verbal formation had not ceased; mental formation also will not cease.

(b) Mental formation will not cease in this individual at this plane. Had verbal formation not ceased in that individual at that plane?

— No. To those at the ceasing moment of final-stage *citta* at the planes of initial application and sustained application, mental formation will not cease; verbal formation had ceased.

— Yes. Refer to the answer in 127 *i* (a) above.

Consolidated answers from the cessation of formations

Chart 6.11 Composition on cessation of the three formation types

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

	Present			Past			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the ceasing moment of breath-in and breath-out	C		<i>C</i>		C	C			C
Those at the ceasing moment of breath-in and breath-out without initial application and sustained application	<i>C</i>	<i>N</i>							
Those at the first <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	N				C			C	
Those at the first <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	C	<i>C</i>			C			C	
Those at the second and third <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	N				N			N	
Those at the second and third <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	C				N			N	
Those at the ceasing moment of initial application and sustained application		C	<i>C</i>			C			C
Those at the ceasing moment of initial application and sustained application without breath-in and breath-out	<i>N</i>	<i>C</i>							
Those at the ceasing moment of <i>citta</i> without breath-in and breath-out	N		<i>C</i>		C	N	C	C	C
Those at the ceasing moment of <i>citta</i> without initial application and sustained application		N	<i>C</i>			C			C
Those at the ceasing moment of <i>citta</i> with non-initial application and non-sustained application, without breath-in and breath-out	<i>N</i>	<i>N</i>							
Those at the planes of initial application and sustained application (except those endowed with final-stage <i>citta</i>)					C				C
Those at the planes of non-initial application and non-sustained application (except those endowed with final-stage <i>citta</i>)					N				C
Those in whose consciousness whereof final-stage <i>citta</i> of the sensuous sphere will instantly arise							<i>N</i>	<i>C</i>	<i>C</i>
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise	N			C	N		<i>N</i>	N	<i>C</i>
				C	N			N	
				N				N	
Those endowed with final-stage <i>citta</i> with non-initial application and non-sustained application	N						<i>N</i>	N	
				C				N	
				N				N	
Those at the arising moment of final-stage <i>citta</i>							<i>N</i>	<i>C</i>	<i>C</i>
Those at the ceasing moment of final-stage <i>citta</i>							<i>N</i>	<i>N</i>	<i>N</i>
Those at the ceasing moment of final-stage <i>citta</i>	N								N
				C				N	N
				N					N
Those at the ceasing moment of final-stage <i>citta</i> at the planes of initial application and sustained application					C				N

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	Present			Past			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the ceasing moment of final-stage <i>citta</i> at the planes of non-initial application and non-sustained application					N				N
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application	N	C					<i>N</i>	N	N
				C				N	
				N				N	
Those at the arising moment of final-stage <i>citta</i> with non-initial application and non-sustained application							<i>N</i>		<i>C</i>
Those at the ceasing moment of final-stage <i>citta</i> with non-initial application and non-sustained application		N							N
Those at the first <i>jhāna</i> attainment				C	<i>C</i>	<i>C</i>	<i>C</i>	C	<i>C</i>
Those at the first, second, and third <i>jhāna</i> attainment				C		<i>C</i>	<i>C</i>		C
Those at the second and third <i>jhāna</i> attainment				C	<i>N</i>		<i>C</i>	N	
Those at the second, third, and fourth <i>jhāna</i> attainment					<i>N</i>	<i>C</i>		<i>N</i>	<i>C</i>
Those at the fourth <i>jhāna</i> attainment	N			<i>N</i>	N	<i>C</i>	<i>N</i>	N	C
Those at the birth-moment of Pure abode beings	N	N		<i>N</i>	<i>N</i>	N			
Those at the birth-moment of Non-percipient beings	N	N		<i>N</i>	<i>N</i>	N			
Those at the moment of second <i>citta</i> of Pure abode beings	N	N		<i>N</i>	N	<i>C</i>			
Sensuous beings				C	<i>C</i>	<i>C</i>	<i>C</i>	C	C
Fine-material beings (except Non-percipients)	N			N	C	<i>C</i>	<i>N</i>	C	C
Immaterial beings	N			N	C	<i>C</i>	<i>N</i>	C	C
Non-percipient beings	N	N	<i>N</i>	N	C	C	<i>N</i>	C	C
				N	N	N	<i>N</i>	N	N
Final existence beings							<i>N</i>	<i>C</i>	<i>C</i>
All those at the arising moment of <i>citta</i>	N	N	<i>N</i>		C	C		C	C
Those at Cessation attainment	N	N	<i>N</i>		C	C		C	C
At the plane(s) of :									
first <i>jhāna</i>	C	C	C	C	C	C	C	C	C
first, second and third <i>jhāna</i>	C		C	C		C	C		C
second and third <i>jhāna</i>	C	N	C	C	N	C	C	N	C
second, third, and fourth <i>jhāna</i>		N	C		N	C		N	C
fourth <i>jhāna</i>	N	N	C	N	N	C	N	N	C
sensuous sphere	C	C	C	C	C	C	C	C	C
fine-material sphere (except Non-percipient plane)	N	C	C	N	C	C	N	C	C
immaterial sphere	N	C	C	N	C	C	N	C	C
Non-percipient	N	N	N	N	N	N	N	N	N

In the above Chart, the denotation of letters in *italic* are the answers consolidated from the respective first three sub-sections on present, past, and future cessation of formations. The denoted letters in boldface, including both as italicised and bold, are the answers to be referred to the other classifications on present-past, present-future, and past-future cessation of the formations.

In this chart, you will notice that individuals at the arising moment of several event types are also being examined in the subject on cessation—those at the first *jhāna* attainment, at the second and third *jhāna* attainment, both at the arising moment and ceasing moment of breath-in and breath-out; and those at the arising moment and ceasing moment of final-stage *citta*. However, I notice that the answers to those at the arising moment and ceasing moment of final-stage *citta* with non-initial application and non-sustained application show incompatibility, and may require further evaluation, assuming there are no transcriptional error.

6.2.3 Origination and Cessation (with charts)

Chart 6.12 Enquiry sequence on arising and cessation of the three types of formations

		(Respective enquiries below are placed in relation to each of the following formation types accordingly)								
		Does it cease / Does it not cease: i) in that individual? ii) at that plane? iii) in that individual at that plane?			Had it ceased / Had it not ceased? i) in that individual? ii) at that plane? iii) in that individual at that plane?			Will it cease / Will it not cease: i) in that individual? ii) at that plane? iii) in that individual at that plane?		
		Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Bodily formation	arises / does not arise :		1 i			7 i			9 i	
Verbal formation	i) in this individual.			2 i			8 i			10 i
Mental formation	ii) at this plane.									
	iii) in this individual at this plane									
Bodily formation	had arisen / had not arisen :	-	-	-		3 i			11 i	
Verbal formation	i) in this individual.	-	-	-			4 i			12 i
Verbal formation	ii) at this plane.	-	-	-						
Mental formation	iii) in this individual at this plane	-	-	-						
Bodily formation	will arise / will not arise :	-	-	-	-	-	-		5 i	
Verbal formation	i) in this individual.	-	-	-	-	-	-			6 i
Verbal formation	ii) at this plane.	-	-	-	-	-	-			
Mental formation	iii) in this individual at this plane	-	-	-	-	-	-			
		(Respective enquiries below are placed in relation to each of the following formation types accordingly)								
		Does it arise / Does it not arise : i) in that individual? ii) at that plane? iii) in that individual at that plane?			Had it arisen / Had it not arisen : i) in that individual? ii) at that plane? iii) in that individual at that plane?			Will it arise / Will it not arise : i) in that individual? ii) at that plane? iii) in that individual at that plane?		
		Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Bodily formation	ceases / does not cease :				-	-	-	-	-	-
Verbal formation	i) in this individual.	1 ii			-	-	-	-	-	-
Verbal formation	ii) at this plane.									
Mental formation	iii) in this individual at this plane		2 ii		-	-	-	-	-	-
Bodily formation	had ceased/ had not ceased :								-	-
Verbal formation	i) in this individual.	7 ii			3 ii				-	-
Verbal formation	ii) at this plane.								-	-
Mental formation	iii) in this individual at this plane		8 ii			4 ii			-	-
Bodily formation	will cease / will not cease :									
Verbal formation	i) in this individual.	9 ii			11 ii				5 ii	
Verbal formation	ii) at this plane.									
Mental formation	iii) in this individual at this plane		10 ii			12 ii				6 ii

Chart 6.13 Present arising and cessation of the formation types

A: arises; C: ceases; N: does not arise, or does not cease

	Arising			Cessation		
	Bodily F.	Verbal F.	Bodily F.	Verbal F.	Bodily F.	Verbal F.
Those at the arising moment of breath-in and breath-out	A				N	N
Those at the arising moment of initial application and sustained application		A				N
Those at the ceasing moment of initial application and sustained application	N					C
Those at the arising moment of <i>citta</i> without breath-in and breath-out	N				N	N
Those at the arising moment of <i>citta</i> without initial application and sustained application		N				N
Non-percipient beings	N	N			N	N
Final existence beings						
All those at the ceasing moment of <i>citta</i>	N	N			C	C
Those at Cessation attainment	N	N			N	N
At the plane(s) of :						
first <i>jhāna</i>	A				C	C
first, second and third <i>jhāna</i>	A					C
second and third <i>jhāna</i>	A				N	C
second, third, and fourth <i>jhāna</i>		N				C
fourth <i>jhāna</i>	N				N	C
sensuous sphere	A				C	C
fine-material sphere (except Non-percipient plane)	N				C	C
immaterial sphere	N				C	C
Non-percipient	N				N	N

At Present

For the following enquiries, refer to the answers compiled in Chart 6.13 above.

Forward enquiries by Individual

128. *i* (a) Bodily formation arises in this individual. Does verbal formation cease in that individual? — No. (b) Verbal formation ceases in this individual. Does bodily formation arise in that individual? — No.

ii (a) Bodily formation arises in this individual. Does mental formation cease in that individual? — No. (b) Mental formation ceases in this individual. Does bodily formation arise in that individual? — No.

129. *i* (a) Verbal formation arises in this individual. Does mental formation cease in that individual? — No. (b) Mental formation ceases in this individual. Does verbal formation arise in that individual? — No.

Forward enquiries by Plane

130. *i* (a) Bodily formation arises at this plane. Does verbal formation cease at that plane?p..... *ii* (b) Mental formation ceases at this plane. Does verbal formation arise at that plane?

The answers in “Forward enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to Chart 6.13.

Forward enquiries by Individual and Plane

131. *i* (a) Bodily formation arises in this individual at this planep..... *ii* (b) Mental formation ceases in this individual at this plane. Does verbal formation arise in that individual at that plane?

Opposite enquiries by Individual

132. *i* (a) Bodily formation does not arise in this individual. Does verbal formation not cease in that individual?

— No. To those at the ceasing moment of initial application and sustained application, bodily formation does not arise; verbal formation ceases.

— Yes. To those at the arising moment of *citta* without breath-in and breath-out, those at the ceasing moment of *citta* without initial application and sustained application, those of Cessation-attainment, and those Non-percipient beings, bodily formation does not arise; verbal formation also does not cease.

(b) Verbal formation does not cease in this individual. Does bodily formation not arise in that individual?

— No. To those at the arising moment of breath-in and breath-out, verbal formation does not cease; bodily formation therein arises.

— Yes. Refer to the answer in 132 *i* (a) above.

ii (a) Bodily formation does not arise in this individual. Does mental formation not cease in that individual?

— No. To all those at the ceasing moment of *citta*, bodily formation does not arise; mental formation ceases.

— Yes. To those at the arising moment of *citta* without breath-in and breath-out, those of Cessation-attainment and Non-percipient beings, bodily formation does not arise; mental formation also does not cease.

(b) Mental formation does not cease in this individual. Does bodily formation not cease in that individual?

— No. To those at the arising moment of breath-in and breath-out, mental formation does not cease (does not cease because it arises, as a result of verbal formation arising); bodily formation arises.

— Yes. Refer to the answer in 132 *ii* (a) above.

133. *i* (a) Verbal formation does not arise in this individual. Does mental formation not cease in that individual?

— No. To all those at the ceasing moment of *citta*, verbal formation does not arise; mental formation ceases.

— Yes. To those at the arising moment of *citta* without initial application and sustained application, those of Cessation-attainment and Non-percipient beings, verbal formation does not arise; mental formation also does not cease.

(b) Mental formation does not cease in this individual. Does verbal formation not arise in that individual?

— No. To those at the arising moment of initial application and sustained application, mental formation does not cease (because it arises), verbal formation therein arises.

— Yes. Refer to the answer in 133 *i* (a) above.

Opposite enquiries by Plane

134. *i* (a) Bodily formation does not arise at this plane..... p Does verbal formation not arise at that plane?

Answers in “Opposite enquiries on Plane” are the same in all six time-lagged classifications of enquiries. Refer to Chart 6.13 as to plane.

Opposite enquiries by Individual and Plane

135. *i* (a) Bodily formation does not arise in this individual at this planep.... Does verbal formation not arise in that individual at that plane?

Answers to the above enquiries are the same as in preceding “Opposite enquiries on Individual”, except that those of Cessation-attainment are excluded here for they are supramundane beings who have surpassed the 31 planes.

Chart 6.14 Past arising and cessation of the three formation types

A: had arisen; C: had ceased; N: had not arisen, or had not ceased

	Arising			Cessation		
	Bodily F.	Verbal F.	Bodily F.	Verbal F.	Bodily F.	Verbal F.
Those at the first <i>jhāna</i> attainment	A	A			C	C
Those at the first, second, and third <i>jhāna</i> attainment	A					C
Those at the second and third <i>jhāna</i> attainment	A				N	
Those at the second, third, and fourth <i>jhāna</i> attainment		N				C
Those at the fourth <i>jhāna</i> attainment	N				N	C
Those at the birth-moment of Pure abode beings	N				N	N
Those at the birth-moment of Non-percipient beings	N				N	N
Those at the moment of second <i>citta</i> of Pure abode beings	N				N	C
Sensuous beings	A				C	C
Fine-material beings (except Non-percipients)	N				C	C
Immaterial beings	N				C	C
Non-percipient beings	N				N	N

At the plane(s) of :

first <i>jhāna</i> attainment	A				C	C
first, second and third <i>jhāna</i> attainment	A					C
second and third <i>jhāna</i> attainment	A				N	C
second, third and fourth <i>jhāna</i> attainment		N				C
fourth <i>jhāna</i> attainment	N				N	C
sensuous sphere	A				C	C
fine-material sphere (except Non-percipience plane)	N				C	C
immaterial sphere	N				C	C
Non-percipience	N				N	N

In the Past

All the catechisms in the section on ‘past’ are the same as in those similar sections in Origination and Cessation, except for the need to change the appropriate tenses.

Forward enquiries by Individual

136. *i* (a) Bodily formation had arisen in this individual. Had verbal formation ceased in that individual?p..... *ii* (b) Mental formation had not ceased in this individual. Had verbal formation not ceased in that individual?

Forward enquiries by Plane

Forward enquiries by Individual and Plane

Opposite enquiries by Individual

Opposite enquiries by Plane

Opposite enquiries by Individual and Plane

Chart 6.15 Future arising and cessation of the three formations

A: will arise; C: will cease; N: will not arise, or will not cease

	Arising			Cessation		
	Bodily F.	Verbal F.	Bodily F.	Verbal F.	Bodily F.	Verbal F.
Those in whose consciousness whereof final-stage <i>citta</i> of the sensuous sphere will instantly arise	N				C	C
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise	N	N			N	C
Those endowed with final-stage <i>citta</i> with non-initial application and non-sustained application	N				N	
Those at the arising moment of final-stage <i>citta</i>	N				C	C
Those at the ceasing moment of final-stage <i>citta</i>				N	N	N
Those at the ceasing moment of final-stage <i>citta</i>	N	N				N
	N	N				N
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application	N				N	
Those at the first <i>jhāna</i> attainment	A	A			C	C
Those at the first, second, and third <i>jhāna</i> attainment	A					C
Those at the second and third <i>jhāna</i> attainment	A				N	
Those at the second, third, and fourth <i>jhāna</i> attainment		N				C
Those at the fourth <i>jhāna</i> attainment	N				N	C
Sensuous beings	A	A			C	C
Fine-material beings (except Non-percipients)	N	A			C	C
Immaterial beings	N	A			C	C
Non-percipient beings	N				N	N
Final existence beings	N				C	C
All those at the ceasing moment of <i>citta</i>						
At the plane(s) of :						
first <i>jhāna</i> attainment	A				C	C
first, second and third <i>jhāna</i> attainment	A					C
second and third <i>jhāna</i> attainment	A				N	C
second, third and fourth <i>jhāna</i> attainment		N				C
fourth <i>jhāna</i> attainment	N				N	C
sensuous sphere	A				C	C
fine-material sphere (except Non-percipient plane)	N				C	C
immaterial sphere	N				C	C
Non-percipient	N				N	N

In Future

Forward enquiries by Individual

For answers to the following enquiries, refer to the same in “Forward enquiries on Individual and Plane” from 140 *i* (a) to 141 *i* (b).

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137. *i* (a) Bodily formation will arise in this individual. Will verbal formation cease in that individual? (b) Verbal formation will cease in this individual. Will bodily formation arise in that individual?

ii (a) Bodily formation will arise in this individual. Will mental formation cease in that individual? (b) Mental formation will cease in this individual. Will bodily formation arise in that individual?

138. *i* (a) Verbal formation will arise in this individual. Will mental formation cease in that individual? (b) Mental formation will cease in this individual. Will verbal formation arise in that individual?

Forward enquiries by Plane

139. *i* (a) Bodily formation will arise at this planep..... *ii* (b) Mental formation will cease at this plane. Will verbal formation arise at that plane?

The answers in “Forward enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to Chart 6.15.

Forward enquiries by Individual and Plane

140. *i* (a) Bodily formation will arise in this individual at this plane. Will verbal formation cease in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, bodily formation will arise; verbal formation will not cease.

— Yes. To those at the first *jhāna* attainment, and those of the sensuous sphere, bodily formation will arise; verbal formation also will cease.

(b) Verbal formation will cease in this individual at this plane. Will bodily formation arise in that individual at that plane?

— No. To those at the arising moment of final-stage *citta* of the sensuous sphere, those in whose consciousness whereof final-stage *citta* of the sensuous sphere will instantly arise, and those (including final existence beings) of the fine-material and immaterial sphere, verbal formation will cease; bodily formation will not arise.

— Yes. Refer to the answer in 140 *i* (a) above.

ii (a) Bodily formation will arise in this individual at this plane. Will mental formation cease in that individual at that plane?

— Yes. Refer to the answer in 140 *ii* (b) below.

(b) Mental formation will cease in this individual at this plane. Will bodily formation arise in that individual at that plane?

— No. To those at the arising moment of final-stage *citta* of the sensuous sphere, those in whose consciousness whereof final-stage *citta* of the sensuous sphere

will instantly arise, those at the fourth *jhāna* attainment, and those (including final existence beings) of the fine-material and immaterial sphere, mental formation will cease; bodily formation will not arise.

— Yes. To those at the first, second, and third *jhāna* attainment, and others of the sensuous sphere, mental formation will cease; bodily formation will arise.

141. *i* (a) Verbal formation will arise in this individual at this plane. Will mental formation cease in that individual at that plane?

— Yes. Refer to the answer in 141 *i* (b) below.

(b) Mental formation will cease in this individual at this plane. Will verbal formation arise in that individual at that plane?

— No. To those at the arising moment of final-stage *citta* (with non-initial application and non-sustained application), those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise, and those at the second, third, and fourth *jhāna* attainment, mental formation will cease; verbal formation will not arise.

— Yes. To those at the first *jhāna* attainment, those of the sensuous sphere, and others of the fine-material and immaterial sphere, mental formation will cease; verbal formation will arise.

Opposite enquiries by Individual

142. *i* (a) Bodily formation will not arise in this individual. Will verbal formation not cease in that individual?

— No. To those at the arising moment of final-stage *citta* of the sensuous sphere, those in whose consciousness whereof final-stage *citta* of the sensuous sphere will instantly arise, and those final existence beings in the fine-material immaterial sphere, bodily formation will not arise; verbal formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta* with initial application and sustained application, those endowed with final-stage *citta* with non-initial application and non-sustained application, those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise, bodily formation will not arise; verbal formation will not cease.

(b) Verbal formation will not cease in this individual. Will bodily formation not cease in that individual? — Yes. Refer to the answer in 142 *i* (a) above.

ii (a) Bodily formation will not arise in this individual. Will mental formation not cease in that individual?

— No. To those at the arising moment of final-stage *citta* of sensuous sphere, those in whose consciousness whereof final-stage *citta* of the sensuous sphere will instantly arise, and those final existence beings at the fine-material immaterial sphere, bodily formation will not arise; mental formation will cease.

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— Yes. To those at the ceasing moment of final-stage *citta*, bodily formation will not arise; mental formation also will not cease.

(b) Mental formation will not cease in this individual. Will bodily formation not arise in that individual? — Yes. Refer to the answer in 142 *ii* (a) above.

143. *i* (a) Verbal formation will not arise in this individual. Will mental formation not cease in that individual?

— No. To those at the arising moment of final-stage *citta* (with non-initial application and non-sustained application), and those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise, verbal formation will not arise; mental formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta*, verbal formation will not arise; mental formation will not cease.

(b) Mental formation will not cease in this individual. Will verbal formation not arise in that individual? — Yes. Refer to the answer in 143 *i* (a) above.

Opposite enquiries by Plane

144. *i* (a) Bodily formation will not arise at this plane..... p *ii* (b) Mental formation will not cease at this plane. Will verbal formation not arise at that plane?

Answers in “Opposite enquiries on Plane” are the same in all six time-lagged classifications of enquiries. Refer to Chart 6.15.

Opposite enquiries by Individual and Plane

145. *i* (a) Bodily formation will not arise in this individual at this plane. Will verbal formation not cease in that individual at that plane?

— No. To those at the arising moment of final-stage *citta* of sensuous sphere, those in whose consciousness whereof final-stage *citta* of the sensuous sphere will instantly arise, and those at the fine-material and immaterial sphere, bodily formation will not arise; verbal formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta* with initial application and sustained application, those endowed with final-stage *citta* with non-initial application and non-sustained application, those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise, those at the planes of fourth *jhāna* attainment, and those Non-percipient beings, bodily formation will not arise; verbal formation will not cease.

(b) Verbal formation will not cease in this individual at this plane. Will bodily formation not arise in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, verbal formation will not cease; bodily formation will arise.

— Yes. Refer to the answer in 145 *i* (a) above.

ii (a) Bodily formation will not arise in this individual at this plane. Will mental formation not cease in that individual at that plane?

— No. To those at the arising moment of final-stage *citta* of the sensuous sphere, those in whose consciousness whereof final-stage *citta* of the sensuous sphere will instantly arise, those at fourth *jhāna* attainment, and those (includes final existence beings) of the fine-material and immaterial sphere, bodily formation will not arise; mental formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta* (in three mundane spheres), and those Non-percipient beings, bodily formation will not arise; mental formation also will not cease.

(b) Mental formation will not cease in this individual at this plane. Will bodily formation not arise in that individual at that plane?

— Yes. Refer to the answer in 145 *ii* (a) above.

146. *i* (a) Verbal formation will not arise in this individual at this plane. Will mental formation not cease in that individual at that plane?

— No. To those at the arising moment of final-stage *citta* (with non-initial application and non-sustained application), those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise, and those at second, third, and fourth *jhāna* attainment, verbal formation will not arise; mental formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta*, and Non-percipient beings, verbal formation will not arise and also mental formation will not cease.

(b) Mental formation will not cease in this individual at this plane. Will verbal formation not arise in that individual at that plane?

— Yes. Refer to the answer in 146 *i* (a) above.

Chart 6.16 Present arising and past cessation of the three formation types

A: arises; C: had ceased; N: does not arise, or had not ceased

	Arising			Cessation		
	Bodily F.	Verbal F.	Bodily F.	Verbal F.	Bodily F.	Verbal F.
Those at the arising moment of breath-in and breath-out	A				C	C
Those at the first <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	N				C	
Those at the second and third <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A				N	
Those at the second and third <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	N				N	
Those at the arising moment of initial application and sustained application		A				C
Those at the arising moment of <i>citta</i> without breath-in and breath-out	N				CN	C
Those at the arising moment of <i>citta</i> without initial application and sustained application		N				C
Those at the first <i>jhāna</i> attainment		A				C
Those at the fourth <i>jhāna</i> attainment	N				N	
Those at the birth-moment of Pure abode beings	N	N				N
Those at the birth-moment of Non-percipient beings	N	N				N
Those at the moment of second <i>citta</i> of Pure abode beings	N				N	
Fine-material beings (except Non-percipients)	N				C	
Immaterial beings	N				C	
Non-percipient beings	N	N			CN	CN
All those at the ceasing moment of <i>citta</i>	N	N			C	C
Those at Cessation attainment	N	N			C	C

Present and Past

Forward enquiries by Individual

147. *i* (a) Bodily formation arises in this individual. Had verbal formation ceased in that individual? — Yes. Refer to the answer in 147 *i* (b) below.

(b) Verbal formation had ceased in this individual. Does bodily formation arise in that individual?

— No. To all those at the ceasing moment of *citta*, those at the arising moment of *citta* without breath-in and breath-out, those of Cessation-attainment, and Non-percipient beings, verbal formation had ceased; bodily formation does not arise.

— Yes. To those at the arising moment of breath-in and breath-out, verbal formation had ceased; bodily formation arises.

Catechisms on present-past hereafter are not provided by the text. They are to be classified in the same way as in present-past in the section on origination

according to the text. I shall compose all of them here. Meanwhile, refer the answers for the next two pairs of questions to those in “Forward enquiries on Individual and Plane”, nos. 140 *vi* (a) to *vii* (b).

ii (a) Bodily formation arises in this individual. Had mental formation ceased in that individual? (b) Mental formation had ceased in this individual. Does bodily formation arise in that individual?

iii (a) Verbal formation arises in this individual. Had mental formation ceased in that individual? (b) Mental formation had ceased in this individual. Does verbal formation arise in that individual?

Forward enquiries by Plane

iv (a) Bodily formation arises at this plane p Mental formation had ceased at this plane. Does verbal formation arise at that plane?

The answers in “Forward enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to Chart 6.16.

Forward enquiries by Individual and Plane

v (a) Bodily formation arises in this individual at this plane. Had verbal formation ceased in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, at the arising moment of breath-in/breath-out, bodily formation arises; verbal formation had not ceased.

— Yes. Refer to the answer in *v* (b) below.

(b) Verbal formation had ceased in this individual at this plane. Does bodily formation arise in that individual at that plane?

— No. To those at the first *jhāna* attainment, at the ceasing moment of breath-in and breath-out of the sensuous sphere; others of the fine-material and immaterial sphere; all those at the ceasing moment of *citta*; those at the arising moment of *citta* without breath-in and breath-out; Non-percipient beings, (and those of Cessation-attainment, transcending mundane spheres), verbal formation had ceased; bodily formation does not arise.

— Yes. To those at the arising moment of breath-in and breath-out out, verbal formation had ceased; bodily formation arises.

vi (a) Bodily formation arises in this individual at this plane. Had mental formation ceased in that individual at that plane?

— Yes. To those at the arising moment of breath-in and breath-out, bodily formation arises; mental formation had ceased.

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(b) Mental formation had ceased in this individual at this plane. Does bodily formation arise in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, and to those at the arising moment of *citta* without breath-in and breath-out, those Non-percipient beings (and those of Cessation-attainment, transcending mundane spheres), mental formation had ceased; bodily formation does not arise.

— Yes. Refer to the answer in *vi* (a) above.

vii (a) Verbal formation arises in this individual at this plane. Had mental formation ceased in that individual at that plane?

— Yes. To those at the first *jhāna* attainment, those at the arising moment of initial application and sustained application, verbal formation arises; mental formation had ceased.

(b) Mental formation had ceased in this individual at this plane. Does verbal formation arise in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, those at the arising moment of *citta* without initial application and sustained application, those Non-percipient beings (and those of Cessation-attainment, transcending mundane spheres), mental formation had ceased; verbal formation does not arise.

— Yes. Refer to the answer in *vii* (a) above.

Opposite enquiries by Individual

For those answers to the following enquiries, refer to the same in “Opposite enquiries on Individual and Plane” from *xii* (a) to *xiv* (b).

viii (a) Bodily formation does not arise in this individual. Had verbal formation not ceased in that individual? (b) Verbal formation had not ceased in this individual. Does bodily formation not arise in that individual?

ix (a) Bodily formation does not arise in this individual. Had mental formation not ceased in that individual? (b) Mental formation had not ceased in this individual. Does bodily formation not arise in that individual?

x (a) Verbal formation does not arise in this individual. Had mental formation not ceased in that individual? (b) Mental formation had not ceased in this individual. Does verbal formation not arise in that individual?

Opposite enquiries by Plane

xi (a) Bodily formation does not arise at this plane p Mental formation had not ceased at this plane. Does verbal formation not arise at that plane?

The answers in “Opposite enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to Chart 6.16.

Opposite enquiries by Individual and Plane

xii (a) Bodily formation does not arise in this individual. Had verbal formation not ceased in that individual at that plane?

— No. To those at the first *jhāna* attainment, at the ceasing moment of breath-in and breath-out of the sensuous sphere; those at the arising moment of *citta* without breath-in and breath-out; and those of the fine-material and immaterial sphere, bodily formation does not arise; verbal formation therein had ceased.

— Yes. To those at the second and third *jhāna* attainment, at the ceasing moment of breath-in and breath-out; those at the arising moment of *citta* without breath-in and breath-out; those at the fourth *jhāna* attainment; those at the moment of second *citta* of the Pure abode beings; and those Non-percipient beings, bodily formation does not arise; verbal formation also had not ceased.

(b) Verbal formation had not ceased in this individual at this plane. Does bodily formation not arise in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, at the arising moment of breath-in and breath-out, verbal formation had not ceased; bodily formation therein arises.

— Yes. Refer to the answer in *xii* (a) above.

xiii (a) Bodily formation does not arise in this individual at this plane. Had mental formation not ceased in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, and those at the arising moment of *citta* without breath-in and breath-out, bodily formation does not arise; mental formation therein had ceased

— Yes. To those at the birth-moment of Pure abode beings and Non-percipient beings, bodily formation does not arise; mental formation also had not ceased.

(b) Mental formation had not ceased in this individual at this plane. Does bodily formation not arise in that individual at that plane?

— No such being mental formation had not ceased, but bodily formation arises.

— Yes. Refer to the answer in *xiii* (a) above.

xiv (a) Verbal formation does not arise in this individual at this plane. Had mental formation not ceased in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, and those at the arising moment of *citta* without initial application and sustained application, verbal formation does not arise; mental formation had ceased.

— Yes. To those at the birth-moment of Pure abode and Non-percipient beings, verbal formation does not arise; mental formation also had not ceased.

(b) Mental formation had not ceased in this individual at this plane. Does verbal formation not arise in that individual at that plane?

— No such being mental formation had not ceased, but verbal formation arises.

— Yes. Refer to the answer in *xiv* (a) above.

Chart 6.17 Present arising and future cessation of the three formation types

A: arises; C: will cease; N: does not arise, or will not cease

	Arising			Cessation		
	Bodily F.	Verbal F.	Bodily F.	Verbal F.	Bodily F.	Verbal F.
Those at the arising moment of breath-in and breath-out	A					C
Those at the first <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A				C	
Those at the first <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	N				C	
Those at the second and third <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A				N	
Those at the second and third <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	N				N	
Those at the arising moment of initial application and sustained application		A				C
Those at the arising moment of <i>citta</i> without breath-in and breath-out	N				CN	C
Those at the arising moment of <i>citta</i> without initial application and sustained application		N				C
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise	N				N	
Those endowed with final-stage <i>citta</i> with non-initial application and non-sustained application	N				N	
Those at the ceasing moment of final-stage <i>citta</i>	N	N				N
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application	N				N	
Those at the fourth <i>jhāna</i> attainment	N				N	
Fine-material beings (except Non-percipients)	N				C	
Immaterial beings	N				C	
Non-percipient beings	N	N			CN	CN
All those at the ceasing moment of <i>citta</i>	N	N			C	C
Those at Cessation attainment	N	N			C	C

Present and Future

Forward enquiries by Individual

For answers to the following enquiries, refer to the same in “Forward enquiries on Individual and Plane” from nos. 151 *i* (a) to 152 *i* (b).

148. *i* (a) Bodily formation arises in this individual. Will verbal formation cease in that individual? (b) Verbal formation will cease in this individual. Does bodily formation arise in that individual?

ii (a) Bodily formation arises in this individual. Will mental formation cease in that individual? (b) Mental formation will cease in this individual. Does bodily formation arise in that individual?

149. *i* (a) Verbal formation arises in this individual. Will mental formation cease in that individual? (b) Mental formation will cease in this individual. Does verbal formation arise in that individual?

Forward enquiries by Plane

150. *i* (a) Bodily formation arises at this plane ...p..... *ii* (b) Mental formation will cease at this plane. Does verbal formation arise at that plane?

The answers in “Forward enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to Chart 6.17.

Forward enquiries by Individual and Plane

151. *i* (a) Bodily formation arises in this individual at this plane. Will verbal formation cease in that individual at that plane?

— No. To those at the second and third *jhāna* attainment at the arising moment of breath-in and breath-out, bodily formation arises; verbal formation will not cease.

— Yes. To those at the first *jhāna* attainment, at the arising moment of breath-in and breath-out of the sensuous sphere, bodily formation arises; verbal formation will cease.

(b) Verbal formation will cease in this individual at this plane. Does bodily formation arise in that individual at that plane?

— No. To those at the first *jhāna* attainment, at the ceasing moment of breath-in and breath-out of the sensuous sphere; those at the arising moment of *citta* without breath-in and breath-out; all those at the ceasing moment of *citta*; those of the fine-material and immaterial sphere; Non-percipient beings (and those of Cessation-attainment, transcending mundane spheres), verbal formation will cease; bodily formation does not arise.

— Yes. Refer to the answer in 151 *i* (a) above.

ii (a) Bodily formation arises in this individual at this plane. Will mental formation cease in that individual at that plane?

— Yes. To those at the arising moment of breath-in and breath-out, bodily formation arises; mental formation will cease.

(b) Mental formation will cease in this individual at this plane. Does bodily formation arise in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, those at the arising moment of *citta* without breath-in and breath-out, Non-percipient beings (and those of

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Cessation-attainment, transcending mundane spheres), mental formation will cease; bodily formation does not arise.

— Yes. Refer to the answer in 151 *ii* (a) above.

152. *i* (a) Verbal formation arises in this individual at this plane. Will mental formation cease in that individual at that plane?

— Yes. To those at the arising moment of initial application and sustained application, verbal formation arises; mental formation will also cease.

(b) Mental formation will cease in this individual at this plane. Does verbal formation arise in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, those at the arising moment of *citta* without initial application and sustained application, Non-percipient beings (and those of Cessation-attainment, transcending the three mundane spheres), mental formation will cease; verbal formation does not arise.

— Yes. Refer to the answer in 152 *i* (a) above.

Opposite enquiries by Individual

For those answers to the following enquiries, refer to the same in “Opposite enquiries on Individual and Plane” from 156 *i* (a) to 157 *i* (b).

153. *i* (a) Bodily formation does not arise in this individual. Will verbal formation not cease in that individual? (b) Verbal formation will not cease in this individual. Does bodily formation not arise in that individual?

ii (a) Bodily formation does not arise in this individual. Will mental formation not cease in that individual? (b) Mental formation will not cease in this individual. Does bodily formation not arise in that individual?

154. *i* (a) Verbal formation does not arise in this individual. Will mental formation not cease in that individual? (b) Mental formation will not cease in this individual. Does verbal formation not arise in that individual?

Opposite enquiries by Plane

155. *i* (a) Bodily formation does not arise at this plane.....p.... *ii* (b) Mental formation will not cease at this plane. Does verbal formation not arise at that plane?

The answers in “Opposite enquiries on Plane” are the same in all those six time-lagged classifications of enquiries. Refer to Chart 6.17.

Opposite enquiries by Individual and Plane

156. *i* (a) Bodily formation does not arise in this individual at this plane. Will verbal formation not cease in that individual at that plane?

— No. To those at the first *jhāna* attainment, at the ceasing moment of breath-in and breath-out of the sensuous sphere, those at the arising moment of *citta* without breath-in and breath-out, those of the fine-material and immaterial sphere, all those at the ceasing moment of *citta*, Non-percipient beings (and those of Cessation-attainment, transcending the three mundane spheres), bodily formation does not arise; verbal formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta* with initial application and sustained application, those endowed with final-stage *citta* with non-initial application and non-sustained application, those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise, those at the fourth *jhāna* attainment, those at the second and third *jhāna* attainment at the ceasing moment of breath-in and breath-out, those at the arising moment of *citta* without breath-in and breath-out, and Non-percipient beings, bodily formation does not arise; verbal formation also will not cease.

(b) Verbal formation will not cease in this individual at this plane. Does bodily formation not arise in that individual at that plane?

— No. To those at the second and third *jhāna* attainment, at the arising moment of breath-in/breath-out, verbal formation will not cease; bodily formation arises.

— Yes. Refer to the answer in 156 *i* (a) above.

ii (a) Bodily formation does not arise in this individual at this plane. Will mental formation not cease in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, those at the arising moment of *citta* without breath-in and breath-out, those Non-percipient beings (and those of Cessation-attainment, transcending the three mundane spheres), bodily formation does not arise; mental formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta*, and those Non-percipient beings, bodily formation does not arise; mental formation also will not cease.

(b) Mental formation will not cease in this individual at this plane. Does bodily formation not arise in that individual at that plane?

— Yes. Refer to the answer in 156 *ii* (a) above.

157. *i* (a) Verbal formation does not arise in this individual at that plane. Will mental formation not cease in that individual at that plane?

— No. To all those at the ceasing moment of *citta*, those at the arising moment of *citta* without initial application and sustained application, Non-percipient beings (and those of Cessation-attainment, transcending the three mundane spheres), verbal formation does not arise; mental formation will cease.

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— Yes. To those at the ceasing moment of final-stage *citta*, and to Non-percipient beings, verbal formation does not arise; mental formation therein will not cease.

(b) Mental formation will not cease in this individual at this plane. Does verbal formation not arise in that individual at that plane?

— Yes. Refer to the answer in 157 *i* (a) above.

Chart 6.18 Past origination and future cessation of the three formation types

A: had arisen; C: will cease; N: had not arisen, or will not cease

	Arising			Cessation		
	Bodily F.	Verbal F.	Bodily F.	Verbal F.	Bodily F.	Verbal F.
Those at the planes of initial application and sustained application (except those endowed with final-stage <i>citta</i>)		A				C
Those at the planes of non-initial application and non-sustained application (except those endowed with final-stage <i>citta</i>)		N				C
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise	A				N	
	N				N	
Those endowed with final-stage <i>citta</i> with non-initial application and non-sustained application	A				N	
	N				N	
Those at the ceasing moment of final-stage <i>citta</i>	A				N	N
	N					N
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application	A				N	
	N				N	
Those at the ceasing moment of final-stage <i>citta</i> at the planes of initial application and sustained application		A				N
Those at the ceasing moment of final-stage <i>citta</i> at the planes of non-initial application and non-sustained application		N				N
Those at the first <i>jhāna</i> attainment	A				C	
Those at the first, second, and third <i>jhāna</i> attainment	A					C
Those at the second and third <i>jhāna</i> attainment	A				N	
Those at the fourth <i>jhāna</i> attainment	N				N	C
Sensuous beings	A				C	C
Fine-material beings (except Non-percipients)	N				C	C
Immaterial beings	N				C	C
Non-percipient beings	N	N			N	N

Past and Future

Forward enquiries by Individual

158. *i* (a) Bodily formation had arisen in this individual. Will verbal formation cease in that individual?

— No. To those at the ceasing moment of final-stage *citta* with initial application and sustained application (at sensuous sphere), those endowed with final-stage *citta* with non-initial application and non-sustained application (at sensuous sphere), those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise (at sensuous sphere), and those at the second and third *jhāna* attainment, bodily formation had arisen; verbal formation will not cease.

— Yes. To those others (those at the first *jhāna* attainment, and others of the sensuous sphere), bodily formation had arisen; verbal formation will cease.

(b) Verbal formation will cease in this individual. Had bodily formation arisen in that individual?

— Yes. Refer to the answer in 158 *i* (a) above.

— No. To those of the fine-material and immaterial sphere, verbal formation will cease; bodily formation had not arisen.

ii (a) Bodily formation had arisen in this individual. Will mental formation cease in that individual?

— No. To those at the ceasing moment of final-stage *citta* (at sensuous sphere), bodily formation had arisen; mental formation will not cease.

— Yes. To those others (those at the first, second, and third *jhāna* attainment and others of the sensuous sphere), bodily formation had arisen; mental formation will cease.

(b) Mental formation will cease in this individual. Had bodily formation arisen in that individual?

— Yes. Refer to the answer in 158 *ii* (a) above.

— No. To those at the fourth *jhāna* attainment, and those at fine-material and immaterial sphere, mental formation will cease; bodily formation had not arisen.

The remaining catechisms on Past-Future of Origination-Cessation are not provided by the text. They are to be classified similarly with those in the section on Cessation. I composed them nonetheless and have put together all the answers in Chart 6.17 above.

iii (a) Verbal formation had arisen in this individual. Will mental formation cease in that individual? (b) Mental formation will cease in this individual. Had verbal formation arisen in that individual? — Refer to the answers in 158 *vi* below.

Forward enquiries by Plane

Refer to the answers in Chart 6.18.

Forward enquiries by Individual and Plane

iv (a) Bodily formation had arisen in this individual at this plane. Will verbal formation cease in that individual at that plane? (b) Verbal formation will cease in this individual at this plane. Had bodily formation arisen in that individual at that plane? —Refer to the answers in 158 *i* above.

v (a) Bodily formation had arisen in this individual at this plane. Will mental formation cease in that individual at that plane? (b) Mental formation will cease in this individual at this plane. Had bodily formation arisen in that individual at that plane? — Refer to the answers in 158 *ii* above.

vi (a) Verbal formation had arisen in this individual at this plane. Will mental formation cease in that individual at that plane?

— No. To those at the ceasing moment of final-stage *citta* at the planes of initial application and sustained application, verbal formation had arisen; mental formation will not cease.

— Yes. To others at the planes of initial application and sustained application, verbal formation had arisen; mental formation will cease.

(b) Mental formation will cease in this individual at this plane. Had verbal formation arisen in that individual at that plane?

— No. To those at the planes of non-initial application and non-sustained application, mental formation will cease; verbal formation had not arisen.

— Yes. Refer to the answer in *vi* (a) above.

Opposite enquiries by Individual

vii (a) Bodily formation had not arisen in this individualp..... Had verbal formation not arisen in that individual?

For answers to the enquiries above, refer to the same in “Opposite enquiries on Individual and Plane” below, from *viii* (a) to *x* (b).

Opposite enquiries by Plane

Refer to the answers in Chart 6.18.

Opposite enquiries by Individual and Plane

viii (a) Bodily formation had not arisen in this individual at this plane. Will verbal formation not cease in that individual at that plane?

— No. To those of the fine-material and immaterial sphere, bodily formation had not arisen; but verbal formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta* with initial application and sustained application at planes of fine-material and immaterial sphere, those endowed with final-stage *citta* with non-initial application and non-

sustained application (at fine-material and immaterial sphere), those in whose consciousness whereof final-stage *citta* with non-initial application and non-sustained application will instantly arise (at fine-material and immaterial sphere), those at the fourth *jhāna* attainment, and Non-percipient beings, bodily formation had not arisen; verbal formation will not cease.

(b) Verbal formation will not cease in this individual at this plane. Had bodily formation not arisen in that individual at that plane?

— No. To those at the ceasing moment of final-stage *citta* at the sensuous sphere, and those at the second and third *jhāna* attainment, verbal formation will not cease; but bodily formation had arisen.

— Yes. Refer to the answer in *viii* (a) above.

ix (a) Bodily formation had not arisen in this individual at this plane. Will mental formation not cease in that individual at that plane?

— No. To all those at the fourth *jhāna* attainment, those of the fine-material and immaterial sphere, bodily formation had not ceased; mental formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta* at the fine-material and immaterial sphere, and to Non-percipient beings, bodily formation had not arisen; mental formation also will not cease.

(b) Mental formation will not cease in this individual at this plane. Had bodily formation not arisen in that individual at that plane?

— No. To those at the ceasing moment of final-stage *citta* at the sensuous sphere, mental formation will not cease; bodily formation had arisen.

— Yes. Refer to the answer in *ix* (a) above.

x (a) Verbal formation had not arisen in this individual at this plane. Will mental formation not cease in that individual at that plane?

— No. To those at the planes of non-initial application and non-sustained application, verbal formation had not arisen; mental formation will cease.

— Yes. To those at the ceasing moment of final-stage *citta* at the planes of non-initial application and non-sustained application, and to Non-percipient beings, verbal formation had not arisen; mental formation also will not cease.

(b) Mental formation will not cease in this individual at this plane. Had verbal formation not arisen in that individual at that plane?

— No. To those at the ceasing moment of final-stage *citta* at the planes of initial application and sustained application, mental formation will not cease; verbal formation had arisen.

— Yes. Refer to the answer in *x* (a) above.

Consolidated answers from the arising-cessation of formations

Chart 6.19 Composition on the arising and cessation of the three formation types

A: arises/ had arisen/ will arise; C: ceases/ had ceased/ will cease;

Na: does not arise/ had not arisen/ will not arise,

Nc: does not cease/ had not ceased/ will not cease

	Present			Past			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the arising moment of breath-in and breath-out	A	<i>Nc</i>	<i>Nc</i>		C	C			C
Those at the first <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A							C	
Those at the first <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	Na				C			C	
Those at the second and third <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A				Nc			Nc	
Those at the second and third <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	Na				Nc			Nc	
Those at the arising moment of initial application and sustained application		A	<i>Nc</i>			C			C
Those at the ceasing moment of initial application and sustained application	Na	C							
Those at the arising moment of <i>citta</i> without breath-in and breath-out	Na	<i>Nc</i>	<i>Nc</i>		CNc	C		CNc	C
Those at the arising moment of <i>citta</i> without initial application and sustained application		Na	<i>Nc</i>			C			C
Those at the planes of initial application and sustained application (except those endowed with final-stage <i>citta</i>)					A				C
Those at the planes of non-initial appl. and non-sustained appl. (except those endowed with final-stage <i>citta</i>)					Na				C
Those in whose consciousness whereof final-stage <i>citta</i> of the sensuous sphere will instantly arise							<i>Na</i>	C	C
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise	Na			A	Na		<i>Na</i>	Nc	C
				A				Nc	
				Na				Nc	
Those endowed with final-stage <i>citta</i> with non-initial application and non-sustained application	Na						<i>Na</i>	Nc	
				A				Nc	
				Na				Nc	
Those at the arising moment of final-stage <i>citta</i>							<i>Na</i>	C	C
Those at the ceasing moment of final-stage <i>citta</i>							<i>Na</i>	<i>Na</i>	<i>Nc</i>
	Na	Na							Nc
Those at the ceasing moment of final-stage <i>citta</i>				A				Nc	Nc
				Na					Nc

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	Present			Past			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the arising moment of final-stage <i>citta</i> with initial application and sustained application	-	-	-	-	-	-	-	-	-
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application	<i>N_a</i>			<i>A</i>			<i>N_a</i>	<i>N_c</i>	
Those at the ceasing moment of final-stage <i>citta</i> at the planes of initial application and sustained application				<i>A</i>					<i>N_c</i>
Those at the ceasing moment of final-stage <i>citta</i> at the planes of non-initial application and non-sustained application				<i>N_a</i>					<i>N_c</i>
Those at the first <i>jhāna</i> attainment				<i>A</i>	<i>C</i> <i>A</i>	<i>C</i>	<i>A</i>	<i>C</i> <i>A</i>	<i>C</i>
Those at the first, second, and third <i>jhāna</i> attainment				<i>A</i>		<i>C</i>	<i>A</i>		<i>C</i>
Those at the second and third <i>jhāna</i> attainment				<i>A</i>	<i>N_c</i>		<i>A</i>	<i>N_c</i>	
Those at the second, third, and fourth <i>jhāna</i> attainment					<i>N_a</i>	<i>C</i>	<i>N_a</i>	<i>C</i>	
Those at the fourth <i>jhāna</i> attainment	<i>N_a</i>			<i>N_a</i>	<i>N_c</i>	<i>C</i>	<i>N_a</i>	<i>N_c</i>	<i>C</i>
Those at the birth-moment of Pure abode beings	<i>N_a</i>	<i>N_a</i>		<i>N_a</i>	<i>N_c</i>	<i>N_c</i>			
Those at the birth-moment of Non-percipient beings	<i>N_a</i>	<i>N_a</i>		<i>N_a</i>	<i>N_c</i>	<i>N_c</i>			
Those at the moment of second <i>citta</i> of Pure abode beings	<i>N_a</i>			<i>N_a</i>	<i>N_c</i>	<i>C</i>			
Sensuous beings				<i>A</i>	<i>C</i>	<i>C</i>	<i>A</i>	<i>C</i> <i>A</i>	<i>C</i>
Fine-material beings (except Non-percipients)	<i>N_a</i>			<i>N_a</i>	<i>C</i>	<i>C</i>	<i>N_a</i>	<i>C</i> <i>A</i>	<i>C</i>
Immaterial beings	<i>N_a</i>			<i>N_a</i>	<i>C</i>	<i>C</i>	<i>N_a</i>	<i>C</i> <i>A</i>	<i>C</i>
Non-percipient beings	<i>N_a</i>	<i>N_c</i> <i>N_a</i>	<i>N_c</i>	<i>N_a</i>	<i>CN_c</i> <i>N_a</i>	<i>CN_c</i>	<i>N_a</i>	<i>CN_c</i>	<i>CN_c</i>
Final existence beings							<i>N_a</i>	<i>C</i>	<i>C</i>
All those at the ceasing moment of <i>citta</i>	<i>N_a</i>	<i>C</i> <i>N_a</i>	<i>C</i>		<i>C</i>	<i>C</i>		<i>C</i>	<i>C</i>
Those at Cessation attainment	<i>N_a</i>	<i>N_c</i> <i>N_a</i>	<i>N_c</i>		<i>C</i>	<i>C</i>		<i>C</i>	<i>C</i>

Referring to the above Chart, the denotation of letters in *italic* are the answers consolidated from the respective first three sub-sections on present, past, and future arising of formations. Those boldfaced letters, including whether in *italic* or not, are the answers to be referred to the other classifications on present-past, present-future, and past-future arising of the formations.

