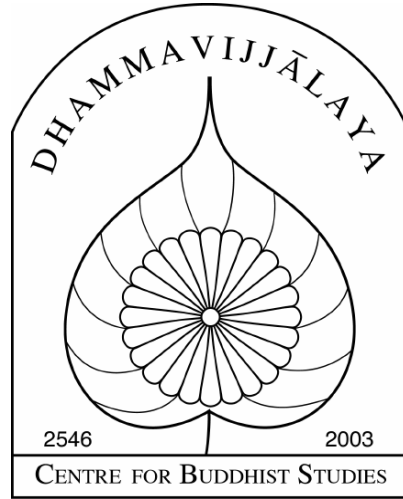


# KHANDHA YAMAKA

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## **Introduction**

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

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

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

The three **piṭakas** are as follows:

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

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

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

The **Abhidhamma Piṭaka** consists of seven books.

1. **Dhammasaṅgaṇi** (Classification of Dhamma)
2. **Vibhaṅga** (Analysis or Division)
3. **Dhātukathā** (Discussion of Elements)
4. **Puggalapaññatti** (Descriptions of Individuals)
5. **Kathāvatthu** (Points of Controversy)
6. **Yamaka** (The Book of Pair)
7. **Paṭṭhāna** (The Book of Causal Relation)

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

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

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

The third part deals with understanding: "Does someone who understands the eye base understand the ear base?"

So, what are the ten chapters?

They are:

1. Mula (Roots),
2. Khandha (Aggregates),
3. Ayatana (Bases),
4. Dhatu (Elements),
5. Sacca (Truths),
6. Sankhara (Conditioned Things),
7. Anusaya (Latent Dispositions),
8. Citta (Consciousness),
9. Dhamma,
10. Indriya (Controlling Faculties).

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

### **Aggregates**

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

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

#### **Paññatti vāra**

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

#### **Pavatti vāra**

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

#### **Pariññā vāra**

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

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

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

Each fold is analysed based on the **FOUR methods** as shown below:-

1. Padasodhana vāra – Chapter on Purification of Words.
2. Padasodhana mūla cakka vāra – Chapter on Wheel, based on Purification of Words.
3. Suddha khandha vāra – Chapter on Pure Aggregates.
4. Suddha khandha mūla cakka vāra – Chapter on Wheel, based on Pure Aggregates.

**The FOUR methods are again two-fold:-**

1. Positive (Anuloma)
2. Negative (Paccanīka)

*Eg:-*

**1. Positive (Anuloma)**

Rūpaṃ rūpakkhandho?

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

Rūpakkhandho rūpaṃ?

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

**2. Negative (Paccanīka)**

Na rūpaṃ na rūpakkhandho?

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

Na rūpakkhandho na rūpaṃ?

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

**The Question and Answer on the Positive and Negative basis are again two-fold:-**

1. In regular order (anuloma)
2. In reverse order (patiloma)

*Eg:-*

**1. In regular order (anuloma)**

Rūpaṃ rūpakkhandho?

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

**2. In reverse order (patiloma)**

Rūpakkhandho rūpaṃ?

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

**Each of the Order has two aspects that are:-**

1. Certainty / Definite (Sannitṭhāna)
2. Uncertainty / Indefinite (Samsaya)

*Eg:-*

Let us take ‘In regular order (anuloma)’ as example:

Rūpaṃ rūpakkhandho?

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

*Guide:*

1. (It is) rūpa (rūpaṃ) is Certainty / Definite (Sanniṭṭhāna)

2. (Is it) matter aggregate? (rūpakkhandho) is Uncertainty / Indefinite (Samsaya)

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

We have discussed the outline of the Chapter on Terms (Paññattivāra).

Now, let us go to the text.

## The second chapter – Khandha Yamaka, Pairs On

### Aggregates

Abhidhammapiṭake

Yamakappakaraṇaṃ

Namo tassa bhagavato arahato sammāsambuddhassa

Veneration to That Exalted, the Arahāt, the Fully Self-Enlightened.

#### **The 2nd Division of Yamaka: Pairs on Aggregates (Khandhayamakam)**

The 1st Chapter of Pairs on Aggregates (Khandhayamakam) in summary:

#### **Summary Chapter on Terms (Paññattivāro uddeso)**

[1/211]

*Pali Text:*

Pañcakkhandha: rūpakkhandho vedanākkhandho saññākkhandho saṅkhārakkhandho viññāṇakkhandho.

*Transliteration:*

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

*Guide:*

In the Suttas the Buddha usually analyzes a being or individual into five types of ultimate realities, the five aggregates (Pañcakkhandha). In the Abhidhamma teaching the ultimates are grouped into the four categories enumerated in the text.

The first three – consciousness, mental factors, and matter – comprise all conditioned realities.

The five aggregates of the Suttanta teaching fit within these three categories.

The aggregate of consciousness (viññāṇakkhandha) is here comprised by consciousness (citta), the word citta generally being employed to refer to different classes of consciousness distinguished by their concomitants.

The middle three aggregates are, in the Abhidhamma, all included within the category of mental factors (cetasikas), the mental states that arise along with consciousness performing diverse functions.

The Abhidhamma enumerates fifty-two mental factors:

The aggregate of feeling is feeling mental factor.

The aggregate of perception is perception mental factor.

The aggregate of mental formations (saṅkhārakkhandha) of the Suttas is finely subdivided into fifty mental factors.

The aggregate of matter is, of course, identical with the Abhidhamma category of matter, which will later be divided into twenty-eight types of material phenomena.

To these three types of reality, which are conditioned, is added a fourth reality, which is unconditioned. That reality, which is not included in the five aggregates, is Nibbāna, the state of final deliverance from the suffering inherent in conditioned existence.

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

[2/211]

Positive (Anulomaṃ)

*Pali Text:*

- (i) Rūpaṃ rūpakkhandho?  
Rūpakkhandho rūpaṃ?
- (ii) Vedanā vedanākkhandho?  
Vedanākkhandho vedanā?
- (iii) Saññā saññākkhandho?  
Saññākkhandho saññā?
- (iv) Saṅkhārā saṅkhārakkhandho?  
Saṅkhārakkhandho saṅkhārā?
- (v) Viññāṇaṃ viññāṇakkhandho?  
Viññāṇakkhandho viññāṇaṃ?

*Translation:*

- (i) It is rūpa. Is it matter aggregate?  
It is matter aggregate. Is it rūpa?
- (ii) It is feeling. Is it feeling aggregate?  
It is feeling aggregate. Is it feeling?
- (iii) It is perception. Is it perception aggregate?  
It is perception aggregate. Is it perception?
- (iv) They are formations. Are they mental formation aggregate?  
It is mental formation aggregate. Is it formations?
- (v) It is consciousness. Is it consciousness aggregate?  
It is consciousness aggregate. Is it consciousness?

*Guide:*

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

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

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

### [3/211]

Negative (Paccanīkaṃ)

*Pali Text:*

- (i) Na rūpaṃ na rūpakkhandho?  
Na rūpakkhandho na rūpaṃ?
- (ii) Na vedanā na vedanākkhandho?  
Na vedanākkhandho na vedanā?
- (iii) Na saññā na saññākkhandho?  
Na saññākkhandho na saññā?
- (iv) Na saṅkhārā na saṅkhārakkhandho?  
Na saṅkhārakkhandho na saṅkhārā?
- (v) Na viññāṇaṃ na viññāṇakkhandho?  
Na viññāṇakkhandho na viññāṇaṃ?

*Translation:*

- (i) It is not rūpa. Is it not matter aggregate?  
It is not matter aggregate. Is it not rūpa?
- (ii) It is not feeling. Is it not feeling aggregate?  
It is not feeling aggregate. Is it not feeling?
- (iii) It is not perception. Is it not perception aggregate?  
It is not perception aggregate. Is it not perception?
- (iv) They are not formations. Are they not mental formation aggregate?  
It is not mental formation aggregate. Is it not formations?
- (v) It is not consciousness. Is it not consciousness aggregate?  
It is not consciousness aggregate. Is it not consciousness?



*Guide:*

In the Negative form, it just shows you the Negative statements and Negative questions.

The 2nd of the FOUR Methods:

Chapter on Wheel, based on Purification of Words (Padasodhana mūla cakka vāra)

Positive (Anulomaṃ)

[4/211]

*Pali Text:*

(i) Rūpaṃ rūpakkhandho?

Khandhā vedanākkhandho?

(ii) Rūpaṃ rūpakkhandho?

Khandhā saññākkhandho?

(iii) Rūpaṃ rūpakkhandho?

Khandhā saṅkhārakkhandho?

(iv) Rūpaṃ rūpakkhandho?

Khandhā viññāṇakkhandho?

*Translation:*

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

They are aggregates. Are they feeling aggregate?

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

They are aggregates. Are they perception aggregate?

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

They are aggregates. Are they mental formation aggregate?

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

They are aggregates. Are they consciousness aggregate?

*Guide:*

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

The second statement of (i) “They are aggregates.” And the question “Are they feeling aggregate?”

For the questions of (ii), (iii), and (iv) are difference. They are perception aggregate, mental formation aggregate and consciousness aggregate.

So, in this chapter, it shows you the connection between each five aggregates.

The statements and questions are ‘in regular order’ (anuloma) only.

Here, we do not see them ‘in reverse order’ (patiloma).

They are asked with difference aggregates.

**[5/211]**

*Pali Text:*

- (i) Vedanā vedanākkhandho?  
Khandhā rūpakkhandho?
- (ii) Vedanā vedanākkhandho?  
Khandhā saññākkhandho?
- (iii) Vedanā vedanākkhandho?  
Khandhā saṅkhārakkhandho?
- (iv) Vedanā vedanākkhandho?  
Khandhā viññāṇakkhandho?

*Translation:*

- (i) It is feeling. Is it feeling aggregate?  
They are aggregates. Are they matter aggregate?
- (ii) It is feeling. Is it feeling aggregate?  
They are aggregates. Are they perception aggregate?
- (iii) It is feeling. Is it feeling aggregate?  
They are aggregates. Are they mental formation aggregate?
- (iv) It is feeling. Is it feeling aggregate?  
They are aggregates. Are they consciousness aggregate?