A better picture with regrouped consolidation

Chart 6.20 Regrouped consolidation of Arising, Cessation, Arising-and-Cessation of the three formation types

A: arises/ had arisen/ will arise; C: ceases/ had ceased/ will cease;
 Na: does not arise/ had not arisen/ will not arise,
 Nc: does not cease/ had not ceased/ will not cease

	Present			Past			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the arising and ceasing moment of breath-in and breath-out	A	A	A				A	A	
	C		C				C	C	
	A	Nc	Nc				C	C	
Those at the arising and ceasing moment of breath-in and breath-out without initial application and sustained application	A	Na							
	C	N							
	-	-	-	-	-	-	-	-	-
Those at the first <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A	A						A	
	Nc							C	
	A							C	
Those at the first <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	Na							A	
	C	C						C	
	Na							C	
Those at the second and third <i>jhāna</i> attainment, at the arising moment of breath-in and breath-out	A							Na	
	Nc							Nc	
	A							Nc	
Those at the second and third <i>jhāna</i> attainment, at the ceasing moment of breath-in and breath-out	Na							Na	
	C							Nc	
	Na							Nc	
Those at the arising and ceasing moment of initial application and sustained application		A	A		A	A			A
		C	C			C			C
		A	Nc			C			C
Those at the arising and ceasing moment of initial application and sustained application without breath-in and breath-out	Na	A							
	Nc	C							
	Na		A		ANa	A		ANa	A
Those at the arising and ceasing moment of <i>citta</i> without breath-in and breath-out	Nc		C		CNc	C		CNc	C
	Na	Nc	Nc		CNc	C		CNc	C
		Na	A			A			A
Those at the arising and ceasing moment of <i>citta</i> without initial application and sustained application		Nc	C			C			C
		Na	Nc			C			C
	Na	Na							
Those at the planes of initial application and sustained application (except those with final-stage <i>citta</i>)					A				A
					C				C
					A				C

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	Present			Past			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Those at the planes of non-initial application and non-sustained application (except those with final-stage <i>citta</i>)					Na				A
					Nc				C
					Na				C
Those in whose consciousness whereof final-stage <i>citta</i> of the sensuous sphere will instantly arise							<i>Na</i>	<i>A</i>	<i>A</i>
							<i>Nc</i>	<i>C</i>	<i>C</i>
							<i>Na</i>	<i>C</i>	<i>C</i>
Those in whose consciousness whereof final-stage <i>citta</i> with non-initial application and non-sustained application will instantly arise	Na			A			<i>Na</i>	Na	<i>A</i>
				Na					
	Nc			C			<i>Nc</i>	Nc	<i>C</i>
				Nc					
	Na			A			<i>Na</i>	Nc	<i>C</i>
				Na				<i>Na</i>	
				A				Na	
				C				Nc	
				A				Nc	
				Na				Na	
			Nc				Nc		
Those endowed with final-stage <i>citta</i>				Na				Nc	
	Na			A			<i>Na</i>	Na	Na
Those endowed with final-stage <i>citta</i>	Na			Na	Na		<i>Na</i>	Na	Na
Those endowed with final-stage <i>citta</i> at the planes of initial application and sustained application					A				Na
Those endowed with final-stage <i>citta</i> at the planes of non-initial application and non-sustained application					Na				Na
Those who are endowed with final-stage <i>citta</i> with non-initial application and non-sustained application		Na							Na
	Nc						<i>Nc</i>	Nc	
	Na						<i>Na</i>	Nc	
				A				Nc	
				C				Nc	
Those at the arising moment of final-stage <i>citta</i>							<i>Nc</i>	<i>C</i>	<i>C</i>
							<i>Na</i>	<i>C</i>	<i>C</i>
							<i>Nc</i>	<i>Nc</i>	<i>Nc</i>
							<i>Na</i>	<i>Na</i>	<i>Nc</i>
Those at the ceasing moment of final-stage <i>citta</i>	Nc			C				Nc	Nc
	Na			A				Nc	Nc
	Nc			Nc					Nc
	Na			Na					Nc
Those at the arising moment of final-stage <i>citta</i> with initial application and sustained application		A							Na

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	Present			Past			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
		Na							Na
	Nc	C					<i>Nc</i>	Nc	Nc
Those at the ceasing moment of final-stage <i>citta</i> with initial application and sustained application	Na						<i>Na</i>	Nc	
			C					Nc	
			A					Nc	
			Nc					Nc	
			Na					Nc	
Those at the ceasing moment of final-stage <i>citta</i> at the planes of initial application and sustained application				C					Nc
				A					Nc
Those at the ceasing moment of final-stage <i>citta</i> at the planes of non-initial application and non-sustained application				Nc					Nc
				Na					Nc
Those at the arising moment of final-stage <i>citta</i> with non-initial application and non-sustained application							<i>Nc</i>	<i>C</i>	
Those at the ceasing moment of final-stage <i>citta</i> with non-initial application and non-sustained application		Nc							Nc
Those at the first <i>jhāna</i> attainment				A	A	A	<i>A</i>	A	A
				C	<i>C</i>	<i>C</i>	<i>C</i>	C	<i>C</i>
				A		<i>A</i>	<i>A</i>		A
Those at the first, second, and third <i>jhāna</i> attainment				C		<i>C</i>	<i>C</i>		C
				A		<i>C</i>	A		C
				A	Na		<i>A</i>	Na	
Those at the second and third <i>jhāna</i> attainment				C	<i>Nc</i>		<i>C</i>	Nc	
				A	<i>Nc</i>		<i>A</i>	Nc	
					Na	A		<i>Na</i>	A
Those at the second, third, fourth <i>jhāna</i> attainment					<i>Nc</i>	<i>C</i>		<i>Nc</i>	<i>C</i>
					<i>Na</i>	<i>C</i>		<i>Na</i>	<i>C</i>
	Na			Na	Na	<i>A</i>	<i>Na</i>	Na	A
Those at the fourth <i>jhāna</i> attainment	Nc			<i>Nc</i>	Nc	<i>C</i>	<i>Nc</i>	Nc	C
	Na			Na	Nc	<i>C</i>	<i>Na</i>	Nc	C
Those at the birth-moment of Pure abode beings	Na	Na		<i>Na</i>	<i>Na</i>	Na			
	Nc	Nc		<i>Nc</i>	<i>Nc</i>	Nc			
	Na	Na		<i>Na</i>	<i>Nc</i>	Nc			
Those at the birth-moment of Non-percipient beings	Na	Na		<i>Na</i>	<i>Na</i>	Na			
	Nc	Nc		<i>Nc</i>	<i>Nc</i>	Nc			
	Na	Na		<i>Na</i>	<i>Nc</i>	Nc			
Those at the moment of second <i>citta</i> of Pure abode beings	Na			<i>Na</i>	Na	<i>A</i>			
	Nc			<i>Nc</i>	Nc	<i>C</i>			
	Na			<i>Na</i>	Nc	<i>C</i>			

	Present			Past			Future		
	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.	Bodily F.	Verbal F.	Mental F.
Sensuous beings				A	A	A	A	A	A
				C	C	C	C	C	C
				A	C	C	A	C	C
Fine-material beings and immaterial beings (except those of Non-percipient plane)	N_a			N_a	A	A	<i>N_a</i>	A	A
	N_c			N_c	C	C	<i>N_c</i>	C	C
	N_a			N_a	C	C	<i>N_a</i>	C	C
Non-percipient beings	N_a	N_a	<i>N_a</i>	N_a	A	A	<i>N_a</i>	A	A
	N_c	N_c	<i>N_c</i>	N_c	C	C	<i>N_c</i>	C	C
Final existence beings							<i>N_a</i>	A	A
							<i>N</i>	C	C
All those at the ceasing moment of <i>citta</i>	N_a	N_a	<i>N_a</i>		A	A		A	A
	N_c	N_c	<i>N_c</i>		C	C		C	C
Those at Cessation attainment	N_a	N_a	<i>N_a</i>		A	A		A	A
	N_c	N_c	<i>N_c</i>		C	C		C	C

6.3 Comprehension of formation types

159. *i* (a) This person is comprehending bodily formation. Is that person comprehending verbal formation? — Yes.
 (b) This person is comprehending verbal formation. Is that person comprehending bodily formation? —Yes.
 ... *p* ... This person will not comprehend verbal formation. Had that person not comprehend verbal formation?

The above catechisms are to be continued in the same manner as the section on Comprehension at aggregates in Chapter Two is classified. I have formulated the questions and concise answers in Chart below according to their sequence. In this chart, the symbol *y* denotes the answer “Yes”, *n* stands for “No”.

Chart 6.21. Catechism on Comprehension (*Pariñña*)

	bodily formation?	verbal formation?
<i>Present :</i>		
This person is comprehending bodily formation. Is that person comprehending		1 y
This person is comprehending verbal formation. Is that person comprehending	2 y	
This person is not comprehending bodily formation, thereby is not comprehending		3 y
This person is not comprehending verbal formation, thereby is not comprehending	4 y	
<i>Past :</i>		
This person had comprehended bodily formation, and thereby had comprehended		5 y
This person had comprehended verbal formation, and thereby had comprehended	6 y	
This person had not comprehended bodily formation, thereby had not comprehended		7 y
This person had not comprehended verbal formation, thereby had not comprehended	8 y	
<i>Future :</i>		
This person will comprehend bodily formation. Will that person comprehend		9 y
This person will comprehend verbal formation. Will that person comprehend	10 y	
This person will not comprehend bodily formation. Will that person not comprehend		11 y
This person will not comprehend verbal formation. Will that person not comprehend	12 y	
<i>Present-and-Past :</i>		
This person is comprehending bodily formation. Had that person comprehended		13 n
This person had comprehended verbal formation. Is that person comprehending	14 n	
This person is not comprehending bodily formation. Had that person not comprehended		15
This person had not comprehended verbal formation. Is that person comprehending	16	
<i>Present-and-Future :</i>		
This person is comprehending bodily formation. Will that person comprehend		17 n
This person will comprehend verbal formation. Is that person comprehending	18 n	
This person is not comprehending bodily formation. Will that person not comprehend		19
This person will not comprehend verbal formation. Is that person not comprehending	20	
<i>Past-and-Future :</i>		
This person had comprehended bodily formation. Will that person comprehend		21 n
This person will comprehend verbal formation. Had that person comprehended	22 n	
This person had not comprehended bodily formation. Will that person not comprehend		23
This person will not comprehend verbal formation. Had that person not comprehend	24	

In the first pair of enquiries, it is to be read as “when this person is comprehending bodily formation, this person is also comprehending verbal formation. When the person is not comprehending bodily formation, he similarly is not comprehending verbal formation (as well as mental formation). The same basis is used to explain remaining occurrences at present (3 y to 4 y), in the past (5 y to 8 y), in future (9 y to 12 y), present-past (3 y to 4 y), present-future (17 y to 18 y), and past-future (21 n to 22 n).

In nos. 15, *Arahat* is not comprehending bodily formation, but it is not that he had not comprehended verbal formation (He had). It is only to those common worldlings who *will not attain* the Path, that they are not comprehending bodily formation, and also had not comprehended verbal formation. In nos. 16, *Arahatta*

Path-attainer (*Aggamaggasamaṅgī*) had not comprehended verbal formation (to its entirety)³⁴, but it is not that he is not comprehending bodily formation (He is). It is only to those common worldlings who *will not attain* the Path, that they had not comprehended verbal formation, and also is not comprehending bodily formation.

In nos. 17, *Arahatta* Path-attainer is comprehending bodily formation, but he will not be comprehending verbal formation. In nos. 18, those common worldlings who *will attain* the Path will comprehend verbal formation, but they are not comprehending bodily formation.

In nos. 19, it is to those common worldlings who *will attain* the Path, that they are not comprehending bodily formation; but it is not that they will not comprehend verbal formation (They will). It is only to Arahats, and to those common worldlings (*puthujjanā*, or *nevasekkhanāsekkhā*) who *will not attain* the Path, that they are not comprehending bodily formation and also will not be comprehending verbal formation.

In nos. 20, *Arahatta* Path-attainer will not be comprehending verbal formation; it is not that he is not comprehending bodily formation (He is comprehending). It is only to Arahats and to those common worldlings who *will not attain* the Path, that they will not be comprehending verbal formation and are also not comprehending bodily formation.

In nos. 21, *Arahat* had comprehended bodily formation, but he will not be comprehending verbal formation. In nos. 22, it is those common worldlings who *will attain* the Path, will comprehend verbal formation; but they had not comprehended bodily formation.

Regarding nos. 23, those common worldlings who *will attain* the Path, they had not comprehended bodily formation; it is not that they will not comprehend verbal formation (They will). It is only to the *Arahatta* Path-attainer, and to those common worldlings who *will not attain* the Path, that they had not comprehended bodily formation and also will not be comprehending verbal formation.

As for nos. 24, an *Arahat* will not be comprehending verbal formation; it is not that he had not comprehended bodily formation (He had). It is only to *Arahatta* Path-attainer, and to those common worldlings who *will not attain* the Path, that they will not be comprehending verbal formation and also had not comprehended bodily formation.

The next chart 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

³⁴ *Aggamaggasamaṅgī*, which means a person who is endowed with the 'highest' Path-*citta*, is herein known as the *Arahatta* Path-attainer. A person with the *Arahatta* Path-*citta* had not comprehended verbal formation, for it is said that to the *Arahatta* Path individuals, the full realisation and attainment thereof is incomplete.

Chart 2.16. Arahats, *Arahatta* Path individuals, and common worldlings on the comprehension of formations

Arahat (Arahā)		
Arahatta Path-attainer (<i>Aggamaggasamaṅgī</i>)		
	Person(s) who will attain the Path	Person(s) who will not attain the Path
•		is comprehending bodily formation; he is also comprehending verbal formation
•	•	is not comprehending bodily formation; he is also not comprehending verbal formation
•		had comprehended bodily formation; similarly had comprehended verbal formation
	•	had not comprehended bodily formation; similarly had not comprehended verbal formation
	•	will comprehend bodily formation; and will also comprehend verbal formation
•	•	will not be comprehending bodily formation; also will not be comprehending verbal formation
	•	is comprehending bodily formation
•	•	is not comprehending bodily formation
•		had comprehended bodily formation
	•	had not comprehended bodily formation
•		had comprehended verbal formation
	•	had not comprehended verbal formation
	•	will comprehend verbal formation
•	•	will not be comprehending verbal formation

CHAPTER 7

VII. Pairs on Latent Inclination (*Anusayayamaka*)

The seven states of underlying inclination, or simply latent states, are comprised of seven of the ten fetters of defilement wherein restlessness (*uddhacca*) is subsumed as under the broader spectrum of ignorance (*avijjā*), desire for the existence of fine-materiality and immateriality (*rūparāga*, *arūparāga*) are taken as under lust for existence (*bhavarāga*), and self-elusive individualistic view, and clinging to practising rites and ceremonies (*sakkāyadiṭṭhi*, *sīlabbataparāmāsa*) are treated as a part of wrong views (*diṭṭhi*). In other words, you are not wrong if you say that Chapter Seven is in fact about the ten fetters of defilement.

Chapter Seven uses the same methodology as in preceding chapters, examining by pairs of catechisms, routing through all permutations by means of forward and opposite dichotomised mode of enquiries. The difference here is that instead of a one-to-one pairing, it makes use of mixed pairing, from single base, two bases... up to six bases. Altogether there are six methods of pairing the enquiries. This chapter incorporates eight sections to examine latent states. Among them, the first two topics on ‘lying unmanifest’ and ‘unmanifest with’, are only different by the way questions and answers are phrased to ascertain our levels of understanding, but the two sets of results are just the same. The next two topics in respect of latent states as to ‘renouncing’ and ‘comprehending’, are also identical in results, except only the questions and answers are differently worded. For examples, it is with full understanding that *Sotāpatti* Path-attainer are renouncing wrong views and skepticism. When latent states of conceit and ignorance, or part thereof remain as unmanifest in *Anāgāmi* Path-attainer, it is simply the lacking of full understanding of them. The other two topics regarding ‘elimination’ and ‘arising’ of latent states are antithetical of each other. What latent states have been eliminated in that person, the same in whom does not any longer arise. The last two topics involve, respectively, sets of questions and answers, are dealing with nine groups of persons. The Q&A are designed to examine those states which will remain as latent in a person on conditions of whether or not that person has mentally shifted from an element, and whether or not that person has mentally reemerged in other elements. The answers in the last section would defy our understanding if we conceive those conditions in terms of physical death and reborn in another element or place. It is not the similar case as in the preceding six sections as you would see from the answers in the charts, that lust for the existence of fine-materiality and immateriality does not lie latent to those in the sensuous world, and similarly desire for sensuous pleasures and aversion do not lie latent in fine-material world and immaterial world. In order to make the reading handily, I combined the last two sections into one.

Chapter 7: Pairs on Latent Inclination

1. Definitions.

There are seven latent states or proclivities (*Satta anusayā*)³⁵, namely the respective latent states of :

- attachment to sensuous pleasures (*kāmarāga*)³⁶
- aversion or hatred (*paṭigha*)³⁷
- conceit or pride (*māna*)³⁸
- wrong views (*diṭṭhi*)³⁹
- skeptical doubt (*vicikicchā*)⁴⁰
- lust for existence or becoming (*bhavarāga*)⁴¹
- ignorance (*avijjā*)⁴²

³⁵ These latent states are collectively called ‘proclivities’ because, owing to their pertinacity, they ever and again tend to become conditions for the arising of new sensuous desires, etc.” (Vis.M. XXII, 60). Other closer meanings are ‘inclinations, tendencies’. The sources of the seven latent states are: DN33 Saṅgītisutta; DN34 Dasuttarasutta; AN7 Saṃyojanasutta; Vibh 17, Khuddakavatthuvibhaṅgo, nos. 949. The seven are also derived from the ten kinds of fetters (*saṃyojanāni*) in respect of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā*, *sīlabbataparāmāsa*, *bhavarāga*, *issā*, *macchariya*, *avijjā*. (Cnd23 Khaggavisāṇasuttaniddeso, nos. 148 ; Dhs nos. 1118-1128, 1477).

³⁶ *Kāmarāgānusayo* corresponds to the greed-*cetasika*, arising at the 19 types of pleasant feelings (4+4+5+5+1) and 32 types of neither-pleasant-nor-unpleasant feeling (4+6+16+6), at the 11 planes of sensuous sphere. (See the chart in Appendix II).

³⁷ *Paṭigha* with the rendering as ‘aversion’ is preferred. The reason is because ‘aversion’, as repulsion of the mind, is present in all kinds of hate from engagement to annoyance, to even the slightest sense of inconspicuous displeasure, and so that it is differentiated semantically from hatred (*dosa*) which is a more intensified form of aversion. *Paṭighānusayo* in this context is treated as identical to the hatred-*cetasika*.

³⁸ *Mānānusayo*, corresponds to the conceit-*cetasika*, arising at the 4 greed-rooted unwholesome cittas dissociated from wrong views. Conceit lays latent in *Puthujjana*, *Sotāpanna*, *Sakadāgāmi* and *Anāgāmi*, with the exception of *Arahat*

³⁹ *Diṭṭhānusayo*, born of the fallacy-*cetasika* and associates with the 4 *diṭṭhigata sampayutta* with cause (*hetu*), is arising at the 19 pleasant feelings, 3 unpleasant feelings, and 32 neither-pleasant-nor-unpleasant feelings of the common worldings (See the chart in Appendix II), with the exception of 4 noble persons (*Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahat*).

⁴⁰ *Vicikicchānusayo*, stems from the conceit-*cetasika*, accompanies the 1 delusion-rooted citta associated with doubt. It is latent only in *Puthujjana*. It is absent in *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi* and *Arahat*.

⁴¹ *Bhavarāgānusayo*, born of the greed-*cetasika* and is associated with the 4 *diṭṭhigata vippayutta* with cause (*hetu*), is characteristic of the fine-material and immaterial planes.

⁴² *Avijjānusayo*, corresponds to delusion-*cetasika* that arises with the 2 delusion-rooted cittas associated with doubt and restlessness. Delusion (*moha*) can coexist with the 12 unwholesome cittas; can arise without greed and hatred; can become a precursor precipitates into the predominance of greed and hatred. However, the 8 greed-rooted cittas and 2 hatred-rooted cittas can not coexist.

7.1 Arising States (*Uppattiṭṭhāna*)

2. (i) Where is latent state of *kāmarāga* unmanifest? — in two feelings of the worlds of desire (*kāmadhātu*)⁴³. (viz. *sukhavedanā* and *upekkhāvedanā*)⁴⁴.

(ii) Where is latent state of *paṭigha* unmanifest? — in unpleasant feeling (*dukkhāya vedanāya*)⁴⁵.

(iii) Where is latent state of *māna* unmanifest? — in two feelings of the worlds of desire; and in two feelings of the worlds of fine-material and immaterial.

(iv) Where is latent state of *ditṭhi* unmanifest? — in the *dhamma*⁴⁶ of all that is gotten into this existing body. (*sabbasakkāyapariyāpannesu dhammesu*).

(v) Where is latent state of *vicikicchā* unmanifest? — in the *dhamma* of all that is gotten into this existing body.

(vi) Where is latent state of *bhavarāga* unmanifest? — in the fine-material worlds and immaterial worlds.

(vii) Where is latent state of *avijjā* unmanifest? — in the *dhamma* of all that is gotten into this existing body.

The only exception is at the plane of non-percipient wherefrom these latent states do not lie unmanifest. Once any of the latent states arises, life of a non-percipient ends and recur with the cycle of births.

7.2 The Great Division (with charts) (*Mahāvāro*)

The following Chart 7.0 maps out the sequence of enquiries from nos. 3 to 65. The sequence loops through three differentiation types (by person, by plane, by person and plane) using the forward and reverse/opposite mode of enquiries. The enneahedral boxes as shown in the chart represent the six types of pairing methods, are dealt with making enquiries on states of latency. This iteration process from the mono-based to sextuplet-based similarly applies to all the

⁴³ *Dhātu* (element) herein implies the 18 physical and mental elements which condition the five aggregates. *Kāmadhātuyā* in this sense is analogous to the inner ‘world’ of desire. I would thus prefer to use the meaning of ‘world’ or ‘element-world’, so as the rendering for *rūpadhātuyā arūpadhātuyā*.

⁴⁴ The two feelings of the worlds of desire (*sukhavedanā upekkhāvedanā*): pleasant or happy feeling, and feeling which is neither pleasant nor unpleasant

⁴⁵ *Dukkha*: this term has shades of meaning by the different authors such as ‘unpleasantness, unsatisfactoriness, uncomfortableness, painfulness, suffering’. In this chapter, *dukkhāya vedanāya* remains interpreted as ‘unpleasant feeling’, or ‘feeling of unpleasantness’.

⁴⁶ *dhamma*: the term covers various meanings such as ‘norm, truth, object, state, phenomenon, the law of nature’, and so on. In this chapter I will leave the word *dhamma* as it.

Chapter 7: Pairs on Latent Inclination

subsequent sets of enquiries, except for the last two sections.

Chart 7.0 Pairing methods of enquiries on latencies lying unmanifest

The latent state(s) of:		(Respective enquiries below are dealt with each of the following latent states accordingly)													
		Does it / Do they lie unmanifest: Does it not / Do they not lie unmanifest: i) in that person? ii) at that plane? iii) in that person at that plane?					Does it / Do they lie unmanifest: Does it not / Do they not lie unmanifest: i) in that person? ii) at that plane? iii) in that person at that plane?								
		kāmarāga	paṭigha	māna	ditṭhi	vicikicchā	bhavarāga	avijjā	kāmarāga	paṭigha	māna	ditṭhi	vicikicchā	bhavarāga	avijjā
kāmarāga	lie(s) unmanifest :		1a	2a	3a	4a	5a	6a							
paṭigha	does not/ do not lie	1b		7a	8a	9a	10a	11a			1a	2a	3a	4a	5a
māna	unmanifest :	2b	7b		12a	13a	14a	15a	1b						
ditṭhi	i) in this person.	3b	8b	12b		16a	17a	18a	2b						
vicikicchā	ii) at this plane.	4b	9b	13b	16b		19a	20a	3b						
bhavarāga	iii) in this person	5b	10b	14b	17b	19b		21a	4b						
avijjā	at this plane.	6b	11b	15b	18b	20b	21b		5b						
kāmarāga	lie(s) unmanifest :				1a	2a	3a	4a					1a	2a	3a
paṭigha	does not/ do not lie														
māna	unmanifest :														
ditṭhi	i) in this person.		1b												
vicikicchā	ii) at this plane.		2b						1b						
bhavarāga	iii) in this person		3b						2b						
avijjā	at this plane.		4b						3b						
kāmarāga	lie(s) unmanifest :						1a	2a							
paṭigha	does not/ do not lie														
māna	unmanifest :														
ditṭhi	i) in this person.														1a
vicikicchā	ii) at this plane.														
bhavarāga	iii) in this person		1b												
avijjā	at this plane.		2b						1b						

7.2.1 Latent states (lying unmanifest) (Anusaya)

Chart 7.1 below summarises the questions and answers from catechisms nos. 3-13 and from 36-45, taking into account types of person. *Arahat* is only mentioned in the opposite mode of enquiries. As shown in the chart, *Anāgāmi* is the first to root out the latencies of *kāmarāga* and *paṭigha* on account of his eradication of the four greed-rooted cittas dissociated from wrong views, and two

hatred-rooted cittas associated with aversion. Because of this, *Anāgāmi* also renounces a part of *māna*, *bhavarāga*, *avijjā*.

Chart 7.1 Latent states lie unmanifest (enquiries by person)

Y: lies unmanifest

N: does not lie unmanifest (either it is inexistent, or has been renounced and eliminated)

	latent state of :						
	kāmarāga	paṭigha	māna	diṭṭhi	vicikicchā	bhavarāga	avijjā
<i>Puthujjana</i>	Y	Y	Y	Y	Y	Y	Y
<i>Sotāpanna</i>	Y	Y	Y	N	N	Y	Y
<i>Sakadāgāmi</i>	Y	Y	Y	N	N	Y	Y
<i>Anāgāmi</i>	N	N	Y	N	N	Y	Y
<i>Arahat</i>	N	N	N	N	N	N	N

Chart 7.2 below summarises the questions and answers from catechisms nos. 14-24 and from 46-55 by taking into account plane-types. *Apariyāpanna* is only mentioned in the opposite mode of enquiries.

Chart 7.2 Latent states lie unmanifest (enquiries by plane)

Y: lies unmanifest

N: does not lie unmanifest (either it is inexistent, or has been renounced and eliminated)

		latent state of :						
		kāmarāga	paṭigha	māna	diṭṭhi	vicikicchā	bhavarāga	avijjā
In unpleasant feeling	in the elemental world of sensuous desire	N	Y	N	Y	Y	N	Y
In pleasant feeling		Y	N	Y	Y	Y	N	Y
In neither pleasant feeling nor unpleasant feeling		Y	N	Y	Y	Y	N	Y
In unpleasant feeling	in the elemental world of fine-material and immaterial	N	N	Y	Y	Y	Y	Y
In pleasant feeling		N	N	Y	Y	Y	Y	Y
In neither pleasant feeling nor unpleasant feeling		N	N	Y	Y	Y	Y	Y
In unpleasant feeling	in <i>apariyāpanna</i> (supremundane)	N	N	N	N	N	N	N
In pleasant feeling		N	N	N	N	N	N	N
In neither pleasant feeling nor unpleasant feeling		N	N	N	N	N	N	N

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Chart 7.3 Latent states lie unmanifest (enquiries by person and plane)

Y: lies unmanifest; N: does not lie unmanifest (either it is inexistent or it has been eliminated)

			latent state of :						
			in <i>apariyāpanna</i> (supramundane)						
			in elemental worlds of fine-material and immaterial						
			in elemental worlds of sensuous desire						
			kāmarāga	paṭigha	māna	diṭṭhi	vekkicchā	bhavarāga	avijjā
In Puthujjana (including <i>Gotrabhū</i> at <i>apariyāpanna</i>)	with unpleasant feeling	•	N	Y	N	Y	Y	N	Y
	with pleasant feeling	•	Y	N	Y	Y	Y	N	Y
	with neither pleasant feeling nor unpleasant feeling	•	Y	N	Y	Y	Y	N	Y
	with unpleasant feeling	•	N	N	Y	Y	Y	Y	Y
	with pleasant feeling	•	N	N	Y	Y	Y	Y	Y
	with neither pleasant feeling nor unpleasant feeling	•	N	N	Y	Y	Y	Y	Y
	with unpleasant feeling		•	N	N	N	N	N	N
	with pleasant feeling		•	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		•	N	N	N	N	N	N
In Sotāpanna	with unpleasant feeling	•	N	Y	N	N	N	N	Y
	with pleasant feeling	•	Y	N	Y	N	N	N	Y
	with neither pleasant feeling nor unpleasant feeling	•	Y	N	Y	N	N	N	Y
	with unpleasant feeling	•	N	N	Y	N	N	Y	Y
	with pleasant feeling	•	N	N	Y	N	N	Y	Y
	with neither pleasant feeling nor unpleasant feeling	•	N	N	Y	N	N	Y	Y
	with unpleasant feeling		•	N	N	N	N	N	N
	with pleasant feeling		•	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		•	N	N	N	N	N	N
In Sakadāgāmi	with unpleasant feeling	•	N	Y	N	N	N	N	Y
	with pleasant feeling	•	Y	N	Y	N	N	N	Y
	with neither pleasant feeling nor unpleasant feeling	•	Y	N	Y	N	N	N	Y
	with unpleasant feeling	•	N	N	Y	N	N	Y	Y
	with pleasant feeling	•	N	N	Y	N	N	Y	Y
	with neither pleasant feeling nor unpleasant feeling	•	N	N	Y	N	N	Y	Y
	with unpleasant feeling		•	N	N	N	N	N	N
	with pleasant feeling		•	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		•	N	N	N	N	N	N
In Anāgāmi	with unpleasant feeling	•	N	N	N	N	N	N	Y
	with pleasant feeling	•	N	N	Y	N	N	N	Y
	with neither pleasant feeling nor unpleasant feeling	•	N	N	Y	N	N	N	Y
	with unpleasant feeling	•	N	N	Y	N	N	Y	Y
	with pleasant feeling	•	N	N	Y	N	N	Y	Y
	with neither pleasant feeling nor unpleasant feeling	•	N	N	Y	N	N	Y	Y
	with unpleasant feeling		•	N	N	N	N	N	N
	with pleasant feeling		•	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		•	N	N	N	N	N	N
In Arahat	with unpleasant feeling	•	N	N	N	N	N	N	N
	with pleasant feeling	•	N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling	•	N	N	N	N	N	N	N
	with unpleasant feeling	•	N	N	N	N	N	N	N
	with pleasant feeling	•	N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling	•	N	N	N	N	N	N	N
	with unpleasant feeling		•	N	N	N	N	N	N
	with pleasant feeling		•	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		•	N	N	N	N	N	N

Chart 7.3 above summarises the questions and answers from catechisms nos. 25-35 and from 56-65 based on types of person and plane. *Arahat* and the other three fruition-attainers in *apariyāpanna* are only mentioned in the opposite mode of enquiries, in which a special type of common wordling (*Gotrabhū*) is also being included in *apariyāpanna*, although the exact word *Gotrabhū* is not mentioned by the text.

The following mix-types of persons, designated by symbols, would be used in those answers attached to the enquiries by person, and by person-plane.

Two persons ★ (*Sotāpanna*, *Sakadāgāmi*)

Two persons ☆ (*Anāgāmi*, *Arahat*)

Three persons ③ (*Puthujjana*, *Sotāpanna*, *Sakadāgāmi*)

Three persons ∴ (*Sotāpanna*, *Sakadāgāmi*, *Anāgāmi*)

Four persons ④ (*Puthujjana*, *Sotāpanna*, *Sakadāgāmi*, *Anāgāmi*)

Forward enquiries on person

Mono-based

3. *i* (a) Latent state of *kāmarāga* lies unmanifest in this person. Does latent state of *paṭigha* lie unmanifest in that person?

—Yes. (in *Puthujjana*, *Sotāpanna*, *Sakadāgāmi*)

(b) Latent state of *paṭigha* lies unmanifest in this person. Does latent state of *kāmarāga* lie unmanifest in that person? —Yes. (Same as above)

ii (a) Latent state of *kāmarāga* lies unmanifest in this person. Does latent state of *māna* lie unmanifest in that person? —Yes. (in three persons ③)

(b) Latent state of *māna* lies unmanifest in this person. Does latent state of *kāmarāga* lie unmanifest in that person?

—In *Anāgāmi*⁴⁷, *māna* lies unmanifest; *kāmarāga* does not lie unmanifest. In three persons ③⁴⁸, both *māna* and *kāmarāga* lie unmanifest.

⁴⁷ *Anāgāmi*: Attainer of the path-*citta* of ‘non-returning’ (*Anāgāmi-maggacittaṃ*) cut offs five fetters of the lower region (*sakkāyadiṭṭhi*, *vicikicchā*, *sīlabbataparāmāsa*, *kāmacchandā*, *byāpāda*). As he had eliminated fetters of sensuous desire and ill-will, he had effectively eradicated the four greed-rooted unwholesome *cittas* dissociated from wrong views (hence he renounces some of *māna*, *bhavarāga*, and *avijja*), and had also eradicated 2 hatred-rooted *cittas* (hence *paṭigha* is totally removed). *Anāgāmi* thus permanently breaks off from rebirth in the sense-sphere. But because *Anāgāmi* had not attained *Arahat*ship, he will instead be born for one last time in the fine-material sphere wherefrom he will attain enlightenment. The Puggalapaññatti mentions five classes of *Anāgāmi* who progress from Avihā abbot to Akaniṭṭha abbot (Pure abodes) to annihilate the upper five fetters. (Vibh nos. 834, Pug nos. 35-40; DN nos. 28, 29)

⁴⁸ The three persons ③: *Puthujjana* (common worldlings), *Sotāpanna* (the stream-winner) and *Sakadāgāmi* (the once-returner). *Puthujjana*, or ‘*nevasekkhanāsekkhā*’, refers to worldlings of the three mundane spheres who are not at least free from *sakkāyadiṭṭhi*, *vicikicchā*, *sīlabbataparāmāsa* of the ten fetters. (Pug nos. 9; AN 1.268–276). Attainer of the path-*citta*

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iii (a) Latent state of *kāmarāga* lies unmanifest in this person. Does latent state of *diṭṭhi* lie unmanifest in that person?

—In two persons ★, *kāmarāga* lies unmanifest; *diṭṭhi* does not. In *Puthujjana*, both *kāmarāga* and *diṭṭhi* lie unmanifest.

(b) Latent state of *diṭṭhi* lies unmanifest in this person. Does latent state of *kāmarāga* lie unmanifest in that person? —Yes (in *Puthujjana*).

iv (a) Latent state of *kāmarāga* lies unmanifest in this person. Does latent state of *vicikicchā* lie unmanifest in that person?

—In two persons ★, *kāmarāga* lies unmanifest; *vicikicchā* does not. In *Puthujjana*, both *kāmarāga* and *vicikicchā* lie unmanifest.

(b) Latent state of *vicikicchā* lies unmanifest in this person. Does latent state of *kāmarāga* lie unmanifest in that person? —Yes (in *Puthujjana*).

v (a) Latent state of *kāmarāga* lies unmanifest in this person. Does Latent state of *bhavarāga* lie unmanifest in that person? —Yes. (*Puthujjana*, *Sotāpanna*, *Sakadāgāmi*).

(b) Latent state of *bhavarāga* lies unmanifest in this person. Does latent state of *kāmarāga* lie unmanifest in that person?

—In *Anāgāmi*, *bhavarāga* lies unmanifest; *kāmarāga* does not lie unmanifest. In three persons ③, both *bhavarāga* and *kāmarāga* lie unmanifest.

vi (a) Latent state of *kāmarāga* lies unmanifest in this person. Does latent state of *avijjā* lie unmanifest in that person? —Yes. (the three persons ③).

(b) Latent state of *avijjā* lies unmanifest in this person. Does latent state of *kāmarāga* lie unmanifest in that person?

—In *Anāgāmi*, *avijjā* lies unmanifest; *kāmarāga* does not. In three persons ③, both *avijjā* and *kāmarāga* lie unmanifest.

4. i (a) Latent state of *paṭigha* lies unmanifest in this person. Does latent state of *māna* lie unmanifest in that person? —Yes. (the three persons ③).

(b) Latent state of *māna* lies unmanifest in this person. Does latent state of *paṭigha* lie unmanifest in that person?

sīlabbataparāmāsa of the ten fetters. (Pug nos. 9; AN 1.268–276). Attainer of the path-citta of ‘stream-winning’ (*Sotāpatti-maggacittam*) had eliminated the 4 greed-rooted cittas associated with wrong views, and 1 delusion-rooted *citta* associated with skeptical doubt correspond to the three fetters of defilement as *sakkāyadiṭṭhi*, *vicikicchā*, and *sīlabbataparāmāsa*. By virtue of this, *Sotāpattimaggasamaṅgī* hence renounces a part of *kāmarāga*, *paṭigha*, *māna*, *bhavarāga*, and *avijja*. *Sotāpanna* will be reborn at most seven times on earth or in deva worlds (except *ekabījī* single-seed attainer, the third kind of stream-winner who will be reborn in human existence for one only last time) before his suffering ends. (Pug nos. 31-33; AN 3.87-3.88, 9.12). *Sakadāgāmi* only attenuates his taints of greed (*lobha*, hence *kāmarāga*), hatred (*dosa*, hence *paṭigha*), and delusion (*uddhacca*, hence *avijjā*) in the remaining unwholesome cittas. He is destined to be reborn as *deva* in sensuous plane only once more to attain enlightenment (Pug nos. 34). Unless otherwise stated, all those answers given as the “three persons” shall be referred to the aforesaid explanation.

—In *Anāgāmi*, *māna* lies unmanifest; *paṭigha* does not. In three persons ③, both *māna* and *paṭigha* lie unmanifest.

ii (a) Latent state of *paṭigha* lies unmanifest in this person. Does latent state of *diṭṭhi* lie unmanifest in that person?.....p..... Does latent state of *vicikicchā* lie unmanifest in that person?

—In two persons ★, *paṭigha* lies unmanifest; *vicikicchā* (and *diṭṭhi*) does not. In *Puthujjana*, both *paṭigha* and *vicikicchā* (and *diṭṭhi*) lie unmanifest.

(b) Latent state of *vicikicchā* lies unmanifest in this person. Does latent state of *paṭigha* lie unmanifest in that person? —Yes. (*Puthujjana*)

iii (a) Latent state of *paṭigha* lies unmanifest in this person. Does latent state of *bhavarāga* lie unmanifest in that person?p..... Does latent state of *avijjā* lie unmanifest in that person? —Yes. (the three persons ③).

(b) Latent state of *avijjā* lies unmanifest in this person. Does latent state of *paṭigha* lie unmanifest in that person?

—In *Anāgāmi*, *avijjā* lies unmanifest; *paṭigha* does not. In three persons ③, both *avijjā* and *paṭigha* lie unmanifest.

5. i (a) Latent state of *māna* lies unmanifest in this person. Does latent state of *diṭṭhi* lie unmanifest in that person?p.....Does latent state of *vicikicchā* lie unmanifest in that person?

—In three persons :, *māna* lies unmanifest; *vicikicchā* (and *diṭṭhi*) does not. In *Puthujjana*, both *māna* and *vicikicchā* (and *diṭṭhi*) lie unmanifest.

(b) Latent state of *vicikicchā* lies unmanifest in this person. Does latent state of *māna* lie unmanifest in that person? —Yes. (*Puthujjana*)

ii (a) Latent state of *māna* lies unmanifest in this person. Does latent state of *bhavarāga* lie unmanifest in that person?p.....Does latent state of *avijjā* lie unmanifest in that person? —Yes. (in four persons ④)

(b) Latent state of *avijjā* lies unmanifest in this person. Does latent state of *māna* lie unmanifest in that person? —Yes. (in four persons ④)

6. i (a) Latent state of *diṭṭhi* lies unmanifest in this person. Does latent state of *vicikicchā* lie unmanifest in that person? —Yes. (in *Puthujjana*)

(b) Latent state of *vicikicchā* lies unmanifest in this person. Does latent state of *diṭṭhi* lie unmanifest in that person? —Yes. (in *Puthujjana*)

ii (a) Latent state of *diṭṭhi* lies unmanifest in this person. Does latent state of *bhavarāga* lie unmanifest in that person?p..... Does latent state of *avijjā* lie unmanifest in that person? —Yes. (in *Puthujjana*)

(b) Latent state of *avijjā* lies unmanifest in this person. Does latent state of *diṭṭhi* lie unmanifest in that person?

—In three persons :, *avijjā* lies unmanifest; *diṭṭhi* (and *bhavarāga*) does not. In *Puthujjana*, the three latent states lie unmanifest.

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7. *i* (a) Latent state of *vicikicchā* lies unmanifest in this person. Does latent state of *bhavarāga* lie unmanifest in that person?p.....Does latent state of *avijjā* lie unmanifest in that person? —Yes. (in *Puthujjana*)

(b) Latent state of *avijjā* lies unmanifest in this person. Does latent state of *vicikicchā* lie unmanifest in that person?

—In three persons ③, *avijjā* (and *bhavarāga*) lies unmanifest; *vicikicchā* does not. In *Puthujjana*, the three latent states lie unmanifest.

8. *i* (a) Latent state of *bhavarāga* lies unmanifest in this person. Does latent state of *avijjā* lie unmanifest in that person? —Yes. (in four persons ④)

(b) Latent state of *avijjā* lies unmanifest in this person. Does latent state of *bhavarāga* lie unmanifest in that person? —Yes.. (in four persons ④)

Couplet-based

9. *i* (a) Latent state of *kāmarāga* and *paṭigha* lie unmanifest in this person. Does latent state of *māna* lie unmanifest in that person? —Yes. (three persons ③)

(b) Latent state of *māna* lies unmanifest in this person. Do latent states of *kāmarāga* and *paṭigha* lie unmanifest in that person?

—In *Anāgāmi*, *māna* lies unmanifest; *kāmarāga* and *paṭigha* do not. In three persons ③, *māna* lies unmanifest; *kāmarāga* and *paṭigha* too.

ii (a) Latent states of *kāmarāga* and *paṭigha* lie unmanifest in this person. Does latent state of *diṭṭhi* lie unmanifest in that person?p.....Does latent state of *vicikicchā* lie unmanifest in that person?

—In two persons ★, *kāmarāga* and *paṭigha* lie unmanifest; *vicikicchā* (and *diṭṭhi*) does not. In *Puthujjana*, *kāmarāga* and *paṭigha* lie unmanifest; *vicikicchā* (and *diṭṭhi*) too.

(b) Latent state of *vicikicchā* lies unmanifest in this person. Do latent states of *kāmarāga* and *paṭigha* lie unmanifest in that person? —Yes. (in *Puthujjana*)

iii (a) Latent states of *kāmarāga* and *paṭigha* lie unmanifest in this person. Does Latent state of *bhavarāga* lie unmanifest in that person?p..... Does latent state of *avijjā* lie unmanifest in that person? —Yes. (In three persons ③).

(b) Latent state of *avijjā* lies unmanifest in this person. Do latent states of *kāmarāga* and lie unmanifest in that person?

—In *Anāgāmi*, *avijjā* (and *bhavarāga*) lies unmanifest; *kāmarāga* and *paṭigha* do not. In three persons ③, *avijjā* (and *bhavarāga*) lies unmanifest; *kāmarāga* and *paṭigha* too.

Triplet-based

10. *i* (a) Latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest in this person. Does latent state of *diṭṭhi* lie unmanifest in that person?p.....Does latent state of *vicikicchā* lie unmanifest in that person?

—In two persons ★, *kāmarāga*, *paṭigha* and *māna* lie unmanifest; *diṭṭhi* (and *vicikicchā*) does not. In *Puthujjana*, *kāmarāga*, *paṭigha* and *māna* lie unmanifest, *diṭṭhi* (and *vicikicchā*) too.

(b) Latent state of *vicikicchā* lies unmanifest in this person. Do latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest in that person?

—Yes. (in *Puthujjana*)

ii (a) Latent states of *kāmarāga*, *paṭigha* and *paṭigha* lie unmanifest in this person. Does latent state of *bhavarāga* lie unmanifest in that person?p..... Does latent state of *avijjā* lie unmanifest in that person? —Yes. (as in *ii* b below)

(b) Latent state of *avijjā* lies unmanifest in this person. Do latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest in that person?

—In *Anāgāmi*, *avijjā* and *māna* (and *bhavarāga*) lie unmanifest; *kāmarāga* and *paṭigha* do not. In three persons ③, *avijjā* lies unmanifest; *kāmarāga*, *paṭigha*, *māna* (and *bhavarāga*) too.

Quadruplet-based

11. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest in this person. Does latent state of *vicikicchā* lie unmanifest in that person? —Yes.

(b) Latent state of *vicikicchā* lies unmanifest in this person. Do latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest in that person? —Yes.

ii (a) Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest in this person. Does latent state of *bhavarāga* lie unmanifest in that person?p..... Does latent state of *avijjā* lie unmanifest in that person? —Yes. (in *Puthujjana*)

(b) Latent state of *avijjā* lies unmanifest in this person. Do latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest in that person?

—In *Anāgāmi*, *avijjā* and *māna* lie unmanifest; latent states of *kāmarāga*, *paṭigha* and *diṭṭhi* do not. In two persons ★, latent states of *avijjā*, *kāmarāga*, *paṭigha* and *māna* lie unmanifest; *diṭṭhi* does not. In *Puthujjana*, *avijjā* lies unmanifest; latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* too.

Quintuplet-based

12. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest in this person. Does latent state of *bhavarāga* lie unmanifest in that person?p..... Does latent state of *avijjā* lie unmanifest in that person? —Yes.

(b) Latent state of *avijjā* lies unmanifest in this person. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest in that person?

—In *Anāgāmi*, *avijjā* and *māna* lie unmanifest; latent states of *kāmarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā* do not. In *Puthujjana*, *avijjā* lies unmanifest; latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* too. In two persons ★, latent states of *avijjā*, *kāmarāga*, *paṭigha* and *māna* lie unmanifest; *diṭṭhi* and *vicikicchā* do not.

Sextuplet-based

13. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā*, and *bhavarāga* lie unmanifest in this person. Does latent state of *avijjā* lie unmanifest in that person?

—Yes. (*Puthujjana*)

(b) Latent state of *avijjā* lies unmanifest in this person. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā*, and *bhavarāga* lie unmanifest in that person?

—In *Anāgāmi*, latent states of *avijjā*, *māna* and *bhavarāga* lie unmanifest; *kāmarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā* do not. In two persons ★, latent states of *avijjā*, *kāmarāga*, *paṭigha*, *māna* and *bhavarāga* lie unmanifest; *diṭṭhi* and *vicikicchā* do not. In *Puthujjana*, *avijjā* lies unmanifest; latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* too.

Forward enquiries by plane

Mono-based

14. *i* (a) Latent state of *kāmarāga* lies unmanifest at this plane. Does latent state of *paṭigha* lie unmanifest at that plane? —No. (in sensuous element)

(b) Latent state of *paṭigha* lies unmanifest at this plane. Does latent state of *kāmarāga* lie unmanifest at that plane?

—No. (in unpleasant feeling, in sensuous element)

ii (a) Latent state of *kāmarāga* lies unmanifest at this plane. Does latent state of *māna* lie unmanifest at that plane? —Yes. (Same as below)

(b) Latent state of *māna* lies unmanifest at this plane. Does latent state of *kāmarāga* lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *māna* lies unmanifest; *kāmarāga* does not. In two feelings of the elemental world of sensuous desire, *māna* lies unmanifest; *kāmarāga* too.

iii (a) Latent state of *kāmarāga* lies unmanifest at this plane. Does latent state of *diṭṭhi*p.... Does latent state of *vicikicchā* lie unmanifest at that plane?

—Yes. Refer to answer below.

(b) Latent state of *vicikicchā* lies unmanifest at this plane. Does latent state of *kāmarāga* lie unmanifest at that plane?

—In unpleasant feeling, and in the elemental world of fine-material and immaterial, *vicikicchā* lies unmanifest; *kāmarāga* does not. In two feelings of the elemental world of sensuous desire, *vicikicchā* lies unmanifest; *kāmarāga* too.

iv (a) Latent state of *kāmarāga* lies unmanifest at this plane. Does latent state of *bhavarāga* lie unmanifest at that plane?

—No. (in two feelings of the elemental world of sensuous desire)

(b) Latent state of *bhavarāga* lies unmanifest at this plane. Does latent state of *kāmarāga* lie unmanifest at that plane?

—No. (in elemental world of fine-material and immaterial)

v (a) Latent state of *kāmarāga* lies unmanifest at this plane. Does latent state of *avijjā* lie unmanifest at that plane? —Yes. Refer to answer below.

(b) Latent state of *avijjā* lies unmanifest at this plane. Does latent state of *kāmarāga* lie unmanifest at that plane?

—In unpleasant feeling, and in elemental world of fine-material and immaterial, *avijjā* lies unmanifest; *kāmarāga* does not. In two feelings of the elemental world of sensuous desire, *avijjā* lies unmanifest; *kāmarāga* too.

15. i (a) Latent state of *paṭigha* lies unmanifest at this plane. Does latent state of *māna* lie unmanifest at that plane?

—No. (in unpleasant feeling, in sensuous element)

(b) Latent state of *māna* lies unmanifest at this plane. Does latent state of *paṭigha* lie unmanifest at that plane?

—No. (in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial).

ii (a) Latent state of *paṭigha* lies unmanifest at this plane. Does latent state of *diṭṭhi* lie unmanifest at that plane?p..... Does latent state of *vicikicchā* unmanifest at that plane? —Yes.

(b) Latent state of *vicikicchā* lies unmanifest at this plane. Does latent state of *paṭigha* lie unmanifest at that plane?

—In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *vicikicchā* lies unmanifest; *paṭigha* does not. In unpleasant feeling, *vicikicchā* lies unmanifest; *paṭigha* too.

iii (a) Latent state of *paṭigha* lies unmanifest at this plane. Does latent state of *bhavarāga* lie unmanifest at that plane?

—No. (in unpleasant feeling, in sensuous element)

(b) Latent state of *bhavarāga* lies unmanifest at this plane. Does latent state of *paṭigha* lie unmanifest at that plane?

—No. (in elemental world of fine-material and immaterial)

iv (a) Latent state of *paṭigha* lies unmanifest at this plane. Does latent state of *avijjā* lie unmanifest at that plane? —Yes. Refer to the answer below.

(b) Latent state of *avijjā* lies unmanifest at this plane. Does latent state of *paṭigha* lie unmanifest at that plane?

—In two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, *avijjā* lies unmanifest; *paṭigha* does not. In unpleasant feeling (in sensuous element), *avijjā* lies unmanifest; *paṭigha* too.

16. i (a) Latent state of *māna* lies unmanifest at this plane. Does latent state of *diṭṭhi* lie unmanifest at that plane?p..... Does latent state of *vicikicchā* lie unmanifest at that plane? —Yes. Refer to the answer below.

(b) Latent state of *vicikicchā* lies unmanifest at this plane. Does latent state of *māna* lie unmanifest at that plane?

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—In unpleasant feeling (in sensuous element), *vicikicchā* lies unmanifest; *māna* does not. In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *vicikicchā* lies unmanifest; *māna* too.

ii (a) Latent state of *māna* lies unmanifest at this plane. Does latent state of *bhavarāga* lie unmanifest at that plane?

—In two feelings of the elemental world of sensuous desire, *māna* lies unmanifest; *bhavarāga* does not. In elemental world of fine-material and immaterial, *māna* lies unmanifest; *bhavarāga* too.

(b) Latent state of *bhavarāga* lies unmanifest at this plane. Does latent state of *māna* lie unmanifest at that plane? —Yes. Refer to aforesaid.

iii (a) Latent state of *māna* lies unmanifest at this plane. Does latent state of *avijjā* lie unmanifest at that plane? —Yes. Refer to the answer below.

(b) Latent state of *avijjā* lies unmanifest at this plane. Does latent state of *māna* lie unmanifest at that plane?

—In unpleasant feeling (in sensuous element), *avijjā* lies unmanifest; *māna* does not. In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *avijjā* lies unmanifest; *māna* too.

17. i (a) Latent state of *diṭṭhi* lies unmanifest at this plane. Does latent state of *vicikicchā* lie unmanifest at that plane? —Yes. (except in *apariyāpanna*)

(b) Latent state of *vicikicchā* lies unmanifest at this plane. Does latent state of *diṭṭhi* lie unmanifest at that plane? —Yes. (except in *apariyāpanna*)

ii (a) Latent state of *diṭṭhi* lies unmanifest at this plane. Does latent state of *bhavarāga* lie unmanifest at that plane?

—In three feelings of the elemental world of sensuous desire, *diṭṭhi* lies unmanifest; *bhavarāga* does not. In elemental world of fine-material and immaterial, *diṭṭhi* lies unmanifest; *bhavarāga* too.

(b) Latent state of *bhavarāga* lies unmanifest at this plane. Does latent state of *diṭṭhi* lie unmanifest at that plane? —Yes. Refer to aforesaid.

ii (a) Latent state of *diṭṭhi* lies unmanifest at this plane. Does latent state of *avijjā* lie unmanifest at the plane? —Yes. (except in *apariyāpanna*)

(b) Latent state of *avijjā* lies unmanifest at this plane. Does latent state of *diṭṭhi* lie unmanifest at that plane? —Yes. (except in *apariyāpanna*)

18. i (a) Latent state of *vicikicchā* lies unmanifest at this plane. Does latent state of *bhavarāga* lie unmanifest at that plane?

—In three feelings of the elemental world of sensuous desire, *vicikicchā* lies unmanifest; *bhavarāga* does not. In elemental world of fine-material and immaterial, *vicikicchā* lies unmanifest; *bhavarāga* too.