**[6/211]**

*Pali Text:*

- (i) Saññā saññākkhandho?  
Khandhā rūpakkhandho?
- (ii) Saññāsaññākkhandho?  
Khandhā vedanākkhandho?
- (iii) Saññā saññākkhandho?  
Khandhā saṅkhārakkhandho?
- (iv) Saññā saññākkhandho?  
Khandhā viññāṇakkhandho?

*Translation:*

- (i) It is perception. Is it perception aggregate?  
They are aggregates. Are they matter aggregate?
- (ii) It is perception. Is it perception aggregate?  
They are aggregates. Are they feeling aggregate?
- (iii) It is perception. Is it perception aggregate?  
They are aggregates. Are they mental formation aggregate?
- (iv) It is perception. Is it perception aggregate?  
They are aggregates. Are they consciousness aggregate?

**[7/211]**

*Pali Text:*

- (i) Saṅkhārā saṅkhārakkhandho?  
Khandhā rūpakkhandho?
- (ii) Saṅkhārā saṅkhārakkhandho?  
Khandhā vedanākkhandho?
- (iii) Saṅkhārā saṅkhārakkhandho?  
Khandhā saññākkhandho?
- (iv) Saṅkhārā saṅkhārakkhandho?  
Khandhā viññāṇakkhandho?

*Translation:*

- (i) They are formations. Are they mental formation aggregate?  
They are aggregates. Are they matter aggregate?
- (ii) They are formations. Are they mental formation aggregate?  
They are aggregates. Are they feeling aggregate?
- (iii) They are formations. Are they mental formation aggregate?  
They are aggregates. Are they perception aggregate?
- (iv) They are formations. Are they mental formation aggregate?  
They are aggregates. Are they consciousness aggregate?

**[8/211]**

*Pali Text:*

- (i) Viññāṇaṃ viññāṇakkhandho?  
Khandhā rūpakkhandho?
- (ii) Viññāṇaṃ viññāṇakkhandho?

Khandhā vedanākkhandho?

(iii) Viññāṇaṃ viññāṇakkhandho?  
Khandhā saññākkhandho?

(iv) Viññāṇaṃ viññāṇakkhandho?  
Khandhā saṅkhārakkhandho?

*Translation:*

- (i) It is consciousness. Is it consciousness aggregate?  
They are aggregates. Are they matter aggregate?
- (ii) It is consciousness. Is it consciousness aggregate?  
They are aggregates. Are they feeling aggregate?
- (iii) It is consciousness. Is it consciousness aggregate?  
They are aggregates. Are they perception aggregate?
- (iv) It is consciousness. Is it consciousness aggregate?  
They are aggregates. Are they mental formation aggregate?

Negative (Paccanīkaṃ)

**[9/211]**

*Pali Text:*

- (i) Na rūpaṃ na rūpakkhandho?  
Na khandhā na vedanākkhandho?
- (ii) Na rūpaṃ na rūpakkhandho?  
Na khandhā na saññākkhandho?
- (iii) Na rūpaṃ na rūpakkhandho?  
Na khandhā na saṅkhārakkhandho?
- (iv) Na rūpaṃ na rūpakkhandho?  
Na khandhā na viññāṇakkhandho?

*Translation:*

- (i) It is not rūpa. Is it not matter aggregate?  
They are not aggregates. Are they not feeling aggregate?
- (ii) It is not rūpa. Is it not matter aggregate?  
They are not aggregates. Are they not perception aggregate?
- (iii) It is not rūpa. Is it not matter aggregate?  
They are not aggregates. Are they not mental formation aggregate?

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

**[10/211]**

*Pali Text:*

- (i) Na vedanā na vedanākkhandho?  
Na khandhā na rūpakkhandho?
- (ii) Na vedanā na vedanākkhandho?  
Na khandhā na saññākkhandho?
- (iii) Na vedanā na vedanākkhandho?  
Na khandhā na sakkhārakkhandho?
- (iv) Na vedanā na vedanākkhandho?  
Na khandhā na viññāṇakkhandho?

*Translation:*

- (i) It is not feeling. Is it not feeling aggregate?  
They are not aggregates. Are they not matter aggregate?
- (ii) It is not feeling. Is it not feeling aggregate?  
They are not aggregates. Are they not perception aggregate?
- (iii) It is not feeling. Is it not feeling aggregate?  
They are not aggregates. Are they not mental formation aggregate?
- (iv) It is not feeling. Is it not feeling aggregate?  
They are not aggregates. Are they not consciousness aggregate?

**[11/211]**

*Pali Text:*

- (i) Na saññā na saññākkhandho?  
Na khandhā na rūpakkhandho?
- (ii) Na saññā na saññākkhandho?  
Na khandhā na vedanākkhandho?
- (iii) Na saññā na saññākkhandho?  
Na khandhā na saṅkhārakkhandho?
- (iv) Na saññā na saññākkhandho?  
Na khandhā na viññāṇakkhandho?

*Translation:*

- (i) It is not perception. Is it not perception aggregate?  
They are not aggregates. Are they not matter aggregate?
- (ii) It is not perception. Is it not perception aggregate?  
They are not aggregates. Are they not feeling aggregate?
- (iii) It is not perception. Is it not perception aggregate?  
They are not aggregates. Are they not mental formation aggregate?
- (iv) It is not perception. Is it not perception aggregate?  
They are not aggregates. Are they not consciousness aggregate?

**[12/211]**

*Pali Text:*

- (i) Na saṅkhārā na saṅkhārakkhandho?  
Na khandhā na rūpakkhandho?
- (ii) Na saṅkhārā na saṅkhārakkhandho?  
Na khandhā na vedanākkhandho?
- (iii) Na saṅkhārā na saṅkhārakkhandho?  
Na khandhā na saññākkhandho?
- (iv) Na saṅkhārā na saṅkhārakkhandho?  
Na khandhā na viññāṇakkhandho?

*Translation:*

- (i) They are not formations. Are they not mental formation aggregate?  
They are not aggregates. Are they not matter aggregate?
- (ii) They are not formations. Are they not mental formation aggregate?  
They are not aggregates. Are they not feeling aggregate?
- (iii) They are not formations. Are they not mental formation aggregate?  
They are not aggregates. Are they not perception aggregate?
- (iv) They are not formations. Are they not mental formation aggregate?  
They are not aggregates. Are they not consciousness aggregate?

**[13/211]**

*Pali Text:*

- (i) Na viññāṇaṃ na viññāṇakkhandho?  
Na khandhā na rūpakkhandho?

- (ii) Na viññāṇaṃ na viññāṇakkhandho?  
Na khandhā na vedanākkhandho?
- (iii) Na viññāṇaṃ na viññāṇakkhandho?  
Na khandhā na saññākkhandho?
- (iv) Na viññāṇaṃ na viññāṇakkhandho?  
Na khandhā na saṅkhārakkhandho?

*Translation:*

- (i) It is not consciousness. Is it not consciousness aggregate?  
They are not aggregates. Are they not matter aggregate?
- (ii) It is not consciousness. Is it not consciousness aggregate?  
They are not aggregates. Are they not feeling aggregate?
- (iii) It is not consciousness. Is it not consciousness aggregate?  
They are not aggregates. Are they not perception aggregate?
- (iv) It is not consciousness. Is it not consciousness aggregate?  
They are not aggregates. Are they not mental formation aggregate?

**The 3rd of the FOUR Methods:**

**Chapter on Pure Aggregate (Suddhakhandhavāro)**

Positive (Anulomaṃ)

[14/211]

*Pali Text:*

- (i) Rūpaṃ khandho?  
Khandhā rūpaṃ?
- (ii) Vedanā khandho?  
Khandhā vedanā?
- (iii) Saññā khandho?  
Khandhā saññā?
- (iv) Saṅkhārā khandho?  
Khandhā saṅkhārā?
- (v) Viññāṇaṃ khandho?  
Khandhā viññāṇaṃ?

*Translation:*

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

Negative (Paccanīkaṃ)

**[15/211]**

*Pali Text:*

- (i) Na rūpaṃ na khandho?  
Na khandhā na rūpaṃ?
- (ii) Na vedanā na khandho?  
Na khandhā na vedanā?
- (iii) Na saññā na khandho?  
Na khandhā na saññā?
- (iv) Na saṅkhārā na khandho?  
Na khandhā na saṅkhārā?
- (v) Na viññāṇaṃ na khandho?  
Na khandhā na viññāṇaṃ?

*Translation:*

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



They are not aggregates. Are they not perception?

(iv) It is not formations. Is it not aggregate?

They are not aggregates. Are they not formations?

(v) It is not consciousness. Is it not aggregates?

They are not aggregates. Are they not consciousness?

#### **The 4th of the FOUR Methods:**

#### **Chapter on Wheel based on Pure Aggregates (Suddha khandha mūlacakkavāro)**

Positive (Anulomaṃ)

#### **[16/211]**

*Pali Text:*

(i) Rūpaṃ khandho? Khandhā vedanā?

(ii) Rūpaṃ khandho? Khandhā saññā?

(iii) Rūpaṃ khandho? Khandhā saṅkhārā?

(iv) Rūpaṃ khandho? Khandhā viññāṇaṃ?

*Translation:*

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

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

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

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

#### **[17/211]**

*Pali Text:*

(i) Vedanā khandho? Khandhā rūpaṃ?

(ii) Vedanā khandho? Khandhā saññā?

(iii) Vedanā khandho? Khandhā saṅkhārā?

(iv) Vedanā khandho? Khandhā viññāṇaṃ?

*Translation:*

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

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

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

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

#### **[18/211]**

*Pali Text:*

(i) Saññā khandho? Khandhā rūpaṃ?

(ii) Saññā khandho? Khandhā vedanā?

(iii) Saññā khandho? Khandhā saṅkhārā?

(iv) Saññā khandho? Khandhā viññāṇaṃ?

*Translation:*

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

**[19/211]**

*Pali Text:*

- (i) Saṅkhārā khandho? Khandhā rūpaṃ?
- (ii) Saṅkhārā khandho? Khandhā vedanā?
- (iii) Saṅkhārā khandho? Khandhā saññā?
- (iv) Saṅkhārā khandho? Khandhā viññāṇaṃ?

*Translation:*

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

**[20/211]**

*Pali Text:*

- (i) Viññāṇaṃ khandho? Khandhā rūpaṃ?
- (ii) Viññāṇaṃ khandho? Khandhā vedanā?
- (iii) Viññāṇaṃ khandho? Khandhā saññā?
- (iv) Viññāṇaṃ khandho? Khandhā saṅkhārā?