(b) Latent state of *bhavarāga* lies unmanifest at this plane. Does latent state of *vicikicchā* lie unmanifest at that plane? —Yes. Refer to aforesaid.

ii (a) Latent state of *vicikicchā* lies unmanifest at this plane. Does latent state of *avijjā* lie unmanifest at that plane? —Yes. (except in *apariyāpanna*)

(b) Latent state of *avijjā* lies unmanifest at this plane. Does latent state of *vicikicchā* lie unmanifest at that plane? Yes. (except in *apariyāpanna*)

19. i (a) Latent state of *bhavarāga* lies unmanifest at this plane. Does latent state of *avijjā* lie unmanifest at that plane? —Yes. Refer to the answer below.

(b) Latent state of *avijjā* lies unmanifest at this plane. Does latent state of *bhavarāga* lie unmanifest at that plane?

—In three feelings of the elemental world of sensuous desire, *avijjā* lies unmanifest; *bhavarāga* does not. In elemental world of fine-material and immaterial, *avijjā* lies unmanifest; *bhavarāga* too.

Couplet-based

20. i (a) Latent states of *kāmarāga* and *paṭigha* lie unmanifest at this plane. Does latent state of *māna* lie unmanifest at that plane? —None.

(b) Latent state of *māna* lies unmanifest at this plane. Do latent states of *kāmarāga* and *paṭigha* lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *māna* lies unmanifest; *kāmarāga* and *paṭigha* do not. In two feelings of the elemental world of sensuous desire, *māna* and *kāmarāga* lie unmanifest; *paṭigha* does not.

ii (a) Latent states of *kāmarāga* and *paṭigha* lie unmanifest at this plane. Does latent state of *diṭṭhi* unmanifest at that plane?p..... Does latent state of *vicikicchā* unmanifest at that plane? —No such person.

(b) Latent state of *vicikicchā* lies unmanifest at this plane. Do latent states of *kāmarāga* and *paṭigha* lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *vicikicchā* lies unmanifest; *kāmarāga* and *paṭigha* do not. In two feelings of the elemental world of sensuous desire, *vicikicchā* and *kāmarāga* (and *diṭṭhi*) lie unmanifest; *paṭigha* does not. In unpleasant feeling (in sensuous element), *vicikicchā* and *paṭigha* (and *diṭṭhi*) lie unmanifest; *kāmarāga* does not.

iii (a) Latent states of *kāmarāga* and *paṭigha* lie unmanifest at this plane. Does latent state of *bhavarāga* lie unmanifest at that plane? —None.

(b) Latent state of *bhavarāga* lies unmanifest at this plane. Do latent states of *kāmarāga* and *paṭigha* lie unmanifest at that plane? —No. (in elemental world of fine-material and immaterial)

iv (a) Latent states of *kāmarāga* and *paṭigha* lie unmanifest at this plane. Does latent state of *avijjā* lie unmanifest at that plane? —None.

(b) Latent state of *avijjā* lies unmanifest at this plane. Do latent states of *kāmarāga* and *paṭigha* lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *avijjā* lies unmanifest; *kāmarāga* and *paṭigha* do not. In two feelings of the elemental world of sensuous

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desire, *avijjā* and *kāmarāga* lie unmanifest; *paṭigha* does not. In unpleasant feeling, *avijjā* and *paṭigha* lie unmanifest; *kāmarāga* does not.

Triplet-based

21. *i* (a) Latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest at this plane. Does latent state of *diṭṭhi* lie unmanifest at that plane?p.....Does latent state of *vicikicchā* lie unmanifest at that plane? —None.

(b) Latent state of *vicikicchā* lies unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *vicikicchā* and *māna* (and *diṭṭhi*) lie unmanifest; *kāmarāga* and *paṭigha* do not. In two feelings of the elemental world of sensuous desire, *vicikicchā*, *kāmarāga* and *māna* (and *diṭṭhi*) lie unmanifest; *paṭigha* does not. In unpleasant feeling, *vicikicchā* and *paṭigha* (and *diṭṭhi*) lie unmanifest; *kāmarāga* and *māna* do not.

ii (a) Latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest at this plane. Does latent state of *bhavarāga* lie unmanifest at that plane? —None.

(b) Latent state of *bhavarāga* lies unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *bhavarāga* and *māna* lie unmanifest; *kāmarāga* and *paṭigha* do not.

iii (a) Latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest at this plane. Does latent state of *avijjā* lie unmanifest at that plane? —None.

(b) Latent state of *avijjā* lies unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *avijjā* and *māna* lie unmanifest; *kāmarāga* and *paṭigha* do not. In two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga* and *māna* lie unmanifest; *paṭigha* does not. In unpleasant feeling (in sensuous element), *avijjā* and *paṭigha* lie unmanifest; *kāmarāga* and *māna* do not.

Quadruplet-based

22. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest at this plane. Does latent state of *vicikicchā* unmanifest at that plane? —None.

(b) Latent state of *vicikicchā* lies unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *vicikicchā*, *māna* and *diṭṭhi* lie unmanifest; *kāmarāga* and *paṭigha* do not. In two feelings of the elemental world of sensuous desire, *vicikicchā*, *kāmarāga*, *māna* and *diṭṭhi* lie unmanifest; *paṭigha* does not. In unpleasant feeling, latent states of *vicikicchā*, *paṭigha* and *diṭṭhi* lie unmanifest; *kāmarāga* and *māna* do not.

ii (a) Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest at this plane. Does latent state of *bhavarāga* unmanifest at that plane? —None.

(b) Latent state of *bhavarāga* lies unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *bhavarāga*, *māna* and *diṭṭhi* lie unmanifest; *kāmarāga* and *paṭigha* do not.

iii (a) Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest at this plane. Does latent state of *avijjā* lie unmanifest at that plane? —None.

(b) Latent state of *avijjā* lies unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *avijjā*, *māna* and *diṭṭhi* lie unmanifest; *kāmarāga* and *paṭigha* do not. In two feelings of the elemental world of sensuous desire, latent states of *avijjā*, *kāmarāga*, *māna* and *diṭṭhi* lie unmanifest; *paṭigha* does not. In unpleasant feeling (in sensuous element), latent states of *avijjā*, *paṭigha* and *diṭṭhi* lie unmanifest; *kāmarāga* and *māna* do not.

Quintuplet-based

23. i (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest at this plane. Does latent state of *bhavarāga* lie unmanifest at that plane? —None.

(b) Latent state of *bhavarāga* lies unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *bhavarāga*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest; *kāmarāga* and *paṭigha* do not.

ii (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest at this plane. Does latent state of *avijjā* lie unmanifest at that plane? —None.

(b) Latent state of *avijjā* lies unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *avijjā*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest; *kāmarāga* and *paṭigha* do not. In two feelings of the elemental world of sensuous desire, latent states of *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest; *paṭigha* does not. In unpleasant feeling (in sensuous element), latent states of *avijjā*, *paṭigha*, *diṭṭhi* and *vicikicchā* lie unmanifest; *kāmarāga* and *māna* do not.

Sextuplet-based

24. i (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* lie unmanifest at this plane. Does latent state of *avijjā* lie unmanifest at that plane? —None.

(b) Latent state of *avijjā* lies unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, latent states of *avijjā*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* lie unmanifest; *kāmarāga* and *paṭigha* do

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not. In two feelings of the elemental world of sensuous desire, latent states of *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest; *paṭigha* and *bhavarāga* do not. In unpleasant feeling (in sensuous element), latent states of *avijjā*, *paṭigha*, *diṭṭhi* and *vicikicchā* lie unmanifest; *kāmarāga*, *māna* and *bhavarāga* do not.

Forward enquiries by person and plane

Mono-based

25. *i* (a) Latent state of *kāmarāga* lies unmanifest in this person at this plane. Does latent state of *paṭigha* lie unmanifest in that person at that plane?

—No. (in three persons ③, with two feelings of the elemental world of desire).

(b) Latent state of *paṭigha* lies unmanifest in this person at this plane. Does latent state of *kāmarāga* lie unmanifest in that person at that plane?

—No. (In three persons ③, with unpleasant feeling).

ii (a) Latent state of *kāmarāga* lies unmanifest in this person at this plane. Does latent state of *māna* lie unmanifest in that person at that plane?

—Yes. Refer to the answer in 25 *ii* (b) below.

(b) Latent state of *māna* lies unmanifest in this person at this plane. Does latent state of *kāmarāga* lie unmanifest in that person at that plane?

—No. In *Anāgāmi*, in (or with) two feelings of the elemental world of sensuous desire⁴⁹, and in elemental world of fine-material and immaterial; and in three persons ③, in elemental world of fine-material and immaterial—*māna* lies unmanifest, but *kāmarāga* does not lie unmanifest (it is inexistent)⁵⁰.

—Yes. In those persons (three persons ③), with two feelings of the elemental world of sensuous desire, both *māna* and *kāmarāga* lie unmanifest.

iii (a) Latent state of *kāmarāga* lies unmanifest in this person at this plane. Does latent state of *diṭṭhi*p.... *vicikicchā* lie unmanifest in that person at that plane?

—No. In two persons ★ with two feelings of the elemental world of sensuous desire, *kāmarāga* lies unmanifest, but *vicikicchā* (and *diṭṭhi*) does not.

—Yes. In *Puthujjana*, with two feelings of the elemental world of sensuous desire, both *kāmarāga* and *vicikicchā* (also *diṭṭhi*) lie unmanifest.

(b) Latent state of *vicikicchā* lies unmanifest in this person at this plane. Does latent state of *kāmarāga* lie unmanifest in that person at that plane?

⁴⁹ ... kāmādhātuyā dvīsu vedanāsu ... (also tīsu vedanāsu, dukkhāya vedanāya), although literally means “... in the two feelings of ...”, but in syntax of English is preferably to be translated as “... with the feelings of ...”.

⁵⁰ Does not lie unmanifest: whenever a latent state does not lie latent, it may be conceived differently as it has either become conspicuous, or it is inexistent or is not present. The correct explanation has to be “it is inexistent” as provided in the parenthesis. In other examples, it is because the particular latent state “has been eradicated”. For instance, to *Sotāpanna* and *Sakadāgāmi*, latent conceit lies unmanifest, but latent wrong views and skeptical doubt do not, because those two had been eradicated. It is to be interpreted in this manner for other similar answers, but will not all be filled in unless are otherwise needed.

—No. In *Puthujjana*, with unpleasant feeling, and in elemental world of fine-material and immaterial, *vicikicchā* (also *ditṭhi*) lies latent; *kāmarāga* does not.
—Yes. Refer to the answer in *iii* (a) above.

iv (a) Latent state of *kāmarāga* lies unmanifest in this person at this plane. Does latent state of *bhavarāga* lie unmanifest in that person at that plane?

—No. (in three persons ③, with two feelings of the elemental world of desire).
(b) Latent state of *bhavarāga* lies unmanifest in this person at this plane. Does latent state of *kāmarāga* unmanifest at that person at that plane?
—No. (In four persons ④ in elemental world fine-material and immaterial)

v (a) Latent state of *kāmarāga* lies unmanifest in this person at this plane. Does latent state of *avijjā* lie unmanifest in that person at that plane? —Yes. Refer to answer below.

(b) Latent state of *avijjā* lies unmanifest in this person at this plane. Does latent state of *kāmarāga* lie unmanifest in that person at that plane?
—No. In *Anāgāmi*, with three feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial; in three persons ③, with unpleasant feeling, and in the elemental world of fine-material and immaterial—*avijjā* lies unmanifest; *kāmarāga* does not.
—Yes. In those persons (three persons ③), with two feelings of the elemental world of sensuous desire, both *avijjā* and *kāmarāga* lie unmanifest.

26. *i* (a) Latent state of *paṭigha* lies unmanifest in this person at this plane. Does latent state of *māna* lie unmanifest in that person at that plane?

—No. (In three persons ③ with unpleasant feeling, in the sensuous element).
(b) Latent state of *māna* lies unmanifest in this person at this plane. Does latent state of *paṭigha* lie unmanifest in that person at that plane?
—No. (In three persons ③, with two feelings of the elemental world of desire, and in the elemental world of fine-material and immaterial; and in *Anāgāmi*).

ii (a) Latent state of *paṭigha* lies unmanifest in this person at this plane. Does latent state of *ditṭhi*p..... *vicikicchā* lie unmanifest in that person at that plane?

—No. In two persons ★ with unpleasant feeling, *paṭigha* lies unmanifest; *vicikicchā* does not (the same to *ditṭhi*)
—Yes. In *Puthujjana*, with unpleasant feeling, both *paṭigha* and *vicikicchā* lie unmanifest.

(b) Latent state of *vicikicchā* lies unmanifest in this person at this plane. Does latent state of *paṭigha* lie unmanifest in that person at that plane?

—No. In *Puthujjana*, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, *vicikicchā* lies unmanifest; *paṭigha* does not.
—Yes, in those persons with unpleasant feeling (*Puthujjanas*).

iii (a) Latent state of *paṭigha* lies unmanifest in this person at this plane. Does latent state of *bhavarāga* lie unmanifest in that person at that plane?

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—No. (In three persons ③ with unpleasant feeling in sensuous element, *paṭigha* lies unmanifest; *bhavarāga* does not).

(b) Latent state of *bhavarāga* lies unmanifest in this person at this plane. Does latent state of *paṭigha* lie unmanifest in that person at that plane?

—No. (in four persons ④, in elemental world of fine-material and immaterial)

iv (a) Latent state of *paṭigha* lies unmanifest in this person at this plane. Does latent state of *avijjā* lie unmanifest in that person at that plane?

—Yes. (in three persons ③ with unpleasant feeling).

(b) Latent state of *avijjā* lies unmanifest in this person at this plane. Does latent state of *paṭigha* lie unmanifest in that person at that plane?

—No. In *Anāgāmi*, with three feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial; in three persons ③, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, *avijjā* lies unmanifest; *paṭigha* does not.

—Yes. In those persons (three persons ③), with unpleasant feeling, both latencies of *avijjā* and *paṭigha* lie unmanifest.

27. *i* (a) Latent state of *māna* lies unmanifest in this person at this plane. Does latent state of *diṭṭhi*p..... *vicikicchā* lie unmanifest in that person at that plane?

—No. In three persons ;, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, *māna* lies unmanifest; *vicikicchā* does not (the same to *diṭṭhi*).

—Yes. In *Puthujjana*, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, both *māna* and *vicikicchā* (and *diṭṭhi*) lie unmanifest.

(b) Latent state of *vicikicchā* lies unmanifest in this person at this plane. Does latent state of *māna* lie unmanifest in that person at that plane?

—No. In *Puthujjana*, with unpleasant feeling, *vicikicchā* (and *diṭṭhi*) lies unmanifest; *māna* does not.

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

ii (a) Latent state of *māna* lies unmanifest in this person at this plane. Does latent state of *bhavarāga* lie unmanifest in that person at that plane?

—No. In four persons ④ with two feelings of the elemental world of sensuous desire, *māna* lies unmanifest; *bhavarāga* does not⁵¹.

—Yes. In those (same) persons in the elemental world of fine-material and immaterial, both *māna* and *bhavarāga* lie unmanifest.

(b) Latent state of *bhavarāga* lies unmanifest in this person at this plane. Does latent state of *māna* lie unmanifest in that person at that plane?

—Yes. Refer to the answer in *ii* (a) above.

⁵¹ Three noble persons of *Anāgāmi*, *Arahattamagga*, and *Arahattaphala* are also found in sense-sphere and fine-material sphere (except the 4 woeful realms). It is only the person of *Anāgāmi* who will be reborn in the five Pure abodes (See Appendix I).

iii (a) Latent state of *māna* lies unmanifest in this person at this plane. Does latent state of *avijjā* lie unmanifest in that person at that plane?

—Yes. Refer to the answer in iii (b) below.

(b) Latent state of *avijjā* lies unmanifest in this person at this plane. Does latent state of *māna* lie unmanifest in that person at that plane?

—No. In four persons ④ with unpleasant feeling, *avijjā* lies unmanifest; *māna* does not.

—Yes. In those (same) persons, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, both *avijjā* and *māna* lie unmanifest.

28. i (a) Latent state of *diṭṭhi* lies unmanifest in this person at this plane. Does latent state of *vicikicchā* lie unmanifest in that person at that plane?

—Yes. (in *Puthujjana*, with three feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial).

(b) Latent state of *vicikicchā* lies unmanifest in this person at this plane. Does latent state of *diṭṭhi* lie unmanifest in that person at that plane?—Yes, same above.

ii (a) Latent state of *diṭṭhi*p..... Latent state of *vicikicchā* lies unmanifest in this person at this plane. Does latent state of *bhavarāga* lie unmanifest in that person at that plane?

—No. In *Puthujjana*, with three feelings of the elemental world of sensuous desire, *vicikicchā* (and *diṭṭhi*) lies unmanifest; *bhavarāga* does not.

—Yes. In those (same) persons in elemental world of fine-material and immaterial, *vicikicchā* and *bhavarāga* (and *diṭṭhi*) lie unmanifest.

(b) Latent state of *bhavarāga* lies unmanifest in this person at this plane. Does latent state of *vicikicchā* lie unmanifest in that person at that plane?

—No. In three persons ; , in the elemental world of fine-material and immaterial, *bhavarāga* lies unmanifest; *vicikicchā* does not.

—Yes. In *Puthujjana*, in the elemental world of fine-material and immaterial, both *bhavarāga* and *vicikicchā* lie unmanifest.

29. i (a) Latent state of *vicikicchā* lies unmanifest in this person at this plane. Does latent state of *avijjā* lie unmanifest in that person at that plane?

—Yes. Refer to the answer in i (b) below.

(b) Latent state of *avijjā* lies unmanifest in this person at this plane. Does latent state of *vicikicchā* lie unmanifest in that person at that plane?

—No. In three persons ; with three feelings of elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *avijjā* lies unmanifest; *vicikicchā* does not.

—Yes. In *Puthujjana*, with three feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, both *avijjā* and *vicikicchā* lie unmanifest.

30. i (a) Latent state of *bhavarāga* lies unmanifest in this person at this plane. Does latent state of *avijjā* lie unmanifest in that person at that plane?

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—Yes. Refer to the answer in *i* (b) below.

(b) Latent state of *avijjā* lies unmanifest in this person at this plane. Does latent state of *bhavarāga* lie unmanifest in that person at that plane?

—No. In four persons ④ with three feelings of the elemental world of sensuous desire, *avijjā* lies unmanifest; *bhavarāga* does not.

—Yes. In those (same) persons, in elemental world of fine-material and immaterial, both *avijjā* and *bhavarāga* lie unmanifest.

Couplet-based

31. *i* (a) Latent states of *kāmarāga* and *paṭigha* lie unmanifest in this person at this plane. Does latent state of *māna* lie unmanifest in that person at that plane?

—None.

(b) Latent state of *māna* lies unmanifest in this person at this plane. Do latent states of *kāmarāga* and *paṭigha* lie unmanifest in that person at that plane?

—No. In *Anāgāmi*, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial; and in three persons ③, in the elemental world of fine-material and immaterial—*māna* lies unmanifest; *kāmarāga* and *paṭigha* do not. In those persons (three persons ③), with two feelings of the elemental world of sensuous desire, *māna* and *kāmarāga* lie unmanifest; *paṭigha* does not.

ii (a) Latent states of *kāmarāga* and *paṭigha* lie unmanifest in this person at this plane. Does latent state of *diṭṭhi*p..... *vicikicchā* lie unmanifest in that person at that plane? —No such person.

(b) Latent state of *vicikicchā* lies unmanifest in this person at this plane. Do latent states of *kāmarāga* and *paṭigha* lie unmanifest in that person at that plane?

—No. In *Puthujjana* in the elemental world of fine-material and immaterial, *vicikicchā* (and *diṭṭhi*) lies unmanifest; *kāmarāga* and *paṭigha* do not. In those (same) persons, with two feelings of the elemental world of sensuous desire, *vicikicchā* and *kāmarāga* lie unmanifest; *paṭigha* does not. In those (same) persons, with unpleasant feeling, *vicikicchā* and *paṭigha* lie unmanifest; *kāmarāga* does not.

iii (a) Latent states of *kāmarāga* and *paṭigha* lie unmanifest in this person at this plane. Does latent state of *bhavarāga* lie unmanifest in that person at that plane?

—None.

(b) Latent state of *bhavarāga* lies unmanifest in this person at this plane. Do latent states of *kāmarāga* and *paṭigha* lie unmanifest in that person at that plane?

—No. (In four persons ④ in the elemental world of fine-material and immaterial).

iv (a) Latent states of *kāmarāga* and *paṭigha* lie unmanifest in this person at this plane. Does latent state of *avijjā* lie unmanifest in that person at that plane?

—None.

(b) Latent state of *avijjā* lies unmanifest in this person at this plane. Do latent states of *kāmarāga* and *paṭigha* lie unmanifest in that person at that plane?

—No. In *Anāgāmi*, with three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *avijjā* lies unmanifest; *kāmarāga* and *paṭigha* don't. In three persons ③, in elemental world of fine-material immaterial, *avijjā* lies unmanifest; *kāmarāga* and *paṭigha* do not. In those persons ③, with two feelings of the elemental world of sensuous desire, *avijjā* and *kāmarāga* lie unmanifest; *paṭigha* does not. In those persons ③, with unpleasant feeling, *avijjā* and *paṭigha* lie unmanifest; *kāmarāga* does not.

Triplet-based

32. i (a) Latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest in this person at this plane. Does latent state of *diṭṭhi*p..... *vicikicchā* lie unmanifest in that person at that plane? —No such person.

(b) Latent state of *vicikicchā* lies unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest in that person at that plane? —No. In *Puthujjana* in elemental world of fine-material and immaterial, *vicikicchā* and *māna* lie unmanifest; *kāmarāga* and *paṭigha* do not. In those (same) persons, with two feelings of the elemental world of sensuous desire, *vicikicchā*, *kāmarāga* and *māna* lie unmanifest; *paṭigha* does not. In those (same) persons, with unpleasant feeling, *vicikicchā* and *paṭigha* lie unmanifest; *kāmarāga* and *māna* do not.

ii (a) Latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest in this person at this plane. Does latent state of *bhavarāga* lie unmanifest in that person at that plane? —No such person.

(b) Latent state of *bhavarāga* lies unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest in that person at that plane?

—No. In four persons ④ in elemental world of fine-material and immaterial, *bhavarāga* and *māna* lie unmanifest; *kāmarāga* and *paṭigha* do not.

iii (a) Latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest in this person at this plane. Does latent state of *avijjā* lie unmanifest in that person at that plane? —No such person.

(b) Latent state of *avijjā* lies unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha* and *māna* lie unmanifest in that person at that plane? —No. In *Anāgāmi*, with unpleasant feeling, *avijjā* lies unmanifest; *kāmarāga*, *paṭigha* and *māna* do not. In those (same) persons, with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *avijjā* and *māna* lie unmanifest; *kāmarāga* and *paṭigha* do not. In three persons ③, in elemental world of fine-material and immaterial, *avijjā* and *māna* lie unmanifest; *kāmarāga* and *paṭigha* do not. In those persons ③, with two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga* and *māna* lie unmanifest; *paṭigha* does not. In those persons ③, with unpleasant feeling, *avijjā* and *paṭigha* lie unmanifest; *kāmarāga* and *māna* do not.

Quadruplet-based

33. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest in this person at this plane. Does latent state of *vicikicchā* lie unmanifest in that person at that plane? —No such person.

(b) Latent state of *vicikicchā* lies unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest in that person at that plane?

—No. In *Puthujjana* in elemental world of fine-material and immaterial, *vicikicchā*, *māna* and *diṭṭhi* lie unmanifest; *kāmarāga* and *paṭigha* do not. In those (same) persons, with two feelings of the elemental world of sensuous desire, *vicikicchā*, *kāmarāga*, *māna* and *diṭṭhi* lie unmanifest; *paṭigha* does not. In those (same) persons, with unpleasant feeling, *vicikicchā*, *paṭigha* and *diṭṭhi* lie unmanifest; *kāmarāga* and *māna* do not.

ii (a) Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest in this person at this plane. Does latent state of *bhavarāga* lie unmanifest in that person at that plane? —No such person.

(b) Latent state of *bhavarāga* lies unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest in that person at that plane?

—No. In three persons ③, in elemental world of fine-material and immaterial, *bhavarāga* and *māna* lie unmanifest; *kāmarāga*, *paṭigha* and *diṭṭhi* do not. In *Puthujjana* in elemental world of fine-material and immaterial, *bhavarāga*, *māna* and *diṭṭhi* lie unmanifest; *kāmarāga* and *paṭigha* do not.

iii (a) Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest in this person at this plane. Does latent state of *avijjā* lie unmanifest in that person at that plane? —No such person.

(b) Latent state of *avijjā* lies unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* lie unmanifest in that person at that plane?

—No. In *Anāgāmi*, with unpleasant feeling, *avijjā* lies unmanifest; *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* do not. In those (same) persons, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, *avijjā* and *māna* lie unmanifest; *kāmarāga*, *paṭigha* and *diṭṭhi* do not. In two persons ★, in elemental world of fine-material and immaterial, *avijjā* and *māna* lie unmanifest; *kāmarāga*, *paṭigha* and *diṭṭhi* do not. In those persons ★, with two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga* and *māna* lie unmanifest; *paṭigha* and *diṭṭhi* do not. In *Puthujjana* in elemental world of fine-material and immaterial, *avijjā*, *māna* and *diṭṭhi* lie unmanifest; *kāmarāga* and *paṭigha* do not. In those (same) persons, with two feelings of elemental world of sensuous desire, *avijjā*, *kāmarāga*, *māna* and *diṭṭhi* lie unmanifest; *paṭigha* does not. In those (same) persons, with unpleasant feeling, *avijjā*, *paṭigha* and *diṭṭhi* lie unmanifest; *kāmarāga* and *māna* do not.

Quintuplet-based

34. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest in this person at this plane. Does latent state of *bhavarāga* lie unmanifest in that person at that plane? —No such person.

(b) Latent state of *bhavarāga* lies unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest in that person at that plane?

—No. In three persons ;, in elemental world of fine-material and immaterial, *bhavarāga* and *māna* lie unmanifest; *kāmarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā* do not. In *Puthujjana* in elemental world of fine-material and immaterial, *bhavarāga*, *māna*, *diṭṭhi*, *vicikicchā* lie unmanifest; *kāmarāga* and *paṭigha* do not.

ii (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest in this person at this plane. Does latent state of *avijjā* lie unmanifest in that person at that plane? —No such person.

(b) Latent state of *avijjā* lies unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest in that person at that plane?

—No. In *Anāgāmi*, with unpleasant feeling, *avijjā* lies unmanifest; *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* do not. In those (same) persons, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, *avijjā* and *māna* lie unmanifest; *kāmarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā* do not. In those two persons ★, in elemental world of fine-material and immaterial, *avijjā* and *māna* lie unmanifest; *kāmarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā* do not. In those (same) persons, with two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga* and *māna* lie unmanifest; *paṭigha*, *diṭṭhi* and *vicikicchā* do not. In those (same) persons, with unpleasant feeling, *avijjā* and *paṭigha* lie unmanifest; *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* do not. In *Puthujjana* in elemental world of fine-material and immaterial, *avijjā*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest; *kāmarāga* and *paṭigha* do not. In those (same) persons, with two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest; *paṭigha* do not. In those (same) persons, with unpleasant feeling, *avijjā*, *paṭigha*, *diṭṭhi* and *vicikicchā* lie unmanifest; *kāmarāga* and *māna* do not.

Sextuplet-based

35. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* lie unmanifest in this person at this plane. Does latent state of *avijjā* lie unmanifest in that person at that plane? —No such person.

(b) Latent state of *avijjā* lies unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* lie unmanifest in that person at that plane?

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—No. In *Anāgāmi*, with unpleasant feeling (of sensuous element), *avijjā* lies unmanifest; *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* do not. In those (same) persons, with two feelings of the elemental world of sensuous desire, *avijjā* and *māna* lie unmanifest; *kāmarāga*, *paṭigha*, *diṭṭhi*, *vicikicchā* and *bhavarāga* do not. In those (same) persons in the elemental world of fine-material and immaterial, *avijjā*, *māna* and *bhavarāga* lie unmanifest; *kāmarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā* do not. In two persons ★, in elemental world of fine-material and immaterial, *avijjā*, *māna* and *bhavarāga* lie unmanifest; *kāmarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā* do not. In those (same) persons, with two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga* and *māna* lie unmanifest; *paṭigha*, *diṭṭhi*, *vicikicchā* and *bhavarāga* do not. In those (same) persons, with unpleasant feeling, *avijjā* and *paṭigha* lie unmanifest; *kāmarāga*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* do not. In *Puthujjana* in elemental world of fine-material and immaterial, *avijjā*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* lie unmanifest; *kāmarāga* and *paṭigha* do not. In those (same) persons, with two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* lie unmanifest; *paṭigha* and *bhavarāga* do not. In those (same) persons, with unpleasant feeling, *avijjā*, *paṭigha*, *diṭṭhi* and *vicikicchā* lie unmanifest; *kāmarāga*, *māna* and *bhavarāga* do not.

Opposite enquiries by person

Mono-based

36. *i* (a) Latent state of *kāmarāga* does not lie unmanifest in this person. Does latent state of *paṭigha* not lie unmanifest in that person? —Yes. (in *Arahat*)

(b) Latent state of *paṭigha* does not lie unmanifest in this person. Does latent state of *kāmarāga* not lie unmanifest in that person? —Yes. Same answer as above.

ii (a) Latent state of *kāmarāga* does not lie unmanifest in this person. Does latent state of *māna* not lie unmanifest in that person?

—In *Anāgāmi*, *kāmarāga* does not lie unmanifest; *māna* does. In *Arahat* ⁵², *kāmarāga* does not lie unmanifest; *māna* too.

(b) Latent state of *māna* does not lie unmanifest in this person. Does latent state of *kāmarāga* not lie unmanifest in that person? —Yes. Refer to aforesaid.

⁵² *Arahat*: Attainer of the *Arahatta* path-citta (*Arahatta-maggacittam*) has cut off the remaining five subtle fetters of the upper region (*rūparāga*, *arūparāga*, *māna*, *uddhacca*, *avijjā*), or herein indicates that he had eradicated all the seven latent states. *Rūparāga* and *arūparāga* are examples of *bhavarāga*. Because *Arahat* had eliminated the delusion-rooted *citta* associated with restlessness (*uddhacca*) and all forms of greed and desire taking object of sensuous, fine-material and immaterial existence (*kāmarāga*, *bhavarāga*), he had completely uprooted all remaining traces of conceit (*māna*) and ignorance (*avijjā*). The *Arahatta* fruition-citta at moment of attainment is a resultant *citta* (*vipākacitta*). *Arahat* at sense-sphere is free from wholesome, unwholesome, and resultant *cittas* binding to the worlds of desire, except for the 8 functional *cittas* (*kiriyacittāni*) with cause but without kammic effect—which are two feelings of the sensuous worlds.

iii (a) Latent state of *kāmarāga* does not lie unmanifest in this person. Does latent state of *diṭṭhi*p..... *vicikicchā* not lie unmanifest in that person? —Yes.

(b) Latent state of *vicikicchā* does not lie unmanifest in this person. Does latent state of *kāmarāga* not lie unmanifest in that person?

—In two persons ★, *vicikicchā* does not lie unmanifest; *kāmarāga* does. In two persons ☆, *vicikicchā* does not lie unmanifest; *kāmarāga* too.

iv (a) Latent state of *kāmarāga* does not lie unmanifest in this person. Does latent state of *bhavarāga*p..... *avijjā* not lie unmanifest in that person?

—In *Anāgāmi*, *kāmarāga* does not lie unmanifest; *avijjā* does. In *Arahat*, *kāmarāga* does not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest in this person. Does latent state of *kāmarāga* not lie unmanifest in that person? —Yes. Refer to aforesaid.

37. i (a) Latent state of *paṭigha* does not lie unmanifest in this person. Does latent state of *māna* not lie unmanifest in that person?

—In *Anāgāmi*, *paṭigha* does not lie unmanifest; *māna* does. In *Arahat*, *paṭigha* does not lie unmanifest; *māna* too.

(b) Latent state of *māna* does not lie unmanifest in this person. Does latent state of *paṭigha* not lie unmanifest in that person? —Yes. Refer to aforesaid.

ii (a) Latent state of *paṭigha* does not lie unmanifest in this person. Does latent state of *diṭṭhi*p..... *vicikicchā* not lie unmanifest in that person? —Yes.

(b) Latent state of *vicikicchā* does not lie unmanifest in this person. Does latent state of *paṭigha* not lie unmanifest in that person?

—In two persons ★, *vicikicchā* does not lie unmanifest; *paṭigha* does. In two persons ☆, *vicikicchā* does not lie unmanifest; *paṭigha* too.

iii (a) Latent state of *paṭigha* does not lie unmanifest in this person. Does latent state of *bhavarāga*p..... *avijjā* not lie unmanifest in that person?

—In *Anāgāmi*, *paṭigha* does not lie unmanifest; *avijjā* does. In *Arahat*, *paṭigha* does not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest in this person. Does latent state of *paṭigha* not lie unmanifest in that person? —Yes. Refer to aforesaid.

38. i (a) Latent state of *māna* does not lie unmanifest in this person. Does latent state of *diṭṭhi*p..... *vicikicchā* not lie unmanifest in that person? —Yes.

(b) Latent state of *vicikicchā* does not lie unmanifest in this person. Does latent state of *māna* not lie unmanifest in that person?

—In three persons :, *vicikicchā* does not lie unmanifest; *māna* does. In *Arahat*, *vicikicchā* does not lie unmanifest; *māna* too.

i (a) Latent state of *māna* does not lie unmanifest in this person. Does latent state of *bhavarāga*p..... *avijjā* not lie unmanifest in that person?

—Yes. (in *Arahat*)

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(b) Latent state of *avijjā* does not lie unmanifest in this person. Does latent state of *māna* not lie unmanifest in that person? —Yes. (in *Arahat*)

39. *i* (a) Latent state of *diṭṭhi* does not lie unmanifest in this person. Does latent state of *vicikicchā* not lie unmanifest in that person? —Yes. (in *Arahat*)

(b) Latent state of *vicikicchā* does not lie unmanifest in this person. Does latent state of *diṭṭhi* not lie unmanifest in that person? —Yes. (in *Arahat*)

ii (a) Latent state of *diṭṭhi*p..... *vicikicchā* does not lie unmanifest in this person. Does latent state of *bhavarāga*p..... *avijjā* not lie unmanifest in that person?

—In three persons ♪, *vicikicchā* does not lie unmanifest; *avijjā* does. In *Arahat*, *vicikicchā* does not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest in this person. Does latent state of *vicikicchā* not lie unmanifest in that person? —Yes. Refer to aforesaid.

40. *i* (a) Latent state of *bhavarāga* does not lie unmanifest in this person. Does latent state of *avijjā* not lie unmanifest in that person? —Yes. (in *Arahat*)

(b) Latent state of *avijjā* does not lie unmanifest in this person. Does latent state of *bhavarāga* not lie unmanifest in that person? —Yes. (in *Arahat*)

Couplet-based

41. *i* (a) Latent states of *kāmarāga* and *paṭigha* do not lie unmanifest in this person. Does latent state of *māna* not lie unmanifest in that person?

—In *Anāgāmi*, *kāmarāga* and *paṭigha* do not lie unmanifest, but *māna* does. In *Arahat*, *kāmarāga* and *paṭigha* do not lie unmanifest; *māna* too.

(b) Latent state of *māna* does not lie unmanifest in this person. Do latent states of *kāmarāga* and *paṭigha* not lie unmanifest in that person?

—Yes. Refer to aforesaid.

ii (a) Latent states of *kāmarāga* and *paṭigha* do not lie unmanifest in this person. Does latent state of *diṭṭhi*p..... *vicikicchā* not lie unmanifest in that person?

—Yes.

(b) Latent state of *vicikicchā* does not lie unmanifest in this person. Do latent states of *kāmarāga* and *paṭigha* not lie unmanifest in that person?

—In two persons ★, *vicikicchā* does not lie unmanifest, but *kāmarāga* and *paṭigha* do. In two persons ☆, *vicikicchā* does not lie unmanifest; *kāmarāga* and *paṭigha* too.

iii (a) Latent states of *kāmarāga* and *paṭigha* do not lie unmanifest in this person. Does latent state of *bhavarāga*p..... *avijjā* not lie unmanifest in that person?

—In *Anāgāmi*, *kāmarāga* and *paṭigha* do not lie unmanifest; *avijjā* (and *bhavarāga*) does.

(b) Latent state of *avijjā* does not lie unmanifest in this person. Do latent states of *kāmarāga* and *paṭigha* not lie unmanifest in that person?

—Yes. Refer to aforesaid.

Triplet-based

42. *i* (a) Latent states of *kāmarāga*, *paṭigha* and *māna* do not lie unmanifest in this person. Does latent state of *diṭṭhi*p..... *vicikicchā* not lie unmanifest in that person? —Yes.

(b) Latent state of *vicikicchā* does not lie unmanifest in this person. Do latent states of *kāmarāga*, *paṭigha* and *māna* not lie unmanifest in that person?

—In two persons ★, *vicikicchā* does not lie unmanifest, but *kāmarāga*, *paṭigha* and *māna* do. In *Anāgāmi*, *vicikicchā*, *kāmarāga* and *paṭigha* do not lie unmanifest, but *māna* does. In *Arahat*, *vicikicchā* does not lie unmanifest; *kāmarāga*, *paṭigha* and *māna* too.

ii (a) Latent states of *kāmarāga*, *paṭigha* and *māna* do not lie unmanifest in this person. Does latent state of *bhavarāga*p..... *avijjā* not lie unmanifest in that person? —Yes. (in *Arahat*)

(b) Latent state of *avijjā* does not lie unmanifest in this person. Do latent states of *kāmarāga*, *paṭigha* and *māna* not lie unmanifest in that person?

—Yes. (in *Arahat*)

Quadruplet-based

43. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* do not lie unmanifest in this person. Does latent state of *vicikicchā* not lie unmanifest in that person? —Yes.

(b) Latent state of *vicikicchā* does not lie unmanifest in this person. Do latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* not lie unmanifest in that person?

—In two persons ★, *vicikicchā* and *diṭṭhi* do not lie unmanifest, but *kāmarāga*, *paṭigha* and *māna* do. In *Anāgāmi*, *vicikicchā*, *kāmarāga*, *paṭigha* and *diṭṭhi* do not lie unmanifest, but *māna* does. In *Arahat*, *vicikicchā* does not lie unmanifest; *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* toop.....

Quintuplet-based

44. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* do not lie unmanifest in this person. Does latent state of *bhavarāga*p..... *avijjā* not lie unmanifest in that person? —Yes. (in *Arahat*)

(b) Latent state of *avijjā* does not lie unmanifest in this person. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* not lie unmanifest in that person? —Yes.

Sextuplet-based

45. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* do not lie unmanifest in this person. Does latent state of *avijjā* not lie unmanifest in that person? —Yes. (in *Arahat*)

Latent state of *avijjā* does not lie unmanifest in this person. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* not lie unmanifest in that person? —Yes.

Opposite enquiries by plane

Mono-based

46. *i* (a) Latent state of *kāmarāga* does not lie unmanifest at this plane. Does latent state of *paṭigha* not lie unmanifest at that plane?

—In unpleasant feeling (in sensuous element), *kāmarāga* does not lie unmanifest, but *paṭigha* does. In elemental world of fine-material and immaterial, and in *apariyāpanna*⁵³, *kāmarāga* does not lie unmanifest; *paṭigha* too.

(b) Latent state of *paṭigha* does not lie unmanifest at this plane. Does latent state of *kāmarāga* not lie unmanifest at that plane?

—In two feelings of the elemental world of sensuous desire, *paṭigha* does not lie unmanifest, but *kāmarāga* does. In elemental world of fine-material and immaterial, and in *apariyāpanna*, *paṭigha* does not lie unmanifest; *kāmarāga* too.

ii (a) Latent state of *kāmarāga* does not lie unmanifest at this plane. Does latent state of *māna* not lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *kāmarāga* does not lie unmanifest, but *māna* does. In unpleasant feeling (in sensuous element), and in *apariyāpanna*, *kāmarāga* does not lie unmanifest; *māna* too.

(b) Latent state of *māna* does not lie unmanifest at this plane. Does latent state of *kāmarāga* not lie unmanifest at that plane? —Yes. Refer to aforesaid.

iii (a) Latent state of *kāmarāga* does not lie unmanifest at this plane. Does latent state of *diṭṭhi*p.... *vicikicchā* not lie unmanifest at that plane?

—In unpleasant feeling (in sensuous element), and in elemental world of fine-material and immaterial, *kāmarāga* does not lie unmanifest, but *vicikicchā* does. In *apariyāpanna*, *kāmarāga* does not lie unmanifest; *vicikicchā* too.

(b) Latent state of *vicikicchā* does not lie unmanifest at this plane. Does latent state of *kāmarāga* not lie unmanifest in that plane? —Yes. Refer to the aforesaid.

iv (a) Latent state of *kāmarāga* does not lie unmanifest at this plane. Does latent state of *bhavarāga* not lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *kāmarāga* does not lie unmanifest, but *bhavarāga* does. In unpleasant feeling (in sensuous element), and in *apariyāpanna*, *kāmarāga* does not lie unmanifest; *bhavarāga* too.

(b) Latent state of *bhavarāga* does not lie unmanifest at this plane. Does latent state of *kāmarāga* not lie unmanifest at that plane?

⁵³ *apariyāpanna*: literally, the “not included”, the untainted, in transcendental sphere (*Lokuttarā*) which is made up of the nine supramundane attainments, namely the four supramundane paths, four supramundane fruitions, and the unconditioned element.

—In two feelings of the elemental world of sensuous desire, *bhavarāga* does not lie unmanifest, but *kāmarāga* does. In unpleasant feeling (in sensuous element), and in *apariyāpanna*, *bhavarāga* does not lie unmanifest; *kāmarāga* too.

v (a) Latent state of *kāmarāga* does not lie unmanifest at this plane. Does latent state of *avijjā* not lie unmanifest at that plane?

—In unpleasant feeling (in sensuous element), and in elemental world of fine-material and immaterial, *kāmarāga* does not lie unmanifest, but *avijjā* does. In *apariyāpanna*, *kāmarāga* does not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest at this plane. Does latent state of *kāmarāga* not lie unmanifest at that plane? —Yes. Refer to the aforesaid.

47. i (a) Latent state of *paṭigha* does not lie unmanifest at this plane. Does latent state of *māna* not lie unmanifest at that plane?

—In two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, *paṭigha* does not lie unmanifest, but *māna* does. In *apariyāpanna*, *paṭigha* does not lie unmanifest; *māna* too.

(b) Latent state of *māna* does not lie unmanifest at this plane. Does latent state of *paṭigha* not lie unmanifest at that plane?

—In unpleasant feeling (in sensuous element), *māna* does not lie unmanifest, but *paṭigha* does. In *apariyāpanna*, *māna* does not lie unmanifest; *paṭigha* too.

ii (a) Latent state of *paṭigha* does not lie unmanifest at this plane. Does latent state of *diṭṭhi*p..... *vicikicchā* not lie unmanifest at that plane?

—In two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, *paṭigha* does not lie unmanifest, but *vicikicchā* (and *diṭṭhi*) does. In *apariyāpanna*, *paṭigha* does not lie unmanifest; *vicikicchā* (and *diṭṭhi*) too.

(b) Latent state of *vicikicchā* does not lie unmanifest at this plane. Does latent state of *paṭigha* not lie unmanifest at that plane? —Yes. Refer to the aforesaid.

iii (a) Latent state of *paṭigha* does not lie unmanifest at this plane. Does latent states of *bhavarāga* not lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *paṭigha* does not lie unmanifest, but *bhavarāga* does. In two feelings of the elemental world of sensuous desire, and in *apariyāpanna*, *paṭigha* does not lie unmanifest; *bhavarāga* too.

(b) Latent state of *bhavarāga* does not lie unmanifest at this plane. Does latent state of *paṭigha* not lie unmanifest at that plane?

—In unpleasant feeling (in sensuous element), *bhavarāga* does not lie unmanifest, but *paṭigha* does. In two feelings of the elemental world of sensuous desire, and in *apariyāpanna*, *bhavarāga* does not lie unmanifest; *paṭigha* too.

iv (a) Latent state of *paṭigha* does not lie unmanifest at this plane. Does latent state of *avijjā* not lie unmanifest at that plane?

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—In two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, *paṭigha* does not lie unmanifest, but *avijjā* does. In *apariyāpanna*, *paṭigha* does not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest at this plane. Does latent state of *paṭigha* not lie unmanifest at that plane? —Yes. Refer to the aforesaid.

48. *i* (a) Latent state of *māna* does not lie unmanifest at this plane. Does latent state of *diṭṭhi*p..... *vicikicchā* not lie unmanifest at that plane?

—In unpleasant feeling (in sensuous element), *māna* does not lie unmanifest, but *vicikicchā* does. In *apariyāpanna*, *māna* does not lie unmanifest; *vicikicchā* too.

(b) Latent state of *vicikicchā* does not lie unmanifest at this plane. Does latent state of *māna* not lie unmanifest at that plane? —Yes. Refer to the aforesaid.

ii (a) Latent state of *māna* does not lie unmanifest at this plane. Does latent state of *bhavarāga* not lie unmanifest at that plane? —Yes. Refer to answer below.

(b) Latent state of *bhavarāga* does not lie unmanifest at this plane. Does latent state of *māna* not lie unmanifest at that plane?

—In two feelings of the elemental world of sensuous desire, *bhavarāga* does not lie unmanifest, but *māna* does. In unpleasant feeling (in sensuous element), and in *apariyāpanna*, *bhavarāga* does not lie unmanifest; *māna* too.

iii (a) Latent state of *māna* does not lie unmanifest at this plane. Does latent state of *avijjā* not lie unmanifest at that plane?

—In unpleasant feeling (in sensuous element), *māna* does not lie unmanifest, but *avijjā* does. In *apariyāpanna*, *māna* does not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest at this plane. Does latent state of *māna* not lie unmanifest at that plane? —Yes. Refer to the aforesaid.

49. *i* (a) Latent state of *diṭṭhi* does not lie unmanifest at this plane. Does latent state of *vicikicchā* not lie unmanifest at that plane? —Yes, in *apariyāpanna*.

(b) Latent state of *vicikicchā* does not lie unmanifest at this plane. Does latent state of *diṭṭhi* not lie unmanifest at that plane? —Yes. (Same as aforesaid)

ii (a) Latent state of *diṭṭhi*p..... *vicikicchā* does not lie unmanifest at this plane. Does latent state of *bhavarāga* not lie unmanifest at that plane?

—Yes. See answer below.

(b) Latent state of *bhavarāga* does not lie unmanifest at this plane. Does latent state of *vicikicchā* not lie unmanifest at that plane?

—In three feelings of the elemental world of sensuous desire, *bhavarāga* does not lie unmanifest, but *vicikicchā* does. In *apariyāpanna*, *bhavarāga* does not lie unmanifest; *vicikicchā* too.

iii (a) Latent state of *vicikicchā* does not lie unmanifest at this plane. Does latent state of *avijjā* not lie unmanifest at that plane? — Yes, in *apariyāpanna*.

(b) Latent state of *avijjā* does not lie unmanifest at this plane. Does latent states of *vicikicchā* not lie unmanifest at that plane? —Yes. (Same as aforesaid)

50. *i* (a) Latent state of *bhavarāga* does not lie unmanifest at this plane. Does latent state of *avijjā* not lie unmanifest at that plane?

—In three feelings of the elemental world of sensuous desire, *bhavarāga* does not lie unmanifest, but *avijjā* does. In *apariyāpanna*, *bhavarāga* does not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest at this plane. Does latent state of *bhavarāga* not lie unmanifest at that plane? —Yes. Refer to the aforesaid.

Couplet-based

51. *i* (a) Latent states of *kāmarāga* and *paṭigha* do not lie unmanifest at this plane. Does latent state of *māna* not lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *kāmarāga* and *paṭigha* do not lie unmanifest, but *māna* does. In *apariyāpanna*, *kāmarāga* and *paṭigha* do not lie unmanifest; *māna* too.

(b) Latent state of *māna* does not lie unmanifest at this plane. Do latent states of *kāmarāga* and *paṭigha* not lie unmanifest at that plane?

—In unpleasant feeling (in sensuous element), *māna* and *kāmarāga* do not lie unmanifest, but *paṭigha* does. In *apariyāpanna*, *māna* does not lie unmanifest; *kāmarāga* and *paṭigha* too.

ii (a) Latent states of *kāmarāga* and *paṭigha* do not lie unmanifest at this plane. Does latent state of *diṭṭhi*p..... *vicikicchā* not lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *kāmarāga* and *paṭigha* do not lie unmanifest, but *vicikicchā* does. In *apariyāpanna*, *kāmarāga* and *paṭigha* do not lie unmanifest; *vicikicchā* too.

(b) Latent state of *vicikicchā* does not lie unmanifest at this plane. Do latent states of *kāmarāga* and *paṭigha* not lie unmanifest at that plane?

—Yes. Refer to the aforesaid.

iii (a) Latent states of *kāmarāga* and *paṭigha* do not lie unmanifest at this plane. Does latent state of *bhavarāga* not lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *kāmarāga* and *paṭigha* do not lie unmanifest; *bhavarāga* does. In *apariyāpanna*, *kāmarāga* and *paṭigha* do not lie unmanifest; *bhavarāga* too.

(b) Latent state of *bhavarāga* does not lie unmanifest at this plane. Do latent states of *kāmarāga* and *paṭigha* not lie unmanifest at that plane?

—In unpleasant feeling (in sensuous element), *bhavarāga* and *kāmarāga* do not lie unmanifest, but *paṭigha* does. In two feelings of the elemental world of desire, *bhavarāga* and *paṭigha* do not lie unmanifest, but *kāmarāga* does. In *apariyāpanna*, *bhavarāga* does not lie unmanifest; *kāmarāga* and *paṭigha* too.

iv (a) Latent states of *kāmarāga* and *paṭigha* do not lie unmanifest at this plane. Does latent state of *avijjā* not lie unmanifest at that plane?

—In elemental world of fine-material and immaterial, *kāmarāga* and *paṭigha* do not lie unmanifest, but *avijjā* does. In *apariyāpanna*, *kāmarāga* and *paṭigha* do not lie unmanifest; *avijjā* too.

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(b) Latent state of *avijjā* does not lie unmanifest at this plane. Do latent states of *kāmarāga* and *paṭigha* not lie unmanifest at that plane? —Yes. (in *apariyāpanna*)

Triplet-based

52. *i* (a) Latent states of *kāmarāga*, *paṭigha* and *māna* do not lie unmanifest at this plane. Does latent state of *diṭṭhi*p..... *vicikicchā* not lie unmanifest at that plane? —Yes.

(b) Latent state of *vicikicchā* does not lie unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha* and *māna* not lie unmanifest at that plane? —Yes. (in *apariyāpanna*)

ii (a) Latent states of *kāmarāga*, *paṭigha* and *māna* do not lie unmanifest at this plane. Does latent state of *bhavarāga* not lie unmanifest at that plane? —Yes.

(b) Latent state of *bhavarāga* does not lie unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha* and *māna* not lie unmanifest at that plane?

—In unpleasant feeling (in sensuous element), *bhavarāga*, *kāmarāga* and *māna* do not lie unmanifest, but *paṭigha* does. In two feelings of the elemental world of sensuous desire, *bhavarāga* and *paṭigha* do not lie unmanifest, but *kāmarāga* and *māna* do. In *apariyāpanna*, *bhavarāga* does not lie unmanifest, latent states of *kāmarāga*, *paṭigha* and *māna* too.

iii (a) Latent states of *kāmarāga*, *paṭigha* and *diṭṭhi* do not lie unmanifest at this plane. Does latent state of *avijjā* not lie unmanifest at that plane?

—Yes. (in *apariyāpanna*)

(b) Latent state of *avijjā* does not lie unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha* and *māna* not lie unmanifest at that plane?

—Yes. (in *apariyāpanna*)

Quadruplet-based

52. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* do not lie unmanifest at this plane. Does latent state of *vicikicchā* not lie unmanifest at that plane? —Yes.

(b) Latent states of *vicikicchā* does not lie unmanifest at this plane. Do latent state of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* not lie unmanifest at that plane?

—Yes (in *apariyāpanna*)

Quintuplet-based

54. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* do not lie unmanifest at this plane. Does latent state of *bhavarāga* not lie unmanifest at that plane? —Yes.

(b) Latent state of *bhavarāga* does not lie unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* not lie unmanifest at that plane?

—In unpleasant feeling, states of *bhavarāga*, *kāmarāga* and *māna* do not lie unmanifest; but *paṭigha*, *diṭṭhi* and *vicikicchā* do. In two feelings of elemental world of sensuous desire, *bhavarāga* and *paṭigha* do not lie unmanifest; but *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* do. In *apariyāpanna*, *bhavarāga* does not lie unmanifest; latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* too.

ii (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* do not lie unmanifest at this plane. Does latent state of *avijjā* not lie unmanifest at that plane? —Yes.

(b) Latent state of *avijjā* does not lie unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* not lie unmanifest at that plane? —Yes. (in *apariyāpanna*)

Sextuplet-based

55. i (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* do not lie unmanifest at this plane. Does latent state of *avijjā* not lie unmanifest at that plane? —Yes. (in *apariyāpanna*)

(b) Latent state of *avijjā* does not lie unmanifest at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* not lie unmanifest at that plane? —Yes. (in *apariyāpanna*)

Opposite enquiries by person and plane

Mono-based

56. i (a) Latent state of *kāmarāga* does not lie unmanifest in this person at this plane. Does latent state of *paṭigha* not lie unmanifest in that person at that plane? —No. In three persons ③ with unpleasant feeling, *kāmarāga* does not lie unmanifest, but *paṭigha* does.

—Yes In those persons (three persons ③), in elemental world of fine-material and immaterial, and in *apariyāpanna*⁵⁴ (*Gotrabhū* and two persons ★); and in two persons ☆, in all places—*kāmarāga* does not lie unmanifest; *paṭigha* too.

(b) Latent state of *paṭigha* does not lie unmanifest in this person at this plane. Does latent state of *kāmarāga* not lie unmanifest in that person at that plane?

—No. In three persons ③ with two feelings of the elemental world of sensuous desire, *paṭigha* does not lie unmanifest, but *kāmarāga* does.

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

ii (a) Latent state of *kāmarāga* does not lie unmanifest in this person at this plane. Does latent state of *māna* not lie unmanifest in that person at that plane?

—No. In three persons ③, in elemental world of fine-material and immaterial, *kāmarāga* does not lie unmanifest, but *māna* does.

⁵⁴ *Gotrabhū*, is still *puthujjana*, but is now in a fit state to be joining lineage of the Ariyas in *Sotāpattimagga*. As indicated in the answers, a kind of *puthujjana* is included at the *apariyāpanna*, although the word *Gotrabhū* is not mentioned by the text.

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—Yes. In those persons, with unpleasant feeling (three persons ③), and in *apariyāpanna* (*Gotrabhū* and two persons ★), *kāmarāga* does not lie unmanifest; *māna* too.

—No. In *Anāgāmi*, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, *kāmarāga* does not lie unmanifest; *māna* does.

—Yes. In those persons, with unpleasant feeling, and in *apariyāpanna* (in *Anāgāmi*); in *Arahat*, in all places—both *kāmarāga*, *māna* do not lie unmanifest. (b) Latent state of *māna* does not lie unmanifest in this person at this plane. Does latent state of *kāmarāga* not lie unmanifest in that person at that plane?

—Yes. Refer to the answer in *ii* (a) above.

iii (a) Latent state of *kāmarāga* does not lie unmanifest in this person at this plane. Does latent state of *ditṭhi*p..... *vicikicchā* not lie unmanifest in that person at that plane?

—No. In *Puthujjana*, with unpleasant feeling, and in elemental world of fine-material and immaterial, *kāmarāga* does not lie unmanifest, but *vicikicchā* does.

—Yes. In those persons, in *apariyāpanna*⁵⁴ (*Gotrabhū* and two persons ★); in two persons ☆, in all places—*kāmarāga* does not lie unmanifest; *vicikicchā* (and *ditṭhi*) also does not lie unmanifest.

(b) Latent state of *vicikicchā* does not lie unmanifest in this person at this plane. Does latent state of *kāmarāga* not lie unmanifest in that person at that plane?

—No. In two persons ★, with two feelings of the elemental world of sensuous desire, *vicikicchā* does not lie unmanifest, but *kāmarāga* does.

—Yes. In those (same) persons, with unpleasant feeling; those in the elemental world of fine-material and immaterial; those in *apariyāpanna*⁵⁴ (*Gotrabhū* and two persons ★); and in two persons ☆, in all places—*vicikicchā* does not lie unmanifest; *kāmarāga* too.

iv (a) Latent state of *kāmarāga* does not lie unmanifest in this person at this plane. Does latent state of *bhavarāga* not lie unmanifest in that person at that plane?

—No. In three persons ③, in elemental world of fine-material and immaterial; and in *Anāgāmi*, in the elemental world of fine-material and immaterial—*kāmarāga* does not lie unmanifest, but *bhavarāga* does.

—Yes. In those persons ③, with unpleasant feeling, and in *apariyāpanna* (*Gotrabhū* and two persons ★); in those persons, with three feelings of the elemental world of sensuous desire, and in *apariyāpanna* (*Anāgāmi*); in *Arahat*, in all places—*kāmarāga* does not lie unmanifest; *bhavarāga* too.

(b) Latent state of *bhavarāga* does not lie unmanifest in this person at this plane. Does latent state of *kāmarāga* not lie unmanifest in that person at that plane?

—No. In three persons ③, with two feelings of the elemental world of sensuous desire, *bhavarāga* does not lie unmanifest, but *kāmarāga* does.

—Yes. Refer to the answer in *iv* (a) above.

v (a) Latent state of *kāmarāga* does not lie unmanifest in this person at this plane. Does latent state of *avijjā* not lie unmanifest in that person at that plane?

—No. In three persons ③, with unpleasant feeling, and in elemental world of fine-material and immaterial; in *Anāgāmi*, with three feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial—*kāmarāga* does not lie unmanifest, but *avijjā* does.

—Yes. In those persons ③, in *apariyāpanna* ⁵⁴ (*Gotrabhū* and three persons :); and in *Arahat*, in all places—*kāmarāga* does not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest in this person at this plane. Does latent state of *kāmarāga* not lie unmanifest in that person at that plane?

—Yes. Refer to the answer in *v* (a) above.

57. *i* (a) Latent state of *paṭigha* does not lie unmanifest in this person at this plane. Does latent state of *māna* not lie unmanifest in that person at that plane?

—No. In three persons ③, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial; in *Anāgāmi*, with two feelings of the elemental world of desire, and in the elemental world of fine-material and immaterial—*paṭigha* does not lie unmanifest, but *māna* does.

—Yes. In those persons ③, in *apariyāpanna* (*Gotrabhū* and two persons ★); in those persons, with unpleasant feeling, and in *apariyāpanna* (in *Anāgāmi*); and in *Arahat*, in all places—*paṭigha* does not lie unmanifest; *māna* too.

(b) Latent state of *māna* does not lie unmanifest in this person at this plane. Does latent state of *paṭigha* not lie unmanifest in that person at that plane?

—No. In three persons ③, with unpleasant feeling, *māna* does not lie unmanifest, but *paṭigha* does.

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

ii (a) Latent state of *paṭigha* does not lie unmanifest in this person at this plane. Does latent state of *ditṭhi*p..... *vicikicchā* not lie unmanifest in that person at that plane?

—No. In *Puthujjana*, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, *paṭigha* does not lie unmanifest, but *vicikicchā* (and *ditṭhi*) does.

—Yes. Refer to answer in (b) below.

(b) Latent state of *vicikicchā* does not lie unmanifest in this person at this plane. Does latent state of *paṭigha* not lie unmanifest in that person at that plane?

—No. In two persons ★, with unpleasant feeling, *vicikicchā* (and *ditṭhi*) does not lie unmanifest, but *paṭigha* does.

—Yes. In those (same) persons, with two feelings of the elemental world of sensuous desire, in the elemental world of fine-material and immaterial, and in *apariyāpanna*; and in two persons ☆, in all places—*vicikicchā* (and *ditṭhi*) does not lie unmanifest; *paṭigha* too.

iii (a) Latent state of *paṭigha* does not lie unmanifest in this person at this plane. Does latent state of *bhavarāga* not lie unmanifest in that person at that plane?

—No. In three persons ③, in the elemental world of fine-material and immaterial; and in *Anāgāmi*, in the elemental world of fine-material and immaterial—*paṭigha* does not lie unmanifest; *bhavarāga* does.

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—Yes. In those persons ③, with two feelings of the elemental world of sensuous desire, and in *apariyāpanna*⁵⁴ (*Gotrabhū* and two persons ★); in those persons, with three feelings of the elemental world of sensuous desire, and in *apariyāpanna* (*Anāgāmi*); and in *Arahat*, in all places—*paṭigha* does not lie unmanifest; *bhavarāga* too.

(b) Latent state of *bhavarāga* does not lie unmanifest in this person at this plane. Does latent state of *paṭigha* not lie unmanifest in that person at that plane?

—No. In three persons ③, with unpleasant feeling, *bhavarāga* does not lie unmanifest, but *paṭigha* does.

—Yes. Refer to the answer in *iii* (a) above.

iv (a) Latent state of *paṭigha* does not lie unmanifest in this person at this plane. Does latent state of *avijjā* not lie unmanifest in that person at that plane?

—No. In three persons ③, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial; in *Anāgāmi*, with three feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial—*paṭigha* does not lie unmanifest, but *avijjā* does.

—Yes. In those persons, in *apariyāpanna* (*Gotrabhū* and three persons :); and in *Arahat*, in all states—*paṭigha* does not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest in this person at this plane. Does latent state of *paṭigha* not lie unmanifest in that person at that plane?

—Yes. Refer to the answer in *iv* (a) above.

58. *i* (a) Latent state of *māna* does not lie unmanifest in this person at this plane. Does latent state of *diṭṭhi*p..... *vicikicchā* not lie unmanifest in that person at that plane?

—No. In *Puthujjana*, with unpleasant feeling, *māna* does not lie unmanifest, but *vicikicchā* (and *diṭṭhi*) does.

—Yes. In those persons, in *apariyāpanna*; and in *Arahat*, in all places—*māna* does not lie unmanifest; *vicikicchā* (and *diṭṭhi*) too.

(b) Latent state of *vicikicchā* does not lie unmanifest in this person at this plane. Does latent state of *māna* not lie unmanifest in that person at that plane?

—No. In three persons :, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, *vicikicchā* (and *diṭṭhi*) does not lie unmanifest, but *māna* does.

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

ii (a) Latent state of *māna* does not lie unmanifest in this person at this plane. Does latent state of *bhavarāga* not lie unmanifest in that person at that plane?

—Yes. (See below)

(b) Latent state of *bhavarāga* does not lie unmanifest in this person at this person. Does latent state of *māna* not lie unmanifest in that person at that plane?

—No. In four persons ④, with two feelings of the elemental world of sensuous desire, *bhavarāga* does not lie unmanifest, but *māna* does.

—Yes. In those persons, with unpleasant feeling (four persons ④), and in *apariyāpanna*; and in *Arahat*, in all places—*bhavarāga* does not lie unmanifest; *māna* too.

iii (a) Latent state of *māna* does not lie unmanifest in this person at this plane. Does latent state of *avijjā* not lie unmanifest in that person at that plane?

—No. In four persons ④ with unpleasant feeling, *māna* does not lie unmanifest, but *avijjā* does.

—Yes. In those (same) persons, in *apariyāpanna*; and in *Arahat*, in all places—*māna* does not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest in this person at this plane. Does latent state of *māna* not lie unmanifest in that person at that plane?

—Yes. Refer to the answer in iii (a) above.

59. i (a) Latent state of *diṭṭhi* does not lie unmanifest in this person at this plane. Does latent state of *vicikicchā* not lie unmanifest in that person at that plane?

—Yes (all, except Puthujjanas).

(b) Latent state of *vicikicchā* does not lie unmanifest in this person at this plane. Does latent state of *diṭṭhi* not lie unmanifest in that person at that plane?

—Yes. (Same as aforesaid)

ii (a) Latent state of *diṭṭhi*p..... *vicikicchā* does not lie unmanifest in this person at this plane. Does latent state of *bhavarāga* not lie unmanifest in that person at that plane?

—No. In three persons ; , in elemental world of fine-material and immaterial, *vicikicchā* does not lie unmanifest (and *diṭṭhi*), but *bhavarāga* does.

—Yes. In those (same) persons, with three feelings of the elemental world of sensuous desire, and (those four persons) in *apariyāpanna*; and in *Arahat*, in all places—*vicikicchā* (and *diṭṭhi*) does not lie unmanifest; *bhavarāga* too.

(b) Latent state of *bhavarāga* does not lie unmanifest in this person at this plane. Does latent state of *vicikicchā* not lie unmanifest in that person at that plane?

—No. In *Puthujjana*, with three feelings of the elemental world of sensuous desire, *bhavarāga* does not lie unmanifest, but *vicikicchā* (and *diṭṭhi*) does.

—Yes. Refer to the answer in ii (a) above.

iii (a) Latent state of *vicikicchā* does not lie unmanifest in this person at this plane. Does latent state of *avijjā* not lie unmanifest in that person at that plane?

—No. In three persons ; , with three feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, *vicikicchā* does not lie unmanifest, but *avijjā* does.

—Yes. In those (same) persons, in *apariyāpanna*; and in *Arahat*, in all places—*vicikicchā* does not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest in this person at this plane. Does latent state of *vicikicchā* not lie unmanifest in that person at that plane?

—Yes. Refer to the answer in iii (a) above.

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60. *i* (a) Latent state of *bhavarāga* does not lie unmanifest in this person at this plane. Does latent state of *avijjā* not lie unmanifest in that person at that plane?

—No. In four persons ④ with three feelings of the elemental world of sensuous desire, *bhavarāga* does not lie unmanifest, but *avijjā* does.

—Yes. In those (four) persons, in *apariyāpanna*; and in *Arahat*, in all places—*bhavarāga* does not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest in this person at this plane. Does latent state of *bhavarāga* not lie unmanifest in that person at that plane?

—Yes. Refer to aforesaid.

Couplet-based

61. *i* (a) Latent states of *kāmarāga* and *paṭigha* do not lie unmanifest in this person at this plane. Does latent state of *māna* not lie unmanifest in that person at that plane?

—No. In three persons ③, in the elemental world of fine-material and immateria; in *Anāgāmi*, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial—*kāmarāga* and *paṭigha* do not lie unmanifest, but *māna* does.

—Yes. In those persons, in *apariyāpanna*; in those persons, with unpleasant feeling (*Anāgāmi*), and in *apariyāpanna*; in *Arahat*, in all places—*kāmarāga* and *paṭigha* do not lie unmanifest; *māna* too.

(b) Latent state of *māna* does not lie unmanifest in this person at this plane. Do latent states of *kāmarāga* and *paṭigha* not lie unmanifest in that person at that plane?

—No. In three persons ③ with unpleasant feeling, *māna* and *kāmarāga* do not lie unmanifest, but *paṭigha* does.

—Yes. Refer to aforesaid.

ii (a) Latent states of *kāmarāga* and *paṭigha* do not lie unmanifest in this person at this plane. Does latent state of *diṭṭhi*p..... *vicikicchā* not lie unmanifest in that person at that plane?

—No. In *Puthujjana*, in elemental world of fine-material and immaterial, *kāmarāga* and *paṭigha* do not lie unmanifest, but *vicikicchā* (and *diṭṭhi*) does.

—Yes. Refer to the answer in (b) below.

(b) Latent state of *vicikicchā* does not lie unmanifest in this person at this plane. Do latent states of *kāmarāga* and *paṭigha* not lie unmanifest in that person at that plane?

—No. In two persons ★, with unpleasant feeling, *vicikicchā* and *kāmarāga* (and *diṭṭhi*) do not lie unmanifest, but *paṭigha* does. In those (same) persons, with two feelings of the elemental world of sensuous desire, *vicikicchā* and *paṭigha* (and *diṭṭhi*) do not lie unmanifest, but *kāmarāga* does.

—Yes. In those (same) persons, in the elemental world of fine-material and immaterial, and (all those) in *apariyāpanna*; in two persons ☆, in all places—*vicikicchā* (and *diṭṭhi*) does not lie unmanifest; *kāmarāga* and *paṭigha* too.

iii (a) Latent states of *kāmarāga* and *paṭigha* do not lie unmanifest in this person at this plane. Does latent state of *bhavarāga* not lie unmanifest in that person at that plane?

—No. In three persons ③, in elemental world of fine-material and immaterial; and in *Anāgāmi*, in elemental world of fine-material and immaterial—*kāmarāga* and *paṭigha* do not lie unmanifest, but *bhavarāga* does.

—Yes. In those persons (*Anāgāmi*) with three feelings of the elemental world of sensuous desire; those in *apariyāpanna*; and *Arahat*, in all places—*kāmarāga* and *paṭigha* do not lie unmanifest; *bhavarāga* too.

(b) Latent state of *bhavarāga* does not lie unmanifest in this person at this plane. Do latent states of *kāmarāga* and *paṭigha* not lie unmanifest in that person at that plane?

—No. In three persons ③ with unpleasant feeling (in sensuous element), *bhavarāga* and *kāmarāga* do not lie unmanifest, but *paṭigha* does. In those (same) persons with two feelings of the elemental world of sensuous desire, neither *bhavarāga* nor *paṭigha* lies unmanifest, but *kāmarāga* does.

—Yes. Refer to the answer in iii (a) above.

iv (a) Neither latent state of *kāmarāga* nor latent state of *paṭigha* lies unmanifest in this person at this plane. Does latent state of *avijjā* not lie unmanifest in that person at that plane?

—No. In three persons ③ in the elemental world of fine-material and immaterial; in *Anāgāmi*, with three feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial—neither *kāmarāga* nor *paṭigha* lies unmanifest, but *avijjā* does.

—Yes. In those persons. in *apariyāpanna*; and in *Arahat*, in all places—neither *kāmarāga* nor *paṭigha* lies unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest in this person at this plane. Do latent states of *kāmarāga* and *paṭigha* not lie unmanifest in that person at that plane? —Yes. Refer to the answer in iv (a) above.

Triplet-based

62. i (a) Latent states of *kāmarāga*, *paṭigha* and *māna* does not lie unmanifest in this person at this plane. Does latent state of *diṭṭhi*p.... *vicikicchā* not lie unmanifest in that person at that plane? —Yes. Refer to the answer below.

(b) Latent state of *vicikicchā* does not lie unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha* and *māna* not lie unmanifest in that person at that plane?

—No. In two persons ★ with unpleasant feeling, *vicikicchā*, *kāmarāga* and *māna* (and *diṭṭhi*) do not lie unmanifest, but *paṭigha* does. In those (same) persons, with two feelings of the elemental world of sensuous desire, *vicikicchā* and *paṭigha* (and *diṭṭhi*) do not lie unmanifest, but *kāmarāga* and *māna* do. In those (same) persons in the elemental world of fine-material and immaterial; and in *Anāgāmi*, with two feelings of the elemental world of sensuous desire, and in the elemental

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world of fine-material and immaterial— *vicikicchā*, *kāmarāga* and *paṭigha* (and *diṭṭhi*) do not lie unmanifest, but *māna* does.

—Yes. In those persons in *apariyāpanna* (*Gotrabhū* and two persons ★); in those persons, with unpleasant feeling, and in *apariyāpanna* (*Anāgāmi*); and in *Arahat*, in all places—*vicikicchā* (and *diṭṭhi*) does not lie unmanifest; *kāmarāga*, *paṭigha* and *māna* too.

ii (a) Latent states of *kāmarāga*, *paṭigha* and *māna* do not lie unmanifest in this person at this plane. Does latent state of *bhavarāga* not lie unmanifest in that person at that plane?

—Yes. Refer to the answer below.

(b) Latent state of *bhavarāga* does not lie unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha* and *māna* not lie unmanifest in that person at that plane?

—No. In three persons ③ with unpleasant feeling, *bhavarāga*, *kāmarāga* and *māna* do not lie unmanifest, but *paṭigha* does. In those (same) persons, with two feelings of the elemental world of sensuous desire, *bhavarāga* and *paṭigha* do not lie unmanifest, but *kāmarāga* and *māna* do. In *Anāgāmi*, with two feelings of the elemental world of sensuous desire, *bhavarāga*, *kāmarāga* and *paṭigha* do not lie unmanifest, but *māna* does.

—Yes. In those persons, in *apariyāpanna* (three persons); in those persons, with unpleasant feeling, and in *apariyāpanna* (*Anāgāmi*); and in *Arahat*, in all places—*bhavarāga* does not lie unmanifest; *kāmarāga*, *paṭigha* and *māna* too.

iii (a) Latent states of *kāmarāga*, *paṭigha* and *māna* do not lie unmanifest in this person at this plane. Does latent state of *avijjā* not lie unmanifest in that person at that plane?

—No. In *Anāgāmi*, with unpleasant feeling, *kāmarāga*, *paṭigha* and *māna* do not lie unmanifest, but *avijjā* does.

—Yes. In those persons, in *apariyāpanna*; and in *Arahat*, in all places—*kāmarāga*, *paṭigha* and *māna* do not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha* and *māna* not lie unmanifest in that person at that plane? —Yes. Refer to the aforesaid.

Quadruplet-based

63. i (a) Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* do not lie unmanifest in this person at this plane. Does latent state of *vicikicchā* not lie unmanifest in that person at that plane? —Yes. Refer to the answer below.

(b) Latent state of *vicikicchā* does not lie unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* not lie unmanifest in that person at that plane?

—No. In two persons ★, with unpleasant feeling, *vicikicchā*, *kāmarāga*, *māna* and *diṭṭhi* do not lie unmanifest, but *paṭigha* does. In those (same) persons, with two feelings of the elemental world of sensuous desire, *vicikicchā* and *paṭigha*

do not lie unmanifest, but *kāmarāga* and *māna* do. In those (same) persons (in the elemental world of fine-material and immaterial); in *Anāgāmi*, with two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial—*vicikicchā*, *kāmarāga*, *paṭigha* and *diṭṭhi* do not lie unmanifest, but *māna* does.

—Yes. In those persons, in *apariyāpanna* (three persons); in those persons, with unpleasant feeling, and in *apariyāpanna* (*Anāgāmi*); in *Arahat*, in all places—*vicikicchā* does not lie unmanifest; *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* too.

Quintuplet-based

64. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* do not lie unmanifest in this person at this plane. Does latent state of *bhavarāga* not lie unmanifest in that person at that plane?

—Yes. Refer to the answer below.

(b) Latent state of *bhavarāga* does not lie unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* not lie unmanifest in that person at that plane?

—No. In *Puthujjana*, with unpleasant feeling, *bhavarāga*, *kāmarāga* and *māna* do not lie unmanifest, but *paṭigha*, *diṭṭhi* and *vicikicchā* do. In those (same) persons, with two feelings of the elemental world of sensuous desire, *bhavarāga* and *paṭigha* do not lie unmanifest, but *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* do. In two persons ★, with unpleasant feeling, *bhavarāga*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* do not lie unmanifest, but *paṭigha* does. In those (same) persons, with two feelings of the elemental world of sensuous desire, *bhavarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā* do not lie unmanifest, but *kāmarāga* and *māna* do. In *Anāgāmi*, with two feelings of the elemental world of sensuous desire, *bhavarāga*, *kāmarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā* do not lie unmanifest, but *māna* does.

—Yes. In those persons, in *apariyāpanna* (three persons); in those persons, with unpleasant feeling, and in *apariyāpanna* (*Anāgāmi*); in *Arahat*, in all places—*bhavarāga* do not lie unmanifest; *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* too.

Sextuplet-based

65. *i* (a) Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* do not lie unmanifest in this person at this plane? Does latent state of *avijjā* not lie unmanifest in that person at that plane?

—No. In *Anāgāmi*, with unpleasant feeling, *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* do not lie unmanifest, but *avijjā* does.

—Yes. In those persons, in *apariyāpanna*; in *Arahat*, in all places—*kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* do not lie unmanifest; *avijjā* too.

(b) Latent state of *avijjā* does not lie unmanifest in this person at this plane. Do latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* not lie unmanifest in that person at that plane? —Yes. Refer to the aforesaid.

7.2.2 Unmanifest with latent states (*Sānusaya*)

Chart 7.4 Unmanifest with latent states (enquiries by person)

Y: is unmanifest with
N: is not unmanifest with (either it is inexistent, or has been renounced and eliminated)

	latent state of :						
	kāmarāga	paṭigha	māna	ditṭhi	vicikicchā	bhavarāga	avijjā
<i>Puthujjana</i>	Y	Y	Y	Y	Y	Y	Y
<i>Sotāpanna</i>	Y	Y	Y	N	N	Y	Y
<i>Sakadāgāmi</i>	Y	Y	Y	N	N	Y	Y
<i>Anāgāmi</i>	N	N	Y	N	N	Y	Y
<i>Arahat</i>	N	N	N	N	N	N	N

Chart 7.4 above summarises the questions and answers from catechisms nos. 66-76 and from 99-109. The answers are the same as those in Chart 7.1.

Chart 7.5 Unmanifest with latent states (enquiries by plane)

Y: is unmanifest with
N: is not unmanifest with (either it is inexistent, or has been renounced and eliminated)

		latent state of :						
		kāmarāga	paṭigha	māna	ditṭhi	vicikicchā	bhavarāga	avijjā
In unpleasant feeling	in the elemental world of sensuous desire	N	Y	N	Y	Y	N	Y
In pleasant feeling		Y	N	Y	Y	Y	N	Y
In neither pleasant feeling nor unpleasant feeling		Y	N	Y	Y	Y	N	Y
In unpleasant feeling	in the elemental world of fine-material and immaterial	N	N	Y	Y	Y	Y	Y
In pleasant feeling		N	N	Y	Y	Y	Y	Y
In neither pleasant feeling nor unpleasant feeling		N	N	Y	Y	Y	Y	Y
In unpleasant feeling	in <i>apariyāpanna</i> (supramundane)	N	N	N	N	N	N	N
In pleasant feeling		N	N	N	N	N	N	N
In neither pleasant feeling nor unpleasant feeling		N	N	N	N	N	N	N

Chart 7.5 above summarises the catechisms nos. 77-87 and from 110-120 with regard to plane. The answers are the same as those in Chart 7.2.

Chart 7.6 Unmanifest with latent states (enquiries by person and plane)

Y : Is unmanifest with; N : is not unmanifest with (either it is inexistent, or has been eliminated)

		in <i>apariyāpanna</i> (supramundane)			latent state of :						
		in elemental world of fine-material and immaterial			kāmarāga	paṭigha	māna	dīṭṭhi	vīcīkicchā	bhavarāga	avijjā
		in elemental world of sensuous desire									
In <i>Puthujjana</i> (including <i>Gotrabhū</i> at <i>apariyāpanna</i>)	with unpleasant feeling	•			N	Y	N	Y	Y	N	Y
	with pleasant feeling	•			Y	N	Y	Y	Y	N	Y
	with neither pleasant feeling nor unpleasant feeling	•			Y	N	Y	Y	Y	N	Y
	with unpleasant feeling		•		N	N	Y	Y	Y	Y	Y
	with pleasant feeling		•		N	N	Y	Y	Y	Y	Y
	with neither pleasant feeling nor unpleasant feeling		•		N	N	Y	Y	Y	Y	Y
	with unpleasant feeling			•	N	N	N	N	N	N	N
	with pleasant feeling			•	N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling			•	N	N	N	N	N	N	N
In <i>Sotāpanna</i>	with unpleasant feeling	•			N	Y	N	N	N	N	Y
	with pleasant feeling	•			Y	N	Y	N	N	N	Y
	with neither pleasant feeling nor unpleasant feeling	•			Y	N	Y	N	N	N	Y
	with unpleasant feeling		•		N	N	Y	N	N	Y	Y
	with pleasant feeling		•		N	N	Y	N	N	Y	Y
	with neither pleasant feeling nor unpleasant feeling		•		N	N	Y	N	N	Y	Y
	with unpleasant feeling			•	N	N	N	N	N	N	N
	with pleasant feeling			•	N	N	N	N	N	N	N
with neither pleasant feeling nor unpleasant feeling			•	N	N	N	N	N	N	N	
In <i>Sakadāgāmi</i>	with unpleasant feeling	•			N	Y	N	N	N	N	Y
	with pleasant feeling	•			Y	N	Y	N	N	N	Y
	with neither pleasant feeling nor unpleasant feeling	•			Y	N	Y	N	N	N	Y
	with unpleasant feeling		•		N	N	Y	N	N	Y	Y
	with pleasant feeling		•		N	N	Y	N	N	Y	Y
	with neither pleasant feeling nor unpleasant feeling		•		N	N	Y	N	N	Y	Y
	with unpleasant feeling			•	N	N	N	N	N	N	N
	with pleasant feeling			•	N	N	N	N	N	N	N
with neither pleasant feeling nor unpleasant feeling			•	N	N	N	N	N	N	N	
In <i>Anāgāmi</i>	with unpleasant feeling	•			N	N	Y	N	N	N	Y
	with pleasant feeling	•			N	N	Y	N	N	N	Y
	with neither pleasant feeling nor unpleasant feeling	•			N	N	Y	N	N	N	Y
	with unpleasant feeling		•		N	N	Y	N	N	Y	Y
	with pleasant feeling		•		N	N	Y	N	N	Y	Y
	with neither pleasant feeling nor unpleasant feeling		•		N	N	Y	N	N	Y	Y
	with unpleasant feeling			•	N	N	N	N	N	N	N
	with pleasant feeling			•	N	N	N	N	N	N	N
with neither pleasant feeling nor unpleasant feeling			•	N	N	N	N	N	N	N	
In <i>Arahat</i>	with unpleasant feeling	•			N	N	N	N	N	N	N
	with pleasant feeling	•			N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling	•			N	N	N	N	N	N	N
	with unpleasant feeling		•		N	N	N	N	N	N	N
	with pleasant feeling		•		N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		•		N	N	N	N	N	N	N
	with unpleasant feeling			•	N	N	N	N	N	N	N
	with pleasant feeling			•	N	N	N	N	N	N	N
with neither pleasant feeling nor unpleasant feeling			•	N	N	N	N	N	N	N	

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Chart 7.6 above summarises the questions and answers from catechisms nos. 88-98 and from 121-131, with regard to person and plane. The answers are the same as those in Chart 7.3.

Forward enquiries by person

66. *i* (a) This person is unmanifest with latent state of *kāmarāga*. Is that person unmanifest with latent state of *paṭigha*? —Yes. (three persons ③)

(b) This person is unmanifest with latent state of *paṭigha*. Is that person unmanifest with latent state of *kāmarāga*? —Yes. (Same as above)

ii (a) This person is unmanifest with latent state of *kāmarāga*. Is that person unmanifest with latent state of *māna*? —Yes. (Same as below)

(b) This person is unmanifest with latent state of *māna*. Is that person unmanifest with latent state of *kāmarāga*?

—No. *Anāgāmi* is unmanifest with latent state of *māna*, and not unmanifest with latent state of *kāmarāga*.

—Yes. Three persons ③ (*Puthujjana*, *Sotāpanna*, *Sakadāgāmi*) are unmanifest with both latent states of *māna* and *kāmarāga*. p

Forward enquiries by plane

77. *i* (a) This plane is unmanifest with latent state of *kāmarāga*. Is that plane unmanifest with latent state of *paṭigha*? —No. (The elemental world of sensuous desire is unmanifest with *kāmarāga*, but not *paṭigha*).

(b) This plane is unmanifest with the latent state of *paṭigha*. Is that plane unmanifest with the latent state of *kāmarāga*? —No. (Unpleasant feeling in elemental world of sensuous desire is unmanifest with latent state of *paṭigha* , but not latent state of *kāmarāga*). p

Forward enquiries by person and plane

88. This person is unmanifest with latent state of *kāmarāga* at this plane. Is that person unmanifest with latent state of *paṭigha* at that plane?

—No. (in three persons ③ with two feelings of the elemental world of sensuous desire).

(b) This person is unmanifest with latent state of *paṭigha* at this plane. Is that person unmanifest with latent state of *kāmarāga* at that plane?

—No. (In three persons ③ with unpleasant feeling of the elemental world of sensuous desire) p

Opposite enquiries by person

Opposite enquiries by plane

Opposite enquiries by person and plane

The remaining catechisms as shown above should be constructed in the same manner as in the given examples (continue until nos. 131), or by following the same method of iterations as in section 7.2.1. The answers are the same as those.

7.2.3 Renouncing latent states (*Pajahana*)

Chart 7.7 Renouncing latent states (enquiries by person)

Y: yes, is renouncing; R_p : is renouncing a part of it
 N: no, is not renouncing (sometimes avoids duplication in individual abandonment of states)
 NR_p : is not renouncing completely, except for renouncing a part of it

	the latent state of :						
	kāmarāga	paṭigha	māna	diṭṭhi	vicikicchā	bhavarāga	avijjā
Attainer of the eight Path of 'stream-winning' (<i>Sotāpattimaggasamaṅgī</i>)	$N R_p$	$N R_p$	$N R_p$	Y	Y	$N R_p$	$N R_p$
Attainer of the 'once-returning' Path (<i>Sakadāgāmiaggasamaṅgī</i>)	N	N	N	N	N	N	N
Attainer of the 'non-returning' Path (<i>Anāgāmiaggasamaṅgī</i>)	Y	Y	$N R_p$	N	N	$N R_p$	$N R_p$
Attainer of the highest <i>Arahatta</i> Path (<i>Aggammaggasamaṅgī</i>)	N	N	Y	N	N	Y	Y

Chart 7.7 above summarises the questions and answers from catechisms nos. 132-142 and from 154-164. Attainer of the 'stream-winning' Path eliminated the 4 greed-rooted cittas associated with wrong views and 1 delusion-rooted cittas associated with doubt, hence he is renouncing⁵⁵ *diṭṭhi* and *vicikicchā*, and only renouncing a part of the remaining latent states. Attainer of the 'once-returning' Path only attenuates *māna*, *diṭṭhi*, *vicikicchā*, *bhavarāga* and *avijjā*. Attainer of the 'non-returning' Path eliminated the 4 greed-rooted cittas dissociated from wrong views and 2 hatred-rooted cittas, hence he is renouncing *kāmarāga* (sensuous desires) and *paṭigha* (aversion); *māna* (conceit), *bhavarāga* (desires for existence or becoming) and *avijjā* (ignorance) are renounced only to some degree. Attainer of the *Arahatta* Path eliminated the last remaining delusion-rooted citta associated with restlessness (*uddhacca*), hence he is renouncing altogether the latent states of *māna*, *bhavarāga* and *avijjā*.

Chart 7.8 below summarises the questions and answers from catechisms nos. 143-153 and from 176-186. The data and answers are quite straightforward. There is no more latent state to be renounced in *apariyāpanna*, for they are done in the mundane worlds prior to that.

⁵⁵ *pajahati*: it is preferable to interpret it in present participle of 'renouncing' instead of 'renounce'. For example, we say that *Sotāpattimaggasamaṅgī* is renouncing *diṭṭhi* and *vicikicchā*; *Anāgāmiaggasamaṅgī* is renouncing *kāmarāga* and *paṭigha*; thereby *Aggammaggasamaṅgī* is not at the same renouncing any of these four anusayas. Otherwise we may be perceiving wrongly as attainer of the *Arahatta* Path 'does not renounce' at all any of these four anusayas.

Chart 7.8 Renouncing latent states (enquiries by plane)

Y: yes, is thereat renounced; N: no, thereat is not renounced

		latent state of :						
		kāmarāga	paṭiḡha	māna	diṭṭhi	vicikicchā	bhavarāga	avijjā
In unpleasant feeling	in elemental world of sensuous desire	N	Y	N	Y	Y	N	Y
In pleasant feeling		Y	N	Y	Y	Y	N	Y
In neither pleasant feeling nor unpleasant feeling		Y	N	Y	Y	Y	N	Y
In unpleasant feeling	in elemental world of fine-material and immaterial	N	N	Y	Y	Y	Y	Y
In pleasant feeling		N	N	Y	Y	Y	Y	Y
In neither pleasant feeling nor unpleasant feeling		N	N	Y	Y	Y	Y	Y
In unpleasant feeling	in <i>apariyāpanna</i> (supramundane)	N	N	N	N	N	N	N
In pleasant feeling		N	N	N	N	N	N	N
In neither pleasant feeling nor unpleasant feeling		N	N	N	N	N	N	N

The following Chart 7.9 summarises the questions and answers from catechisms nos. 154-164 and from 187-197. The denoted symbol NR_p means that the particular latent state is not renounced completely, because only a part of it is being renounced. For examples, *Sotāpatti* Path-attainer is only renouncing some of *kāmarāga* and *paṭiḡha*, in the element world of desire; renouncing only some of *māna* in two feelings of the elemental world of sensuous desire, and in the elemental world of fine-materiality and immateriality; renouncing only some of *avijjā* in the elemental world of sensuous desire, fine-materiality and immateriality; and is only renouncing some of *bhavarāga* in the elemental world of fine-materiality and immateriality. *Sakadāgāmi* Path-attainer is not renouncing the remaining latent states, except for only making attenuation of them. In all four persons in *apariyāpanna*, none of them has any remaining underlying latency to be renounced. *Anāgāmi* Path-attainer is renouncing *kāmarāga* and *paṭiḡha* completely; *māna*, *bhavarāga* and *avijjā* are renounced through *Arahatta* Path-attainer.

The Pāli text in nos. 154-164 and nos. 187-197 has not given any indication that *māna*, *bhavarāga* and *avijjā* are renouncing in part by *Anāgāmi* Path-attainer in the elemental world of fine-materiality and immateriality, except saying that the three latencies are therein not renouncing. It only indicates that *māna* and *avijjā* are renouncing in part in the element world of desire. I have included my comment in the chart (indicated by R_p in boldface) that *māna*, *bhavarāga* and *avijjā* should also be renouncing in part by *Anāgāmi* Path-attainer in the

elemental world of fine-materiality and immateriality. I could be wrong.

Chart 7.9 Renouncing latent states (enquiries by person and plane)

Y: yes, is renouncing; R_p : is renouncing a part of it
 N: no, is not renouncing (sometimes avoids duplication in individual abandonment of states)
 NR_p : is not renouncing completely, except for renouncing a part of it

		in <i>apariyāpanna</i> (supramundane)		latent state of :						
		in elemental world of fine-material and immaterial		kāmarāga	paṭigha	māna	diṭṭhi	vicikicchā	bhavarāga	avijjā
		in elemental world of sensuous desire								
Sotāpatti Path-attainer	with unpleasant feeling	•		N	NR_p	N	Y	Y	N	NR_p
	with pleasant feeling	•		NR_p	N	NR_p	Y	Y	N	NR_p
	with neither pleasant feeling nor unpleasant feeling	•		NR_p	N	NR_p	Y	Y	N	NR_p
	with unpleasant feeling	•		N	N	NR_p	Y	Y	NR_p	NR_p
	with pleasant feeling	•		N	N	NR_p	Y	Y	NR_p	NR_p
	with neither pleasant feeling nor unpleasant feeling	•		N	N	NR_p	Y	Y	NR_p	NR_p
	with unpleasant feeling		•	N	N	N	N	N	N	N
	with pleasant feeling		•	N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		•	N	N	N	N	N	N	N
Sakadāgāmi Path-attainer	with unpleasant feeling	•		N	N	N	N	N	N	N
	with pleasant feeling	•		N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling	•		N	N	N	N	N	N	N
	with unpleasant feeling	•		N	N	N	N	N	N	N
	with pleasant feeling	•		N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling	•		N	N	N	N	N	N	N
	with unpleasant feeling		•	N	N	N	N	N	N	N
	with pleasant feeling		•	N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		•	N	N	N	N	N	N	N
Anāgāmi Path-attainer	with unpleasant feeling	•		N	Y	N	N	N	N	NR_p
	with pleasant feeling	•		Y	N	NR_p	N	N	N	NR_p
	with neither pleasant feeling nor unpleasant feeling	•		Y	N	NR_p	N	N	N	NR_p
	with unpleasant feeling	•		N	N	NR_p	N	N	NR_p	NR_p
	with pleasant feeling	•		N	N	NR_p	N	N	NR_p	NR_p
	with neither pleasant feeling nor unpleasant feeling	•		N	N	NR_p	N	N	NR_p	NR_p
	with unpleasant feeling		•	N	N	N	N	N	N	N
	with pleasant feeling		•	N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		•	N	N	N	N	N	N	N
Arahatta Path-attainer	with unpleasant feeling	•		N	N	N	N	N	N	Y
	with pleasant feeling	•		N	N	Y	N	N	N	Y
	with neither pleasant feeling nor unpleasant feeling	•		N	N	Y	N	N	N	Y
	with unpleasant feeling	•		N	N	Y	N	N	Y	Y
	with pleasant feeling	•		N	N	Y	N	N	Y	Y
	with neither pleasant feeling nor unpleasant feeling	•		N	N	Y	N	N	Y	Y
	with unpleasant feeling		•	N	N	N	N	N	N	N
	with pleasant feeling		•	N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		•	N	N	N	N	N	N	N

Forward enquiries by person

Mono-based

132. This person is renouncing latent state of *kāmarāga*. Is that person renouncing latent state of *paṭigha*? —Yes. (*Anāgāmi* Path-attainer)

This person is renouncing latent state of *paṭigha*. Is that person renouncing latent state of *kāmarāga*? —Yes. (Same as aforesaid)

This person is renouncing latent state of *kāmarāga*. Is that person renouncing latent state of *māna*?

— (*Anāgāmi* Path-attainer) is renouncing a part of *māna*. (without eradication)

This person is renouncing latent state of *māna*. Is that person renouncing latent state of *kāmarāga*?

—No. (*Arahatta* Path-attainer)

This person is renouncing latent state of *kāmarāga*. Is that person renouncing latent state of *diṭṭhi*p..... *vicikicchā*? —No. (*Anāgāmi* Path-attainer)

This person is renouncing latent state of *vicikicchā*. Is that person renouncing latent state of *kāmarāga*?

—(*Sotāpatti* Path-attainer) is renouncing a part of *kāmarāga*.

This person is renouncing latent state of *kāmarāga*. Is that person renouncing latent state of *bhavarāga*p..... *avijjā*?

—(*Anāgāmi* Path-attainer) is renouncing a part of *bhavarāga* and *avijjā*.

This person is renouncing latent state of *avijjā*. Is that person renouncing latent state of *kāmarāga*? —No. (*Arahatta* Path-attainer)

133. This person is renouncing latent state of *paṭigha*. Is that person renouncing latent state of *māna*? —(*Anāgāmi* Path-attainer) is renouncing a part of *māna*.

This person is renouncing latent state of *māna*. Is that person renouncing latent state of *paṭigha*? —No. (*Arahatta* Path-attainer)

This person is renouncing latent state of *paṭigha*. Is that person renouncing latent state of *diṭṭhi*p..... *vicikicchā*? —No. (*Anāgāmi* Path-attainer)

This person is renouncing latent state of *vicikicchā*. Is that person renouncing latent state of *paṭigha*? —(*Sotāpatti* Path-attainer) renouncing a part of *paṭigha*.

This person is renouncing latent state of *paṭigha*. Is that person renouncing latent state of *bhavarāga*p..... *avijjā*?

— (*Anāgāmi* Path-attainer) is renouncing a part of *bhavarāga* (and *avijjā*).

This person is renouncing latent state of *avijjā*. Is that person renouncing latent state of *paṭigha*? —No. (*Arahatta* Path-attainer)

134. This person is renouncing latent state of *māna*. Is that person renouncing latent state of *diṭṭhi*p..... *vicikicchā*? —No. (*Arahatta* Path-attainer)

This person is renouncing latent state of *vicikicchā*. Is that person renouncing latent state of *māna*? —(*Sotāpatti* Path-attainer) is renouncing a part of *māna*.

This person is renouncing latent state of *māna*. Is that person renouncing latent state of *bhavarāga*p..... *avijjā*? —Yes. (*Arahatta* Path-attainer)
(This person) is renouncing latent state of *avijjā*. Is that person renouncing latent state of *māna*? —Yes. (*Arahatta* Path-attainer)

135. This person is renouncing latent state of *diṭṭhi*. Is that person renouncing latent state of *vicikicchā*? —Yes. (*Sotāpatti* Path-attainer)
This person is renouncing latent state of *vicikicchā*. Is that person renouncing latent state of *diṭṭhi*? —Yes (*Sotāpatti* Path-attainer)p.....

136. This person is renouncing latent state of *vicikicchā*. Is that person renouncing latent state of *bhavarāga*p..... *avijjā*?
—(*Sotāpatti* Path-attainer) is renouncing a part of *bhavarāga* (and *avijjā*).
This person is renouncing latent state of *avijjā*. Is that person renouncing latent state of *vicikicchā*? —No. (*Arahatta* Path-attainer)

137. This person is renouncing latent state of *bhavarāga*. Is that person renouncing latent state of *avijjā*? —Yes. (*Arahatta* Path-attainer)
This person is renouncing latent state of *avijjā*. Is that person renouncing latent state of *bhavarāga*? —Yes. (*Arahatta* Path-attainer)

Couplet-based

138. This person is renouncing latent states of *kāmarāga* and *paṭigha*. Is that person renouncing latent state of *māna*?
—(*Anāgāmi* Path-attainer) is renouncing a part of *māna*.
This person is renouncing latent state of *māna*. Is that person renouncing latent states of *kāmarāga* and *paṭigha*? —No. (*Arahatta* Path-attainer)

This person is renouncing latent states of *kāmarāga* and *paṭigha*. Is that person renouncing latent state of *diṭṭhi*p..... *vicikicchā*?
—No. (*Anāgāmi* Path-attainer)
This person is renouncing latent state of *vicikicchā*. Is that person renouncing latent states of *kāmarāga* and *paṭigha*?
—(*Sotāpatti* Path-attainer) is renouncing a part of *kāmarāga* and *paṭigha*.

This person is renouncing latent states of *kāmarāga* and *paṭigha*. Is that person renouncing latent state of *bhavarāga*p..... *avijjā*?
—(*Anāgāmi* Path-attainer) is renouncing a part of *bhavarāga* (and *avijjā*).
This person is renouncing latent state of *avijjā*. Is that person renouncing latent states of *kāmarāga* and *paṭigha*? —No. (*Arahatta* Path-attainer)

Triplet-based

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139. This person is renouncing latent states of *kāmarāga*, *paṭigha* and *māna*. Is that person renouncing latent state of *diṭṭhi*p..... *vicikicchā*?

—None. (No such person who is renouncing all of them at the same time)

This person is renouncing latent state of *vicikicchā*. Is that person renouncing latent states of *kāmarāga*, *paṭigha* and *māna*?

— (*Sotāpatti* Path-attainer) is renouncing a part of *kāmarāga*, *paṭigha* and *māna*.

This person is renouncing latent states of *kāmarāga*, *paṭigha* and *māna*. Is that person renouncing latent state of *bhavarāga*p..... *avijjā*? —None.

This person is renouncing latent state of *avijjā*. Is that person renouncing latent states of *kāmarāga*, *paṭigha* and *māna*?

—No. (*Arahatta* Path-attainer) renouncing *avijjā*, *māna*, not *kāmarāga*, *paṭigha*

Quadruplet-based

140. This person is renouncing latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi*. Is that person renouncing latent state of *vicikicchā*? —None.

This person is renouncing latent state of *vicikicchā*. Is that person renouncing latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi*?

—(*Sotāpatti* Path-attainer) is renouncing *vicikicchā*, and also renouncing a part of *kāmarāga*, *paṭigha* and *māna*p.....

Quintuplet-based

141. This person is renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*. Is that person renouncing latent state of *bhavarāga*p..... *avijjā*? —None.

This person is renouncing latent state of *avijjā*. Is that person renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*?

— (*Arahatta* Path-attainer) is renouncing *avijjā*, and *māna*, not the remaining.

Sextuplet-based

142. This person is renouncing latent state of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*. Is that person renouncing latent state of *avijjā*?

—None.

This person is renouncing latent state of *avijjā*. Is that person renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*?

— (*Arahatta* Path-attainer) is renouncing *māna* and *bhavarāga*.

Forward enquiries by plane

Mono-based

143. This plane is renouncing latent state of *kāmarāga*. Is that plane renouncing latent state of *paṭigha*? (or, Latent state of *kāmarāga* is renounced at this plane. Is latent state of *paṭigha* renounced at that plane?)

—No. (In two feelings of the elemental world of sensuous desire)

Latent state of *paṭigha* is renounced at this plane. Is Latent state of *kāmarāga* renounced at this plane?

—No. (In unpleasant feeling, in the elemental world of sensuous desire)

Latent state of *kāmarāga* is renounced at this plane. Is latent state of *māna* renounced at that plane? —Yes. Refer to the answer below.

Latent state of *māna* is renounced at this plane. Is latent state of *kāmarāga* renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *māna* is renounced; *kāmarāga* is not.

—Yes. In two feelings of the elemental world of sensuous desire, *māna* is renounced; *kāmarāga* too.

Latent state of *kāmarāga* is renounced at this plane. Is latent state of *diṭṭhi*p..... *vicikicchā* renounced at that plane?—Yes. Refer to answer below.

Latent state of *vicikicchā* is renounced at this plane. Is latent state of *kāmarāga* renounced at that plane?

—No. In unpleasant feeling, in the elemental world of fine-material and immaterial *vicikicchā* (and *diṭṭhi*) is renounced; *kāmarāga* is not.

—Yes. In two feelings of the elemental world of sensuous desire, *vicikicchā* (and *diṭṭhi*) is renounced; *kāmarāga* too.

Latent state of *kāmarāga* is renounced at this plane. Is latent state of *bhavarāga* renounced at that plane?

—No. (In two feelings of the elemental world of sensuous desire)

Latent state of *bhavarāga* is renounced at this plane. Is latent state of *kāmarāga* renounced at that plane?

—No. (In the elemental world of fine-material and immaterial)

Latent state of *kāmarāga* is renounced at this plane. Is latent state of *avijjā* renounced at that plane?

—Yes. Refer to the answer below.

Latent state of *avijjā* is renounced at this plane. Is latent state of *kāmarāga* renounced at that plane?

—No. In unpleasant feeling, in the elemental world of fine-material and immaterial, *avijjā* is renounced; *kāmarāga* is not.

—Yes. In two feelings of the elemental world of sensuous desire, both *avijjā*, and *kāmarāga* are renounced.

144. Latent state of *paṭigha* is renounced at this plane. Is latent state of *māna* renounced at that plane? —No. (In unpleasant feeling, in the elemental world of sensuous desire)

Latent state of *māna* is renounced at this plane. Is latent state of *paṭigha* renounced at that plane? —No. (In two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial)

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Latent state of *paṭigha* is renounced at this plane. Is latent state of *diṭṭhi*p.....
vicikicchā renounced at that plane?

—Yes. Refer to the answer below.

Latent state of *vicikicchā* is renounced at this plane. Is latent state of *paṭigha*
renounced at that plane?

—No. In two feelings of the elemental world of sensuous desire, and in elemental
world of fine-material and immaterial, *vicikicchā* (and *diṭṭhi*) is renounced;
paṭigha is not.

—Yes. In unpleasant feeling (in sensuous element), *vicikicchā* and *paṭigha* (and
diṭṭhi) are renounced .

Latent state of *paṭigha* is renounced at this plane. Is latent state of *bhavarāga*
renounced at that plane?

—No. (In unpleasant feeling, in the elemental world of sensuous desire)

Latent state of *bhavarāga* is renounced at this plane. Is latent state of *paṭigha*
renounced at that plane?

—No. (In the elemental world of fine-material and immaterial)

Latent state of *paṭigha* is renounced at this plane. Is latent state of *avijjā*
renounced at that plane? —Yes.

Latent state of *avijjā* is renounced at this plane. Is latent state of *paṭigha*
renounced at that plane?

—No. In two feelings of the elemental world of sensuous desire, and in the
elemental world of fine-material and immaterial, *avijjā* is renounced; *paṭigha* is
not.

—Yes. In unpleasant feeling (in sensuous element), both *avijjā* and *paṭigha* are
renounced.