*Translation:*

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

Negative (Paccanīkaṃ)

**[21/211]**

*Pali Text:*

- (i) Na rūpaṃ na khandho? Na khandhā na vedanā?
- (ii) Na rūpaṃ na khandho? Na khandhā na saññā?
- (iii) Na rūpaṃ na khandho? Na khandhā na saṅkhārā?
- (iv) Na rūpaṃ na khandho? Na khandhā na viññāṇaṃ?

*Translation:*

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

**[22/211]**

*Pali Text:*

- (i) Na vedanā na khandho? Na khandhā na rūpaṃ?
- (ii) Na vedanā na khandho? Na khandhā na saññā?
- (iii) Na vedanā na khandho? Na khandhā na saṅkhāro?
- (iv) Na vedanā na khandho? Na khandhā na viññāṇaṃ?

*Translation:*

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

**[23/211]**

*Pali Text:*

- (i) Na saññā na khandho? Na khandhā na rūpaṃ?
- (ii) Na saññā na khandho? Na khandhā na vedanā?
- (iii) Na saññā na khandho? Na khandhā na saṅkhārā?
- (iv) Na saññā na khandho? Na khandhā na viññāṇaṃ?

*Translation:*

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

**[24/211]**

*Pali Text:*

- (i) Na saṅkhārā na khandho? Na khandhā na rūpaṃ?
- (ii) Na saṅkhārā na khandho? Na khandhā na vedanā?
- (iii) Na saṅkhārā na khandho? Na khandhā na saññā?
- (iv) Na saṅkhārā na khandho? Na khandhā na viññāṇaṃ?

*Translation:*

- (i) They are not formations. Are they not aggregates?  
They are not aggregates. Are they not rūpa?
- (ii) They are not formations. Are they not aggregates?  
They are not aggregates. Are they not feeling?

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

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

**[25/211]**

*Pali Text:*

- (i) Na viññāṇaṃ na khandho? Na khandhā na rūpaṃ?
  - (ii) Na viññāṇaṃ na khandho? Na khandhā na vedanā?
  - (iii) Na viññāṇaṃ na khandho? Na khandhā na saññā?
  - (iv) Na viññāṇaṃ na khandho? Na khandhā na saṅkhārā?
- Uddesavāro niṭṭhito

*Translation:*

- (i) It is not consciousness. Is it not aggregate? They are not aggregates. Are they not rūpa?
  - (ii) It is not consciousness. Is it not aggregate? They are not aggregates. Are they not feeling?
  - (iii) It is not consciousness. Is it not aggregate? They are not aggregates. Are they not perception?
  - (iv) It is not consciousness. Is it not aggregate? They are not aggregates. Are they not formations?
- End of Summary Chapter

*Guide:*

This is End of Summary Chapter on Terms (Paññattivāro uddeso niṭṭhito).

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

Now, let us go to the Exposition Chapter.

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

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

Positive (Anulomaṃ)

*Pali Text:*

**[26/211]**

Rūpaṃ rūpakkhandhoti?

Piyarūpaṃ satarūpaṃ rūpaṃ, na rūpakkhandho, rūpakkhandho rūpañceva  
rūpakkhandho ca.

Rūpakkhandho rūpanti? āmantā.

*Translation:*

(i) Q. Is it which is called 'rūpa' called 'aggregate of matter'?

A. Lovable-rūpa and pleasant-rūpa are called 'rūpa', but not called 'aggregate of matter'.

Aggregate of matter is both called 'rūpa' and 'aggregate of matter'.

Q. Is it which is called 'aggregate of matter' called 'rūpa'?

A. Yes.

*Guide:*

(i) Q. Is it which is called 'rūpa' called 'aggregate of matter'?

A. Lovable-rūpa and pleasant-rūpa are called 'rūpa', but not called 'aggregate of matter'.

Aggregate of matter is both called 'rūpa' and 'aggregate of matter'.

Aggregate of matter refers to 28 matters in the ultimate sense.

The word rūpa here means not only 28 matters, but also 81 mundane consciousness and its associated 52 mental factors.

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

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

“Q. Is it which is called 'aggregate of matter' called 'rūpa'? A. Yes.”

The answer is 'Yes', if it is aggregate of matter, it is definitely rūpa.

*Continue with [26/211]*

*Pali Text:*

Vedanā vedanākkhandhoti? āmantā.

Vedanākkhandho vedanāti? āmantā.

Saññā saññākkhandhoti?

Diṭṭhi saññā saññā, na saññākkhandho, saññākkhandho saññāceva saññākkhandho ca.

Saññākkhandho saññāti? āmantā.

*Translation:*

(ii) Q. Is it which is called 'feeling' called 'aggregate of feeling'?

A. Yes.

Q. Is it which is called 'aggregate of feeling' called 'feeling'?

A. Yes.

(iii) Q. Is it which is called 'perception' called 'aggregate of perception'?

A. Wrong views based on perception are called 'perception', but not called 'aggregate of perception'. Aggregate of perception is both called 'perception' and 'aggregate of perception'.

Q. Is it which is called 'aggregate of perception' called 'perception'?

A. Yes.

Guide:

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

So, wrong views based on perception are called 'perception', they are wrong view mental factor. They are not called 'aggregate of perception'.