145. Latent state of *māna* is renounced at this plane. Is latent state of *diṭṭhi*
.....p..... *vicikicchā* renounced at that plane? —Yes. See answer below.

Latent state of *vicikicchā* is renounced at this plane. Is *māna* renounced at that
plane?

— No. In unpleasant feeling (in sensuous element), *vicikicchā* (and *diṭṭhi*) is
renounced; *māna* is not renounced.

—Yes. In two feelings of the elemental world of sensuous desire, and in
elemental world of fine-material and immaterial, *vicikicchā* and *māna* (and *diṭṭhi*)
are renounced.

Latent state of *māna* is renounced at this plane. Is latent state of *bhavarāga*
renounced at that plane?

— No. In two feelings of the elemental world of sensuous desire, *māna* is
renounced; but *bhavarāga* is not.

—Yes. In the elemental world of fine-material and immaterial, both *māna* and
bhavarāga are renounced.

Latent state of *bhavarāga* is renounced at this plane. Is latent state of *māna*
renounced at that plane? —Yes. Refer to the aforesaid.

Latent state of *māna* is renounced at this plane. Is latent state of *avijjā* renounced at that plane? —Yes. Refer to the answer below.

Latent state of *avijjā* is renounced at this plane. Is latent state of *māna* renounced at that plane?

—No. In unpleasant feeling, *avijjā* is renounced; *māna* is not.

—Yes. In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, both *avijjā* and *māna* are renounced.

146. Latent state of *ditṭhi* is renounced at this plane. Is latent state of *vicikicchā* renounced at that plane?

—Yes. (in elemental world of sensuous desire, fine-material and immaterial)

Latent state of *vicikicchā* is renounced at this plane. Is latent state of *ditṭhi* renounced at that plane? —Yes. (Same as above)p.....

147. Latent state of *vicikicchā* is renounced at this plane. Is latent state of *bhavarāga* renounced at that plane?

—No. In three feelings of the elemental world of sensuous desire, *vicikicchā* is renounced; *bhavarāga* is not.

—Yes In the elemental world of fine-material and immaterial, both *vicikicchā* and *bhavarāga* are renounced.

Latent state of *bhavarāga* is renounced at this plane. Is latent state of *vicikicchā* renounced at that plane? —Yes. Refer to the aforesaid.

Latent state of *vicikicchā* is renounced at this plane. Is latent state of *avijjā* renounced at that plane?

—Yes (in elemental world of sensuous desire, fine-material, and immaterial)

Latent state of *avijjā* is renounced at this plane. Is latent state of *vicikicchā* renounced at that plane? —Yes. (Same as above)

148. Latent state of *bhavarāga* is renounced at this plane. Is latent state of *avijjā* renounced at that plane? —Yes. Refer to the answer below.

Latent state of *avijjā* is renounced at this plane. Is latent state of *bhavarāga* renounced at that plane?

—No. In three feelings of the elemental world of sensuous desire, *avijjā* is renounced; but *bhavarāga* is not.

—Yes. In the elemental world of fine-material and immaterial, both *avijjā* and *bhavarāga* are renounced.

Couplet-based

149. Latent states of *kāmarāga* and *paṭigha* are renounced at this plane. Is latent state of *māna* renounced at that plane? —None.

Latent state of *māna* is renounced at this plane. Are latent states of *kāmarāga* and *paṭigha* renounced at that plane?

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—No. In the elemental world of fine-material and immaterial, *māna* is renounced; *kāmarāga* and *paṭigha* are not. In two feelings of the elemental world of sensuous desire, *māna* and *kāmarāga* are renounced; *paṭigha* is not.

Latent states of *kāmarāga* and *paṭigha* are renounced at this plane. Is latent state of *diṭṭhi*p..... *vicikicchā* renounced at that plane? —None.

Latent state of *vicikicchā* is renounced at this plane. Are latent states of *kāmarāga* and *paṭigha* renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *vicikicchā* (and *diṭṭhi*) is renounced, *kāmarāga* and *paṭigha* are not. In two feelings of the elemental world of sensuous desire, *vicikicchā* and *kāmarāga* (and *diṭṭhi*) are renounced; *paṭigha* is not. In unpleasant feeling, *vicikicchā* and *paṭigha* (and *diṭṭhi*) are renounced; *kāmarāga* is not.

Latent states of *kāmarāga* and *paṭigha* are renounced at this plane. Is latent state of *bhavarāga* renounced at that plane? —None.

Latent state of *bhavarāga* is renounced at this plane. Are latent states of *kāmarāga* and *paṭigha* renounced at that plane?

—No. (In the elemental world of fine-material and immaterial)

Latent states of *kāmarāga* and *paṭigha* are renounced at this plane. Is latent state of *avijjā* renounced at that plane? —None.

Latent state of *avijjā* is renounced at this plane. Are latent states of *kāmarāga* and *paṭigha* renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *avijjā* is renounced; *kāmarāga* and *paṭigha* are not. In two feelings of the elemental world of sensuous desire, *avijjā* and *kāmarāga* are renounced; *paṭigha* is not. In unpleasant feeling, *avijjā* and *paṭigha* are renounced; *kāmarāga* is not.

Triplet-based

150. Latent states of *kāmarāga*, *paṭigha* and *māna* are renounced at this plane. Is latent state of *diṭṭhi*p..... *vicikicchā* renounced at that plane? —None.

Latent state of *vicikicchā* is renounced at this plane. Are latent states of *kāmarāga*, *paṭigha* and *māna* renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *vicikicchā* and *māna* (and *diṭṭhi*) are renounced, *kāmarāga* and *paṭigha* are not. In two feelings of the elemental world of sensuous desire, *vicikicchā*, *kāmarāga* and *māna* (and *diṭṭhi*) are renounced; *paṭigha* is not. In unpleasant feeling, *vicikicchā* and *paṭigha* (and *diṭṭhi*) are renounced; *kāmarāga* and *māna* are not.

Latent states of *kāmarāga*, *paṭigha* and *māna* are renounced at this plane. Is latent state of *bhavarāga* renounced at that plane? —None.

Latent state of *bhavarāga* is renounced at this plane. Are latent states of *kāmarāga*, *paṭigha* and *māna* renounced at that plane?

—(At the planes of fine-material and immaterial, *bhavarāga* is renounced, but *kāmarāga* and *paṭigha* are not renounced); *māna* is also renounced.

Latent states of *kāmarāga*, *paṭigha* and *māna* are renounced at this plane. Is latent state of *avijjā* renounced at that plane? —None.

Latent state of *avijjā* is renounced at this plane. Are latent states of *kāmarāga*, *paṭigha* and *māna* renounced at that plane?

—No. In elemental world of fine-material and immaterial, *avijjā* and *māna* are renounced; *kāmarāga* and *paṭigha* are not. In two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga* and *māna* are renounced; *paṭigha* is not. In unpleasant feeling, *avijjā* and *paṭigha* are renounced; *kāmarāga* and *māna* are not.

Quadruplet-based

151. Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* are renounced at this plane. Is latent state of *vicikicchā* renounced at that plane? —None.

Latent state of *vicikicchā* is renounced at this plane. Are latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *vicikicchā*, *māna* and *diṭṭhi* are renounced; *kāmarāga* and *paṭigha* are not. In two feelings of the elemental world of sensuous desire, *vicikicchā*, *kāmarāga*, *māna* and *diṭṭhi* are renounced; *paṭigha* is not. In unpleasant feeling, *vicikicchā*, *paṭigha* and *diṭṭhi* are renounced; *kāmarāga* and *māna* are notp.....

Quintuplet-based

152. Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* are renounced at this plane. Is latent state of *bhavarāga* renounced at that plane?

—None.

Latent state of *bhavarāga* is renounced at this plane. Are latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* renounced at that plane?

—(At the planes of fine-material and immaterial, *bhavarāga* is renounced; *kāmarāga* and *paṭigha* are not renounced); *māna*, *diṭṭhi* and *vicikicchā* are also renounced.

Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* are renounced at this plane. Is latent state of *avijjā* renounced at that plane? —None.

Latent state of *avijjā* is renounced at this plane. Are latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *avijjā*, *māna*, *diṭṭhi* and *vicikicchā* are renounced; *kāmarāga* and *paṭigha* are not. In two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* are renounced; *paṭigha* is not. In unpleasant feeling, *avijjā*, *paṭigha*, *diṭṭhi* and *vicikicchā* are renounced; *kāmarāga* and *māna* are not.

Sextuplet-based

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153. Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* are renounced at this plane. Is latent state of *avijjā* renounced at that plane? — None.

Latent state of *avijjā* is renounced at this plane. Are latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *avijjā*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* are renounced; *kāmarāga* and *paṭigha* are not. In two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* are renounced; *paṭigha* and *bhavarāga* are not. In unpleasant feeling, *avijjā*, *paṭigha*, *diṭṭhi* and *vicikicchā* are renounced; *kāmarāga*, *māna* and *bhavarāga* are not.

Forward enquiries by person and plane

Mono-based

154. This person is renouncing latent state of *kāmarāga* at this plane. Is that person renouncing latent state of *paṭigha* at that plane?

—No. (*Anāgāmi* Path-attainer in two feelings of the elemental world of sensuous desire)

This person is renouncing latent state of *paṭigha* at this plane. Is that person renouncing latent state of *kāmarāga* at that plane?

—No. (*Anāgāmi* Path-attainer in unpleasant feeling of the elemental world of sensuous desire)

This person is renouncing latent state of *kāmarāga* at this plane. Is that person renouncing latent state of *māna* at that plane?

—(*Anāgāmi* Path-attainer in two feelings of the elemental world of sensuous desire) is only renouncing a part of *māna*.

This person is renouncing latent state of *māna* at this plane. Is that person renouncing latent state of *kāmarāga* at that plane?

—No. (*Arahatta* Path-attainer, in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial)

This person is renouncing latent state of *kāmarāga* at this plane. Is that person renouncing latent state of *diṭṭhi*p..... *vicikicchā* at that plane?

—No. (*Anāgāmi* Path-attainer in two feelings of the elemental world of sensuous desire)

This person is renouncing latent state of *vicikicchā* at this plane. Is that person renouncing latent state of *kāmarāga* at that plane?

—*Aṭṭhamako*, namely *Sotāpatti Maggaṭṭhāna* person (*aṭṭhamako*)⁵⁶, or *Sotāpatti Path-attainer*, in unpleasant feeling, and in elemental world of fine-material and immaterial, is renouncing *vicikicchā* (and *diṭṭhi*), but not *kāmarāga*. Those (same)

⁵⁶ *Aṭṭhamako*: (lit) the eight, namely the lowest of the 8 kinds of noble persons—the person who has attained the ‘stream-winning’ Path.

persons, in two feelings of the elemental world of sensuous desire, are renouncing *vicikicchā* (and *diṭṭhi*), and renouncing a part of *kāmarāga*.

This person is renouncing latent state of *kāmarāga* at this plane. Is that person renouncing latent state of *bhavarāga* at that plane?

—No. (*Anāgāmi* Path-attainer in two feelings of the elemental world of sensuous desire)

This person is renouncing latent state of *bhavarāga* at this plane. Is that person renouncing latent state of *kāmarāga* at that plane?

—No. (*Arahatta* Path-attainer, in elemental world of fine-material and immaterial)

This person is renouncing latent state of *kāmarāga* at this plane. Is that person renouncing latent state of *avijjā* at that plane?

—(*Anāgāmi* Path-attainer in two feelings of the elemental world of sensuous desire) is renouncing a part of *avijjā*.

This person is renouncing latent state of *avijjā* at this plane. Is that person renouncing latent state of *kāmarāga* at that plane?

—No. (*Arahatta* Path-attainer, in three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial)

155. This person is renouncing latent state of *paṭigha* at this plane. Is that person renouncing latent state of *māna* at that plane?

—No. (*Anāgāmi* Path-attainer in unpleasant feeling)

This person is renouncing latent state of *māna* at this plane. Is that person renouncing latent state of *paṭigha* at that plane?

—No. (*Arahatta* Path-attainer, in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial)

This person is renouncing latent state of *paṭigha* at this plane. Is that person renouncing latent state of *diṭṭhi*p.... *vicikicchā* at that plane?

—No. *Sotāpatti* Path-attainer, in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is renouncing *vicikicchā*, but not *paṭigha*.

—Those (same) persons, in unpleasant feeling, are renouncing *vicikicchā*, and are renouncing a part of *paṭigha*.

This person is renouncing latent state of *paṭigha* at this plane. Is that person renouncing latent state of *bhavarāga* at that plane?

—No. (*Anāgāmi* Path-attainer in unpleasant feeling)

This person is renouncing latent state of *bhavarāga* at this plane. Is that person renouncing latent state of *paṭigha* at that plane?

—No. (*Arahatta* Path-attainer in elemental world of fine-material and immaterial)

This person is renouncing latent state of *paṭigha* at this plane. Is that person renouncing latent state of *avijjā* at that plane?

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—(*Anāgāmi* Path-attainer in unpleasant feeling) is renouncing a part of *avijjā*. This person is renouncing latent state of *avijjā* at this plane. Is that person renouncing latent state of *paṭigha* at that plane?

—No. (*Arahatta* Path-attainer, except in *apariyāpanna*)

156. This person is renouncing latent state of *māna* at this plane. Is that person renouncing latent state of *diṭṭhi*p..... *vicikicchā* at that plane?

—No. (*Arahatta* Path-attainer, in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial)

This person is renouncing latent state of *vicikicchā* at this plane. Is that person renouncing latent state of *māna* at that plane?

—No. *Sotāpatti* Path-attainer in unpleasant feeling, is renouncing *vicikicchā*, but not *māna*.

—Those (same) persons, in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, are renouncing *vicikicchā*, and a part of *māna*.

This person is renouncing latent state of *māna* at this plane. Is that person renouncing latent state of *bhavarāga* at that plane?

—No. *Arahatta* Path-attainer (*Aggamaggasamaṅgī*)⁵⁷, or attainer of the highest Path-*citta*, with two feelings of the elemental world of sensuous desire, is renouncing *māna*, but not *bhavarāga*.

—Yes. Those (same) persons, in the elemental world of fine-material and immaterial, are renouncing *māna*, and also *bhavarāga*.

This person is renouncing latent state of *bhavarāga* at this plane. Is that person renouncing latent state of *māna* at that plane? —Yes. Refer to the aforesaid.

This person is renouncing latent state of *māna* at this plane. Is that person renouncing latent state of *avijjā* at that plane?

—Yes. Refer to the answer below.

This person is renouncing latent state of *avijjā* at this plane. Is that person renouncing latent state of *māna* at that plane?

—No. *Arahatta* Path-attainer in unpleasant feeling, is renouncing *avijjā*, but not *māna*.

—Yes. Those (same) persons, in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, are renouncing *avijjā*, and also *māna*.

157. This person is renouncing latent state of *diṭṭhi* at this plane. Is that person renouncing latent state of *vicikicchā* at that plane?

—Yes. (*Sotāpatti* Path-attainer, except in *apariyāpanna*)

This person is renouncing latent state of *vicikicchā* at this plane. Is that person renouncing latent state of *diṭṭhi* at that plane?

⁵⁷ *Aggamaggasamaṅgī*: the person who has attained the highest, *Arahatta* Path.

—Yes. (Same as aforesaid)p.....

158. This person is renouncing latent state of *vicikicchā* at this plane. Is that person renouncing latent state of *bhavarāga* at that plane?

—No. *Sotāpatti* Path-attainer, in three feelings of the elemental world of sensuous desire, is renouncing *vicikicchā*, but not *bhavarāga*.

—Those (same) persons, in the elemental world of fine-material and immaterial, are renouncing *vicikicchā*, and a part of *bhavarāga*.

This person is renouncing latent state of *bhavarāga* at this plane. Is that person renouncing latent state of *vicikicchā* at that plane?

—No. (*Arahatta* Path-attainer, in elemental world of fine-material and immaterial)

This person is renouncing latent state of *vicikicchā* at this plane. Is that person renouncing latent state of *avijjā* at that plane?

—(*Sotāpatti* Path-attainer, except in *apariyāpanna*) is renouncing a part of *avijjā*.

This person is renouncing latent state of *avijjā* at this plane. Is that person renouncing latent state of *vicikicchā* at that plane?

—No. (*Arahatta* Path-attainer, except in *apariyāpanna*)

159. This person is renouncing latent state of *bhavarāga* at this plane. Is that person renouncing latent state of *avijjā* at that plane?

—Yes. (Same as below)

This person is renouncing latent state of *avijjā* at this plane. Is that person renouncing latent state of *bhavarāga* at that plane?

—No. *Arahatta* Path-attainer, in three feelings of the elemental world of sensuous desire, is renouncing *avijjā*, but not *bhavarāga*.

—Yes. Those (same) persons, in the elemental world of fine-material and immaterial, are renouncing *avijjā*, and also *bhavarāga*.

Couplet-based

160. This person is renouncing latent states of *kāmarāga* and *paṭigha* at this plane. Is that person renouncing latent state of *māna* at that plane?

—None. (No, *Anāgāmi* Path-attainer, in two feelings of the elemental world of sensuous desire, is renouncing *kāmarāga* and *paṭigha*, but not *māna*)

This person is renouncing latent state of *māna* at this plane. Is that person renouncing latent states of *kāmarāga* and *paṭigha* at that plane?

—No. (*Arahatta* Path-attainer, in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial)

This person is renouncing latent states of *kāmarāga* and *paṭigha* at this plane. Is that person renouncing latent state of *diṭṭhi*p... *vicikicchā* at that plane?

—None.

This person is renouncing latent state of *vicikicchā* at this plane. Is that person renouncing latent states of *kāmarāga* and *paṭigha* at that plane?

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—No. *Sotāpatti* Path-attainer, in the elemental world of fine-material and immaterial, is renouncing *vicikicchā*, but not *kāmarāga* and *paṭigha*.

— Those (same) persons, in two feelings of the elemental world of sensuous desire, are renouncing *vicikicchā* and a part of *kāmarāga*, but not *paṭigha*. Those (same) persons, in unpleasant feeling, is renouncing *vicikicchā* and a part of *paṭigha*, but not *kāmarāga*.

This person is renouncing latent states of *kāmarāga* and *paṭigha* at this plane. Is that person renouncing latent state of *bhavarāga* at that plane?

—None. (No, *Anāgāmi* Path-attainer, in two feelings of the elemental world of sensuous desire, is renouncing *kāmarāga* and *paṭigha*, but not *bhavarāga*)

This person is renouncing latent state of *bhavarāga* at this plane. Is that person renouncing latent states of *kāmarāga* and *paṭigha* at that plane?

—No. (*Arahatta* Path-attainer in elemental world of fine-material and immaterial)

This person is renouncing latent states of *kāmarāga* and *paṭigha* at this plane. Is that person renouncing latent state of *avijjā* at that plane?

—None. (No, *Anāgāmi* Path-attainer, in two feelings of the elemental world of sensuous desire, is renouncing *kāmarāga* and *paṭigha*, but not *avijjā*)

This person is renouncing latent state of *avijjā* at this plane. Is that person renouncing latent states of *kāmarāga* and *paṭigha* at that plane?

—No. (*Arahatta* Path-attainer, except in *apariyāpanna*)

Triplet-based

161. This person is renouncing latent states of *kāmarāga*, *paṭigha* and *māna* at this plane. Is that person renouncing latent state of *diṭṭhi*p..... *vicikicchā* at that plane? —No such person.

This person is renouncing latent state of *vicikicchā* at this plane. Is that person renouncing latent states of *kāmarāga*, *paṭigha* and *māna* at that plane?

—*Sotāpatti* Path-attainer, in the elemental world of fine-material and immaterial, is renouncing *vicikicchā* and a part of *māna*, but not *kāmarāga* and *paṭigha*.

Those (same) persons, in two feelings of the elemental world of sensuous desire, are renouncing *vicikicchā* and a part of *kāmarāga* and *māna*, but not *paṭigha*.

Those (same) persons, in unpleasant feeling, are renouncing *vicikicchā* and a part of *paṭigha*, but not *kāmarāga* and *māna*.

This person is renouncing latent states of *kāmarāga*, *paṭigha* and *māna* at this plane. Is that person renouncing latent state of *bhavarāga* at that plane? —None.

This person is renouncing latent state of *bhavarāga* at this plane. Is that person renouncing latent states of *kāmarāga*, *paṭigha* and *māna* at that plane?

—Yes. (*Arahatta* Path-attainer in elemental world of fine-material and immaterial) is renouncing *māna*.

This person is renouncing latent states of *kāmarāga*, *paṭigha* and *māna* at this plane. Is that person renouncing latent state of *avijjā* at that plane? —None.

This person is renouncing latent state of *avijjā* at this plane. Is that person renouncing latent states of *kāmarāga*, *paṭigha* and *māna* at that plane?

—No. *Arahatta* Path-attainer in unpleasant feeling is renouncing *avijjā*, but not *kāmarāga*, *paṭigha* and *māna*. Those (same) persons, in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, are renouncing *avijjā* and *māna*, but not *kāmarāga* and *paṭigha*.

Quadruplet-based

162. This person is renouncing latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* at this plane. Is that person renouncing latent state of *vicikicchā* at that plane? —None.

This person is renouncing latent state of *vicikicchā* at this plane. Is that person renouncing latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* at that plane?

—*Sotāpatti* Path-attainer, in the elemental world of fine-material and immaterial, are renouncing *vicikicchā* and *diṭṭhi*, and are also renouncing a part of *māna*, but not *kāmarāga* and *paṭigha*. Those (same) persons, in two feelings of the elemental world of sensuous desire, are renouncing *vicikicchā* and *diṭṭhi*, and also renouncing a part of *kāmarāga* and *māna*, but not *paṭigha*. Those (same) persons, in unpleasant feeling, are renouncing *vicikicchā* and *diṭṭhi*, and also renouncing a part of *paṭigha*, but not *kāmarāga* and *māna*p.....

Quintuplet-based

163. This person is renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at this plane. Is that person renouncing latent state of *bhavarāga* at that plane? —No such person.

This person is renouncing latent state of *bhavarāga* at this plane. Is that person renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at that plane?

—(*Arahatta* Path-attainer in elemental world of fine-material and immaterial) is also renouncing *māna* thereat.

This person is renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at this plane. Is that person renouncing latent state of *avijjā* at that plane? —No such person.

This person is renouncing latent state of *avijjā* at this plane. Is that person renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at that plane?

—No. *Arahatta* Path-attainer in unpleasant feeling is renouncing *avijjā*, except for *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*. Those (same) persons, in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, are renouncing *avijjā* and *māna*, except for *kāmarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā*.

Sextuplet-based

164. This person is renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* at this plane. Is that person renouncing latent state of *avijjā* at that plane? —None.

This person is renouncing latent state of *bhavarāga* at this plane. Is that person renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* at that plane?

—No. *Arahatta* Path-attainer in unpleasant feeling is renouncing *avijjā*, except for *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*. Those (same) persons, in two feelings of the elemental world of sensuous desire, are renouncing *avijjā* and *māna*, except for *kāmarāga*, *paṭigha*, *diṭṭhi*, *vicikicchā* and *bhavarāga*. Those (same) persons, in elemental world of fine-material and immaterial, are renouncing *avijjā*, *māna* and *bhavarāga*, except for *kāmarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā*.

Opposite enquiries by person

Mono-based

165. This person is not renouncing latent state of *kāmarāga*. Is that person not renouncing latent state of *paṭigha*?

—Yes. (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer, *Arahatta* Path-attainer)

This person is not renouncing latent state of *paṭigha*. Is that person not renouncing latent state of *kāmarāga*?

—Yes. (Same as aforesaid)

This person is not renouncing latent state of *kāmarāga*. Is that person not renouncing latent state of *māna*?

—No. *Arahatta* Path-attainer is not renouncing *kāmarāga* but *māna*.

—Yes. With the exception of two Path-attainers, the remaining persons (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer) are not renouncing *kāmarāga* and *māna*.

This person is not renouncing latent state of *māna*. Is that person not renouncing latent state of *kāmarāga*?

—No. *Anāgāmi Maggaṭṭhāna* person (*Anāgāmi* *maggasamaṅgī*)⁵⁸, or *Anāgāmi* Path-attainer is not renouncing *māna* but *kāmarāga*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *kāmarāga*. Is that person not renouncing latent state of *diṭṭhi*p..... *vicikicchā*?

—No. *Sotāpatti* Path-attainer is not renouncing *kāmarāga*, except for *vicikicchā* (and *diṭṭhi*).

—Yes. With the exception of *Anāgāmi* Path-attainer and *Sotāpatti* Path-attainer, the remaining persons are not renouncing *kāmarāga* and *vicikicchā*.

⁵⁸ *Anāgāmi* *maggasamaṅgī*: the person who has attained the ‘non-returning’ Path.

This person is not renouncing latent state of *vicikicchā*. Is that person not renouncing latent state of *kāmarāga*?

—No. *Anāgāmi* Path-attainer is not renouncing *vicikicchā* (and *diṭṭhi*), but is renouncing *kāmarāga*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *kāmarāga*. Is that person not renouncing latent state of *bhavarāga*p..... *avijjā*?

—No. *Arahatta* Path-attainer is not renouncing *kāmarāga*, but is renouncing *avijjā* (and also *bhavarāga*).

—Yes. With the exception of two Path-attainers, the remaining persons (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer) are not renouncing both *kāmarāga* and *avijjā*.

This person is not renouncing latent state of *avijjā*. Is that person not renouncing latent state of *kāmarāga*?

—No. *Anāgāmi* Path-attainer is not renouncing *avijjā* (and *bhavarāga*), but renouncing *kāmarāga*.

—Yes. Refer to the aforesaid.

166. This person is not renouncing latent state of *paṭigha*. Is that person not renouncing latent state of *māna*?

—No. *Arahatta* Path-attainer is not renouncing *paṭigha* but *māna*.

—Yes. With the exception of two Path-attainers, remaining persons (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer) are not renouncing *paṭigha* and *māna*.

This person is not renouncing latent state of *māna*. Is that person not renouncing latent state of *paṭigha*?

—No. *Anāgāmi* Path-attainer is not renouncing *māna* but *paṭigha*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *paṭigha*. Is that person not renouncing latent state of *diṭṭhi*p..... *vicikicchā*?

—No. *Sotāpatti* Path-attainer is not renouncing *paṭigha*, but renouncing *vicikicchā* (and *diṭṭhi*).

—Yes. With the exception of *Anāgāmi* Path-attainer and *Sotāpatti* Path-attainer, the remaining persons are not renouncing both *paṭigha* and *vicikicchā*.

This person is not renouncing latent state of *vicikicchā*. Is that person not renouncing latent state of *paṭigha*?

—No. *Anāgāmi* Path-attainer is not renouncing *vicikicchā* (and *diṭṭhi*), but *paṭigha*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *paṭigha*. Is that person not renouncing latent state of *bhavarāga*p..... *avijjā*?

—No. *Arahatta* Path-attainer is not renouncing *paṭigha*, but renouncing *avijjā* (and *bhavarāga*).

—Yes. With the exception of two Path-attainers, the remaining persons

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(*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer) are not renouncing both *paṭigha* and *avijjā*.

This person is not renouncing latent state of *avijjā*. Is that person not renouncing latent state of *paṭigha*?

—No. *Anāgāmi* Path-attainer is not renouncing *avijjā* (and *bhavarāga*), but renouncing *paṭigha*.

—Yes. Refer to the aforesaid.

167. This person is not renouncing latent state of *māna*. Is that person not renouncing latent state of *diṭṭhi*p..... *vicikicchā*?

—No. *Sotāpatti* Path-attainer is not renouncing *māna* but *vicikicchā* (and *diṭṭhi*).

—Yes. With the exception of *Arahatta* Path-attainer and *Sotāpatti* Path-attainer, the remaining persons are not renouncing both *māna* and *vicikicchā*.

This person is not renouncing latent state of *vicikicchā*. Is that person not renouncing latent state of *māna*?

—No. *Arahatta* Path-attainer is not renouncing *vicikicchā* (and *diṭṭhi*) but *māna*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *māna*. Is that person not renouncing latent state of *bhavarāga*p..... *avijjā*?

—Yes. (except *Arahatta* Path-attainer)

This person is not renouncing latent state of *avijjā*. Is that person not renouncing latent state of *māna*? —Yes. (Same as aforesaid)

168. This person is not renouncing latent state of *diṭṭhi*. Is that person not renouncing latent state of *vicikicchā*?

—Yes. (except *Sotāpatti* Path-attainer)

This person is not renouncing latent state of *vicikicchā*. Is that person not renouncing latent state of *diṭṭhi*?

—Yes. (same as aforesaid)p.....

169. This person is not renouncing latent state of *vicikicchā*. Is that person not renouncing latent state of *bhavarāga*p..... *avijjā*?

—No. *Arahatta* Path-attainer is not renouncing *vicikicchā*, but renouncing *avijjā* (and *bhavarāga*).

—Yes. With the exception of *Arahatta* Path-attainer and *Sotāpatti* Path-attainer, the remaining persons are not renouncing *vicikicchā* and *bhavarāga* (and *avijjā*).

This person is not renouncing latent state of *avijjā*. Is that person not renouncing latent state of *vicikicchā*?

—No. *Sotāpatti* Path-attainer is not renouncing *avijjā* (and *bhavarāga*), but renouncing *vicikicchā*.

—Yes. Refer to the aforesaid.

170. This person is not renouncing latent state of *bhavarāga*. Is that person not renouncing latent state of *avijjā*?

—Yes. (except *Arahatta* Path-attainer)

This person is not renouncing latent state of *avijjā*. Is that person not renouncing latent state of *bhavarāga*?

—Yes. Refer to the aforesaid.

Couplet-based

171. This person is not renouncing latent states of *kāmarāga* and *paṭigha*. Is that person not renouncing latent state of *māna*?

—No. *Arahatta* Path-attainer is not renouncing *kāmarāga* and *paṭigha*, but renouncing *māna*.

—Yes. With the exception of two Path-attainers, the remaining persons are not renouncing *kāmarāga* and *paṭigha*, and also *māna*.

This person is not renouncing latent state of *māna*. Is that person not renouncing latent states of *kāmarāga* and *paṭigha*?

—No. *Anāgāmi* Path-attainer is not renouncing *māna* but *kāmarāga* and *paṭigha*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent states of *kāmarāga* and *paṭigha*. Is that person not renouncing latent state of *diṭṭhi*p..... *vicikicchā*?

—No. *Sotāpatti* Path-attainer is not renouncing *kāmarāga* and *paṭigha*, except for *vicikicchā*.

—Yes. With the exception of *Anāgāmi* Path-attainer and *Sotāpatti* Path-attainer, the remaining persons are not renouncing *kāmarāga*, *paṭigha*, and also *vicikicchā*.

This person is not renouncing latent state of *vicikicchā*. Is that person not renouncing latent states of *kāmarāga* and *paṭigha*?

—No. *Anāgāmi* Path-attainer is not renouncing *vicikicchā*, except for *kāmarāga* and *paṭigha*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent states of *kāmarāga* and *paṭigha*. Is that person not renouncing latent state of *bhavarāga*p..... *avijjā*?

—No. *Arahatta* Path-attainer is not renouncing *kāmarāga* and *paṭigha*, but renouncing *avijjā*.

—Yes. With the exception of two Path-attainers, the remaining persons are not renouncing *kāmarāga*, *paṭigha*, and also *avijjā*.

This person is not renouncing latent state of *avijjā*. Is that person not renouncing latent states of *kāmarāga* and *paṭigha*?

—No. *Anāgāmi* Path-attainer is not renouncing *avijjā* but *kāmarāga* and *paṭigha*.

—Yes. Refer to the aforesaid.

Triplet-based

172. This person is not renouncing latent states of *kāmarāga*, *paṭigha* and *māna*. Is that person not renouncing latent state of *diṭṭhi*p..... *vicikicchā*?

—No. *Sotāpatti* Path-attainer is not renouncing *kāmarāga*, *paṭigha* and *māna*, except for *vicikicchā*.

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—Yes. With the exception of two Path-attainers and *Sotāpatti* Path-attainer, the remaining persons (*Sakadāgāmi* Path-attainer) are not renouncing *kāmarāga*, *paṭigha* and *māna*, and also *vicikicchā*.

This person is not renouncing latent state of *vicikicchā*. Is that person not renouncing latent states of *kāmarāga*, *paṭigha* and *māna*?

—No. *Anāgāmi* Path-attainer is not renouncing *vicikicchā* and *māna*, except for *kāmarāga* and *paṭigha*. *Arahatta* Path-attainer is not renouncing *vicikicchā*, *kāmarāga* and *paṭigha*, except for *māna*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent states of *kāmarāga*, *paṭigha* and *māna*. Is that person not renouncing latent state of *bhavarāga*p..... *avijjā*?

—Yes. Refer to the answer below.

This person is not renouncing latent state of *avijjā*. Is that person not renouncing latent states of *kāmarāga*, *paṭigha* and *māna*?

—No. *Anāgāmi* Path-attainer is not renouncing *avijjā*, *māna* (and *bhavarāga*), except for *kāmarāga* and *paṭigha*.

—Yes. With the exception of two Path-attainers, the remaining persons (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer) are not renouncing *avijjā* (and *bhavarāga*), and also *kāmarāga*, *paṭigha* and *māna*.

Quadruplet-based

173. This person is not renouncing latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi*. Is that person not renouncing latent state of *vicikicchā*?

—Yes. Refer to the answer below.

This person is not renouncing latent state of *vicikicchā*. Is that person not renouncing latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi*?

—No. *Anāgāmi* Path-attainer is not renouncing *vicikicchā*, *māna* and *diṭṭhi*, except for *kāmarāga* and *paṭigha*. *Arahatta* Path-attainer is not renouncing *vicikicchā*, *kāmarāga*, *paṭigha* and *diṭṭhi*, except for *māna*.

—Yes. With the exception of two Path-attainers and *Sotāpatti* Path-attainer, the remaining persons (*Sakadāgāmi* Path-attainer) are not renouncing *vicikicchā*, and also *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi*p.....

Quintuplet-based

174. This person is not renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*. Is that person not renouncing latent state of *bhavarāga*p..... *avijjā*?

—Yes. Refer to the answer below.

This person is not renouncing latent state of *avijjā*. Is that person not renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*?

—No. *Sotāpatti* Path-attainer is not renouncing *avijjā*, *kāmarāga*, *paṭigha* and *māna*, except for *diṭṭhi* and *vicikicchā*. *Anāgāmi* Path-attainer is not renouncing *avijjā*, *māna*, *diṭṭhi* and *vicikicchā*, except for *kāmarāga* and *paṭigha*.

—Yes. With the exception of two Path-attainers and *Sotāpatti* Path-attainer, the remaining persons (*Sakadāgāmi* Path-attainer) are not renouncing *avijjā*, and also *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*.

Sextuplet-based

175. This person is not renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*. Is that person not renouncing latent state *avijjā*?

—Yes. Refer to the answer below.

This person is not renouncing latent state of *avijjā*. Is that person not renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*?

—No. *Sotāpatti* Path-attainer is not renouncing *avijjā*, *kāmarāga*, *paṭigha*, *māna* and *bhavarāga*, except for *diṭṭhi* and *vicikicchā*. *Anāgāmi* Path-attainer is not renouncing *avijjā*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*, except for *kāmarāga* and *paṭigha*.

—Yes. With the exception of two Path-attainers and *Sotāpatti* Path-attainer, the remaining persons (*Sakadāgāmi* Path-attainer) are not renouncing *avijjā*, and also *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*.

Opposite enquiries by plane

Mono-based

176. Latent state of *kāmarāga* is not renounced at this plane. Is latent state of *paṭigha* not renounced at that plane?

—No. In unpleasant feeling, *kāmarāga* is not renounced, except for *paṭigha*.

—Yes. In the elemental world of fine-material and immaterial, and in *aparīyāpanna*, *kāmarāga* is not renounced; *paṭigha* too.

Latent state of *paṭigha* is not renounced at this plane. Is latent state of *kāmarāga* not renounced at that plane?

—No. In two feelings of the elemental world of sensuous desire, *paṭigha* is not renounced, except for *kāmarāga*.

—Yes. Refer to the aforesaid.

Latent state of *kāmarāga* is not renounced at this plane. Is latent state of *māna* not renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *kāmarāga* is not renounced, except for *māna*.

—Yes. In unpleasant feeling (in sensuous element), and in *aparīyāpanna*, *kāmarāga* is not renounced; and also *māna*.

Latent state of *māna* is not renounced at this plane. Is latent state of *kāmarāga* not renounced at that plane? —Yes. Refer to the aforesaid.

Latent state of *kāmarāga* is not renounced at this plane. Is latent state of *diṭṭhi*p..... *vicikicchā* not renounced at that plane?

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—No. In unpleasant feeling (in sensuous element), and in elemental world of fine-material and immaterial, *kāmarāga* is not renounced, except for *vicikicchā* (*diṭṭhi*).

—Yes. In *apariyāpanna*, both *kāmarāga* and *vicikicchā* (and *diṭṭhi*) are not renounced.

Latent state of *vicikicchā* is not renounced at this plane. Is latent state of *kāmarāga* not renounced at that plane? —Yes. (in *apariyāpanna*)

Latent state of *kāmarāga* is not renounced at this plane. Is latent state of *bhavarāga* not renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *kāmarāga* is not renounced, except for *bhavarāga*.

—Yes. In unpleasant feeling, and in *apariyāpanna*, both *kāmarāga* and *bhavarāga* are not renounced.

Latent state of *bhavarāga* is not renounced at this plane. Is latent state of *kāmarāga* not renounced at that plane?

—No. In two feelings of the elemental world of sensuous desire, *bhavarāga* is not renounced, except for *kāmarāga*.

—Yes. In unpleasant feeling, and in *apariyāpanna*, both *bhavarāga* and *kāmarāga* are not renounced.

Latent state of *kāmarāga* is not renounced at this plane. Is latent state of *avijjā* not renounced at that plane?

—No. In unpleasant feeling, and in elemental world of fine-material and immaterial, *kāmarāga* is not renounced, except for *avijjā*.

—Yes. In *apariyāpanna*, both *kāmarāga* and *avijjā* are not renounced.

Latent state of *avijjā* is not renounced at this plane. Is latent state of *kāmarāga* not renounced at that plane? —Yes. Refer to the aforesaid.

177. Latent state of *paṭigha* is not renounced at this plane. Is latent state of *māna* not renounced at that plane?

—No. In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *paṭigha* is not renounced, except for *māna*.

—Yes. In *apariyāpanna*, both *paṭigha* and *māna* are not renounced.

Latent state of *māna* is not renounced at this plane. Is latent state of *paṭigha* not renounced at that plane?

—No. In unpleasant feeling, *māna* is not renounced, except for *paṭigha*.

—Yes. Refer to the aforesaid.

Latent state of *paṭigha* is not renounced at this plane. Is latent state of *diṭṭhi*p..... *vicikicchā* not renounced at that plane?

—No. In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *paṭigha* is not renounced, except for *vicikicchā*.

—Yes. In *apariyāpanna*, both *paṭigha* and *vicikicchā* are not renounced.

Latent state of *vicikicchā* is not renounced at this plane. Is latent state of *paṭigha* not renounced at that plane? —Yes. Refer to the aforesaid.

Latent state of *paṭigha* is not renounced at this plane. Is latent state of *bhavarāga* not renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *paṭigha* is not renounced, except for *bhavarāga*.

—Yes. In two feelings of the elemental world of sensuous desire, and in *apariyāpanna*, both *paṭigha* and *bhavarāga* are not renounced.

Latent state of *bhavarāga* is not renounced at this plane. Is latent state of *paṭigha* not renounced at that plane?

—No. In unpleasant feeling, *bhavarāga* is not renounced, except for *paṭigha*.

—Yes. Refer to the aforesaid.

Latent state of *paṭigha* is not renounced at this plane. Is latent state of *avijjā* not renounced at that plane?

—No. In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *paṭigha* is not renounced, except for *avijjā*.

—Yes. In *apariyāpanna*, both *paṭigha* and *avijjā* are not renounced.

Latent state of *avijjā* is not renounced at this plane. Is latent state of *paṭigha* not renounced at that plane? —Yes. Refer to the aforesaid.

178. Latent state of *māna* is not renounced at this plane. Is latent state of *diṭṭhi*p..... *vicikicchā* not renounced at that plane?

—No. In unpleasant feeling, *māna* is not renounced, except for *vicikicchā*.

—Yes. In *apariyāpanna*, both *māna* and *vicikicchā* are not renounced.

Latent state of *vicikicchā* is not renounced at this plane. Is latent state of *māna* not renounced at that plane? —Yes. Refer to the aforesaid.

Latent state of *māna* is not renounced at this plane. Is latent state of *bhavarāga* not renounced at that plane? —Yes. Refer to the answer below.

Latent state of *bhavarāga* is not renounced at this plane. Is latent state of *māna* not renounced at that plane?

—No. In two feelings of the elemental world of sensuous desire, *bhavarāga* is not renounced, except for *māna*.

—Yes. In unpleasant feeling, and in *apariyāpanna*, both *bhavarāga* and *māna* are not renounced.

Latent state of *māna* is not renounced at this plane. Is latent state of *avijjā* not renounced at that plane?

—No. In unpleasant feeling, *māna* is not renounced, except for *avijjā*.

—Yes. In *apariyāpanna*, both *māna* and *avijjā* are not renounced.

Latent state of *avijjā* is not renounced at this plane. Is latent state of *māna* not renounced at that plane? —Yes. Refer to the aforesaid.

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179. Latent state of *diṭṭhi* is not renounced at this plane. Is latent state of *vicikicchā* not renounced at that plane? —Yes. (in *apariyāpanna*)
This plane is not renouncing latent state of *vicikicchā*. Is that plane not renouncing latent state of *diṭṭhi*? —Yes (in *apariyāpanna*)p.....

180. Latent state of *vicikicchā* is not renounced at this plane. Is latent state of *bhavarāga* not renounced at that plane? —Yes. Refer to the answer below.
Latent state of *bhavarāga* is not renounced at this plane. Is latent state of *vicikicchā* not renounced at that plane?

—No. In three feelings of the elemental world of sensuous desire, *bhavarāga* is not renounced, except for *vicikicchā*.

—Yes. In *apariyāpanna*, both *bhavarāga* and *vicikicchā* are not renounced.

Latent state of *vicikicchā* is not renounced at this plane. Is latent state of *avijjā* not renounced at that plane? —Yes. (in *apariyāpanna*)

Latent state of *avijjā* is not renounced at this plane. Is latent state of *vicikicchā* not renounced at that plane? —Yes. (Same as aforesaid)

181. Latent state of *bhavarāga* is not renounced at this plane. Is latent state of *avijjā* not renounced at that plane?

—No. In three feelings of the elemental world of sensuous desire, *bhavarāga* is not renounced, except for *avijjā*.

—Yes. In *apariyāpanna*, both *bhavarāga* and *avijjā* are not renounced.

Latent state of *avijjā* is not renounced at this plane. Is latent state of *bhavarāga* not renounced at that plane?

—Yes. Refer to the aforesaid.

Couplet-based

182. Latent states of *kāmarāga* and *paṭigha* are not renounced at this plane. Is latent state of *māna* not renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *kāmarāga* and *paṭigha* are not renounced, except for *māna*.

—Yes. In *apariyāpanna*, *kāmarāga* and *paṭigha* are not renounced; *māna* too.

Latent state of *māna* is not renounced at this plane. Are latent states of *kāmarāga* and *paṭigha* not renounced at that plane?

—No. In unpleasant feeling, *māna* and *kāmarāga* are not renounced, except for *paṭigha*.

—Yes. Refer to the aforesaid.

Latent states of *kāmarāga* and *paṭigha* are not renounced at this plane. Is latent state of *diṭṭhi*p..... *vicikicchā* not renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *kāmarāga* and *paṭigha* are not renounced, except for *vicikicchā*.

—Yes. In *apariyāpanna*, *kāmarāga* and *paṭigha* are not renounced; *vicikicchā* too.

Latent state of *vicikicchā* is not renounced at this plane. Are latent states of *kāmarāga* and *paṭigha* not renounced at that plane?

—Yes. Refer to the aforesaid.

Latent states of *kāmarāga* and *paṭigha* are not renounced at this plane. Is latent state of *bhavarāga* not renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *kāmarāga* and *paṭigha* are not renounced, except for *bhavarāga*.

—Yes. In *apariyāpanna*, *kāmarāga*, *paṭigha* are not renounced; *bhavarāga* too. Latent state of *bhavarāga* is not renounced at this plane. Are latent states of *kāmarāga* and *paṭigha* not renounced at that plane?

—No. In unpleasant feeling, *bhavarāga* and *kāmarāga* are not renounced, except for *paṭigha*. In two feelings of the elemental world of sensuous desire, *bhavarāga* and *paṭigha* are not renounced, except for *kāmarāga*.

—Yes. Refer to the aforesaid.

Latent states of *kāmarāga* and *paṭigha* are not renounced at this plane. Is latent state of *avijjā* not renounced at that plane?

—No. In the elemental world of fine-material and immaterial, *kāmarāga* and *paṭigha* are not renounced, except for *avijjā*.

—Yes. In *apariyāpanna*, *kāmarāga* and *paṭigha* are not renounced; *avijjā* too.

Latent state of *avijjā* is not renounced at this plane. Are latent states of *kāmarāga* and *paṭigha* not renounced at that plane?

—Yes. Refer to the aforesaid.

Triplet-based

183. Latent states of *kāmarāga*, *paṭigha* and *māna* are not renounced at this plane. Is latent state of *diṭṭhi*p..... *vicikicchā* not renounced at that plane?

—Yes. (in *apariyāpanna*)

Latent state of *vicikicchā* is not renounced at this plane. Are latent state of *kāmarāga*, *paṭigha* and *māna* not renounced at that plane?

—Yes. (Same as the aforesaid)

Latent states of *kāmarāga*, *paṭigha* and *māna* are not renounced at this plane. Is latent state of *bhavarāga* not renounced at that plane?

—Yes. Refer to below.

Latent state of *bhavarāga* is not renounced at this plane. Are latent states of *kāmarāga*, *paṭigha* and *māna* not renounced at that plane?

—No. In unpleasant feeling, *bhavarāga*, *kāmarāga* and *māna* are not renounced, except for *paṭigha*. In two feelings of the elemental world of sensuous desire, *bhavarāga* and *paṭigha* are not renounced, except for *kāmarāga* and *māna*.

—Yes. In *apariyāpanna*, *bhavarāga* is not renounced; *kāmarāga*, *paṭigha* and *māna* are also not renounced.

Latent states of *kāmarāga*, *paṭigha* and *diṭṭhi* are not renounced at this plane. Is latent state of *avijjā* not renounced at that plane?

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—Yes. (in *apariyāpanna*)

Latent state of *avijjā* is not renounced at this plane. Are latent states of *kāmarāga*, *paṭigha* and *māna* not renounced at that plane?

—Yes. (Same as the aforesaid)

Quadruplet-based

184. Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* are not renounced at this plane. Is latent state of *vicikicchā* not renounced at that plane?

—Yes. (in *apariyāpanna*)

Latent state of *vicikicchā* is not renounced at this plane. Are latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* not renounced at that plane?

—Yes (in *apariyāpanna*)p.....

Quintuplet-based

185. Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* are not renounced at this plane. Is latent state of *bhavarāga* not renounced at that plane?

—Yes. refer to the answer below.

This plane is not renouncing latent state of *bhavarāga*. Is that plane not renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*?

—No. In unpleasant feeling, *bhavarāga*, *kāmarāga* and *māna* are not renounced, except for *paṭigha*, *diṭṭhi* and *vicikicchā*. In two feelings of the elemental world of sensuous desire, *bhavarāga* and *paṭigha* are not renounced, except for *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā*.

—Yes. In *apariyāpanna*, *bhavarāga* is not renounced; similarly for *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*p.....

Sextuplet-based

186. Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* are not renounced at this plane. Is latent state of *avijjā* not renounced at that plane?

—Yes. (in *apariyāpanna*)

Latent state of *avijjā* is not renounced at this plane. Is latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* not renounced at that plane?

—Yes. (in *apariyāpanna*)

Opposite enquiries by person and plane

Mono-based

187. This person is not renouncing latent state of *kāmarāga* at this plane. Is that person not renouncing latent state of *paṭigha* at that plane?

—No. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *kāmarāga*, except for *paṭigha*.

—Yes. Those (same) persons, in the elemental world of fine-material and immaterial, and in *apariyāpanna*; and with the exception of *Anāgāmi* Path-

attainer, those remaining persons in all places—they are renouncing neither *kāmarāga* nor *paṭigha*.

This person is not renouncing latent state of *paṭigha* at this plane. Is that person not renouncing latent state of *kāmarāga* at that plane?

—No. *Anāgāmi* Path-attainer, in two feelings of the elemental world of sensuous desire, is not renouncing *paṭigha*, except for *kāmarāga*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *kāmarāga* at this plane. Is that person not renouncing latent state of *māna* at that plane?

—No. *Arahatta* Path-attainer, in two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, is not renouncing *kāmarāga*, except for *māna*.

—Yes. Those (same) persons, in unpleasant feeling, and in *apariyāpanna*; and with the exception of two Path-attainers, those remaining persons in all places (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer)—they are renouncing neither *kāmarāga* nor *māna*.

This person is not renouncing latent state of *māna* at this plane. Is that person not renouncing latent state of *kāmarāga* at that plane?

—No. *Anāgāmi* Path-attainer, in two feelings of the elemental world of sensuous desire, is not renouncing *māna*, except for *kāmarāga*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *kāmarāga* at this plane. Is that person not renouncing latent state of *diṭṭhi*p.... *vicikicchā* at that plane?

—No. *Sotāpatti* Path-attainer, in three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *kāmarāga*, except for *vicikicchā* (and *diṭṭhi*).

—Yes. Those (same) persons, in *apariyāpanna*; and with the exception of *Anāgāmi* Path-attainer and *Sotāpatti* Path-attainer, those remaining persons in all places; and those persons (*Anāgāmi* Path-attainer), with unpleasant feeling, in the elemental world of fine-material and immaterial, and in *apariyāpanna*—they are renouncing neither *kāmarāga* nor *vicikicchā* (and *diṭṭhi*).

This person is not renouncing latent state of *vicikicchā* at this plane. Is that person not renouncing latent state of *kāmarāga* at that plane?

—No. *Anāgāmi* Path-attainer, in two feelings of the elemental world of sensuous desire, is not renouncing *vicikicchā* (and *diṭṭhi*), except for *kāmarāga*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *kāmarāga* at this plane. Is that person not renouncing latent state of *bhavarāga* at that plane?

—No. *Arahatta* Path-attainer, and in elemental world of fine-material and immaterial, is not renouncing *kāmarāga*, except for *bhavarāga*.

—Yes. Those (same) persons, in three feelings of the elemental world of sensuous desire, and in *apariyāpanna*; with the exception of two Path-attainers,

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those remaining persons in all places (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer); and those persons (*Anāgāmi* Path-attainer), with unpleasant feeling, and in the elemental world of fine-material and immaterial, and in *apariyāpanna*—they are renouncing neither *kāmarāga* nor *bhavarāga*.

This person is not renouncing latent state of *bhavarāga* at this plane. Is that person not renouncing latent state of *kāmarāga* at that plane?

—No. *Anāgāmi* Path-attainer, in two feelings of the elemental world of sensuous desire, is not renouncing *bhavarāga*, except for *kāmarāga*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *kāmarāga* at this plane. Is that person not renouncing latent state of *avijjā* at that plane?

—No. *Arahatta* Path-attainer, in three feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, is not renouncing *kāmarāga*, except for *avijjā*.

—Yes. Those (same) persons, in *apariyāpanna*; and with the exception of two Path-attainers, those remaining persons (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer) in all places; and those persons (*Anāgāmi* Path-attainer), with unpleasant feeling, in the elemental world of fine-material and immaterial, and in *apariyāpanna*—they are renouncing neither *kāmarāga* nor *avijjā*.

This person is not renouncing latent state of *avijjā* at this plane. Is that person not renouncing latent state of *kāmarāga* at that plane?

—No. *Anāgāmi* Path-attainer, in two feelings of the elemental world of sensuous desire, is not renouncing *avijjā*, except for *kāmarāga*.

—Yes. Refer to the aforesaid.

188. This person is not renouncing latent state of *paṭigha* at this plane. Is that person not renouncing latent state of *māna* at that plane?