Aggregate of perception is both called 'perception' and 'aggregate of perception'. It is perception mental factor in ultimate sense.

*Continue with [26/211]*

*Pali Text:*

Saṅkhārā saṅkhārakkhandhoti?

Saṅkhārakkhandhaṃ ṭhapetvā avasesā saṅkhārā, na saṅkhārakkhandho, saṅkhārakkhandho saṅkhārā ceva saṅkhārakkhandho ca.

Saṅkhārakkhandho saṅkhārāti? āmantā.

Viññāṇaṃ viññāṇakkhandhoti? āmantā.

Viññāṇakkhandho viññāṇanti? āmantā.

*Translation:*

(iv) Q. Is it which is called 'formations' called 'aggregate of mental formation'?

A. With the exception of aggregate of mental formation, the remainings are called 'formations', but not called 'aggregate of mental formation'. Aggregate of mental formation is both called 'formations' and 'aggregate of mental formation'.

Q. Is it which is called 'aggregate of mental formation' called 'formations'?

A. Yes.

(v) Q. Is it which is called 'consciousness' called 'aggregate of consciousness'?

A. Yes.

Q. Is it which is called 'aggregate of consciousness' called 'consciousness'?

A. Yes.

*Guide:*

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

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

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

## Chapter on Purification of Words (Padasodhanavāro)

Negative (Paccanīkaṃ)

[27/211]

*Pali Text:*

Na rūpaṃ na rūpakkhandhoti? āmantā.

Na rūpakkhandho na rūpanti?

Piyarūpaṃ sātārūpaṃ na rūpakkhandho, rūpaṃ. Rūpañca rūpakkhandhañca ṭhapetvā avasesā na ceva rūpaṃ na ca rūpakkhandho.

*Translation:*

(i) Q. Is it which is not called ‘rūpa’ not called ‘aggregate of matter’?

A. Yes.

Q. Is it which is not called ‘aggregate of matter’ not called ‘rūpa’?

A. Lovable-rūpa and pleasant-rūpa are not called ‘aggregate of matter’, but called ‘rūpa’.

With the exception of rūpa and matter aggregate, the remainings are neither called ‘rūpa’ nor ‘aggregate of matter’.

*Guide:*

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

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

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

*Continue with [27/211]*

*Pali Text:*

Na vedanā na vedanākkhandhoti? āmantā.

Na vedanākkhandho na vedanāti? āmantā.

Na saññā na saññākkhandhoti? āmantā.

Na saññākkhandho na saññāti?

Diṭṭhisaññā na saññākkhandho, saññā. Saññañca saññākkhandhañca ṭhapetvā avasesā na ceva saññā na ca saññākkhandho.

*Translation:*

(ii) Q. Is it which is not called ‘feeling’ not called ‘aggregate of feeling’?

A. Yes.

Q. Is it which is not called ‘aggregate of feeling’ not called ‘feeling’?

A. Yes.

(iii) Q. Is it which is not called ‘perception’ not called ‘aggregate of perception’?

A. Yes.

Q. Is it which is not called ‘aggregate of perception’ not called ‘perception’?

A. Wrong views based on perception are not called ‘aggregate of perception’, but called ‘perception’. With the exception of perception and aggregate of perception, the remainings are neither called ‘perception’ nor ‘aggregate of perception’.

*Guide:*

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

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

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

*Continue with [27/211]*

*Pali Text:*

Na saṅkhārā na saṅkhārakkhandhoti? āmantā.

Na saṅkhārakkhandho na saṅkhārāti?

Saṅkhārakkhandhaṃ ṭhapetvā avasesā na saṅkhārakkhandho, saṅkhārā. Saṅkhāre ca saṅkhārakkhandhañca ṭhapetvā avasesā na ceva saṅkhārā na ca saṅkhārakkhandho.

Na viññāṇaṃ na viññāṇakkhandhoti? āmantā.

Na viññāṇakkhandho na viññāṇanti? āmantā.

*Translation:*

(iv) Q. Is it which is not called ‘formations’ not called ‘aggregate of mental formation’?

A. Yes.

Q. Is it which is not called ‘aggregate of mental formation’ not called ‘formations’?

A. With the exception of aggregate of mental formation, the remainings are not called ‘aggregate of mental formation’, but called ‘formations’. With the exception of formations and mental formation aggregate, the remainings are neither called ‘formation’ nor ‘aggregate of mental formation’.

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

A. Yes.

Q. Is it which is not called ‘aggregate of consciousness’ not called ‘consciousness’?

A. Yes.

*Guide:*

As we know, aggregate of mental formations are 50 mental factors in ultimate sense, so there are conditioned states.



If they are not formations, then they are definitely not aggregate of mental formation. Because formations are conditioned state and aggregate of mental formation is also conditioned state. If ‘A’ is not, then ‘B’ is also not.

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

“Is it which is not called ‘aggregate of mental formation’ not called ‘formations’?”

Aggregate of mental formation is 50 mental factors; formations are 89 consciousness, 52 mental factors, and 28 matters in ultimate sense.

So, it is still possible to be formations, if it is not aggregate of mental formation.

In the answer, it is said: “With the exception of aggregate of mental formation, the remainings are not called ‘aggregate of mental formation’, but called ‘formations’.”