—No. *Arahatta* Path-attainer, in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *paṭigha*, except for *māna*.

—Yes. Those (same) persons, in unpleasant feeling, and in *apariyāpanna* (*Arahatta* Path-attainer); with the exception of two Path-attainers, those remaining persons in all places (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer); and those persons (*Anāgāmi* Path-attainer), with two feelings of the elemental world of sensuous desire, in elemental world of fine-material and immaterial, and in *apariyāpanna*—they are renouncing neither *paṭigha* nor *māna*.

This person is not renouncing latent state of *māna* at this plane. Is that person not renouncing latent state of *paṭigha* at that plane?

—No. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *māna*, except for *paṭigha*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *paṭigha* at this plane. Is that person not renouncing latent state of *diṭṭhi*p..... *vicikicchā* at that plane?

—No. *Sotāpatti* Path-attainer, in three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *paṭigha*, except for *vicikicchā*.

—Yes. Those (same) persons, in *apariyāpanna*; with the exception of *Anāgāmi* Path-attainer and *Sotāpatti* Path-attainer, those remaining persons in all places; and those persons (*Anāgāmi* Path-attainer), with two feelings of the elemental world of sensuous desire, in elemental world of fine-material and immaterial, and in *apariyāpanna*—are renouncing neither *paṭigha* nor *vicikicchā* (and *diṭṭhi*). This person is not renouncing latent state of *vicikicchā* at this plane. Is that person not renouncing latent state of *paṭigha* at that plane?

—No. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *vicikicchā*, except for *paṭigha*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *paṭigha* at this plane. Is that person not renouncing latent state of *bhavarāga* at that plane?

—No. *Arahatta* Path-attainer, in elemental world of fine-material and immaterial, is not renouncing *paṭigha*, except for *bhavarāga*.

—Yes. Those (same) persons, in three feelings of the elemental world of sensuous desire, and in *apariyāpanna*; with the exception of two Path-attainers, those remaining persons in all places (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer); and those persons (*Anāgāmi* Path-attainer), with two feelings of the elemental world of sensuous desire, in elemental world of fine-material and immaterial, and in *apariyāpanna*—they are renouncing neither *paṭigha* nor *bhavarāga*.

This person is not renouncing latent state of *bhavarāga* at this plane. Is that person not renouncing latent state of *paṭigha* at that plane?

—No. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *bhavarāga*, except for *paṭigha*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *paṭigha* at this plane. Is that person not renouncing latent state of *avijjā* at that plane?

—No. *Arahatta* Path-attainer, in three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *paṭigha*, except for *avijjā*.

—Yes. Those (same) persons, in *apariyāpanna*; with the exception of two Path-attainers, those remaining persons (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer) in all places; and those persons (*Anāgāmi* Path-attainer), with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial—they are renouncing neither *paṭigha* nor *avijjā*.

This person is not renouncing latent state of *avijjā* at this plane. Is that person not renouncing latent state of *paṭigha* at that plane?

—No. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *avijjā*, except for *paṭigha*.

—Yes. Refer to the aforesaid.

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189. This person is not renouncing latent state of *māna* at this plane. Is that person not renouncing latent state of *ditṭhi*p..... *vicikicchā* at that plane?

—No. *Sotāpatti* Path-attainer, in three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *māna*, except for *vicikicchā*.

—Yes. Those (same) persons, in *apariyāpanna*; with the exception of *Arahatta* Path-attainer and *Sotāpatti* Path-attainer, those remaining persons in all places; those persons (*Arahatta* Path-attainer), with unpleasant feeling, and in *apariyāpanna*—they are renouncing neither *māna* nor *vicikicchā*.

This person is not renouncing latent state of *vicikicchā* at this plane. Is that person not renouncing latent state of *māna* at that plane?

—No. *Arahatta* Path-attainer, in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *vicikicchā*, except for *māna*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *māna* at this plane. Is that person not renouncing latent state of *bhavarāga* at that plane?

—Yes. Refer to the answer below.

This person is not renouncing latent state of *bhavarāga* at this plane. Is that person not renouncing latent state of *māna* at that plane?

—No. *Arahatta* Path-attainer, in two feelings of the elemental world of sensuous desire, is not renouncing *bhavarāga*, except for *māna*.

—Yes. Those (same) persons, in unpleasant feeling, and in *apariyāpanna*; and with the exception of *Arahatta* Path-attainer, those remaining persons in all places—they are renouncing neither *bhavarāga* nor *māna*.

This person is not renouncing latent state of *māna* at this plane. Is that person not renouncing latent state of *avijjā* at that plane?

—No. *Arahatta* Path-attainer in unpleasant feeling is not renouncing *māna*, except for *avijjā*.

—Yes. Those (same) persons, in *apariyāpanna*; and with the exception of *Arahatta* Path-attainer, those remaining persons in all places—they are renouncing neither *māna* nor *avijjā*.

This person is not renouncing latent state of *avijjā* at this plane. Is that person not renouncing latent state of *māna* at that plane?

—Yes. Refer to the aforesaid.

190. This person is not renouncing latent state of *ditṭhi* at this plane. Is that person not renouncing latent state of *vicikicchā* at that plane?

—Yes. (those in *apariyāpanna*, and others except *Sotāpatti* Path-attainer)

This person is not renouncing latent state of *vicikicchā* at this plane. Is that person not renouncing latent state of *ditṭhi* at that plane?

—Yes (Same as aforesaid)p.....

191. This person is not renouncing latent state of *vicikicchā* at this plane. Is that person not renouncing latent state of *bhavarāga* at that plane?

—No. *Arahatta* Path-attainer, in elemental world of fine-material and immaterial, is not renouncing *vicikicchā*, except for *bhavarāga*.

—Yes. Those (same) persons, in three feelings of the elemental world of sensuous desire, and in *apariyāpanna*; with the exception of *Arahatta* Path-attainer and *Sotāpatti* Path-attainer, those remaining persons in all places, and those persons (*Sotāpatti* Path-attainer), in *apariyāpanna*—they are renouncing neither *vicikicchā* nor *bhavarāga*.

This person is not renouncing latent state of *bhavarāga* at this plane. Is that person not renouncing latent state of *vicikicchā* at that plane?

—No. *Sotāpatti* Path-attainer, in three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *bhavarāga*, except for *vicikicchā*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent state of *vicikicchā* at this plane. Is that person not renouncing latent state of *avijjā* at that plane?

—No. *Arahatta* Path-attainer, in three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *vicikicchā*, except for *avijjā*.

—Yes. Those (same) persons, in *apariyāpanna*; and with the exception of *Arahatta* Path-attainer and *Sotāpatti* Path-attainer, those remaining persons in all places—they are renouncing neither *vicikicchā* nor *avijjā*.

This person is not renouncing latent state of *avijjā* at this plane. Is that person not renouncing latent state of *vicikicchā* at that plane?

—No. *Sotāpatti* Path-attainer, in three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *avijjā*, except for *vicikicchā*.

—Yes. Refer to the aforesaid.

192. This person is not renouncing latent state of *bhavarāga* at this plane. Is that person not renouncing latent state of *avijjā* at that plane?

—No. *Arahatta* Path-attainer, in three feelings of the elemental world of sensuous desire, is not renouncing *bhavarāga*, except for *avijjā*.

—Yes. Those (same) persons, in *apariyāpanna*; and with the exception of *Arahatta* Path-attainer, these remaining persons in all places—they are renouncing neither *bhavarāga* nor *avijjā*.

This person is not renouncing latent state of *avijjā* at this plane. Is that person not renouncing latent state of *bhavarāga* at that plane?

—Yes. Refer to the aforesaid.

Couplet-based

193. This person is not renouncing latent states of *kāmarāga* and *paṭigha* at this plane. Is that person not renouncing latent state of *māna* at that plane?

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—No. *Arahatta* Path-attainer, in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *kāmarāga* and *paṭigha*, except for *māna*.

—Yes. Those (same) persons, in unpleasant feeling, and in *apariyāpanna*; with the exception of two Path-attainers, those remaining persons in all places (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer); and those persons (*Anāgāmi* Path-attainer), in the elemental world of fine-material and immaterial, and in *apariyāpanna*—they are not renouncing *kāmarāga*, *paṭigha*, and *māna*.

This person is not renouncing latent state of *māna* at this plane. Is that person not renouncing latent states of *kāmarāga* and *paṭigha* at that plane?

—No. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *māna* and *kāmarāga*, except for *paṭigha*. Those (same) persons, in two feelings of the elemental world of sensuous desire, are not renouncing *māna* and *paṭigha*, except for *kāmarāga*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent states of *kāmarāga* and *paṭigha* at this plane. Is that person not renouncing latent state *diṭṭhi*p..... *vicikicchā* at that plane?

—No. *Sotāpatti* Path-attainer, in three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *kāmarāga* and *paṭigha*, except for *vicikicchā*.

—Yes. Those (same) persons, in *apariyāpanna*; with the exception of *Anāgāmi* Path-attainer and *Sotāpatti* Path-attainer, those remaining persons in all places; and those persons (*Anāgāmi* Path-attainer), in the elemental world of fine-material and immaterial, and in *apariyāpanna*—they are not renouncing *kāmarāga*, *paṭigha*, and also *vicikicchā*.

This person is not renouncing latent state of *vicikicchā* at this plane. Is that person not renouncing latent states of *kāmarāga* and *paṭigha* at that plane?

—No. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *vicikicchā* and *kāmarāga*, except for *paṭigha*. Those (same) persons, in two feelings of the elemental world of sensuous desire, is not renouncing *vicikicchā* and *paṭigha*, except for *kāmarāga*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent states of *kāmarāga* and *paṭigha* at this plane. Is that person not renouncing latent state of *bhavarāga* at that plane?

—No. *Arahatta* Path-attainer, in elemental world of fine-material and immaterial, is not renouncing *kāmarāga* and *paṭigha*, except for *bhavarāga*.

—Yes. Those (same) persons, in three feelings of the elemental world of sensuous desire, and in *apariyāpanna*; with the exception of two Path-attainers, those remaining persons in all places (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer); and those persons (*Anāgāmi* Path-attainer), in the elemental world of fine-material world and immaterial, and in *apariyāpanna*—they are not renouncing *kāmarāga*, *paṭigha*, and also *bhavarāga*.

This person is not renouncing latent state of *bhavarāga* at this plane. Is that person not renouncing latent states of *kāmarāga* and *paṭigha* at that plane?

—No. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *bhavarāga* and *kāmarāga*, except for *paṭigha*. Those (same) person, with two feelings of the elemental world of sensuous desire, are not renouncing *bhavarāga* and *paṭigha*, except for *kāmarāga*.

—Yes. Refer to the aforesaid.

This person is not renouncing latent states of *kāmarāga* and *paṭigha* at this plane. Is that person not renouncing latent state of *avijjā* at that plane?

—No. *Arahatta* Path-attainer, in three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *kāmarāga* and *paṭigha*, except for *avijjā*.

—Yes. Those (same) persons, in *apariyāpanna*; with the exception of two Path-attainers, those remaining persons in all places (*Sotāpatti* Path-attainer and *Sakadāgāmi* Path-attainer); and those persons (*Anāgāmi* Path-attainer), in the elemental world of fine-material and immaterial—they are not renouncing *kāmarāga* and *paṭigha*, and also *avijjā*.

This person is not renouncing latent state of *avijjā* at this plane. Is that person not renouncing latent states of *kāmarāga* and *paṭigha* at that plane?

—No. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *avijjā* and *kāmarāga*, except for *paṭigha*. Those (same) persons, in two feelings of the elemental world of sensuous desire, are not renouncing *avijjā* and *paṭigha*, except for *kāmarāga*.

—Yes. Refer to the aforesaid.

Triplet-based

194. This person is not renouncing latent states of *kāmarāga*, *paṭigha* and *māna* at this plane. Is that person not renouncing latent state of *diṭṭhi*p..... *vicikicchā* at that plane?

—No. *Sotāpatti* Path-attainer, in three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *kāmarāga*, *paṭigha* and *māna*, except for *vicikicchā*.

—Yes. Those (same) persons, in *apariyāpanna*; with the exception of two Path-attainers and *Sotāpatti* Path-attainer, those remaining persons in all places (*Sakadāgāmi* Path-attainer); those persons (*Anāgāmi* Path-attainer), in the elemental world of fine-material and immaterial, and in *apariyāpanna*; and *Arahatta* Path-attainer in unpleasant feeling (and in *apariyāpanna*)—they are not renouncing *kāmarāga*, *paṭigha*, *māna*, and also *vicikicchā*.

This person is not renouncing latent state of *vicikicchā* at this plane. Is that person not renouncing latent states of *kāmarāga*, *paṭigha* and *māna* at that plane?

—No. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *vicikicchā*, *kāmarāga* and *māna*, except for *paṭigha*. Those (same) persons, in two feelings of the elemental world of sensuous desire, are not renouncing *vicikicchā*, *paṭigha* and *māna*, except for *kāmarāga*. *Arahatta* Path-attainer, in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, is not renouncing *vicikicchā*, *kāmarāga* and *paṭigha*, except for *māna*.

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—Yes. Refer to the aforesaid.

This person is not renouncing latent states of *kāmarāga*, *paṭigha* and *māna* at this plane. Is that person not renouncing latent state of *bhavarāga* at that plane?

—Yes. Refer to the answer below.

This person is not renouncing latent state of *bhavarāga* at this plane. Is that person not renouncing latent states of *kāmarāga*, *paṭigha* and *māna* at that plane?

—No. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *bhavarāga*, *kāmarāga* and *māna*, except for *paṭigha*. Those (same) persons, in two feelings of the elemental world of sensuous desire, are not renouncing *bhavarāga*, *paṭigha* and *māna*, except for *kāmarāga*. *Arahatta* Path-attainer, in two feelings of the elemental world of sensuous desire, is not renouncing *bhavarāga*, *kāmarāga* and *paṭigha*, except for *māna*.

—Yes. Those persons (*Anāgāmi* Path-attainer), in the elemental world of fine-material and immaterial, and in *apariyāpanna*; those persons (*Arahatta* Path-attainer) in unpleasant feeling, and in *apariyāpanna*; and with the exception of two Path-attainers, those remaining persons in all places (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer)—they are not renouncing *bhavarāga*, and also *kāmarāga*, *paṭigha* and *māna*.

This person is not renouncing latent states of *kāmarāga*, *paṭigha* and *māna* at this plane. Is that person not renouncing latent state of *avijjā* at that plane?

—No. *Arahatta* Path-attainer in unpleasant feeling is not renouncing *kāmarāga*, *paṭigha* and *māna*, except for *avijjā*.

—Yes. Those (same) persons, in *apariyāpanna*; with the exception of two Path-attainers, those remaining persons in all places (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer); and those persons (*Anāgāmi* Path-attainer), in elemental world of fine-material and immaterial, and in *apariyāpanna*—they are not renouncing *kāmarāga*, *paṭigha*, *māna*, and also *avijjā*.

This person is not renouncing latent state of *avijjā* at this plane. Is that person not renouncing latent states of *kāmarāga*, *paṭigha* and *māna* at that plane?

—No. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *avijjā*, *kāmarāga* and *māna*, except for *paṭigha*. Those (same) persons, in two feelings of the elemental world of sensuous desire, is not renouncing *avijjā*, *paṭigha* and *māna*, except for *kāmarāga*.

—Yes. Refer to the aforesaid.

Quadruplet-based

195. This person is not renouncing latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* at this plane. Is that person not renouncing latent state of *vicikicchā* at that plane?

—Yes. Refer to the answer below.

This person is not renouncing latent state of *vicikicchā* at this plane. Is that person not renouncing latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* at that plane?

—No. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *vicikicchā*, *kāmarāga*, *māna* and *diṭṭhi*, except for *paṭigha*. Those (same) persons, in two feelings of the elemental world of sensuous desire, are not renouncing *vicikicchā*, *paṭigha*, *māna* and *diṭṭhi*, except for *kāmarāga*. *Arahatta* Path-attainer, in two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, is not renouncing *vicikicchā*, *kāmarāga*, *paṭigha* and *diṭṭhi*, except for *māna*.

—Yes. Those persons (*Anāgāmi* Path-attainer), in the elemental world of fine-material and immaterial, and in *aparīyāpanna*; those persons (*Arahatta* Path-attainer), with unpleasant feeling, and in *aparīyāpanna*; and with the exception of two Path-attainers and *Sotāpatti* Path-attainer, those remaining persons in all places (*Sakadāgāmi* Path-attainer)—they are not renouncing *vicikicchā*, and also are not renouncing *kāmarāga*, *paṭigha*, *māna* and *diṭṭh*p.....

Quintuplet-based

196. This person is not renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at this plane. Is that person not renouncing latent state of *bhavarāga* at that plane?

—Yes. Refer to the answer below.

This person is not renouncing latent state of *bhavarāga* at this plane. Is that person not renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at that plane?

—No. *Sotāpatti* Path-attainer, in three feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, is not renouncing *bhavarāga*, *kāmarāga*, *paṭigha* and *māna*, except for *diṭṭhi* and *vicikicchā*. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *bhavarāga*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā*, except for *paṭigha*. Those (same) persons, in two feelings of the elemental world of sensuous desire, are not renouncing *bhavarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*, except for *kāmarāga*. *Arahatta* Path-attainer, in two feelings of the elemental world of sensuous desire, is not renouncing *bhavarāga*, *kāmarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā*, except for *māna*.

—Yes. Those persons (*Anāgāmi* Path-attainer), in elemental world of fine-material and immaterial, and in *aparīyāpanna*; those persons (*Arahatta* Path-attainer), with unpleasant feeling, and in *aparīyāpanna*; those (other) persons, in *aparīyāpanna* (*Sotāpatti* Path-attainer, *Arahatta* Path-attainer); and with the exception of two Path-attainers and *Sotāpatti* Path-attainer, those remaining persons in all places (*Sakadāgāmi* Path-attainer)—they are not renouncing *bhavarāga*, and also *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*.

This person is not renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at this plane. Is that person not renouncing latent state of *avijjā* at that plane?

—No. *Arahatta* Path-attainer in unpleasant feeling is not renouncing *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*, except for *avijjā*.

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—Yes. Those persons (*Sotāpatti* Path-attainer and *Arahatta* Path-attainer), in *apariyāpanna*; with the exception of two Path-attainers and *Sotāpatti* Path-attainer, those remaining persons in all places; and those persons (*Anāgāmi* Path-attainer), in the elemental world of fine-material and immaterial, and in *apariyāpanna*—they are not renouncing *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā*, and also *avijjā*.

This person is not renouncing latent state of *avijjā* at this plane. Is that person not renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at that plane?

—No. *Sotāpatti* Path-attainer, in three feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, is not renouncing *avijjā*, *kāmarāga*, *paṭigha* and *māna*, except for *diṭṭhi* and *vicikicchā*. *Anāgāmi* Path-attainer in unpleasant feeling, is not renouncing *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā*, except for *paṭigha*. Those (same) persons, with in feelings of the elemental world of sensuous desire, are not renouncing *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā*, except for *kāmarāga*.

—Yes. Refer to the aforesaid.

Sextuplet-based

197. This person is not renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* at this plane. Is that person not renouncing latent state of *avijjā* at that plane?

—No. *Arahatta* Path-attainer in unpleasant feeling is not renouncing *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*, except for *avijjā*.

—Yes. Those persons (*Sotāpatti* Path-attainer and *Arahatta* Path-attainer), in *apariyāpanna*; those persons (*Anāgāmi* Path-attainer), in the elemental world of fine-material and immaterial, and in *apariyāpanna*; and with the exception of two Path-attainers and *Sotāpatti* Path-attainer, those remaining persons in all places—they are not renouncing *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā*, *bhavarāga*, and also *avijjā*.

This person is not renouncing latent state of *avijjā* at this plane. Is that person not renouncing latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* at that plane?

—No. *Sotāpatti* Path-attainer, in three feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial, is not renouncing *avijjā*, *kāmarāga*, *paṭigha*, *māna* and *bhavarāga*, except for *diṭṭhi* and *vicikicchā*. *Anāgāmi* Path-attainer in unpleasant feeling is not renouncing *avijjā*, *kāmarāga*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*, except for *paṭigha*. Those (same) persons, in two feelings of the elemental world of sensuous desire, are not renouncing *avijjā*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*, except for *kāmarāga*.

—Yes. Refer to the aforesaid.

7.2.4 Comprehending latent states (*Pariññā*)

Chart 7.10 below summarises the questions and answers from catechisms nos. 198-208 and from 231-241. The answers are the same as those in Chart 7.7. When a person is renouncing latent states, it means he or she at the same time fully comprehends them. A person is renouncing some latent states because of comprehending only some. Likewise, when a person is renouncing none, it is because of the lack of full understanding regarding the particular latent states. For example, attainers of stream-winning path and once-returning path comprehend only a part of how the harm caused by attachment to sensuous desires and hatred can bring to them, and hence they do not renounce them. It is only by the non-returning path attainer that those two latent states are renounced.

But why is it that according to the answers in the chart, *Arahatta* Path-attainer is not comprehending latent states of *kāmarāga* and *paṭigha*, and in another case of the three persons except *Sotāpatti* Path-attainer, who are not comprehending latent states of *diṭṭhi* and *vicikicchā*? Herein is the reason why the Pāli word *pajahati* has to be interpreted as ‘renouncing’ instead of just ‘renounce’, as well as *parijānāti* has to be construed as ‘comprehending’ instead of ‘comprehends’. If the tenses are not constructed in present participle, for example, we will end up saying that *Arahatta* Path-attainer does not comprehend *kāmarāga* and *paṭigha*, and also mistakenly concluding that the three persons except *Sotāpatti* Path-attainer, do not comprehend latent states of *diṭṭhi* and *vicikicchā*. The results in this chart in terms of comprehension by person, have to be taken as at present time and in line with the aim and purpose of individual development at one particular stage. There is no overlap of roles and functions.

Chart 7.10 Comprehending latent states (enquiries by person)

Y: yes, is fully comprehending; C_p: is comprehending a part of it

N: no, is not comprehending (in some cases is to avoid duplication in individual action)

NC_p : is not comprehending completely, except for comprehending a part of it

	latent state of :						
	kāmarāga	paṭigha	māna	diṭṭhi	vicikicchā	bhavarāga	avijjā
Attainer of the eight Path of ‘stream-winning’ (<i>Sotāpattimaggasamaṅgī</i>)	NC _p	NC _p	NC _p	Y	Y	NC _p	NC _p
Attainer of the ‘once-returning’ Path (<i>Sakadāgāmicimaggasamaṅgī</i>)	N	N	N	N	N	N	N
Attainer of the ‘non-returning’ Path (<i>Anāgāmicimaggasamaṅgī</i>)	Y	Y	NC _p	N	N	NC _p	NC _p
Attainer of the highest <i>Arahatta</i> Path (<i>Aggamaggasamaṅgī</i>)	N	N	Y	N	N	Y	Y

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Chart 7.11 below summarises the catechisms from nos. 209-219 and from 242-252 with regard to plane. The answers are the same as those in Chart 7.8.

Chart 7.11 Comprehending latent states (enquiries by plane)

Y: Yes, is fully comprehended
N: No, is not fully comprehended

		latent state of :						
		kāmarāga	paṭigha	māna	dīṭṭhi	vicikicchā	bhavarāga	avijjā
In unpleasant feeling	in the elemental world of desire	N	Y	N	Y	Y	N	Y
In pleasant feeling		Y	N	Y	Y	Y	N	Y
In neither pleasant feeling nor unpleasant feeling		Y	N	Y	Y	Y	N	Y
In unpleasant feeling	in the elemental world of fine-material and immaterial	N	N	Y	Y	Y	Y	Y
In pleasant feeling		N	N	Y	Y	Y	Y	Y
In neither pleasant feeling nor unpleasant feeling		N	N	Y	Y	Y	Y	Y
In unpleasant feeling	in <i>apariyāpanna</i> (supramundane)	N	N	N	N	N	N	N
In pleasant feeling		N	N	N	N	N	N	N
In neither pleasant feeling nor unpleasant feeling		N	N	N	N	N	N	N

Chart 7.12 Comprehending latent states (enquiries by person-plane)

Y: yes, is fully comprehending; C_p: is comprehending a part of it
 N: no, is not comprehending (in some cases is to avoid duplication in individual action)
 NC_p : is not comprehending completely, except for comprehending a part of it

		in <i>apariyāpanna</i> (supramundane)		latent state of :						
		in elemental worlds of fine-material and immaterial		kāmarāga	patigha	māna	ditthi	vickicchā	bhavarāga	avijjā
		in elemental worlds of desire								
Sotāpatti Path-attainer	with unpleasant feeling	●		N	NC _p	N	Y	Y	N	NC _p
	with pleasant feeling	●		NC _p	N	NC _a	Y	Y	N	NC _p
	with neither pleasant feeling nor unpleasant feeling	●		NC _p	N	NC _a	Y	Y	N	NC _p
	with unpleasant feeling	●		N	NC _p	NC _a	Y	Y	NC _p	NC _p
	with pleasant feeling	●		N	NC _p	NC _a	Y	Y	NC _p	NC _p
	with neither pleasant feeling nor unpleasant feeling	●		N	NC _p	NC _a	Y	Y	NC _p	NC _p
	with unpleasant feeling		●	N	N	N	N	N	N	N
	with pleasant feeling		●	N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		●	N	N	N	N	N	N	N
Sakadāgāmi Path-attainer	with unpleasant feeling	●		N	N	N	N	N	N	N
	with pleasant feeling	●		N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling	●		N	N	N	N	N	N	N
	with unpleasant feeling	●		N	N	N	N	N	N	N
	with pleasant feeling	●		N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling	●		N	N	N	N	N	N	N
	with unpleasant feeling		●	N	N	N	N	N	N	N
	with pleasant feeling		●	N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		●	N	N	N	N	N	N	N
Anāgāmi Path-attainer	with unpleasant feeling	●		N	Y	N	N	N	N	NY _a
	with pleasant feeling	●		Y	N	NC _p	N	N	N	NC _p
	with neither pleasant feeling nor unpleasant feeling	●		Y	N	NC _p	N	N	N	NC _p
	with unpleasant feeling	●		N	N	NC _p	N	N	NC _p	NC _p
	with pleasant feeling	●		N	N	NC _p	N	N	NC _p	NC _p
	with neither pleasant feeling nor unpleasant feeling	●		N	N	NC _p	N	N	NC _p	NC _p
	with unpleasant feeling		●	N	N	N	N	N	N	N
	with pleasant feeling		●	N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		●	N	N	N	N	N	N	N
Arahatta Path-attainer	with unpleasant feeling	●		N	N	N	N	N	N	Y
	with pleasant feeling	●		N	N	Y	N	N	N	Y
	with neither pleasant feeling nor unpleasant feeling	●		N	N	Y	N	N	N	Y
	with unpleasant feeling	●		N	N	Y	N	N	Y	Y
	with pleasant feeling	●		N	N	Y	N	N	Y	Y
	with neither pleasant feeling nor unpleasant feeling	●		N	N	Y	N	N	Y	Y
	with unpleasant feeling		●	N	N	N	N	N	N	N
	with pleasant feeling		●	N	N	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		●	N	N	N	N	N	N	N

Chart 7.12 above summarises the questions and answers from catechisms nos. 220-230 and from 253-263. The answers are the same as those in Chart 7.9, for when a person is permanently renouncing latent states at particular Path and

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plane, he thereat fully comprehends them. When of particular latent states he comprehends only some parts, he naturally is renouncing only some. Likewise, when he is renouncing none, it is because he does not at the same time fully comprehend them. At this point, there is also a person who is renouncing none although he says he fully comprehends them. But it is only understanding theoretically, for preponderance of his/her bad anusayas and cetasikas outweighs the importance and need for purity of living. They are kinds of puthujjanas, but are not being discussed in the catechisms.

The text does not at all indicate that *Anāgāmi* Path-attainer is comprehending a part of *māna*, *bhavarāga* and *avijjā* in the elemental world of fine-material and immaterial. It only indicates that *Anāgāmi* Path-attainer is comprehending a part of *māna* and *avijjā* in the element world of sensuous desire. I have indicated in the chart that *māna*, *bhavarāga* and *avijjā* should also be renounced in part by *Anāgāmi* Path-attainer in the elemental world of fine-materiality and immateriality. I could be wrong.

Forward enquiries by person

198. This person is fully comprehending latent state of *kāmarāga*. Is that person fully comprehending latent state of *paṭigha*?

—Yes. (*Sotāpatti* Path-attainer, *Sakadāgāmi* Path-attainer, *Arahatta* Path-attainer)

This person is fully comprehending latent state of *paṭigha*. Is that person fully comprehending latent state of *kāmarāga*? —Yes. (Same as above)

This person is fully comprehending latent state of *kāmarāga*. Is that person fully comprehending latent state of *māna*? —Yes. (Same as below)

This person is fully comprehending latent state of *māna*. Is that person fully comprehending latent state of *kāmarāga*?

—No. (*Arahatta* Path-attainer, due to latent states of restlessness and ignorance)

..... p

Forward enquiries by plane

209. Latent state of *kāmarāga* is fully comprehended at this plane. Is latent state of *paṭigha* fully comprehended at that plane?

—No. (In two feelings of the elemental world of sensuous desire)

(b) Latent state of *paṭigha* is fully comprehended at this plane. Is latent state of *kāmarāga* fully comprehended at that plane?

—No. (In unpleasant feeling, in the elemental world of sensuous desire)

..... p

Forward enquiries by person and plane

220. This person is fully comprehending latent state of *kāmarāga* at this plane. Is that person fully comprehending latent state of *paṭigha* at that plane?

—No. (*Anāgāmi* Path-attainer in two feelings of the world of sensuous desire)

(b) This person is fully comprehending latent state of *paṭigha* at this plane. Is that person fully comprehending latent state of *kāmarāga* at that plane?

—No. (Same as aforesaid) p

Opposite enquiries by person

Opposite enquiries by plane

Opposite enquiries by person and plane

The rest of catechisms should be constructed in the same manner as in the above examples (ends at nos. 263).

7.2.5 Elimination of latent states

(*Pahīna*)

In this chapter, whole or part of the answer with “neither the said latent state has been eliminated nor has it not been eliminated” is given as explanation in the enquiries by plane and by person-and-plane instead of having “no” as the answers, according to the text. For example, because aversion arises only at unpleasant feeling, and does not arise at the other two feelings of the elemental world of sensuous desire, it therefore is not correct to say that aversion has not been eliminated in the latter. The underlying tendency of aversion can only be eliminated at time of unpleasant feeling. There is no chance of it to be renounced and eliminated at pleasant feeling or at equanimous feeling during meditation. Interestingly, the same way of answering with ‘neither and no’ is also used in all the interrogation sections in the second book of *Vibhaṅgapāli*, such as ‘sometimes is this ...; sometimes is that ...; sometimes should not be said to be either, is this ... or is that ...’ (*siyā ... ceva no ca ...*, *siyā na vattabbā ...*). But why has the neither-and-no answer not been given in the preceding four sections and in previous chapters of *Yamakapāli*? The explanation goes back to ‘elimination’ itself which must be supported by the practicality of it being renounceable. If the latent states in question can not coexist, or be renounced simultaneously, then the answer with ‘neither and no’ should be applied. Those enquiries by person-only are not bounded by this neither-and-nor rationale, because the answers are not being specific to situation and plane. The term elimination in this section is all expressed in past participle (*pahina*, *pahīno*).

The following mix-types of persons, designated by symbols, would be used in those answers attached to the enquiries by person, and by person-plane.

Two persons ★ (Sotāpanna, Sakadāgāmi)

Two persons ☆ (Anāgāmi, Arahat)

Three persons ③ (Puthujjana, Sotāpanna, Sakadāgāmi)

Three persons ∴ (Sotāpanna, Sakadāgāmi, Anāgāmi)

Four persons ④ (Puthujjana, Sotāpanna, Sakadāgāmi, Anāgāmi)

Four persons ∴∴ (Sotāpanna, Sakadāgāmi, Anāgāmi, Arahat)

Chart 7.13 Elimination of latent states (enquiries by person)

Y: Yes, has eliminated; N: No, has not eliminated

	latent state of :						
	kāmarāga	paṭigha	māna	ditṭhi	vicikicchā	bhavarāga	avijjā
<i>Puthujjana</i>	N	N	N	N	N	N	N
<i>Sotāpanna</i>	N	N	N	Y	Y	N	N
<i>Sakadāgāmi</i>	N	N	N	Y	Y	N	N
<i>Anāgāmi</i>	Y	Y	N	Y	Y	N	N
<i>Arahat</i>	Y	Y	Y	Y	Y	Y	Y

Chart 7.13 above summarises the catechisms from nos. 264-274 and from nos. 297-307.

Chart 7.14 Elimination of latent states (enquiries by plane)

Y: Yes, has been eliminated; N: No, has not been eliminated

Nn: Neither has been eliminated, nor has not been eliminated should be said

		latent state of :						
		kāmarāga	paṭigha	māna	ditṭhi	vicikicchā	bhavarāga	avijjā
In unpleasant feeling	in elemental world of sensuous desire	<i>Nn</i>	Y N	<i>Nn</i>	Y N	Y N	<i>Nn</i>	Y N
In pleasant feeling		Y N	<i>Nn</i>	Y N	Y N	Y N	<i>Nn</i>	Y N
In neither pleasant feeling nor unpleasant feeling		Y N	<i>Nn</i>	Y N	Y N	Y N	<i>Nn</i>	Y N
In unpleasant feeling	in elemental world of fine-material and immaterial	<i>Nn</i>	<i>Nn</i>	Y N	Y N	Y N	Y N	Y N
In pleasant feeling		<i>Nn</i>	<i>Nn</i>	Y N	Y N	Y N	Y N	Y N
In neither pleasant feeling nor unpleasant feeling		<i>Nn</i>	<i>Nn</i>	Y N	Y N	Y N	Y N	Y N

Chart 7.14 above summarises the catechisms from nos. 275-285 and from nos. 308-318. As seen in the chart, there are both positive and negative answers as to elimination of certain latent states in some situations. This just can not be avoided when making tabulation merely by plane, because the different persons had varying completed results on the very same plane or elemental world.

Chart 7.15 Elimination of latent states (enquiries by person and plane)

Y: Yes, has eliminated; N: No, has not eliminated

Nn: Neither has been eliminated nor has not been eliminated should be said

in elemental world of fine-material and immaterial		latent state of :							
		kāmarāga	paigha	māna	ditthi	vickicchā	bhavarāga	avijjā	
in elemental world of sensuous desire									
Puthujjana	with unpleasant feeling	•	<i>Nn</i>	N	<i>Nn</i>	N	N	<i>Nn</i>	N
	with pleasant feeling	•	N	<i>Nn</i>	N	N	N	<i>Nn</i>	N
	with neither pleasant feeling nor unpleasant feeling	•	N	<i>Nn</i>	N	N	N	<i>Nn</i>	N
	with unpleasant feeling		•	<i>Nn</i>	<i>Nn</i>	N	N	N	N
	with pleasant feeling		•	<i>Nn</i>	<i>Nn</i>	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling		•	<i>Nn</i>	<i>Nn</i>	N	N	N	N
Sotāpanna	with unpleasant feeling	•	<i>Nn</i>	N	<i>Nn</i>	Y	Y	<i>Nn</i>	N
	with pleasant feeling	•	N	<i>Nn</i>	N	Y	Y	<i>Nn</i>	N
	with neither pleasant feeling nor unpleasant feeling	•	N	<i>Nn</i>	N	Y	Y	<i>Nn</i>	N
	with unpleasant feeling		•	<i>Nn</i>	<i>Nn</i>	N	Y	N	N
	with pleasant feeling		•	<i>Nn</i>	<i>Nn</i>	N	Y	N	N
	with neither pleasant feeling nor unpleasant feeling		•	<i>Nn</i>	<i>Nn</i>	N	Y	N	N
Sakadāgāmi	with unpleasant feeling	•	<i>Nn</i>	N	<i>Nn</i>	Y	Y	<i>Nn</i>	N
	with pleasant feeling	•	N	<i>Nn</i>	N	Y	Y	<i>Nn</i>	N
	with neither pleasant feeling nor unpleasant feeling	•	N	<i>Nn</i>	N	Y	Y	<i>Nn</i>	N
	with unpleasant feeling		•	<i>Nn</i>	<i>Nn</i>	N	Y	N	N
	with pleasant feeling		•	<i>Nn</i>	<i>Nn</i>	N	Y	N	N
	with neither pleasant feeling nor unpleasant feeling		•	<i>Nn</i>	<i>Nn</i>	N	Y	N	N
Anāgāmi	with unpleasant feeling	•	<i>Nn</i>	Y	<i>Nn</i>	Y	Y	<i>Nn</i>	N
	with pleasant feeling	•	Y	<i>Nn</i>	N	Y	Y	<i>Nn</i>	N
	with neither pleasant feeling nor unpleasant feeling	•	Y	<i>Nn</i>	N	Y	Y	<i>Nn</i>	N
	with unpleasant feeling		•	<i>Nn</i>	<i>Nn</i>	N	Y	N	N
	with pleasant feeling		•	<i>Nn</i>	<i>Nn</i>	N	Y	N	N
	with neither pleasant feeling nor unpleasant feeling		•	<i>Nn</i>	<i>Nn</i>	N	Y	N	N
Arahat	with unpleasant feeling	•	<i>Nn</i>	Y	<i>Nn</i>	Y	Y	<i>Nn</i>	Y
	with pleasant feeling	•	Y	<i>Nn</i>	Y	Y	Y	<i>Nn</i>	Y
	with neither pleasant feeling nor unpleasant feeling	•	Y	<i>Nn</i>	Y	Y	Y	<i>Nn</i>	Y
	with unpleasant feeling		•	<i>Nn</i>	<i>Nn</i>	Y	Y	Y	Y
	with pleasant feeling		•	<i>Nn</i>	<i>Nn</i>	Y	Y	Y	Y
	with neither pleasant feeling nor unpleasant feeling		•	<i>Nn</i>	<i>Nn</i>	Y	Y	Y	Y

Chart 7.15 above summarises the catechisms from nos. 286-296 and from nos. 319-329. Unlike in Chart 7.9 regarding renunciation of latent states, the term *apariyāpanna* (supramundane) is not mentioned in the section on elimination. The reason being the underlying latencies do not lie unmanifest in the eight noble persons belonging to the sphere of *apariyāpanna*. All needed to be renounced and eliminated are already done prior to *apariyāpanna*, and thereby no need for making further enquiries on renouncing and eliminating by them. The previous catechisms as revealed in Chart 7.3 and Chart 7.9 are only done to show us this fact, and so it was excluded from re-examining again in the section on

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elimination.

I constructed the following chart in order to enable a comparative view on these different classes of defilement components, which many of them largely overlap. Regardless of their synonymity, the purpose is to show the overall status as regard renunciation, attenuation, and elimination of all of these faulty factors by the four noble types of persons. This way it should give us a good opportunity to collectively re-examine and understand their relationship.

Chart 7.16 Anusayas with saṃyojanas, faulty cetasikas, and unwholesome cittas—comparing renunciation and elimination

E : has been eliminated; R_a : renounces a part of it; A : only attenuates

				Sotāpanna		Sakadāgāmi		Anāgāmi		Arahat		
7 latencies (anusayū)	10 fetters (saṃyojanāni)	14 unwholesome mental concomitants	12 unwholesome sensuous cittas									
kāmarāga	kāmacchandā	greed (<i>lobha</i>)	8 greed-rooted cittas	R _a	A	E	E					
bhavarāga	rūparāga, arūparāga			R _a	A	R _a	E					
paṭigha	byāpāda	hatred (<i>dosa</i>)	2 hatred-rooted cittas	R _a	A	E	E					
māna	māna	conceit (<i>māna</i>)	4 greed-rooted cittas without wrong views (and other kinds)	R _a	A	R _a	E					
diṭṭhi	sakkāyadiṭṭhi, sīlabbataparāmāsa	wrong view (<i>diṭṭhi</i>)	4 greed-rooted cittas with wrong views	E	E	E	E					
vicikicchā	vicikicchā	doubt (<i>vicikicchā</i>)	1 delusion-rooted citta with doubt	E	E	E	E					
avijjā	all which go into this body is likewise avijjā	all which go into this body is likewise avijjā	restlessness (<i>uddhacca</i>)	restlessness, delusion, unashamedness, and unconscionableness arise in ALL 12 unwholesome cittas of the sense-world	R _a	A	R _a	E				
			delusion (<i>moha</i>)		R _a	A	R _a	E				
			unashamedness (<i>ahirīka</i>)		R _a	A	R _a	E				
			fearless or unconscionable of wrongdoing (<i>anottappa</i>)		R _a	A	R _a	E				
			envy (<i>issā</i>)	2 hatred-rooted cittas (and other kinds)	E	E	E	E				
			avarice (<i>macchhariya</i>)	2 hatred-rooted cittas (and other kinds)	E	E	E	E				
			worry (<i>kukkucca</i>)	2 hatred-rooted cittas (and other kinds)	E	E	E	E				
			sloth (<i>thīna</i>)	2+2+1 (See below)	E	E	E	E				
torpor (<i>middha</i>)	E	E	E		E							

A few points to note from the above chart. The mental concomitants of envy, avarice, and worry need not necessarily arise with aversion in the 2 hatred-rooted cittas, although the three all show mark of aversion. The latency and fetter of *avijjā* is not only ignorance which cloaks us from understanding the true nature of things, whether they are discernible objects or other less perceptible mental phenomena such as these classes of defilement components. As the text explained at the beginning of this chapter, whatsoever that are the inputs into this

body (and so mind) are referred to as *avijjā*. It is the wellspring which perpetuates the loop cycle of dependent origination, is eradicated only through *Arahat*. The symbolic 2+2+1 as denoted in the chart indicates the following unwholesome cittas of the sensuous world:

- greed-rooted cittas accompanied by joy, associated with wrong views, and another dissociated from wrong views (1+1)
- 2 greed-rooted cittas accompanied by neither-pleasant-nor-unpleasant feeling, associated with wrong views, and another dissociated from wrong views (1+1)
- 1 hatred-rooted citta, accompanied by displeasure and associated with aversion, on premeditated basis (1)

Forward enquiries by person

Mono-based

264. This person has eliminated latent state of *kāmarāga*. Has that person eliminated latent state of *paṭigha*?

—Yes. (Two persons ☆)

This person has eliminated latent state of *paṭigha*. Has that person eliminated latent state of *kāmarāga*?

—Yes. (Two persons ☆)

This person has eliminated latent state of *kāmarāga*. Has that person eliminated latent state of *māna*?

—No. *Anāgāmi* has eliminated *kāmarāga* but not *māna*.

—Yes. *Arahat* has eliminated *kāmarāga*, and also *māna*.

This person has eliminated latent state of *māna*. Has that person eliminated latent state of *kāmarāga*? —Yes. (*Arahat*)

This person has eliminated latent state of *kāmarāga*. Has that person eliminated latent state of *diṭṭhi*p..... *vicikicchā*? —Yes. (Two persons ☆)

This person has eliminated latent state of *vicikicchā*. Has that person eliminated latent state of *kāmarāga*?

—No. Two persons ★ have eliminated *vicikicchā* (and *diṭṭhi*), but not *kāmarāga*.

—Yes. Two persons ☆ have eliminated *vicikicchā* (and *diṭṭhi*) and also *kāmarāga*

This person has eliminated latent state of *kāmarāga*. Has that person eliminated latent state of *bhavarāga*p..... *avijjā*?

—No. *Anāgāmi* has eliminated *kāmarāga*, but not *avijjā* (and *bhavarāga*).

—Yes. *Arahat* has eliminated *kāmarāga*, and also *avijjā* (and *bhavarāga*).

This person has eliminated *avijjā*. Has that person eliminated *kāmarāga*?

—Yes. Refer to the aforesaid.

265. This person has eliminated latent state of *paṭigha*. Has that person eliminated latent state of *māna*?

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—No. *Anāgāmi* has eliminated *paṭigha*, but not *māna*.

—Yes. *Arahat* has eliminated *paṭigha*, and also *māna*.

This person has eliminated latent state of *māna*. Has that person eliminated latent state of *paṭigha*? —Yes. Refer to the aforesaid.

This person has eliminated latent state of *paṭigha*. Has that person eliminated latent state of *diṭṭhi*p..... *vicikicchā*? —Yes. (Two persons ☆)

This person has eliminated latent state of *vicikicchā*. Has that person eliminated latent state of *paṭigha*?

—No. Two persons ★ have eliminated *vicikicchā* (and *diṭṭhi*), but not *paṭigha*.

—Yes. Two persons ☆ have eliminated *vicikicchā* (and *diṭṭhi*), and also *paṭigha*.

This person has eliminated latent state of *paṭigha*. Has that person eliminated latent state of *bhavarāga*.....p..... *avijjā*?

—No. *Anāgāmi* has eliminated *paṭigha*, but not *avijjā* (and *bhavarāga*).

—Yes. *Arahat* has eliminated *paṭigha*, and also *avijjā* (and *bhavarāga*).

This person has eliminated *avijjā*. Has that person eliminated *paṭigha*? —Yes.

266. This person has eliminated latent state of *māna*. Has that person eliminated latent state of *diṭṭhi*.....p..... *vicikicchā*? —Yes. See below.

This person has eliminated latent state of *vicikicchā*. Has that person eliminated latent state of *māna*?

—No. Three persons : have eliminated *vicikicchā* (and *diṭṭhi*), but not *māna*.

—Yes. *Arahat* has eliminated *vicikicchā* (and *diṭṭhi*), and also *māna*.

This person has eliminated latent state of *māna*. Has that person eliminated latent state of *bhavarāga*p..... *avijjā*? —Yes. (*Arahat*)

This person has eliminated latent state of *avijjā*. Has that person eliminated latent state of *māna*? —Yes. (*Arahat*)

267. This person has eliminated latent state of *diṭṭhi*. Has that person eliminated latent state of *vicikicchā*? —Yes. (four persons ::)

This person has eliminated latent state of *vicikicchā*. Has that person eliminated latent state of *diṭṭhi*? —Yes, same as abovep.....

268. This person has eliminated latent state of *vicikicchā*. Has that person eliminated latent state of *bhavarāga*p..... *avijjā*?

—No. Three persons : have eliminated *vicikicchā*, but not *avijjā*.

—Yes. *Arahat* has eliminated *vicikicchā*, and also *avijjā*.

This person has eliminated latent state of *avijjā*. Has that person eliminated latent state of *vicikicchā*? —Yes. (*Arahat*)

269. This person has eliminated latent state of *bhavarāga*. Has that person eliminated latent state of *avijjā*? —Yes. (*Arahat*)

This person has eliminated latent state of *avijjā*. Has that person eliminated latent state of *bhavarāga*? —Yes. (*Arahat*)

Couplet-based

270. This person has eliminated latent states of *kāmarāga* and *paṭigha*. Has that person eliminated latent state of *māna*?

—No. *Anāgāmi* has eliminated *kāmarāga* and *paṭigha*, but not *māna*.

—Yes. *Arahat* has eliminated *kāmarāga* and *paṭigha*, and also *māna*.

This person has eliminated latent state of *māna*. Has that person eliminated latent states of *kāmarāga* and *paṭigha*? —Yes. (*Arahat*)

This person has eliminated latent states of *kāmarāga* and *paṭigha*. Has that person eliminated latent state of *diṭṭhi*p..... *vicikicchā*? —Yes. See below.

This person has eliminated latent state of *vicikicchā*. Has that person eliminated latent states of *kāmarāga* and *paṭigha*?

—No. Two persons ★ have eliminated *vicikicchā* (and *diṭṭhi*), but not *kāmarāga* and *paṭigha*.

—Yes. Two persons ☆ have eliminated *vicikicchā* (and *diṭṭhi*), and also have eliminated *kāmarāga* and *paṭigha*.

This person has eliminated latent states of *kāmarāga* and *paṭigha*. Has that person eliminated latent state of *bhavarāga*.....p..... *avijjā*?

—No. *Anāgāmi* have eliminated *kāmarāga* and *paṭigha*, but not *avijjā*.

—Yes. *Arahat* has eliminated *kāmarāga* and *paṭigha*, and also *avijjā*.

This person has eliminated latent state of *avijjā*. Has that person eliminated latent states of *kāmarāga* and *paṭigha*? —Yes. (*Arahat*)

Triplet-based

271. This person has eliminated latent states of *kāmarāga*, *paṭigha* and *māna*. Has that person eliminated latent state of *diṭṭhi*p..... *vicikicchā*? —Yes.

This person has eliminated latent state of *vicikicchā*. Has that person eliminated latent states of *kāmarāga*, *paṭigha* and *māna*?

—No. Two persons ★ have eliminated *vicikicchā*, but not *kāmarāga*, *paṭigha* and *māna*. *Anāgāmi* has eliminated *vicikicchā*, *kāmarāga* and *paṭigha*, but not *māna*.

—Yes. *Arahat* has eliminated *vicikicchā*, and also *kāmarāga*, *paṭigha* and *māna*.

This person has eliminated latent states of *kāmarāga*, *paṭigha* and *māna*. Has that person eliminated latent state of *bhavarāga*p..... *avijjā*? —Yes. (*Arahat*)

This person has eliminated latent state of *avijjā*. Has that person eliminated latent states of *kāmarāga*, *paṭigha* and *māna*? —Yes. (*Arahat*)

Quadruplet-based

272. This person has eliminated latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi*. Has that person eliminated latent state of *vicikicchā*? —Yes. (*Arahat*)

This person has eliminated latent state of *vicikicchā*. Has that person eliminated latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi*?

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—No. Two persons ★ have eliminated *diṭṭhi* and *vicikicchā*, but not *kāmarāga*, *paṭigha* and *māna*. *Anāgāmi* has eliminated *vicikicchā*, *kāmarāga*, *paṭigha* and *diṭṭhi*, but not *māna*.

—Yes. *Arahat* has eliminated *vicikicchā*, and also *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi*p.....

Quintuplet-based

273. This person has eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*. Has that person eliminated latent state of *bhavarāga*p..... *avijjā*? —Yes. (*Arahat*)

This person has eliminated latent state of *avijjā*. Has that person eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*? —Yes. (*Arahat*)

Sextuplet-based

274. This person has eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*. Has that person eliminated latent state of *avijjā*?

—Yes. (*Arahat*)

This person has eliminated latent state of *avijjā*. Has that person eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*?

—Yes. (*Arahat*)

Forward enquiries by plane

Mono-based

275. Latent state of *kāmarāga* has been eliminated at this plane (*okāsa* as ‘plane, place, appearance, or situation’). Has *paṭigha* been eliminated at that plane?

—(*Kāmarāga* has been eliminated in two feelings of the elemental world of sensuous desire) It should not be said to be either, *paṭigha* has been eliminated or has not been eliminated at that plane and in that situation. In other words, neither and nor⁵⁹ should be said of *paṭigha* thereat (i.e. neither *paṭigha* has been eliminated nor has it not been eliminated at that plane and situation).

Latent state of *paṭigha* has been eliminated at this plane. Has *kāmarāga* been eliminated at that plane?

—(*Paṭigha* has been eliminated in unpleasant feeling of the sensuous element) Neither and nor should be said of *kāmarāga* thereat.

Latent state of *kāmarāga* has eliminated at this plane. Has *māna* been eliminated at that plane?

—Yes. Refer to the answer in aforesaid.

⁵⁹ Neither and nor: “neither the said latent state has been eliminated nor has it not been eliminated” should be the appropriate answer. The “no” answer is not exactly correct. For example, aversion arises only at unpleasant feeling, and does not arise at the other two feelings of the sensuous element. Hence it is not correct to say that aversion has not been eliminated in that situation at that plane, i.e. in the other two feelings of the sensuous element.

Latent state of *māna* has been eliminated at this plane. Has latent state of *kāmarāga* been eliminated at that plane?

—In elemental world of fine-material and immaterial, *māna* has been eliminated; but neither and nor should be said of *kāmarāga* thereat.

—Yes. In two feelings of the elemental world of sensuous desire, *māna* has been eliminated, and also *kāmarāga*.

Latent state of *kāmarāga* has been eliminated at this plane. Has latent state of *ditṭhi* been eliminated at that plane?p.....Has latent state of *vicikicchā* been eliminated at that plane? —Yes. See the answer below.

Latent state of *vicikicchā* has been eliminated at this plane. Has latent state of *kāmarāga* been eliminated at that plane?

—In unpleasant feeling, and in elemental world of fine-material and immaterial, *vicikicchā* has been eliminated; but neither and nor should be said of *kāmarāga* thereat.

—Yes. In two feelings of the elemental world of sensuous desire, *vicikicchā* has been eliminated, and also *kāmarāga*.

Latent state of *kāmarāga* has been eliminated at this plane. Has latent state of *bhavarāga* been eliminated at that plane?

—Neither and nor should be said of *bhavarāga* thereat. (in two feelings of the elemental world of sensuous desire)

Latent state of *bhavarāga* has been eliminated at this plane. Has latent state of *kāmarāga* been eliminated at that plane?

—Neither and nor should be said of *kāmarāga* thereat. (in elemental world of fine-material and immaterial)

Latent state of *kāmarāga* has been eliminated at this plane. Has latent state of *avijjā* been eliminated at that plane? —Yes. See the answer below.

Latent state of *avijjā* has been eliminated at this plane. Has latent state of *kāmarāga* been eliminated at that plane?

—In unpleasant feeling, and in elemental world of fine-material and immaterial, *avijjā* has been eliminated; but neither and nor should be said of *kāmarāga* thereat.

—Yes. In two feelings of the elemental world of sensuous desire, *avijjā* has been eliminated, and also *kāmarāga*.

276. Latent state of *paṭigha* has been eliminated at this plane. Has latent state of *māna* been eliminated at that plane?

—Neither and nor should be said of *māna* thereat. (in unpleasant feeling)

Latent state of *māna* has been eliminated at this plane. Has latent state of *paṭigha* been eliminated at that plane?

—Neither and nor should be said of *paṭigha* thereat. (in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial)

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Latent state of *paṭigha* has been eliminated at this plane. Has latent state of *diṭṭhi* been eliminated at that plane?p..... Has latent state of *vicikicchā* been eliminated at that plane? —Yes. See the answer below.

Latent state of *vicikicchā* has been eliminated at this plane. Has latent state of *paṭigha* been eliminated at that plane?

—In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *vicikicchā* has been eliminated; but neither and nor should be said of *paṭigha* thereat.

—Yes. In unpleasant feeling (of the sensuous element), *vicikicchā* has been eliminated, and also *paṭigha*.

Latent state of *paṭigha* has been eliminated at this plane. Has latent state of *bhavarāga* been eliminated at that plane?

—Neither and nor should be said of *bhavarāga* thereat. (in unpleasant feeling)

Latent state of *bhavarāga* has been eliminated at this plane. Has latent state of *paṭigha* been eliminated at that plane?

—Neither and nor should be said of *paṭigha* thereat. (in elemental world of fine-material and immaterial)

Latent state of *paṭigha* has been eliminated at this plane. Has latent state of *avijjā* been eliminated at that plane? —Yes. See the answer below.

Latent state of *avijjā* has been eliminated at this plane. Has latent state of *paṭigha* been eliminated at that plane?

—In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *avijjā* has been eliminated; but neither and nor should be said of *paṭigha* thereat.

—Yes. In unpleasant feeling (in sensuous element), *avijjā* has been eliminated, and also *paṭigha*.

277. Latent state of *māna* has been eliminated at this plane. Has latent state of *diṭṭhi* been eliminated at that plane?p..... Has latent state of *vicikicchā* been eliminated at that plane? —Yes. See the answer below.

Latent state of *vicikicchā* has been eliminated at this plane. Has latent state of *māna* been eliminated at that plane?

—In unpleasant feeling (in sensuous element), *vicikicchā* has been eliminated; but neither and nor should be said of *māna* thereat.

—Yes. In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *vicikicchā* has been eliminated; and also *māna*.

Latent state of *māna* has been eliminated at this plane. Has latent state of *bhavarāga* been eliminated at that plane?

—In two feelings of the elemental world of sensuous desire, *māna* has been eliminated; but neither and nor should be said of *bhavarāga* thereat.

—Yes. In the elemental world of fine-material and immaterial, *māna* has been eliminated, and also *bhavarāga*.

Bhavarāga has been eliminated at this plane. Has *māna* been eliminated at that plane? —Yes. (Same as aforesaid)

Latent state of *māna* has been eliminated at this plane. Has latent state of *avijjā* been eliminated at that plane?

—Yes. See answer below.

Latent state of *avijjā* has been eliminated at this plane. Has latent state of *māna* been eliminated at that plane?

—In unpleasant feeling (in sensuous element), *avijjā* has been eliminated; but neither and nor should be said of *māna* thereat.

—Yes. In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *avijjā* has been eliminated, and also *māna*

278. Latent state of *diṭṭhi* has been eliminated at this plane. Has latent state of *vicikicchā* been eliminated at that plane? —Yes. (Same as below)

Latent state of *vicikicchā* has been eliminated at this plane. Has latent state of *diṭṭhi* been eliminated at that plane? —Yes. (In the three elemental worlds)

Latent state of *diṭṭhi* has been eliminated at this plane. Has latent state of *bhavarāga* been eliminated at that plane?

—In three feelings of the elemental world of sensuous desire, *diṭṭhi* has been eliminated; but neither and nor should be said of *bhavarāga* thereat.

—Yes. In the elemental world of fine-material and immaterial, *diṭṭhi* has been eliminated, and also *bhavarāga*.

Latent state of *bhavarāga* has been eliminated at this plane. Has latent state of *diṭṭhi* been eliminated at that plane? —Yes. (Same as aforesaid)

Latent state of *diṭṭhi* has been eliminated at this plane. Has latent state of *avijjā* been eliminated at the plane? —Yes. (In the three elemental worlds)

Latent state of *avijjā* has been eliminated at this plane. Has latent state of *diṭṭhi* been eliminated at that plane? —Yes. (In the three elemental worlds)

279. Latent state of *vicikicchā* has been eliminated at this plane. Has latent state of *bhavarāga* been eliminated at that plane?

—In three feelings of the elemental world of sensuous desire, *vicikicchā* has been eliminated; but neither and nor should be said of *bhavarāga* thereat.

—Yes. In the elemental world of fine-material and immaterial, *vicikicchā* has been eliminated, and also *bhavarāga*.

Latent state of *bhavarāga* has been eliminated at this plane. Has latent state of *vicikicchā* been eliminated at that plane? —Yes. (Same as aforesaid)

Latent state of *vicikicchā* has been eliminated at this plane. Has latent state of *avijjā* been eliminated at that plane? —Yes. (In the three elemental worlds)

Latent state of *avijjā* has been eliminated at this plane. Has latent state of *vicikicchā* been eliminated at that plane? —Yes. (In the three elemental worlds)

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280. Latent state of *bhavarāga* has been eliminated at this plane. Has latent state of *avijjā* been eliminated at that plane? —Yes. See the answer below.

Latent state of *avijjā* has been eliminated at this plane. Has latent state of *bhavarāga* been eliminated at that plane?

—In three feelings of the elemental world of sensuous desire, *avijjā* has been eliminated; but neither and nor should be said of *bhavarāga* thereat.

—Yes. In the elemental world of fine-material and immaterial, *avijjā* has been eliminated, and also *bhavarāga*.

Couplet-based

281. Latent states of *kāmarāga* and *paṭigha* have been eliminated at this plane. Has latent state of *māna* been eliminated at that plane? —None.

Latent state of *māna* has been eliminated at this plane. Have latent states of *kāmarāga* and *paṭigha* been eliminated at that plane?

—In elemental world of fine-material and immaterial, *māna* has been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

—Yes. In two feelings of the elemental world of sensuous desire, *māna* and *kāmarāga* has been eliminated; but neither and nor should be said of *paṭigha* thereat.

Latent states of *kāmarāga* and *paṭigha* have been eliminated at this plane. Has latent state of *diṭṭhi* been eliminated at that plane?p..... Has latent state of *vicikicchā* been eliminated at that plane? —None.

Latent state of *vicikicchā* has been eliminated at this plane. Have latent states of *kāmarāga* and *paṭigha* been eliminated at that plane?

—In elemental world of fine-material and immaterial, *vicikicchā* has been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

—In two feelings of the elemental world of sensuous desire, *vicikicchā* and *kāmarāga* have been eliminated; but neither and nor should be said thereat of *paṭigha* thereat.

—Yes. In unpleasant feeling (of the sensuous element), *vicikicchā* and *paṭigha* have been eliminated; but neither and nor should be said thereat of *kāmarāga*.

Latent states of *kāmarāga* and *paṭigha* have been eliminated at this plane. Has latent state of *bhavarāga* been eliminated at that plane? —None.

Latent state of *bhavarāga* has been eliminated at this plane. Have *kāmarāga* and *paṭigha* been eliminated at that plane?

—Neither and nor should be said of *kāmarāga* and *paṭigha* thereat. (in elemental world of fine-material and immaterial)

Latent states of *kāmarāga* and *paṭigha* have been eliminated at this plane. Has latent state of *avijjā* been eliminated at that plane? —None.

Latent state of *avijjā* has been eliminated at this plane. Have latent states of *kāmarāga* and *paṭigha* been eliminated at that plane?

—In the elemental world of fine-material and immaterial, *avijjā* has been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. In two feelings of the elemental world of sensuous desire, *avijjā* and *kāmarāga* have been eliminated; but neither and nor should be said of *paṭigha* thereat. In unpleasant feeling, *avijjā* and *paṭigha* have been eliminated; but neither and nor should be said of *kāmarāga* thereat.

Triplet-based

282. Latent states of *kāmarāga*, *paṭigha* and *māna* have been eliminated at this plane. Has latent state of *diṭṭhi* been eliminated at that plane?p..... Has latent states of *vicikicchā* been eliminated at that plane? —None.

Latent state of *vicikicchā* has been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha* and *māna* been eliminated at that plane?

—In elemental world of fine-material and immaterial, *vicikicchā* and *māna* have been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

In two feelings of the elemental world of sensuous desire, *vicikicchā*, *kāmarāga* and *māna* have been eliminated; but neither and nor should be said of *paṭigha* thereat. In unpleasant feeling, *vicikicchā* and *paṭigha* have been eliminated; but neither and nor should be said of *kāmarāga* thereat.

Latent states of *kāmarāga*, *paṭigha* and *māna* have been eliminated at this plane. Has latent state of *bhavarāga* been eliminated at that plane? —None.

Latent state of *bhavarāga* has been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha* and *māna* been eliminated at that plane?

—In elemental world of fine-material and immaterial, *bhavarāga* and *māna* have been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

Latent states of *kāmarāga*, *paṭigha* and *māna* have been eliminated at this plane. Has latent state of *avijjā* been eliminated at that plane? —None.

Latent state of *avijjā* has been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha* and *māna* been eliminated at that plane?

—In elemental world of fine-material and immaterial, *avijjā* and *māna* have been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

In two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga* and *māna* have been eliminated; but neither and nor should be said of *paṭigha* thereat.

In unpleasant feeling, *avijjā* and *paṭigha* have been eliminated; but neither and nor should be said of *kāmarāga* and *māna* thereat.

Quadruplet-based

283. Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* have been eliminated at this plane. Has latent state of *vicikicchā* been eliminated at that plane? —None.

Latent state of *vicikicchā* has been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* been eliminated at that plane?

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—In elemental world of fine-material and immaterial, *vicikicchā*, *māna* and *diṭṭhi* have been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. In two feelings of the elemental world of sensuous desire, *vicikicchā*, *kāmarāga*, *māna* and *diṭṭhi* have been eliminated; but neither and nor should be said of *paṭigha* thereat. In unpleasant feeling, *vicikicchā*, *paṭigha* and *diṭṭhi* have been eliminated; but neither and nor should be said of *kāmarāga* and *māna* thereat.

Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* have been eliminated at this plane. Has latent state of *bhavarāga* been eliminated at that plane? —None.

Latent state of *bhavarāga* has been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* been eliminated at that plane?

—In elemental world of fine-material and immaterial, *bhavarāga*, *māna* and *diṭṭhi* have been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* have been eliminated at this plane. Has latent state of *avijjā* been eliminated at that plane? —None.

Latent state of *avijjā* has been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* been eliminated at that plane?

—In elemental world of fine-material and immaterial, *avijjā*, *māna* and *diṭṭhi* have been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. In two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga*, *māna* and *diṭṭhi* have been eliminated; but neither and nor should be said of *paṭigha* thereat. In unpleasant feeling, *avijjā*, *paṭigha* and *diṭṭhi* have been eliminated; but neither and nor should be said of *kāmarāga* and *māna* thereat.

Quintuplet-based

284. Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* have been eliminated at this plane. Has *bhavarāga* been eliminated at that plane? —None.

Latent state of *bhavarāga* has been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* been eliminated at that plane?

—In elemental world of fine-material and immaterial, *bhavarāga*, *māna*, *diṭṭhi* and *vicikicchā* have been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* have been eliminated at this plane. Has *avijjā* been eliminated at that plane? —None.

Latent state of *avijjā* has been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* been eliminated at that plane?

—In elemental world of fine-material and immaterial, *avijjā*, *māna*, *diṭṭhi* and *vicikicchā* have been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. In two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* have been eliminated; but neither and nor should be said of *paṭigha* thereat. In unpleasant feeling, *avijjā*, *paṭigha*,

diṭṭhi and *vicikicchā* have been eliminated; but neither and nor should be said of *kāmarāga* and *māna* thereat.

Sextuplet-based

285. Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* have been eliminated at this plane. Has latent state of *avijjā* been eliminated at that plane? —None.

Latent state of *avijjā* has been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* been eliminated at that plane?

—In elemental world of fine-material and immaterial, *avijjā*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* have been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. In two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* have been eliminated; but neither and nor should be said of *paṭigha* and *bhavarāga* thereat. In unpleasant feeling, *avijjā*, *paṭigha*, *diṭṭhi* and *vicikicchā* have been eliminated; but neither and nor should be said of *kāmarāga*, *māna* and *bhavarāga* thereat.

Forward enquiries by person and plane

Mono-based

286. This person has eliminated latent state of *kāmarāga* at this plane. Has that person eliminated latent state of *paṭigha* at that plane?

—It should not be said to be either, this person has eliminated latent state of *paṭigha* or has not eliminated latent state of *paṭigha* at that plane or situation. In other words, neither and nor should be said of *paṭigha* thereat (*Anāgāmi* and *Arahat*, with two feelings of the elemental world of sensuous desire, have both eliminated *kāmarāga*) neither of whom has eliminated *paṭigha* nor has not eliminated *paṭigha* should be said).

This person has eliminated latent state of *paṭigha* at this plane. Has that person eliminated latent state of *kāmarāga* at that plane?

—(*Anāgāmi* and *Arahat*, with unpleasant feeling of the sensuous element, has eliminated *paṭigha*) neither of whom has eliminated *kāmarāga* nor has not eliminated *kāmarāga* should be said).

This person has eliminated latent state of *kāmarāga* at this plane. Has that person eliminated latent state of *māna* at that plane?

—No. *Anāgāmi*, with two feelings of the elemental world of sensuous desire, has eliminated *kāmarāga*, except for *māna*.

—Yes. *Arahat*, with two feelings of the elemental world of sensuous desire, has eliminated *kāmarāga*, and also *māna*.

This person has eliminated latent state of *māna* at this plane. Has that person eliminated latent state of *kāmarāga* at that plane?

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—*Arahat*, in elemental world of fine-material and immaterial, has eliminated *māna*; but neither and nor should be said of *kāmarāga* thereat.

—Yes. Refer to the aforesaid.

This person has eliminated latent state of *kāmarāga* at this plane. Has that person eliminated latent state of *diṭṭhi* at that plane? —Yes. See the answer below.

This person has eliminated latent state of *diṭṭhi* at this plane. Has that person eliminated latent state of *kāmarāga* at that plane?

—Two persons ★, with unpleasant feeling, and in elemental world of fine-material and immaterial, have eliminated *diṭṭhi*; but neither and nor should be said of *kāmarāga* thereat. Two persons ☆ with unpleasant feeling, and in elemental world of fine-material and immaterial, have eliminated *diṭṭhi*; but neither and nor should be said of *kāmarāga* thereat.

—No. Those persons (two persons ★), with two feelings of the elemental world of sensuous desire, have eliminated *diṭṭhi*, but not *kāmarāga*.

—Yes. Those persons (two persons ☆), with two feelings of the elemental world of sensuous desire have eliminated *diṭṭhi*, and also *kāmarāga*.

This person has eliminated latent state of *kāmarāga* at this plane. Has that person eliminated latent state of *vicikicchā* at that plane? —Yes. See the answer below

This person has eliminated latent state of *vicikicchā* at this plane. Has that person eliminated latent state of *kāmarāga* at that plane?

—Two persons ★, with unpleasant feeling, and in elemental world of fine-material and immaterial, have eliminated *vicikicchā*; but neither and nor should be said of *kāmarāga* thereat. Two persons ☆ with unpleasant feeling, in elemental world of fine-material and immaterial, have eliminated *vicikicchā*; but neither and nor should be said of *kāmarāga* thereat.

—No. Those persons (two persons ★), with two feelings of the elemental world of sensuous desire, have eliminated *vicikicchā*, but not *kāmarāga*.

—Yes. Those persons (two persons ☆), with two feelings of the elemental world of sensuous desire, have eliminated *vicikicchā*, and also *kāmarāga*.

This person has eliminated latent state of *kāmarāga* at this plane. Has that person eliminated latent state of *bhavarāga* at that plane?

—Neither and nor should be said of *bhavarāga* thereat. (Two persons ☆, with two feelings of the elemental world of sensuous desire)

This person has eliminated latent state of *bhavarāga* at this plane. Has that person eliminated latent state of *kāmarāga* at that plane?

—Neither and nor should be said of *kāmarāga* thereat. (*Arahat*, in elemental world of fine-material and immaterial)

This person has eliminated latent state of *kāmarāga* at this plane. Has that person eliminated latent state of *avijjā* at that plane?

—No. *Anāgāmi*, with two feelings of the elemental world of sensuous desire, has eliminated *kāmarāga*, but not *avijjā* at those planes.

—Yes. *Arahat*, with two feelings of the elemental world of sensuous desire, has eliminated *kāmarāga*, and also *avijjā*.

This person has eliminated latent state of *avijjā* at this plane. Has that person eliminated latent state of *kāmarāga* at that plane?

—*Arahat* in unpleasant feeling, and in elemental world of fine-material and immaterial, has eliminated *avijjā*; but neither and nor should be said of *kāmarāga* thereat.

—Yes. Refer to the aforesaid.

287. This person has eliminated latent state of *paṭigha* at this plane. Has that person eliminated latent state of *māna* at that plane?

—Neither and nor should be said of *māna* thereat (*Anāgāmi* and *Arahat*, with unpleasant feeling of the sensuous element)

This person has eliminated latent state of *māna* at this plane. Has that person eliminated latent state of *paṭigha* at that plane?

—Neither and nor should be said of *paṭigha* thereat. (*Arahat* in two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial)

This person has eliminated latent state of *paṭigha* at this plane. Has that person eliminated latent state of *diṭṭhi*. . . .p. . . .*vicikicchā* at that plane?—Yes. See below

This person has eliminated latent state of *vicikicchā* at this plane. Has that person eliminated latent state of *paṭigha* at that plane?

—Two persons ★, with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, have eliminated *vicikicchā*; but neither and nor should be said of *paṭigha* thereat. Two persons ☆, with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, have eliminated *vicikicchā*; but neither and nor should be said of *paṭigha* thereat.

—No. Those persons ★, with unpleasant feeling, have eliminated *vicikicchā*, but not *paṭigha*.

—Yes. Those persons ☆, with unpleasant feeling, have eliminated *vicikicchā*, and also *paṭigha*.

This person has eliminated latent state of *paṭigha* at this plane. Has that person eliminated latent state of *bhavarāga* at that plane?

—Neither and nor should be said of *bhavarāga* thereat. (*Anāgāmi* and *Arahat*, with unpleasant feeling of the sensuous element)

This person has eliminated latent state of *bhavarāga* at this plane. Has that person eliminated latent state of *paṭigha* at that plane?

—Neither and nor should be said of *paṭigha* thereat. (*Arahat* in elemental world of fine-material and immaterial)

This person has eliminated latent state of *paṭigha* at this plane. Has that person eliminated latent state of *avijjā* at that plane?

—No. *Anāgāmi*, with unpleasant feeling, has eliminated *paṭigha*, but not *avijjā*.

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—Yes. *Arahat*, with unpleasant feeling, has eliminated *paṭigha*, and also *avijjā*. This person has eliminated latent state of *avijjā* at this plane. Has that person eliminated latent state of *paṭigha* at that plane?

—*Arahat*, with two feelings of the elemental world of sensuous desire and in elemental world of fine-material and immaterial, has eliminated *avijjā*; but neither and nor should be said of *paṭigha* thereat.

—Yes. Refer to the aforesaid.

288. This person has eliminated latent state of *māna* at this plane. Has that person eliminated latent state of *diṭṭhi*.....p.....*vicikicchā* at that plane?—Yes. See below This person has eliminated latent state of *vicikicchā* at this plane. Has that person eliminated latent state of *māna* at that plane?

—Three persons : , with unpleasant feeling, have eliminated *vicikicchā*; but neither and nor should be said of *māna* thereat. *Arahat*, with unpleasant feeling, has eliminated *vicikicchā*; but neither and nor should be said of *māna* thereat.

—No. Those persons : , with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, have eliminated *vicikicchā*, but not *māna*.

—Yes. Those persons (*Arahat*) with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, have eliminated *vicikicchā*; also *māna*.

This person has eliminated latent state of *māna* at this plane. Has that person eliminated latent state of *bhavarāga* at that plane?

—*Arahat*, with two feelings of the elemental world of sensuous desire, has eliminated *māna*; but neither and nor should be said of *bhavarāga* thereat.

—Yes. Those (same) persons, in elemental world of fine-material and immaterial, have eliminated *māna*, and also *bhavarāga*.

This person has eliminated latent state of *bhavarāga* at this plane. Has that person eliminated latent state of *māna* at that plane? —Yes. Refer to the aforesaid.

This person has eliminated latent state of *māna* at this plane. Has that person eliminated latent state of *avijjā* at that plane? —Yes. See the answer below.

This person has eliminated latent state of *avijjā* at this plane. Has that person eliminated latent state of *māna* at that plane?

—*Arahat*, with unpleasant feeling, has eliminated *avijjā*; but neither and nor should be said of *māna* thereat.

—Yes. Those (same) persons, with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, have eliminated *avijjā*, and also *māna*.

289. This person has eliminated latent state of *diṭṭhi* at this plane. Has that person eliminated latent state of *vicikicchā* at that plane? —Yes. (except Puthujjanas)

This person has eliminated latent state of *vicikicchā* at this plane. Has that person eliminated latent state of *diṭṭhi* at that plane?

—Yes (except Puthujjanas)p.....

290. This person has eliminated latent state of *vicikicchā* at this plane. Has that person eliminated latent state of *bhavarāga* at that plane?

—Three persons : , with three feelings of the elemental world of sensuous desire, have eliminated *vicikicchā*; but neither and nor should be said of *bhavarāga* thereat. *Arahat*, with three feelings of the elemental world of sensuous desire, has eliminated *vicikicchā*; but neither and nor should be said of *bhavarāga* thereat.

—No. Those persons : , in elemental world of fine-material and immaterial, have eliminated *vicikicchā*, but not *bhavarāga*.

—Yes. Those persons (*Arahat*), in elemental world of fine-material and immaterial, have eliminated *vicikicchā*, and also *bhavarāga*.

This person has eliminated latent state of *bhavarāga* at this plane. Has that person eliminated latent state of *vicikicchā* at that plane?—Yes. Refer to the aforesaid.

This person has eliminated latent state of *vicikicchā* at this plane. Has that person eliminated latent state of *avijjā* at that plane?

—No. Three persons : , with three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, have eliminated *vicikicchā*, but not *avijjā*.

—Yes. *Arahat*, with three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, has eliminated *vicikicchā*, and also *avijjā*.

This person has eliminated latent state of *avijjā* at this plane. Has that person eliminated latent state of *vicikicchā* at that plane? —Yes. Refer to the aforesaid.

291. This person has eliminated latent state of *bhavarāga* at this plane. Has that person eliminated latent state of *avijjā* at that plane?—Yes. See the answer below

This person has eliminated latent state of *avijjā* at this plane. Has that person eliminated latent state of *bhavarāga* at that plane?

—*Arahat*, with three feelings of the elemental world of sensuous desire, has eliminated *avijjā*; but neither and nor should be said of *bhavarāga* thereat.

—Yes. Those (same) persons, in the elemental world of fine-material and immaterial, have eliminated *avijjā*, and also *bhavarāga*.

Couplet-based

292. This person has eliminated latent states of *kāmarāga* and *paṭigha* at this plane. Has that person eliminated latent state of *māna* at that plane? —None.

This person has eliminated latent state of *māna* at this plane. Has that person eliminated latent states of *kāmarāga* and *paṭigha* at that plane?

—*Arahat*, in elemental world of fine-material and immaterial, has eliminated *māna*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have eliminated *māna* and *kāmarāga*; but neither and nor should be said of *paṭigha* thereat.

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This person has eliminated latent states of *kāmarāga* and *paṭigha* at this plane. Has that person eliminated latent state of *diṭṭhi*p..... *vicikicchā* at that plane? —None.

This person has eliminated latent state of *vicikicchā* at this plane. Has that person eliminated latent states of *kāmarāga* and *paṭigha* at that plane?

—Two persons ★, in elemental world of fine-material and immaterial, have eliminated *vicikicchā*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have eliminated *vicikicchā*; have not eliminated *kāmarāga*; and neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have eliminated *vicikicchā*; have not eliminated *paṭigha*; and neither and nor should be said of *kāmarāga* thereat.

—Two persons ☆, in elemental world of fine-material and immaterial, have eliminated *vicikicchā*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have eliminated *vicikicchā* and *kāmarāga*; but neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have eliminated *vicikicchā* and *paṭigha*; but neither and nor should be said of *kāmarāga* thereat.

This person has eliminated latent states of *kāmarāga* and *paṭigha* at this plane. Has that person eliminated latent state of *bhavarāga* at that plane? —None.

This person has eliminated latent state of *bhavarāga* at this plane. Has that person eliminated latent states of *kāmarāga* and *paṭigha* at that plane?

—Neither and nor should be said of *kāmarāga* and *paṭigha* thereat. (*Arahat* in elemental world of fine-material and immaterial)

This person has eliminated latent states of *kāmarāga* and *paṭigha* at this plane. Has that person eliminated latent state of *avijjā* at that plane? —None.

This person has eliminated latent state of *avijjā* at this plane. Has that person eliminated latent states of *kāmarāga* and *paṭigha* at that plane?

—*Arahat*, in elemental world of fine-material and immaterial, has eliminated *avijjā*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have eliminated *avijjā* and *kāmarāga*; but neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have eliminated *avijjā* and *paṭigha*; but neither and nor should be said of *kāmarāga* thereat.

Triplet-based

293. This person has eliminated latent states of *kāmarāga*, *paṭigha* and *māna* at this plane. Has that person eliminated latent state of *diṭṭhi*p..... *vicikicchā* at that plane? —None.

This person has eliminated latent state of *vicikicchā* at this plane. Has that person eliminated latent states of *kāmarāga*, *paṭigha* and *māna* at that plane?

—Two persons ★, in elemental world of fine-material and immaterial, have eliminated *vicikicchā*; have not eliminated *māna*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have eliminated *vicikicchā*; have not eliminated *kāmarāga* and *māna*; and neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have eliminated *vicikicchā*; have not eliminated *paṭigha*; and neither and nor should be said of *kāmarāga* and *māna* thereat.

—*Anāgāmi*, in elemental world of fine-material and immaterial, has eliminated *vicikicchā*; has not eliminated *māna*; and neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have eliminated *vicikicchā* and *kāmarāga*; have not eliminated *māna*; and neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have eliminated *vicikicchā* and *paṭigha*; but neither and nor should be said of *kāmarāga* and *māna* thereat.

—*Arahat*, in elemental world of fine-material and immaterial, has eliminated *vicikicchā* and *māna*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have eliminated *vicikicchā*, *kāmarāga*, *māna* but neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have eliminated *vicikicchā* and *paṭigha*; but neither and nor should be said of *kāmarāga* and *māna* thereat.

This person has eliminated latent states of *kāmarāga*, *paṭigha* and *māna* at this plane. Has that person eliminated latent state of *bhavarāga* at that plane? —None. This person has eliminated latent state of *bhavarāga* at this plane. Has that person eliminated latent states of *kāmarāga*, *paṭigha* and *māna* at that plane?

—(*Arahat* in elemental world of fine-material and immaterial) has eliminated *māna*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

This person has eliminated latent states of *kāmarāga*, *paṭigha* and *māna* at this plane. Has that person eliminated latent state of *avijjā* at that plane? —None.

This person has eliminated latent state of *avijjā* at this plane. Has that person eliminated latent states of *kāmarāga*, *paṭigha* and *māna* at that plane?

—*Arahat*, in elemental world of fine-material and immaterial, has eliminated *avijjā* and *māna*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have eliminated *avijjā*, *kāmarāga* and *māna*; but neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have eliminated *avijjā* and *māna*; but neither and nor should be said of *kāmarāga* and *māna* thereat.

Quadruplet-based

294. This person has eliminated latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* at this plane. Has that person eliminated latent state of *vicikicchā* at that

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plane? —None.

—This person has eliminated latent state of *vicikicchā* at this plane. Has that person eliminated latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* at that plane?

—Two persons ★, in elemental world of fine-material and immaterial, have eliminated *vicikicchā* and *diṭṭhi*; have not eliminated *māna*; and neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have eliminated *vicikicchā* and *diṭṭhi*; have not eliminated *kāmarāga* and *māna*; and neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have eliminated *vicikicchā* and *diṭṭhi*; have not eliminated *paṭigha*; and neither and nor should be said of *kāmarāga* and *māna* thereat.

—*Anāgāmi*, in elemental world of fine-material and immaterial, has eliminated *vicikicchā* and *diṭṭhi*; has not eliminated *māna*; and neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have eliminated *vicikicchā*, *kāmarāga* and *diṭṭhi*; have not eliminated *māna*; and neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have eliminated *vicikicchā*, *paṭigha* and *diṭṭhi*; but neither and nor should be said of *kāmarāga* and *māna* thereat.

—*Arahat*, in elemental world of fine-material and immaterial, has eliminated *vicikicchā*, *māna* and *diṭṭhi*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have eliminated *vicikicchā*, *kāmarāga*, *māna* and *diṭṭhi*; but neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have eliminated *vicikicchā*, *paṭigha* and *diṭṭhi*; but neither and nor should be said of *kāmarāga* and *māna* thereat.p.....

Quadruplet-based

295. This person has eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at this plane. Has that person eliminated latent state of *bhavarāga* at that plane? —None.

This person has eliminated latent state of *bhavarāga* at this plane. Has that person eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at that plane?

—*Arahat*, in elemental world of fine-material and immaterial, has eliminated *bhavarāga*, *māna*, *diṭṭhi* and *vicikicchā*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

This person has eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at this plane. Has that person eliminated latent state of *avijjā* at that plane? —None.

This person has eliminated latent state of *avijjā* at this plane. Has that person eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at that plane?

—*Arahat*, in elemental world of fine-material and immaterial, has eliminated *avijjā*, *māna*, *diṭṭhi* and *vicikicchā*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have eliminated *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā*; but neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have eliminated *avijjā*, *paṭigha*, *diṭṭhi* and *vicikicchā*; but neither and nor should be said of *kāmarāga* and *māna* thereat.

Sextuplet-based

296. This person has eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* at this plane. Has that person eliminated latent state of *avijjā* at that plane? —None.

This person has eliminated latent state of *avijjā* at this plane. Has that person eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* at that plane?

—*Arahat*, in elemental world of fine-material and immaterial, has eliminated *avijjā*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have eliminated *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā*; but neither and nor should be said of *paṭigha* and *bhavarāga* thereat. Those (same) persons, with unpleasant feeling, have eliminated *avijjā*, *paṭigha*, *diṭṭhi* and *vicikicchā*; but neither and nor should be said of *kāmarāga*, *māna* and *bhavarāga* thereat.

Opposite enquiries by person

Mono-based

297. This person has not eliminated latent state of *kāmarāga*. Has that person not eliminated latent state of *paṭigha*? —Yes. (Three persons ③)

This person has not eliminated latent state of *paṭigha*. Has that person not eliminated latent state of *kāmarāga*? —Yes. (Three persons ③)

This person has not eliminated latent state of *kāmarāga*. Has that person not eliminated latent state of *māna*? —Yes. (Three persons ③)

This person has not eliminated latent state of *māna*. Has that person not eliminated latent state of *kāmarāga*?

—No. *Anāgāmi* has not eliminated *māna*, but has eliminated *kāmarāga*.

—Yes. Three persons ③ have not eliminated *māna*, and also *kāmarāga*.

This person has not eliminated latent state of *kāmarāga*. Has that person not eliminated latent state of *diṭṭhi*.....p.....*vicikicchā*?

—No. Two persons ★ have not eliminated *kāmarāga*, but have eliminated *vicikicchā*.

—Yes. *Puthujjana* has not eliminated *kāmarāga*, and also *vicikicchā*.

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This person has not eliminated latent state of *vicikicchā*. Has that person not eliminated latent state of *kāmarāga*? —Yes. (*Puthujjana*)

This person has not eliminated latent state of *kāmarāga*. Has that person not eliminated latent state of *bhavarāga*.....p..... *avijjā*? —Yes. (Three persons ③)

This person has not eliminated latent state of *avijjā*. Has that person not eliminated latent state of *kāmarāga*?

—No. *Anāgāmi* has not eliminated *avijjā*, but has eliminated *kāmarāga*.

—Yes. Three persons ③ have not eliminated *avijjā*, and also *kāmarāga*.

298. This person has not eliminated latent state of *paṭigha*. Has that person not eliminated latent state of *māna*? —Yes. (Three persons ③)

This person has not eliminated latent state of *māna*. Has that person not eliminated latent state of *paṭigha*?

—No. *Anāgāmi* has not eliminated *māna*, but has eliminated *paṭigha*.

—Yes. Three persons ③ have not eliminated *māna*, and also *paṭigha*.

This person has not eliminated latent state of *paṭigha*. Has that person not eliminated latent state of *diṭṭhi*.....p..... *vicikicchā*?

—No. Two persons ★ have not eliminated *paṭigha*, but have eliminated *vicikicchā* (and *diṭṭhi*).

—Yes. *Puthujjana* has not eliminated *paṭigha*, and also *vicikicchā* (and *diṭṭhi*).

This person has not eliminated *vicikicchā*. Has that person not eliminated *paṭigha*?

—Yes. (*Puthujjana*)

This person has not eliminated latent state of *paṭigha*. Has that person not eliminated latent state of *bhavarāga*.....p.....*avijjā*? —Yes. (Three persons ③)

This person has not eliminated latent state of *avijjā*. Has that person not eliminated latent state of *paṭigha*?

—No. *Anāgāmi* has not eliminated *avijjā*, but has eliminated *paṭigha*.

—Yes. Three persons ③ have not eliminated *avijjā*, and also *paṭigha*.

299. This person has not eliminated latent state of *māna*. Has that person not eliminated latent state of *diṭṭhi*.....p.....*vicikicchā*?

—No. Three persons ∴ have not eliminated *māna*, but have eliminated *vicikicchā*.

—Yes. *Puthujjana* has not eliminated *māna*, and also *vicikicchā*.

This person has not eliminated latent state of *vicikicchā*. Has that person not eliminated latent state of *māna*? —Yes. (*Puthujjana*)

This person has not eliminated latent state of *māna*. Has that person not eliminated latent state of *bhavarāga*.....p.....*avijjā*? —Yes. (Four persons ④)

This person has not eliminated latent state of *avijjā*. Has that person not eliminated latent state of *māna*? —Yes. (Four persons ④)

300. This person has not eliminated latent state of *diṭṭhi*. Has that person not eliminated latent state of *vicikicchā*? —Yes. (*Puthujjana*)

This person has not eliminated latent state of *vicikicchā*. Has that person not eliminated latent state of *diṭṭhi*? —Yes. (*Puthujjana*)p.....

301. This person has not eliminated latent state of *vicikicchā*. Has that person not eliminated latent state of *bhavarāga*p..... *avijjā*? —Yes. See below.

This person has not eliminated latent state of *avijjā*. Has that person not eliminated latent state of *vicikicchā*?

—No. Three persons : have not eliminated *avijjā*, but have eliminated *vicikicchā*.

—Yes. *Puthujjana* has not eliminated *avijjā*, and also *vicikicchā*.

302. This person has not eliminated latent state of *bhavarāga*. Has that person not eliminated latent state of *avijjā*? —Yes. (Four persons ④)

This person has not eliminated *avijjā*. Has that person not eliminated *bhavarāga*?

—Yes. (Four persons ④)

Couplet-based

303. This person has not eliminated latent state of *kāmarāga*. Has that person not eliminated latent state of *māna*? —Yes. (Three persons ③)

This person has not eliminated latent state of *māna*. Has that person not eliminated latent states of *kāmarāga* and *paṭigha*?

—No. *Anāgāmi* has not eliminated *māna*, except for *kāmarāga* and *paṭigha*.

—Yes. Three persons ③ have not eliminated *māna*, and also *kāmarāga*, *paṭigha*

This person has not eliminated latent states of *kāmarāga* and *paṭigha*. Has that person not eliminated latent state of *diṭṭhi*.....p..... *vicikicchā*?

—No. Two ★ persons have not eliminated *kāmarāga* and *paṭigha*, except for *vicikicchā* (and *diṭṭhi*).

—Yes. *Puthujjana* has not eliminated *kāmarāga* and *paṭigha*, and also *vicikicchā* (and *diṭṭhi*).

This person has not eliminated latent state of *vicikicchā*. Has that person not eliminated latent states of *kāmarāga* and *paṭigha*? —Yes. (*Puthujjana*)

This person has not eliminated latent states of *kāmarāga* and *paṭigha*. Has that person not eliminated latent state of *bhavarāga*.....p..... *avijjā*?

—Yes. (Three persons ③)

This person has not eliminated *avijjā*. Has that person not eliminated *kāmarāga* and *paṭigha*?

—No. *Anāgāmi* has not eliminated *avijjā* (and *bhavarāga*), except for *kāmarāga* and *paṭigha*.

—Yes. Three persons ③ have not eliminated *avijjā* (and *bhavarāga*), and also *kāmarāga* and *paṭigha*.

Triplet-based

304. This person has not eliminated latent states of *kāmarāga*, *paṭigha* *paṭigha* and *māna*. Has that person not eliminated latent state of *diṭṭhi*.....p..... *vicikicchā*?

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—No. Two persons ★ have not eliminated *kāmarāga*, *paṭigha* and *māna*, except for *vicikicchā*.

—Yes. *Puthujjana* has not eliminated *kāmarāga*, *paṭigha* and *māna*, and also *vicikicchā*.

This person has not eliminated latent state of *vicikicchā*. Has that person not eliminated latent states of *kāmarāga*, *paṭigha* and *māna*? —Yes. (*Puthujjana*)

This person has not eliminated latent states of *kāmarāga*, *paṭigha* and *māna*. Has that person not eliminated latent state of *bhavarāga*.....p..... *avijjā*? —Yes.

This person has not eliminated latent state of *avijjā*. Has that person not eliminated latent states of *kāmarāga*, *paṭigha* and *māna*?

—No. *Anāgāmi* has not eliminated *avijjā* and *māna*, except for *kāmarāga* and *paṭigha*.

—Yes. Three persons ③ have not eliminated *avijjā*, and also *kāmarāga*, *paṭigha* and *māna*.

Quadruplet-based

305. This person has not eliminated latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi*. Has that person not eliminated latent state of *vicikicchā*? —Yes.

This person has not eliminated latent state of *vicikicchā*. Has that person not eliminated latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi*?

—Yes (*Puthujjana*)p.....

Quintuplet-based

306. This person has not eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*. Has that person not eliminated latent state of *bhavarāga*p.... *avijjā*? —Yes. (*Puthujjana*)

This person has not eliminated latent state of *avijjā*. Has that person not eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*?

—No. *Anāgāmi* has not eliminated *avijjā* and *māna*, except for *kāmarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā*. Two persons ★ have not eliminated *avijjā*, *kāmarāga*, *paṭigha* and *māna*, except for *diṭṭhi* and *vicikicchā*.

—Yes. *Puthujjana* has not eliminated *avijjā*, and also *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā*.

Sextuplet-based

307. This person has not eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*. Has that person not eliminated *avijjā*? —Yes.

This person has not eliminated latent state of *avijjā*. Has that person not eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*?

—No. *Anāgāmi* has not eliminated *avijjā*, *māna* and *bhavarāga*, except for *kāmarāga*, *paṭigha*, *diṭṭhi* and *vicikicchā*. Two persons ★ have not eliminated *avijjā*, *kāmarāga*, *paṭigha*, *māna* and *bhavarāga*, except for *diṭṭhi* and *vicikicchā*.

—Yes. *Puthujjana* has not eliminated *avijjā*, and also *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*.

Opposite enquiries by plane

Mono-based

308. Latent state of *kāmarāga* has not been eliminated at this plane. Has latent state of *paṭigha* not been eliminated at that plane?

—Neither and nor should be said of *paṭigha* thereat. (in two feelings of the elemental world of sensuous desire)

Latent state of *paṭigha* has not been eliminated at this plane. Has latent state of *kāmarāga* not been eliminated at that plane?

—Neither and nor should be said of *kāmarāga* thereat. (in unpleasant feeling of the elemental world of sensuous desire)

Latent state of *kāmarāga* has not been eliminated at this plane. Has latent state of *māna* not been eliminated at that plane? —Yes. See the answer below.

Latent state of *māna* has not been eliminated at this plane. Has latent state of *kāmarāga* not been eliminated at that plane?

—In the elemental world of fine-material and immaterial, *māna* has not been eliminated; but neither and nor should be said of *kāmarāga* thereat.

—Yes. In two feelings of the elemental world of sensuous desire, *māna* has not been eliminated, and *kāmarāga* too.

Latent state of *kāmarāga* has not been eliminated at this plane. Has latent state of *diṭṭhi* not been eliminated at that plane?p..... Has latent state of *vicikicchā* not been eliminated at that plane? —Yes. See the answer below.

Latent state of *vicikicchā* has not been eliminated at this plane. Has latent state of *kāmarāga* not been eliminated at that plane?

—In unpleasant feeling, and in the elemental world of fine-material and immaterial, *vicikicchā* has not been eliminated; but neither and nor should be said of *kāmarāga* thereat.

—Yes. In two feelings of the elemental world of sensuous desire, *vicikicchā* has not been eliminated, and *kāmarāga* too.

Latent state of *kāmarāga* has not been eliminated at this plane. Has latent state of *bhavarāga* not been eliminated at that plane?

—Neither and nor should be said of *bhavarāga* thereat. (in two feelings of the elemental world of sensuous desire)

Latent state of *bhavarāga* has not been eliminated at this plane. Has latent state of *kāmarāga* not been eliminated at that plane?

—Neither and nor should be said of *kāmarāga* thereat. (in elemental world of fine-material and immaterial)

Latent state of *kāmarāga* has not been eliminated at this plane. Has latent state of *avijjā* not been eliminated at that plane? —Yes. See the answer below.

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Latent state of *avijjā* has not been eliminated at this plane. Has latent state of *kāmarāga* not been eliminated at that plane?

—In unpleasant feeling, and in elemental world of fine-material and immaterial, *avijjā* has not been eliminated; but neither and nor should be said of *kāmarāga* thereat.

—Yes. In two feelings of the elemental world of sensuous desire, *avijjā* has not been eliminated, and *kāmarāga* too.

309. Latent state of *paṭigha* has not been eliminated at this plane. Has latent state of *māna* not been eliminated at that plane?

—Neither and nor should be said of *māna* thereat. (in unpleasant feeling of the elemental world of sensuous desire)

Latent state of *māna* lies unmanifest at this plane. Is latent state of *paṭigha* unmanifest at that plane?

—Neither and nor should be said of *paṭigha* thereat. (in two feelings of the elemental world of sensuous desire, and in the elemental world of fine-material and immaterial)

Latent state of *paṭigha* has not been eliminated at this plane. Has latent state of *diṭṭhi* not been eliminated at that plane?p..... Has latent state of *vicikicchā* not been eliminated at that plane? —Yes. See the answer below.

Latent state of *vicikicchā* has not been eliminated at this plane. Has latent state of *paṭigha* not been eliminated at that plane?

—In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *vicikicchā* has not been eliminated; but neither and nor should be said of *paṭigha* thereat.

—Yes. In unpleasant feeling, *vicikicchā* has not been eliminated, and *paṭigha* too.

Latent state of *paṭigha* has not been eliminated at this plane. Has latent state of *bhavarāga* not been eliminated at that plane?

—Neither and nor should be said of *bhavarāga* thereat. (in unpleasant feeling)

Latent state of *bhavarāga* has not been eliminated at this plane. Has latent state of *paṭigha* not been eliminated at that plane?

—Neither and nor should be said of *paṭigha* thereat. (in the elemental world of fine-material and immaterial)

Latent state of *paṭigha* has not been eliminated at this plane. Has latent state of *avijjā* not been eliminated at that plane?

—Yes. See the answer below.

Latent state of *avijjā* has not been eliminated at this plane. Has latent state of *paṭigha* not been eliminated at that plane?

—In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *avijjā* has not been eliminated; but neither and nor should be said of *paṭigha* thereat.

—Yes. In unpleasant feeling, *avijjā* has not been eliminated, and *paṭigha* too.

310. Latent state of *māna* has not been eliminated at this plane. Has latent state of *diṭṭhi* not been eliminated at that plane?p..... Has latent state of *vicikicchā* not been eliminated at that plane? —Yes. See the answer below.

Latent state of *vicikicchā* has not been eliminated at this plane. Has latent state of *māna* not been eliminated at that plane?

—In unpleasant feeling, *vicikicchā* has not been eliminated; but neither and nor should be said of *māna* thereat.

—Yes. In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *vicikicchā* has not been eliminated, and *māna* too.

Latent state of *māna* has not been eliminated at this plane. Has latent state of *bhavarāga* not been eliminated at that plane?

—In two feelings of the elemental world of sensuous desire, *māna* has not been eliminated; but neither and nor should be said of *bhavarāga* thereat.

—Yes. In elemental world of fine-material and immaterial, *māna* has not been eliminated, and *bhavarāga* too.

Latent state of *bhavarāga* has not been eliminated at this plane. Has latent state of *māna* not been eliminated at that plane? —Yes. Refer to the aforesaid

Latent state of *māna* has not been eliminated at this plane. Has latent state of *avijjā* not been eliminated at that plane? —Yes. See the answer below.

Latent state of *avijjā* has not been eliminated at this plane. Has latent state of *māna* not been eliminated at that plane?

—In unpleasant feeling, *avijjā* has not been eliminated; but neither and nor should be said of *māna* thereat.

—Yes. In two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, *avijjā* has not been eliminated, and *māna* too.

311. Latent state of *diṭṭhi* has not been eliminated at this plane. Has latent state of *vicikicchā* not been eliminated at that plane? —Yes. See the answer below.

Latent state of *vicikicchā* has not been eliminated at this plane. Has latent state of *diṭṭhi* not been eliminated at that plane?

—Yes (in the elemental world of sensuous desire, fine-material, and immaterial)p.....

312. Latent state of *vicikicchā* has not been eliminated at this plane. Has latent state of *bhavarāga* not been eliminated at that plane?

—In three feelings of the elemental world of sensuous desire, *vicikicchā* has not been eliminated; but neither and nor should be said of *bhavarāga* thereat.

—Yes. In elemental world of fine-material and immaterial, *vicikicchā* has not been eliminated, and *bhavarāga* too.

Latent state of *bhavarāga* has not been eliminated at this plane. Has latent state of *vicikicchā* not been eliminated at that plane? —Yes. Refer to the aforesaid

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Latent state of *vicikicchā* has not been eliminated at this plane. Has latent state of *avijjā* not been eliminated at that plane?

—Yes. (in elemental world of sensuous desire, fine-material, and immaterial)

Latent state of *avijjā* has not been eliminated at this plane. Has latent state of *vicikicchā* not been eliminated at that plane? —Yes. (Same as aforesaid)

313. Latent state of *bhavarāga* has not been eliminated at this plane. Has latent state of *avijjā* not been eliminated at that plane? —Yes. See the answer below.

Latent state of *avijjā* has not been eliminated at this plane. Has latent state of *bhavarāga* not been eliminated at that plane?

—In three feelings of the elemental world of sensuous desire, *avijjā* has not been eliminated; but neither and nor should be said of *bhavarāga* thereat.

—Yes. In elemental world of fine-material and immaterial, *avijjā* has not been eliminated, and *bhavarāga* too.

Couplet-based

314. Latent states of *kāmarāga* and *paṭigha* have not been eliminated at this plane. Has latent state of *māna* not been eliminated at that plane? —None.

Latent state of *māna* has not been eliminated at this plane. Have latent states of *kāmarāga* and *paṭigha* not been eliminated at that plane?

—In elemental world of fine-material and immaterial, *māna* has not been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

—Yes. In two feelings of the elemental world of sensuous desire, *māna* and *kāmarāga* have not been eliminated; but neither and nor should be said of *paṭigha* thereat.

Latent states of *kāmarāga* and *paṭigha* have not been eliminated at this plane. Has latent state of *diṭṭhi* not been eliminated at that plane?p..... Has latent state of *vicikicchā* not been eliminated at that plane? —None.

Latent state of *vicikicchā* has not been eliminated at this plane. Have latent states of *kāmarāga* and *paṭigha* not been eliminated at that plane?

—In elemental world of fine-material and immaterial, *vicikicchā* has not been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

In two feelings of the elemental world of sensuous desire, *vicikicchā* and *kāmarāga* have not been eliminated; but neither and nor should be said of *paṭigha* thereat. In unpleasant feeling, *vicikicchā* and *paṭigha* have not been eliminated; but neither and nor should be said of *kāmarāga* thereat.

Latent states of *kāmarāga* and *paṭigha* have not been eliminated at this plane. Has latent state of *bhavarāga* not been eliminated at that plane? —None.

Latent state of *bhavarāga* has not been eliminated at this plane. Have latent states of *kāmarāga* and *paṭigha* not been eliminated at that plane?

—Neither and nor should be said of *kāmarāga* and *paṭigha* thereat. (In elemental world of fine-material and immaterial)

Latent states of *kāmarāga* and *paṭigha* have not been eliminated at this plane. Has latent state of *avijjā* not been eliminated at that plane? —None.

Latent state of *avijjā* has not been eliminated at this plane. Have latent states of *kāmarāga* and *paṭigha* not been eliminated at that plane?

—In elemental world of fine-material and immaterial, *avijjā* has not been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. In two feelings of the elemental world of sensuous desire, *avijjā* and *kāmarāga* have not been eliminated; but neither and nor should be said of *paṭigha* thereat. In unpleasant feeling, *avijjā* and *paṭigha* have not been eliminated; but neither and nor should be said of *kāmarāga* thereat.

Triplet-based

315. Latent states of *kāmarāga*, *paṭigha* and *māna* have not been eliminated at this plane. Has latent state of *ditṭhi* not been eliminated at that plane?

.....p..... Has *vicikicchā* not been eliminated at that plane? —None.

Latent state of *vicikicchā* has not been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha* and *māna* not been eliminated at that plane?

—In the elemental world of fine-material and immaterial, *vicikicchā* and *māna* have not been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. In two feelings of the elemental world of sensuous desire, *vicikicchā*, *kāmarāga* and *māna* have not been eliminated; but neither and nor should be said of *paṭigha* thereat. In unpleasant feeling, *vicikicchā* and *paṭigha* have not been eliminated; but neither and nor should be said of *kāmarāga* and *māna* thereat.

Latent states of *kāmarāga*, *paṭigha* and *māna* have not been eliminated at this plane. Has latent state of *bhavarāga* not been eliminated at that plane? —None.

Latent state of *bhavarāga* has not been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha* and *māna* not been eliminated at that plane?

—In elemental world of fine-material and immaterial, *bhavarāga* and *māna* have not been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

Latent states of *kāmarāga*, *paṭigha* and *māna* have not been eliminated at this plane. Has latent state of *avijjā* not been eliminated at that plane? —None.