The remainings, exception of aggregate of mental formation, which are formations, refer to the 89 consciousness, 2 mental factors, and 28 matters.

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

The remainings are neither called ‘formations’ nor ‘aggregate of mental formation’ refer to Nibbāna and concept.

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

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

Positive (Anulomaṃ)

[28/211]

*Pali Text:*

Rūpaṃ rūpakkhandhoti?

Piyarūpaṃ sātārūpaṃ rūpaṃ, na rūpakkhandho. Rūpakkhandho rūpañceva rūpakkhandho ca.

Khandhā vedanākkhandhoti?

Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

*Translation:*

(i) Q. Is it which is called ‘rūpa’ called ‘aggregate of matter’?

A. Lovable-rūpa and pleasant-rūpa are called ‘rūpa’, but not called aggregate of matter.

Aggregate of matter is both called ‘rūpa’ and ‘aggregate of matter’.

Q. Is it which is called ‘aggregates’ called ‘aggregate of feeling’?

A. The aggregate of feeling is both called ‘aggregate’ and ‘aggregate of feeling’. The

remainings are called ‘aggregates’, but not called ‘aggregate of feeling’.

*Guide:*

Rūpa are lovable-rūpa, pleasant-rūpa, and the aggregate of matter.

Lovable-rūpa and pleasant-rūpa are 81 mundane consciousness and its associated 52 mental factors. They are called ‘rūpa’.

The aggregate of matter is 28 matters. It is rūpa.

The aggregate of feeling is feeling mental factor. It is one of the aggregates.

Aggregates are five aggregates.

“The remainings are aggregates” refers to aggregate of matter, aggregate of perception, aggregate of mental formation, and aggregate of consciousness. They are not called aggregate of feeling.

*Pali Text:*

Rūpaṃ rūpakkhandhoti?

Piyarūpaṃ sātārūpaṃ rūpaṃ, na rūpakkhandho. Rūpakkhandho rūpañceva rūpakkhandho ca.

Khandhā saññākkhandhoti?

Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

*Translation:*

(ii) Q. Is it which is called ‘rūpa’ called ‘aggregate of matter’?

A. Lovable-rūpa and pleasant-rūpa are called ‘rūpa’, but not called aggregate of matter.

Aggregate of matter is both called ‘rūpa’ and ‘aggregate of matter’.

Q. Is it which is called ‘aggregates’ called ‘aggregate of perception’?

A. The aggregate of perception is both called ‘aggregate’ and ‘aggregate of perception’. The remainings are called ‘aggregates’, but not called ‘aggregate of perception’.

*Pali Text:*

Rūpaṃ rūpakkhandhoti?

Piyarūpaṃ sātārūpaṃ rūpaṃ, na rūpakkhandho. Rūpakkhandho rūpañceva rūpakkhandho ca.

Khandhā sañkhārakkhandhoti?

Sañkhārakkhandho khandho ceva sañkhārakkhandho ca. Avasesā khandhā na sañkhārakkhandho.

*Translation:*

(iii) Q. Is it which is called ‘rūpa’ called ‘aggregate of matter’?

A. Lovable-rūpa and pleasant-rūpa are called ‘rūpa’, but not called aggregate of matter.

Aggregate of matter is both called ‘rūpa’ and ‘aggregate of matter’.

Q. Is it which is called ‘aggregates’ called ‘aggregate of mental formation’?

A. The aggregate of mental formation is both called ‘aggregate’ and ‘aggregate of mental formation’. The remainings are called ‘aggregates’, but not called ‘aggregate of mental formation’.

*Pali Text:*

Rūpaṃ rūpakkhandhoti?

Piyarūpaṃ sātārūpaṃ rūpaṃ, na rūpakkhandho. Rūpakkhandho rūpañceva rūpakkhandho ca.

Khandhā viññāṇakkhandhoti?

Viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

*Translation:*

(iv) Q. Is it which is called 'rūpa' called 'aggregate of matter'?

A. Lovable-rūpa and pleasant-rūpa are called 'rūpa', but not called aggregate of matter. Aggregate of matter is both called 'rūpa' and 'aggregate of matter'.

Q. Is it which is called 'aggregates' called 'aggregate of consciousness'?

A. The aggregate of consciousness is both called 'aggregate' and 'aggregate of consciousness'. The remainings are called 'aggregates', but not called 'aggregate of consciousness'.

**[29/211]**

*Pali Text:*

Vedanā vedanākkhandhoti? āmantā.

Khandhā rūpakkhandhoti?

Rūpakkhandho khandhā ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

*Translation:*

(i) Q. Is that which is called 'feeling' called 'aggregate of feeling'?

A. Yes.

Q. Is that which is called 'aggregates' called 'aggregate of matter'?

A. The aggregate of matter is both called 'aggregate' and 'aggregate of matter'. The remainings are called 'aggregates', but not called 'aggregate of matter'.

*Guide:*

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

*Pali Text:*

Vedanā vedanākkhandhoti? āmantā.

Khandhā saññākkhandhoti?

Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

*Translation:*

(ii) Q. Is that which is called 'feeling' called 'aggregate of feeling'?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘aggregate of perception’?

A. The aggregate of perception is both called ‘aggregate’ and ‘aggregate of perception’. The remainings are called ‘aggregates’, but not called ‘aggregate of perception’.