Latent state of *avijjā* has not been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha* and *māna* not been eliminated at that plane?

—In elemental world of fine-material and immaterial, *avijjā* and *māna* have not been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. In the two feelings of sensuous element, *avijjā*, *kāmarāga* and *māna* have not been eliminated; but neither and nor should be said of *paṭigha* thereat. In unpleasant feeling, *avijjā* and *paṭigha* have not been eliminated; but neither and nor should be said of *kāmarāga* and *māna* thereat.

Quadruplet-based

316. Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* have not been eliminated at this plane. Has latent state of *vicikicchā* not been eliminated at that plane? —None.

Latent state of *vicikicchā* has not been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* not been eliminated at that plane?

—In elemental world of fine-material and immaterial, *vicikicchā*, *māna* and *diṭṭhi* have not been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. In two feelings of the elemental world of sensuous desire, *vicikicchā*, *kāmarāga*, *māna* and *diṭṭhi* have not been eliminated; but neither and nor should be said of *paṭigha* thereat. In unpleasant feeling, *vicikicchā*, *paṭigha* and *diṭṭhi* have not been eliminated; but neither and nor should be said of *kāmarāga* and *māna* thereat.

Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* have not been eliminated at this plane. Has latent state of *bhavarāga* not been eliminated at that plane?

—None.

Latent state of *bhavarāga* has not been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* not been eliminated at that plane?

—In elemental world of fine-material and immaterial, *bhavarāga*, *māna* and *diṭṭhi* have not been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

Latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* have not been eliminated at this plane. Has latent state of *avijjā* not been eliminated at that plane? —None.

Latent state of *avijjā* has not been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* not been eliminated at that plane?

—In elemental world of fine-material and immaterial, *avijjā*, *māna* and *diṭṭhi* have not been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. In two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga*, *māna* and *diṭṭhi* have not been eliminated; but neither and nor should be said of *paṭigha* thereat. In unpleasant feeling, *avijjā*, *paṭigha* and *diṭṭhi* have not been eliminated; but neither and nor should be said of *kāmarāga* and *māna* thereat.

Quintuplet-based

317. Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* have not been eliminated at this plane. Has latent state of *bhavarāga* not been eliminated at that plane? —None.

Latent state of *bhavarāga* has not been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* not been eliminated at that plane?

—In elemental world of fine-material and immaterial, *bhavarāga*, *māna*, *diṭṭhi* and *vicikicchā* have not been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* have not been eliminated at this plane. Has *avijjā* not been eliminated at that plane? —None. Latent state of *avijjā* has not been eliminated at this plane. Have latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* not been eliminated at that plane? —In elemental world of fine-material and immaterial, *avijjā*, *māna*, *diṭṭhi* and *vicikicchā* have not been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. In two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* have not been eliminated; but neither and nor should be said of *paṭigha* thereat. In unpleasant feeling, *avijjā*, *paṭigha*, *diṭṭhi* and *vicikicchā* have not been eliminated; but neither and nor should be said of *kāmarāga* and *māna* thereat.

Sextuplet-based

318. Latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* have not been eliminated at this plane. Has latent state of *avijjā* not been eliminated at that plane? —None.

Avijjā has not been eliminated at this plane. Have *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* not been eliminated at that plane?

—In elemental world of fine-material and immaterial, *avijjā*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* have not been eliminated; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. In two feelings of the elemental world of sensuous desire, *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā* have not been eliminated; but neither and nor should be said of *paṭigha* and *bhavarāga* thereat. In unpleasant feeling, *avijjā*, *paṭigha*, *diṭṭhi* and *vicikicchā* have not been eliminated; but neither and nor should be said of *kāmarāga*, *māna* and *bhavarāga* thereat.

Opposite enquiries by person and plane

Mono-based

319. This person has not eliminated latent state of *kāmarāga* at this plane. Has that person not eliminated latent state of *paṭigha* at that plane?

—Neither and nor should be said of *paṭigha* thereat. (three persons ③, with two feelings of the elemental world of sensuous desire)

This person has not eliminated latent state of *paṭigha* at this plane. Has that person not eliminated latent state of *kāmarāga* at that plane?

—Neither and nor should be said of *kāmarāga* thereat. (three persons ③, with unpleasant feelings of the elemental world of sensuous desire)

This person has not eliminated latent state of *kāmarāga* at this plane. Has that person not eliminated latent state of *māna* at that plane?—Yes. See answer below
This person has not eliminated latent state of *māna* at this plane. Has that person not eliminated latent state of *kāmarāga* at that plane?

—*Anāgāmi*, in elemental world of fine-material and immaterial, has not eliminated *māna*; but neither and nor should be said of *kāmarāga* thereat. Three

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persons ③, in elemental world of fine-material and immaterial, have not eliminated *māna*; but neither and nor should be said of *kāmarāga* thereat.

—No. Those persons (*Anāgāmi*), with two feelings of the elemental world of sensuous desire, have not eliminated *māna*, except for *kāmarāga*.

—Yes. Those persons (three persons ③), with two feelings of the elemental world of sensuous desire, have not eliminated *māna*, and also have not eliminated *kāmarāga*.

This person has not eliminated latent state of *kāmarāga* at this plane. Has that person not eliminated latent state of *diṭṭhi*.....p..... *vicikicchā* at that plane?

—No. Two persons ★, with two feelings of the elemental world of sensuous desire, have not eliminated *kāmarāga*, except for *vicikicchā*.

—Yes. *Puthujjana*, with two feelings of the elemental world of sensuous desire, has not eliminated *kāmarāga*, and also *vicikicchā*.

This person has not eliminated latent state of *vicikicchā* at this plane. Has that person not eliminated latent state of *kāmarāga* at that plane?

—*Puthujjana* in unpleasant feeling, and in elemental world of fine-material and immaterial, has not eliminated *vicikicchā*; but neither and nor should be said of *kāmarāga* thereat.

—Yes. Refer to the aforesaid.

This person has not eliminated latent state of *kāmarāga* at this plane. Has that person not eliminated latent state of *bhavarāga* at that plane?

—Neither and nor should be said of *bhavarāga* thereat. (three persons ③, with two feelings of the elemental world of sensuous desire)

This person has not eliminated latent state of *bhavarāga* at this plane. Has that person not eliminated latent state of *kāmarāga* at that plane?

—Neither and nor should be said of *kāmarāga* thereat. (four persons ④, in elemental world of fine-material and immaterial)

This person has not eliminated latent state of *kāmarāga* at this plane. Has that person not eliminated latent state of *avijjā* at that plane?—Yes. See answer below

This person has not eliminated latent state of *avijjā* at this plane. Has that person not eliminated latent state of *kāmarāga* at that plane?

—*Anāgāmi*, with unpleasant feeling, and in elemental world of fine-material and immaterial, has not eliminated *avijjā*; but neither and nor should be said of *kāmarāga* thereat. Three persons ③, with unpleasant feeling, in elemental world of fine-material and immaterial, have not eliminated *avijjā*; but neither and nor should be said of *kāmarāga* thereat.

—No. Those persons (*Anāgāmi*), with two feelings of the elemental world of sensuous desire, have not eliminated *avijjā*, except for *kāmarāga*.

—Yes. Those persons ③, with two feelings of the elemental world of sensuous desire, have not eliminated *avijjā*, and also *kāmarāga*.

320. This person has not eliminated latent state of *paṭigha* at this plane. Has that person not eliminated latent state of *māna* at that plane?

—Neither and nor should be said of *māna* thereat. (three persons ③, with unpleasant feeling of the sensuous element)

This person has not eliminated latent state of *māna* at this plane. Has that person not eliminated latent state of *paṭigha* at that plane?

—Neither and nor should be said of *paṭigha* thereat. (four persons ④, with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial)

This person has not eliminated latent state of *paṭigha* at this plane. Has that person not eliminated latent state of *diṭṭhi*.....p.....*vicikicchā* at that plane?

—No. Two persons ★, with unpleasant feeling, have not eliminated *paṭigha*, except for *vicikicchā*.

—Yes. *Puthujjana*, with unpleasant feeling, has not eliminated *paṭigha*, and also *vicikicchā*.

This person has not eliminated latent state of *vicikicchā* at this plane. Has that person not eliminated latent state of *paṭigha* at that plane?

—*Puthujjana*, with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, has not eliminated *vicikicchā*; but neither and nor should be said of *paṭigha* thereat.

—Yes. Refer to the aforesaid.

This person has not eliminated latent state of *paṭigha* at this plane. Has that person not eliminated latent state of *bhavarāga* at that plane?

—Neither and nor should be said of *bhavarāga* thereat. (three persons ③, with unpleasant feeling of the sensuous element)

This person has not eliminated latent state of *bhavarāga* at this plane. Has that person not eliminated latent state of *paṭigha* at that plane?

—Neither and nor should be said of *paṭigha* thereat. (four persons ④, in elemental world of fine-material and immaterial)

This person has not eliminated latent state of *paṭigha* at this plane. Has that person not eliminated latent state of *avijjā* at that plane?—Yes. See answer below.

This person has not eliminated latent state of *avijjā* at this plane. Has that person not eliminated latent state of *paṭigha* at that plane?

—*Anāgāmi*, with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, has not eliminated *avijjā*; but neither and nor should be said of *paṭigha* thereat. Three persons ③, with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, have not eliminated *avijjā*; but neither and nor should be said of *paṭigha* thereat.

—No. Those persons (*Anāgāmi*), with unpleasant feeling, have not eliminated *avijjā*, except for *paṭigha*.

—Yes. Those persons (three persons ③), with unpleasant feeling, have not eliminated *avijjā*, and also *paṭigha*.

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321. This person has not eliminated latent state of *māna* at this plane. Has that person not eliminated latent state of *diṭṭhi*.....p.... *vicikicchā* at that plane?

—No. Three persons : , with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, have not eliminated *māna*, except for *vicikicchā*. —Yes. *Puthujjana*, with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, has not eliminated *māna*, and also *vicikicchā*.

This person has not eliminated latent state of *vicikicchā* at this plane. Has that person not eliminated latent state of *māna* at that plane?

—*Puthujjana*, with unpleasant feeling, has not eliminated *vicikicchā*; but neither and nor should be said of *māna* thereat.

—Yes. Refer to the aforesaid.

This person has not eliminated latent state of *māna* at this plane. Has that person not eliminated latent state of *bhavarāga* at that plane?

—Four persons ④, with two feelings of the elemental world of sensuous desire, have not eliminated *māna*; but neither and nor should be said of *bhavarāga* thereat.

—Yes. Those persons (four persons④), in elemental world of fine-material and immaterial, have not eliminated *māna*, and also *bhavarāga*.

This person has not eliminated latent state of *bhavarāga* at this plane. Has that person not eliminated latent state of *māna* at that plane?—Yes (Same as aforesaid)

This person has not eliminated latent state of *māna* at this plane. Has that person not eliminated latent state of *avijjā* at that plane? —Yes. See the answer below.

This person has not eliminated latent state of *avijjā* at this plane. Has that person not eliminated latent state of *māna* at that plane?

—Four persons ④, with unpleasant feeling, have not eliminated *avijjā*; but neither and nor should be said of *māna* thereat.

—Yes. Those persons (four persons ④), with two feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, have not eliminated *avijjā*, and also *māna*.

322. This person has not eliminated latent state of *diṭṭhi* at this plane. Has that person not eliminated latent state of *vicikicchā* at that plane?—Yes. (*Puthujjana*)

This person has not eliminated latent state of *vicikicchā* at this plane. Has that person not eliminated latent state of *diṭṭhi* at that plane?

—Yes (*Puthujjana*)p.....

323. This person has not eliminated latent state of *vicikicchā* at this plane. Has that person not eliminated latent state of *bhavarāga* at that plane?

—*Puthujjana*, with three feelings of the elemental world of sensuous desire, has not eliminated *vicikicchā*; but neither and nor should be said of *bhavarāga* thereat.

—Yes. Those persons (*Puthujjana*), in elemental world of fine-material and immaterial, have not eliminated *vicikicchā*, and also *bhavarāga*.

This person has not eliminated latent state of *bhavarāga* at this plane. Has that person not eliminated latent state of *vicikicchā* at that plane?

—No. Three persons ②, in elemental world of fine-material and immaterial, have not eliminated *bhavarāga*, except for *vicikicchā*.

—Yes. Refer to the aforesaid.

This person has not eliminated latent state of *vicikicchā* at this plane. Has that person not eliminated latent state of *avijjā* at that plane? —Yes. (*Puthujjana*)

This person has not eliminated latent state of *avijjā* at this plane. Has that person not eliminated latent state of *vicikicchā* at that plane?

—No. Three persons ③, with three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, have not eliminated *avijjā*, except for *vicikicchā*.

—Yes. *Puthujjana*, with three feelings of the elemental world of sensuous desire, and in elemental world of fine-material and immaterial, has not eliminated *avijjā*, and also *vicikicchā*.

324. This person has not eliminated latent state of *bhavarāga* at this plane. Has that person not eliminated latent state of *avijjā* at that plane? —Yes. See below.

This person has not eliminated latent state of *avijjā* at this plane. Has that person not eliminated latent state of *bhavarāga* at that plane?

—Four persons ④, with three feelings of the elemental world of sensuous desire, have not eliminated *avijjā*; but neither and nor should be said of *bhavarāga* thereat.

—Yes. Those (same) persons, in elemental world of fine-material and immaterial, have not eliminated *avijjā*, and also *bhavarāga*.

Couplet-based

325. This person has not eliminated latent states of *kāmarāga* and *paṭigha* at this plane. Has that person not eliminated latent state of *māna* at that plane? —None.

This person has not eliminated latent state of *māna* at this plane. Has that person not eliminated latent states of *kāmarāga* and *paṭigha* at that plane?

—*Anāgāmi*, in elemental world of fine-material and immaterial, has not eliminated *māna*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have not eliminated *māna*; but have eliminated *kāmarāga*; and neither and nor should be said of *paṭigha* thereat.

—Three persons ③, in elemental world of fine-material and immaterial, have not eliminated *māna*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have not eliminated *māna* and *kāmarāga*; but neither and nor should be said of *paṭigha* thereat.

This person has not eliminated latent states of *kāmarāga* and *paṭigha* at this plane. Has that person not eliminated latent state of *diṭṭhi*.....p..... *vicikicchā* at that plane? —None.

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This person has not eliminated latent state of *vicikicchā* at this plane. Has that person not eliminated latent states of *kāmarāga* and *paṭigha* at that plane?

—*Puthujjana*, in elemental world of fine-material and immaterial, has not eliminated *vicikicchā*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have not eliminated *vicikicchā* and *kāmarāga*; but neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have not eliminated *vicikicchā* and *paṭigha*; but neither and nor should be said of *kāmarāga* thereat.

This person has not eliminated latent states of *kāmarāga* and *paṭigha* at this plane. Has that person not eliminated latent state of *bhavarāga* at that plane? —None.

This person has not eliminated latent state of *bhavarāga* at this plane. Has that person not eliminated latent states of *kāmarāga* and *paṭigha* at that plane?

—Neither and nor should be said of *kāmarāga* and *paṭigha* thereat. (the four persons ④, in elemental world of fine-material and immaterial)

This person has not eliminated latent states of *kāmarāga* and *paṭigha* at this plane. Has that person not eliminated latent state of *avijjā* at that plane? —None.

This person has not eliminated latent state of *avijjā* at this plane. Has that person not eliminated latent states of *kāmarāga* and *paṭigha* at that plane?

—*Anāgāmi*, in elemental world of fine-material and immaterial, has not eliminated *avijjā*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have not eliminated *avijjā*; but have eliminated *kāmarāga*; and neither and nor should be said of *paṭigha* thereat.. Those (same) persons, with unpleasant feeling, have not eliminated *avijjā*; but have eliminated *paṭigha*; and neither and nor should be said of *kāmarāga* thereat.

—Three persons ③, in elemental world of fine-material and immaterial, have not eliminated *avijjā*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have not eliminated *avijjā* and *kāmarāga*; but neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have not eliminated *avijjā* and *paṭigha*; but neither and nor should be said of *kāmarāga* thereat.

Triplet-based

326. This person has not eliminated latent states of *kāmarāga*, *paṭigha* and *māna* at this plane. Has that person not eliminated latent state of *ditṭhi*.....p..... *vicikicchā* at that plane? —None.

This person has not eliminated latent state of *vicikicchā* at this plane. Has that person not eliminated latent states of *kāmarāga*, *paṭigha* and *māna* at that plane?

—*Puthujjana*, in elemental world of fine-material and immaterial, has not eliminated *vicikicchā* and *māna*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental

world of sensuous desire, have not eliminated *vicikicchā*, *kāmarāga* and *māna*; but neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have not eliminated *vicikicchā* and *paṭigha*; but neither and nor should be said of *kāmarāga* and *māna* thereat.

This person has not eliminated latent states of *kāmarāga*, *paṭigha* and *māna* at this plane. Has that person not eliminated latent state of *bhavarāga* at that plane? —None.

This person has not eliminated latent state of *bhavarāga* at this plane. Has that person not eliminated latent states of *kāmarāga*, *paṭigha* and *māna* at that plane? — (Four persons ④, in elemental world of fine-material and immaterial) has not eliminated *māna*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

This person has not eliminated latent states of *kāmarāga*, *paṭigha* and *māna* at this plane. Has that person not eliminated latent state of *avijjā* at that plane? —None.

This person has not eliminated latent state of *avijjā* at this plane. Has that person not eliminated latent states of *kāmarāga*, *paṭigha* and *māna* at that plane?

—*Anāgāmi*, in elemental world of fine-material and immaterial, has not eliminated *avijjā* and *māna*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have not eliminated *avijjā* and *māna*; but have eliminated *kāmarāga*; and neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have not eliminated *avijjā*; but have eliminated *paṭigha*; and neither and nor should be said of *kāmarāga* and *māna* thereat.

Three persons ③, in elemental world of fine-material and immaterial, have not eliminated *avijjā* and *māna*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have not eliminated *avijjā*, *kāmarāga* and *māna*; but neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have not eliminated *avijjā* and *paṭigha*; but neither and nor should be said of *kāmarāga* and *māna* thereat.

Quadruplet-based

327. This person has not eliminated latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* at this plane. Has that person not eliminated latent state of *vicikicchā* at that plane? —None.

This person has not eliminated latent state of *vicikicchā* at this plane. Has that person not eliminated latent states of *kāmarāga*, *paṭigha*, *māna* and *diṭṭhi* at that plane?

—*Puthujjana*, in elemental world of fine-material and immaterial, has not eliminated *vicikicchā*, *māna* and *diṭṭhi*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have not eliminated *vicikicchā*, *kāmarāga*,

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māna and *diṭṭhi*; but neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have not eliminated *vicikicchā*, *paṭigha* and *diṭṭhi*; but neither and nor should be said of *kāmarāga* and *māna* thereat.p....

Quintuplet-based

328. This person has not eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at this plane. Has that person not eliminated latent state of *bhavarāga* at that plane? —None.

This person has not eliminated latent state of *bhavarāga* at this plane. Has that person not eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at that plane?

—Three persons : , in elemental world of fine-material and immaterial, have not eliminated *bhavarāga* and *māna*; but have eliminated *diṭṭhi* and *vicikicchā*; and neither and nor should be said of *kāmarāga* and *paṭigha* thereat. *Puthujjana*, in elemental world of fine-material and immaterial, has not eliminated *bhavarāga*, *māna*, *diṭṭhi* and *vicikicchā*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat.

This person has not eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at this plane. Has that person not eliminated latent state of *avijjā* at that plane? —None.

This person has not eliminated latent state of *avijjā* at this plane. Has that person not eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi* and *vicikicchā* at that plane?

—*Anāgāmi*, in elemental world of fine-material and immaterial, has not eliminated *avijjā* and *māna*; but has eliminated *diṭṭhi* and *vicikicchā*; and neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have not eliminated *avijjā* and *māna*; but have eliminated *kāmarāga*, *diṭṭhi* and *vicikicchā*; and neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have not eliminated *avijjā*; but have eliminated *paṭigha*, *diṭṭhi* and *vicikicchā*; and neither and nor should be said of *kāmarāga* and *māna* thereat.

—Two persons ★, in elemental world of fine-material and immaterial, have not eliminated *avijjā* and *māna*; but have eliminated *diṭṭhi* and *vicikicchā*; and neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have not eliminated *avijjā*, *kāmarāga* and *māna*; but have eliminated *diṭṭhi* and *vicikicchā*; and neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have not eliminated *avijjā* and *paṭigha*; but have eliminated *diṭṭhi* and *vicikicchā*; and neither and nor should be said of *kāmarāga* and *māna* thereat.

—*Puthujjana*, in elemental world of fine-material and immaterial, has not eliminated *avijjā*, *māna*, *diṭṭhi* and *vicikicchā*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the

elemental world of sensuous desire, have not eliminated *avijjā*, *kāmarāga māna*, *diṭṭhi* and *vicikicchā*; but neither and nor should be said of *paṭigha* thereat. Those (same) persons, with unpleasant feeling, have not eliminated *avijjā*, *paṭigha*, *diṭṭhi* and *vicikicchā*; but neither and nor should be said of *kāmarāga* and *māna* thereat.

Sextuplet-based

329. This person has not eliminated latent states of *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* at this plane. Has that person not eliminated latent state of *avijjā* at that plane? —None.

This person has not eliminated *avijjā* at this plane. Has that person not eliminated *kāmarāga*, *paṭigha*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga* at that plane?

—*Anāgāmi*, in elemental world of fine-material and immaterial, has not eliminated *avijjā*, *māna* and *bhavarāga*, but has eliminated *diṭṭhi* and *vicikicchā*; and neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have not eliminated *avijjā* and *māna*; but have eliminated *kāmarāga*, *diṭṭhi* and *vicikicchā*; and neither and nor should be said of *paṭigha* and *bhavarāga* thereat. Those (same) persons, with unpleasant feeling, have not eliminated *avijjā*; but have eliminated *paṭigha*, *diṭṭhi*, *vicikicchā*; and neither and nor should be said of *kāmarāga*, *māna*, *bhavarāga* thereat.

—Two persons ★, in elemental world of fine-material and immaterial, have not eliminated *avijjā*, *māna* and *bhavarāga*; but have eliminated *diṭṭhi* and *vicikicchā*; and neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have not eliminated *avijjā*, *kāmarāga* and *māna*; but have eliminated *diṭṭhi* and *vicikicchā*; and neither and nor should be said of *paṭigha* and *bhavarāga* thereat. Those (same) persons, with unpleasant feeling, have not eliminated *avijjā* and *paṭigha*; but have eliminated *diṭṭhi* and *vicikicchā*; and neither and nor should be said of *kāmarāga*, *māna* and *bhavarāga* thereat.

—*Puthujjana*, in elemental world of fine-material and immaterial, has not eliminated *avijjā*, *māna*, *diṭṭhi*, *vicikicchā* and *bhavarāga*; but neither and nor should be said of *kāmarāga* and *paṭigha* thereat. Those (same) persons, with two feelings of the elemental world of sensuous desire, have not eliminated *avijjā*, *kāmarāga*, *māna*, *diṭṭhi* and *vicikicchā*; but neither and nor should be said of *paṭigha* and *bhavarāga* thereat. Those (same) persons, with unpleasant feeling, have not eliminated *avijjā*, *paṭigha*, *diṭṭhi* and *vicikicchā*; but neither and nor should be said of *kāmarāga*, *māna* and *bhavarāga* thereat.

7.2.6 Arising of latent states (*Uppajjana*)

Forward enquiries by person

330. Latent state of *kāmarāga* arises in this person. Does latent state of *paṭigha* arise in that person? —Yes. (three persons, except *Anāgāmi* and *Arahat*)
Latent state of *paṭigha* arises in this person. Does latent state of *kāmarāga* in that person? —Yes. (three persons, except *Anāgāmi* and *Arahat*)

Latent state of *kāmarāga* arises in this person. Does latent state of *māna* arise in that person? —Yes. (three persons, except *Anāgāmi* and *Arahat*)

Latent state of *māna* arises in this person. Does latent state of *kāmarāga* arise in that person?

—No. In *Anāgāmi*, *māna* arises; *kāmarāga* in whom does not arise.

—Yes, in three persons (except *Anāgāmi* and *Arahat*)

..... P

Opposite enquiries by person

331. Latent state of *kāmarāga* does not arise in this person. Does latent state of *paṭigha* not arise in that person? —Yes. (*Anāgāmi* and *Arahat*)

Paṭigha does not arise to this person. Does latent state of *kāmarāga* not arise in that person? —Yes. (*Anāgāmi* and *Arahat*)

Latent state of *kāmarāga* does not arise in this person. Does latent state of *māna* not arise in that person?

—Yes. In *Arahat*, *kāmarāga* does not arise, and *māna* also does not arise.

Latent state of *māna* does not arise in this person. Does latent state of *kāmarāga* not arise in that person? —Yes. (in *Arahat*)

..... P

Forward enquiries by plane

Opposite enquiries by plane

Forward enquiries by person and plane

Opposite enquiries by person and plane

The remaining catechisms as shown above are not given in the text, but should be constructed in the same manner as in the above examples, or in accordance to the sequence in Chart 7.0. The answers as to arising are tabulated in the following three charts. Those information can be used as a rough self-evaluative guide to practitioners, to ascertain the levels of their insight performance. For instance, if a practitioner by way of his actions, whether physically, mentally, or in oral form, exhibits various degrees of mistaken views and skepticism towards the teaching and true intention of the Buddha, we know the person has a lot yet to overcome before attaining fruition as *Sotāpanna*.

However, if a person had overcome these underlying tendencies, but is habitually getting into displeasure, discomfort, disagreement, discrimination, anger, complaint, contempt, and other constituents of *paṭigha*, we know he is certainly quite some way from attaining fulfilment as *Anāgāmi*. Simply, to these noble persons, the said latent states, under whatsoever circumstances, would no longer arise. Enlightenment is never a temporary feat that is recurrent of the old bad habits, but its positive effect is permanent. Otherwise, the term ‘elimination’ is not being fully understood. And to the common worldlings, all the seven latent states in whom had arisen, are arising every now and then, and will continue to arise until their eventual and successful elimination.

Chart 7.16 Arising of latent states (enquiries by person)

Y: in whom arises; N: in whom does not arise

Common worldlings and the four noble fruition-attainers :	latent state of :						
	kāmarāga	paṭigha	māna	diṭṭhi	vicikicchā	bhavarāga	avijjā
<i>Puthujjana</i>	Y	Y	Y	Y	Y	Y	Y
<i>Sotāpanna</i>	Y	Y	Y	N	N	Y	Y
<i>Sakadāgāmi</i>	Y	Y	Y	N	N	Y	Y
<i>Anāgāmi</i>	N	N	Y	N	N	Y	Y
<i>Arahat</i>	N	N	N	N	N	N	N

Chart 7.17 Arising of latent states (enquiries by plane)

Y: latent state in whom arises; N: latent state in whom does not arise

Nn: Neither is arising, nor is not arising should be said

		latent state of :						
		kāmarāga	paṭigha	māna	diṭṭhi	vicikicchā	bhavarāga	avijjā
In unpleasant feeling	in the elemental world of sensuous desire	<i>Nn</i>	N	<i>Nn</i>	N	N	<i>Nn</i>	N
In pleasant feeling		N	<i>Nn</i>	<i>Nn</i>	N	N	<i>Nn</i>	N
In neither pleasant feeling nor unpleasant feeling		Y	<i>Nn</i>	<i>Nn</i>	Y	Y	<i>Nn</i>	Y
In unpleasant feeling	in the elemental world of fine-material and immaterial	<i>Nn</i>	<i>Nn</i>	N	N	N	N	N
In pleasant feeling		<i>Nn</i>	<i>Nn</i>	Y	Y	Y	Y	Y
In neither pleasant feeling nor unpleasant feeling		<i>Nn</i>	<i>Nn</i>	Y	Y	Y	Y	Y

Chart 7.18 Arising of latent states (enquiries by person and plane)

Y: latent state in whom arises; N: latent state in whom does not arise
 Nn: Neither is arising, nor is not arising should be said

		latent state of :							
		kāmarāga	patigha	māna	dīṭṭhi	vickicchā	bhavarāga	avijjā	
in elemental world of fine-material and immaterial									
in elemental world of sensuous desire									
<i>Puthujjana</i> (Common worldlings)	with unpleasant feeling	•	Nn	Y	Nn	Y	Y	Nn	Y
	with pleasant feeling	•	Y	Nn	Y	Y	Y	Nn	Y
	with neither pleasant feeling nor unpleasant feeling	•	Y	Nn	Y	Y	Y	Nn	Y
	with unpleasant feeling	•	Nn	Nn	Y	Y	Y	Y	Y
	with pleasant feeling	•	Nn	Nn	Y	Y	Y	Y	Y
	with neither pleasant feeling nor unpleasant feeling	•	Nn	Nn	Y	Y	Y	Y	Y
<i>Sotāpanna</i> fruition-attainer	with unpleasant feeling	•	Nn	Y	Nn	N	N	Nn	Y
	with pleasant feeling	•	Y	Nn	Y	N	N	Nn	Y
	with neither pleasant feeling nor unpleasant feeling	•	Y	Nn	Y	N	N	Nn	Y
	with unpleasant feeling	•	Nn	Nn	Y	N	N	Y	Y
	with pleasant feeling	•	Nn	Nn	Y	N	N	Y	Y
	with neither pleasant feeling nor unpleasant feeling	•	Nn	Nn	Y	N	N	Y	Y
<i>Sakadāgāmi</i> fruition-attainer	with unpleasant feeling	•	Nn	Y	Nn	N	N	Nn	Y
	with pleasant feeling	•	Y	Nn	Y	N	N	Nn	Y
	with neither pleasant feeling nor unpleasant feeling	•	Y	Nn	Y	N	N	Nn	Y
	with unpleasant feeling	•	Nn	Nn	Y	N	N	Y	Y
	with pleasant feeling	•	Nn	Nn	Y	N	N	Y	Y
	with neither pleasant feeling nor unpleasant feeling	•	Nn	Nn	Y	N	N	Y	Y
<i>Anāgāmi</i> fruition-attainer	with unpleasant feeling	•	Nn	N	Nn	N	N	Nn	Y
	with pleasant feeling	•	N	Nn	Y	N	N	Nn	Y
	with neither pleasant feeling nor unpleasant feeling	•	N	Nn	Y	N	N	Nn	Y
	with unpleasant feeling	•	Nn	Nn	Y	N	N	Y	Y
	with pleasant feeling	•	Nn	Nn	Y	N	N	Y	Y
	with neither pleasant feeling nor unpleasant feeling	•	Nn	Nn	Y	N	N	Y	Y
<i>Arahat</i> fruition-attainer	with unpleasant feeling	•	Nn	N	Nn	N	N	Nn	N
	with pleasant feeling	•	N	Nn	N	N	N	Nn	N
	with neither pleasant feeling nor unpleasant feeling	•	N	Nn	N	N	N	Nn	N
	with unpleasant feeling	•	Nn	Nn	N	N	N	N	N
	with pleasant feeling	•	Nn	Nn	N	N	N	N	N
	with neither pleasant feeling nor unpleasant feeling	•	Nn	Nn	N	N	N	N	N

7.2.7 Groups of Q&A on elemental world (*dhātupucchā, dhātuvisajjanā*)

Chart 7.19 Groups of Q&A on elemental world

Nn : None

					How many latent states can be analysed (or be classified)?			
is, neither and nor, reemerged in :			sensuous element	fine-material element	immaterial element			
is not reemerged in :								
is reemerged in :								
	→		•					
	→			•				
	→				•			
This person, shifted from sensuous element,	→		•		to some persons, 7; to some persons, 5	Nn	Nn	
	→			•	to some persons, 5; to some persons, 3	Nn	Nn	
	→				•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•			to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→				•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•	•		to some persons, 7; to some persons, 5	Nn	Nn
	→		•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
This person, shifted from fine-material element,	→			•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•		to some persons, 7	Nn	Nn
	→				•	to some persons, 3	Nn	Nn
	→		•			to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•	•		to some persons, 7	Nn	Nn
	→		•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•	•		to some persons, 7	Nn	Nn
This person, shifted from immaterial element,	→				•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•		to some persons, 7	Nn	Nn
	→				•	to some persons, 7	Nn	Nn
	→		•			to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•		to some persons, 7	Nn	Nn
	→		•	•		to those reemerged lower, at sensuous element, 7	Nn	Nn
	→			•	•	to some persons, 7	Nn	Nn
	→		•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn

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is, neither and nor, reemerged in :		sensuous element	fine-material element	immaterial element	How many latent states can be analysed (and be classified)?		
					How many latent states not remaining unmanifest?		
is not reemerged in :					How many latent states remain unmanifest?		
is reemerged in :							
This person, shifted not from sensuous element,	→		•		to some persons, 7	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→	•			to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→	•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•	•	to some persons, 7	Nn	Nn
	→	•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
This person, shifted not from fine-material element,	→		•		to some persons, 7; to some persons, 5	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→	•			to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→	•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•	•	to some persons, 7; to some persons, 5	Nn	Nn
	→	•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
This person, shifted not from immaterial element,	→		•		to some persons, 7; to some persons, 5	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→	•			to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→	•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•	•	to some persons, 7; to some persons, 5	Nn	Nn
	→	•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
This person, shifted neither from sensuous element nor from immaterial element,	→		•		to some persons, 7	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→	•			to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→	•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•	•	to some persons, 7	Nn	Nn
	→	•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn

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		is, neither and nor, reemerged in :			How many latent states can be analysed (and be classified)?		
		sensuous element	fine-material element	immaterial element	How many latent states not remaining unmanifest?		
					How many latent states remain unmanifest?		
is not reemerged in :							
is reemerged in :							
This person, shifted neither from fine-material element nor from immaterial element,	→	•			to some persons, 7; to some persons, 5	Nn	Nn
	→		•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→	•			to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→	•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→	•			to some persons, 7; to some persons, 5	Nn	Nn
	→	•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→	•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
This person, shifted neither from sensuous element nor from fine-material element,	→	•			to some persons, 7	Nn	Nn
	→		•		to those reemerged lower, at sensuous element, 7	Nn	Nn
	→			•	to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→	•			to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→		•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn
	→			•	to some persons, 7	Nn	Nn
	→	•	•		to some persons, 7	Nn	Nn
	→	•	•		to some persons, 7	Nn	Nn
	→	•	•		to some persons, 7	Nn	Nn
	→	•	•		to some persons, 7; to some persons, 5; to some persons, 3	Nn	Nn

The above chart summarises the questions and answers from catechisms nos. 332 to 349. In the above chart, the given number of latent states remaining as unmanifest in certain individuals, can be compared with the information I tabulated in Chat 7.20 below. A few things noteworthy of pointing out regarding the answers compiled in the above chart. The information shows that to some persons (*puthujjanas*), who shifted from sensuous element and reemerged similarly at the sensuous element, 7 latent states remain as unmanifest (the word ‘element’ and ‘elemental world’ herein are used interchangeably). *Bhavarāga* in those *puthujjanas* has been excluded, is because there are earthlings who hanker after the existence of fine-materiality and immateriality. Secondly, to some persons who have fallen away from sensuous element and reemerged at immaterial element, there are also 7 states lying latent. Also, to some persons who have fallen away from fine-material element and reemerged at either sensuous element or at fine-material element, in either case there are also 7 states lying latent. But why are there lying latent all the 7 states to those reemerged at the fine-material element? Shouldn’t it be just 5 or 3 to those persons, since *kāmarāga* and *paṭiḅha* do not lie latent in fine-material element? In another case of some persons who have fallen away from immaterial element, and reemerged at either sensuous element or fine-material element, or at the same immaterial

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element which have ceased, in either of these three repositioning there are similarly amongst them 7 latent states underlying in the persons. The answers with 7 latent states remain underlying in those individuals in aforementioned examples, would elude our understanding if we construe them in terms of deceased of life and reborn after death. If we do not interpret them this way, then answers in the aforementioned cases make sense.

Let's ponder over what happens to those who have shifted from fine-material element and reemerged at sensuous element with *bhavarāga* still lying latent? And what happens to earthlings who have shifted from sensuous element and reemerged at fine-material element with *kāmarāga* and *paṭigha* in them remain underlying? It means to them a lack of thorough understanding of what are taught in the preceding six sections which forms the knowledge bedrock of meditation as well as a moral compass in all other daily practices. Put it another way, for some reasons if an earthling died and is reborn at fine-material plane with sensuous desires and hatred still unmanifest or preponderate over others, the person's life instantly ends in the same way as life of a non-percipient being perishes as soon as feeling or any latent state in whom arises.

Chart 7.20 Unmanifest latent states by person and plane

Y: yes ; N: no

in fine-material and immaterial element, in sensuous element,		below latent state lies unmanifest							
		kāmarāga	paṭigha	māna	ditṭhi	vicikicchā	bhavarāga	avijjā	
to Puthujjana	•	Y	Y	Y	Y	Y	Y	Y	7
to Sotāpanna	•	Y	Y	Y	N	N	Y	Y	5
to Sakadāgāmi	•	Y	Y	Y	N	N	Y	Y	5
to Anāgāmi	•	N	N	Y	N	N	Y	Y	3
to Arahat	•	N	N	N	N	N	N	N	0
to Puthujjana	•	N	N	Y	Y	Y	Y	Y	5
to Sotāpanna	•	N	N	Y	N	N	Y	Y	3
to Sakadāgāmi	•	N	N	Y	N	N	Y	Y	3
to Anāgāmi	•	N	N	Y	N	N	Y	Y	3
to Arahat	•	N	N	N	N	N	N	N	0

The following set of questions and the answers regarding element are in separate sections in the text. I have combined them together instead of keeping as they are. The purpose is to make it easier to read.

At base of sensuous world

332. *i* (a) This person, shifted ⁶⁰ from sensuous element, is reemerged ⁶¹ at sensuous element.

How many latent states remain unmanifest? —to some persons, 7 latent states; to some persons, 5 latent states ⁶².

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible. ⁶³

i (b) This person, shifted from sensuous element, has reemerged at fine-material element.

How many latent states remain unmanifest? —to some persons, 5 latent states; to some persons, 3 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

i (c) This person, shifted from sensuous element, has reemerged at immaterial element.

How many latent states remain unmanifest? — to some persons, 7 latent states; to some persons, 5 latent states; to some persons, 3 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

ii (a) This person, shifted from sensuous element, has reemerged not at sensuous element.

How many latent states remain unmanifest? —to some persons, 7 latent states; to some persons, 5 latent states; to some persons, 3 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

ii (b) This person, shifted from sensuous element, has reemerged not at fine-material element.

⁶⁰ *cuta*: (pp. of *cavati*) can be interpreted as ‘died, left one world and reborn into another, passed from one existence to another, disappeared, vanished, fallen away, shifted’. The rendering as ‘shifted (from)’ is more preferable in the context of this chapter, so that the questions can be congruent with the given answers.

⁶¹ *upapajanta*: (pp. *upapajati*) can be interpreted as ‘reborn, produced at, placed at, came to, emerged, reemerged’. The interpreted meaning ‘reemerged (at/in)’ is chosen for this chapter, so that the sentence ‘shifted from... and reemerged at...’ can be formed meaningfully.

⁶² It should not be four latent states even though *bhavarāga* does not lie latent in *kāmadhātu*.

It is because ‘stream-winners’ and ‘once-returners’ are also found among men and deities. ⁶³ *kati anusayā bhāṅgā*: that means to analyse which states are ‘latent and arise’, and which are ‘not latent and do not arise’. *Natthi* (not possible)—is due to the differential properties such that these states sometimes lie latent (and sometimes arise), but sometimes do not lie latent (and sometimes do not arise), and sometimes they should not be said to be as remaining latent or not remaining latent (neither is arising nor is not arising should be said). Chart 7.18 tells you exactly what this is about.

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How many latent states remain unmanifest? —to some persons, 7 latent states;
to some persons, 5 latent states; to some persons, 3 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

ii (c) This person, shifted from sensuous element, has reemerged not at immaterial element.

How many latent states remain unmanifest? —to some persons, 7 latent states;
to some persons, 5 latent states; to some persons, 3 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

iii (a) This person, shifted from sensuous element, has reemerged neither at sensuous element nor at immaterial element.

How many latent states remain unmanifest? —to some persons, 5 latent states;
to some persons, 3 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

iii (b) This person, shifted from sensuous element, has reemerged neither at fine-material element nor at immaterial element.

How many latent states remain unmanifest? —to some persons, 7 latent states;
to some persons, 5 latent states; to some persons, 3 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

iii (c) This person, shifted from sensuous element, has reemerged neither at sensuous element nor at fine-material element.

How many latent states remain unmanifest? —to some persons, 7 latent states;
to some persons, 5 latent states; to some persons, 3 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

At base of fine-material element

333. *i* (a) This person, shifted from fine-material element, has reemerged at fine-material element.

How many latent states remain unmanifest? —to some persons, 7 latent states;
to some persons, 5 latent states; to some persons, 3 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

i (b) This person, shifted from fine-material element, has reemerged at sensuous element.⁶⁴

How many latent states remain unmanifest? —to some persons, 7 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

i (c) This person, shifted from fine-material element, has reemerged at immaterial element.

How many latent states remain unmanifest? —to some persons, 7 latent states; to some persons, 5 latent states; to some persons, 3 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

ii (a) This person, shifted from fine-material element, has reemerged not at sensuous element.

How many latent states remain unmanifest? How many latent states remain not unmanifest? How many latent states can be analysed? —same answer as in *i* (c)

ii (b) This person, shifted from fine-material element, has reemerged not at fine-material element.

How many latent states remain unmanifest? How many latent states remain not unmanifest? How many latent states can be analysed? —same answer as in *i* (c)

ii (c) This being, shifted from fine-material element, has reemerged not at immaterial element.

How many latent states remain unmanifest? How many latent states remain not unmanifest? How many latent states can be analysed? —same answer as in *i* (c)

iii (a) This person, shifted from fine-material element, has reemerged neither at sensuous element nor at immaterial element.

How many latent states remain unmanifest? How many latent states remain not unmanifest? How many latent states can be analysed? —same answer as in *i* (c)

iii (b) This person, shifted from fine-material element, has reemerged neither at fine-material element nor at immaterial element.

How many latent states remain unmanifest? —to some persons, 7 latent states.

⁶⁴ In the context of transmigratory process, those non-percipient beings, if they had not attained enlightenment at end of life, will be born at the sensuous plane of Manussaloka, Cātummahārājika-devaloka, or some in Asaññasattāvāsa. Pure abode beings, and beings of the four Immaterial planes, if they are doomed to be reborn again, would not be found in any other planes, and certainly not in sensuous planes. The ‘stream-winner’ will be born at most seven times at the 7 two-rooted sensuous planes and at the 10 three-rooted fine-material planes before attaining final enlightenment. The ‘once-returner’ will be born in human world only once more to attain final enlightenment. The ‘non-returner’ will not be born in the sensuous planes but in the pure abodes, to eliminate the upper five fetters of defilement. (See also in Appendix I).

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How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

iii (c) This person, shifted from fine-material element, has reemerged neither at sensuous element nor at fine-material element.

How many latent states remain unmanifest? How many latent states remain not unmanifest? How many latent states can be analysed? —same answer as in *i (c)*

At base of immaterial element

334. *i (a)* This person, shifted from immaterial element, has reemerged at immaterial element.

How many latent states remain unmanifest? —to some persons, 7 latent states; to some persons, 5 latent states; to some persons, 3 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

i (b) This person, shifted from immaterial element, has reemerged at sensuous element.

How many latent states remain unmanifest? —to some persons, 7 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

i (c) This person, shifted from immaterial element, has reemerged at fine-material element.

How many latent states remain unmanifest? —to some persons, 7 latent states.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

ii (a) This person, shifted from immaterial element, has reemerged not at sensuous element.

How many latent states remain unmanifest? How many latent states remain not unmanifest? How many latent states can be analysed? —same answer as in *i (a)*

ii (b) This person, shifted from immaterial element, has reemerged not at fine-material element.

How many latent states remain unmanifest? How many latent states remain not unmanifest? How many latent states can be analysed? —same answer as in *i (a)*

ii (c) This person, shifted from immaterial element, has reemerged not at immaterial element.

How many latent states remain unmanifest? How many latent states remain not unmanifest? How many latent states can be analysed? —same answer as in *i (b)*

iii (a) This person, shifted from immaterial element, has reemerged neither at sensuous element nor at immaterial element.

How many latent states remain unmanifest? —to some reemerged at lower planes, which are only the sensuous planes, are 7 states remain as latent.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

iii (b) This person, shifted from immaterial element, has reemerged neither at fine-material element nor at immaterial element.

How many latent states remain unmanifest? How many latent states remain not unmanifest? How many latent states can be analysed? —same answer as in *i* (b)

iii (c) This person, shifted from immaterial element, has reemerged neither at sensuous element nor at fine-material element.

How many latent states remain unmanifest? How many latent states remain not unmanifest? How many latent states can be analysed? —same answer as in *i* (a)

Not at base of sensuous element

335. *i* (a) This person, shifted not from sensuous element, has reemerged at sensuous element.

How many latent states remain unmanifest? —to some persons, 7.

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

i (b) This person, shifted not from sensuous element, has reemerged at fine-material element.

How many latent states remain unmanifest? —to some 7; to some, 5; to some, 3

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

i (c) This person, shifted not from sensuous element, has reemerged at immaterial element. How many latent states remain unmanifest? —to some 7; to some, 5; to some, 3

How many latent states remain not unmanifest? —none.

How many latent states can be analysed? —not possible.

ii (a) This person, shifted not from sensuous element, has reemerged not at sensuous element.

How many latent states remain unmanifest?

.....p.....

Not at base of fine-material element

Not at base of immaterial element

Neither at base of sensuous element nor at base of immaterial element

Neither at base of fine-material element nor at base of immaterial element

Neither at base of sensuous element nor at base of fine-material element

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340. *i* (a) This person, shifted neither from sensuous element nor from fine-material element, has reemerged at sensuous element.p.....

iii (c) This person, shifted neither from sensuous element nor from fine-material element, has reemerged neither at sensuous element nor at fine-material element. How many latent states remain unmanifest? —to some 7; to some, 5; to some, 3
How many latent states remain not unmanifest? —none.
How many latent states can be analysed? —not possible.

I have not written the remaining catechisms as shown above. Those questions and answers can be followed fairly easily according to the step sequence as displayed in Chart 7.19.

Conclusion

At last I am here, putting some final touches to sum up all of what have been discussed so far. Although the ten chapters of *Yamaka* represent the theoretical bedrock of the Buddhist doctrines, we don't find in it the familiar dogmatic contents as expounded in the other treatises of the Abhidhamma such as the *Abhidhammamātikā*, 89 states of consciousness, 52 mental factors, thought moments, 28 matters, and the theory of dependent origination. All the enquiries in the ten chapters are invariably driving at the same measures concerning arising and cessation, with clarification of terminologies in their pure forms being given at the outset, and a small section to ensure our comprehension is given at the end of every chapter. The exception is at Chapter two, three, and four in which the findings are restricted to the types of persons at the birth-moment and death-moment. The reason is because matters and the other mental aggregates, the twelve bases, and eighteen elements are all subsumed under aggregate level. Other exceptions are Chapter seven in which the underlying states of propensity of the types of persons are evaluated according to the different stages of development, and Chapter eight in which *citta* is evaluated based on its fundamental changes in phenomenal existence at the arising moment and ceasing moment of the particular states of consciousness. Others on truths, material and mental formations, *dhammā*, and faculties are evaluated based on person types and mix number of determinants as used in aforementioned chapters. Clearly one universal criterion which is used in the assessment of all subject matters in the *Yamaka*, is the measurement of arising and cessation in accordance with the three divisions of time as present, past, and future. This reminds us of the concept of tri-temporality of the school of Sarvāstivāda in which substances of all dhammas exist in the three periods of time through present, past, and future. It raises a question whether the *Yamaka* treatise was in any way influenced by the Sarvāstivādins' theory of tri-temporal existence, although that it had been an acute subject of polemics culminated in the compilation of *Kathāvatthu* by elders of the Theravadins in rebuttal of the dissident creed. Though having said that, the Buddhist canon only came to be fixed around the end of the first century B.C. as mentioned in the Sinhalese and Pāli Commentaries.

Well, the *Yamaka* has nothing to do with the tri-temporality of existence. The ten chapters of the *Yamaka* present to us a most basic manual on insight meditation, not intimating anything notional of nihilism or the complex instructions, but was designed to help us in cultivating mindfulness and develop the ability to exercising timely restraint over our thoughts and actions. The purpose of this book aims to set in place our clear understanding and awareness of what transpires in the past, present, and future in regard to our incessant states of consciousness — at the arising moment and birth-moment, and at the ceasing moment and death-moment. The organised information provides a direct, refined, and practical pedagogic training of the mind and body that suits everybody regardless of religion and creed, old and young.

A good understanding of the teaching of the *Yamaka* is essential for any serious meditation practitioner. The Abhidhamma teachings in the *Dhammasaṅgaṇi*, *Vibhaṅga*, and *Dhātukathā* are fundamentally important for insight practical, but they vary in their methodological approach and suit the different intellectual levels of audience. The *Yamaka* is written exclusively with *vipassana* in mind, intends on eventually relieving us of our persistent bondage to the physical-psycho preoccupations with phenomenal existences and worldly desires. The *Yamaka* is not actually as difficult as some of you may have thought, for you can clearly see that the whole contents of the text are centered on examining the dualistic eventualities, namely the arising moment and ceasing moment of our minds in three time measures. It is to those who are not acquainted with the knowledge on the kinds of mental concomitants accompanying the types of *cittas*, that they will have no clue of how to observe the origination of their consciousness and emotions, needless to say about possessing awareness of the particular states of latent proclivities driving which of their mental obsessions. Consciousness arises and ceases in constant recurrence incredibly faster than we can imagine, like the torrent descending from steep waterfall. For the untrained minds to understand how their minds arise and cease in perpetual succession is like trying to understand how the rapid stream connects its uninterrupted flow. With this book finally made easier for study, it can now be used as our reliable guide in our efforts to guard against our fleeting minds, and become wary of sometimes our bizarre, rude, inharmonious, or unwholesome thoughts and behaviours towards the people around us and with us. With the *Yamaka*, we can be easily trained to become aware of any of our bad thoughts just as soon as it arises, and knowing precisely when, where and how it ceases.

We need not have to stay away from daily activities in order to engage in contemplative training. With the *Yamaka*, we can be trained to be mindful and aware of every arising and ceasing moment of our minds as we suit ourselves in any comfortable postures and physical motions in our everyday life. Imagine a person, aspiring to live a virtuous life, who is obliged to work six days in office to support ailing parents, and on the rest day still requires to complete house chores in the morning and doing charitable work in the afternoon. In the reality of life, every thinking moments, gestures, responses, movements, and interactions with others are real and better training opportunities for familiarising with the arising and cessation of mind. We may know barely one percent of the root causes for all thoughts and decisions made in a day. With persistent training, we will master the adeptness and gaining competency in exercising restraint and moderation in regard to arising thoughts instead of simply letting bad and inappropriate state of mind as a result of our underlying propensities, continues unnoticed and unattended to. The *Yamaka*, now in an easier format, and complementary to the thirty-seven factors of awakening, shall gear us up with constant vigilance over all actions of our mind and body, leapfrogging us in the path to end mental suffering, a corollary of our own choice and creation. I hope all of you will be rewarded from reading this book.

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[Dhā] Dhātukathā

[Dhs] Dhammasaṅgaṇi

[Pug] Puggalapaññatti

[YamA] Yamaka-Aṭṭhakathā from Pañcappakaraṇa-Aṭṭhakathā

[Vibh] Vibhaṅga

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This Abhidhamma book, Volume II of the Yamaka treatise examines the foundational principles of Buddhism, with emphasis on the focal issues of terms definitions, origination and cessation moments of thought, birth-moment and death-moment, and phenomenal characteristics of different individuals, are requisite material information for insight meditation and the development of wisdom. The analysis covers the topics of material and mental formations, latent states of proclivities, pure states of consciousness, dhammā, and the twenty-two controlling faculties. More concrete answers, and illustration with examples and charts are provided for every chapter, to make the study of this difficult book a delightful and rewarding experience. Four appendices of relevant information are also included as references to the contents and as useful supplements for readers.

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