*Pali Text:*

Vedanā vedanākkhandhoti? āmantā.

Khandhā saṅkhārakkhandhoti?

Saṅkhārakkhandho khandhoceva saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

*Translation:*

(iii) Q. Is that which is called ‘feeling’ called ‘aggregate of feeling’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘aggregate of mental formation’?

A. The aggregate of mental formation is both called ‘aggregate’ and ‘aggregate of mental formation’. The remainings are called ‘aggregates’, but not called ‘aggregate of mental formation’.

*Pali Text:*

Vedanā vedanākkhandhoti? āmantā.

Khandhā viññāṇakkhandhoti?

Viññāṇakkhandho khandhoceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

*Translation:*

(iv) Q. Is that which is called ‘feeling’ called ‘aggregate of feeling’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘aggregate of consciousness’?

A. The aggregate of consciousness is both called ‘aggregate’ and ‘aggregate of consciousness’. The remainings are called ‘aggregates’, but not called ‘aggregate of consciousness’.

**[30/211]**

*Pali Text:*

Saññā saññākkhandhoti?

Diṭṭhisaññā saññā, na saññākkhandho. Saññākkhandho saññā ceva saññākkhandho ca.

Khandhā rūpakkhandhoti?

Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

*Translation:*

(i) Q. Is that which is called ‘perception’ called ‘aggregate of perception’?

A. Perception that is [used as a term for] wrong view is called ‘perception’ but is not called ‘aggregate of perception’. The aggregate of perception is called both ‘perception’ and ‘aggregate of perception’.

Q. Is that which is called ‘aggregates’ called the ‘aggregate of matter’?

A. The aggregate of matter is called both ‘aggregate’ and ‘aggregate of matter’. The remaining aggregates are not called ‘aggregate of matter’.

*Guide:*

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

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

*Pali Text:*

Saññā saññākkhandhoti?

Diṭṭhisaññā saññā, na saññākkhandho. Saññākkhandho saññā ceva saññākkhandho ca. Khandhā vedanākkhandhoti?

Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

*Translation:*

(ii) Q. Is that which is called ‘perception’ called ‘aggregate of perception’?

A. Perception that is [used as a term for] wrong view is called ‘perception’ but is not called ‘aggregate of perception’. The aggregate of perception is called both ‘perception’ and ‘aggregate of perception’.

Q. Is that which is called ‘aggregates’ called the ‘aggregate of feeling’?

A. The aggregate of feeling is called both ‘aggregate’ and ‘aggregate of feeling’. The remaining aggregates are not called ‘aggregate of feeling’.

*Pali Text:*

Saññā saññākkhandhoti?

Diṭṭhisaññā saññā, na saññākkhandho. Saññākkhandho saññā ceva saññākkhandho ca. Khandhā saṅkhārakkhandhoti?

Saṅkhārakkhandho khandho ceva saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

*Translation:*

(iii) Q. Is that which is called ‘perception’ called ‘aggregate of perception’?

A. Perception that is [used as a term for] wrong view is called ‘perception’ but is not called ‘aggregate of perception’. The aggregate of perception is called both ‘perception’ and ‘aggregate of perception’.

Q. Is that which is called ‘aggregates’ called the ‘aggregate of mental formation’?

A. The aggregate of mental formation is called both ‘aggregate’ and ‘aggregate of mental formation’. The remaining aggregates are not called ‘aggregate of mental formation’.

*Pali Text:*

Saññā saññākkhandhoti?

Diṭṭhisaññā saññā, na saññākkhandho, saññākkhandho saññā ceva saññākkhandho ca.

Khandhā viññāṇakkhandhoti?

Viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

*Translation:*

(iv) Q. Is that which is called ‘perception’ called ‘aggregate of perception’?

A. Perception that is [used as a term for] wrong view is called ‘perception’ but is not called ‘aggregate of perception’. The aggregate of perception is called both ‘perception’ and ‘aggregate of perception’.

Q. Is that which is called ‘aggregates’ called the ‘aggregate of consciousness’?

A. The aggregate of consciousness is called both ‘aggregate’ and ‘aggregate of consciousness’. The remaining aggregates are not called ‘aggregate of consciousness’.

**[31/211]**

*Pali Text:*

Saṅkhārā saṅkhārakkhandhoti?

Saṅkhārakkhandhaṃ ṭhapetvā avasesā saṅkhārā, na saṅkhārakkhandho.

Saṅkhārakkhandho saṅkhārā ceva saṅkhārakkhandho ca.

Khandhā rūpakkhandhoti?

Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

*Translation:*

(i) Q. Is that which is called ‘formations’ called ‘aggregate of formations’?

A. Excluding the aggregate of formations, what remains are called ‘formations’ but are not called ‘aggregate of formations’. The aggregate of formations is called both ‘formations’ and ‘aggregate of formations’.

Q. Is that which is called ‘aggregates’ called ‘aggregate of matter’?

A. The aggregate of matter is called both ‘aggregate’ and ‘aggregate of matter’. The remaining aggregates are not called ‘aggregate of matter’.

*Guide:*

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

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

*Pali Text:*

Saṅkhārā saṅkhārakkhandhoti?

Saṅkhārakkhandhaṃ ṭhapetvā avasesā saṅkhārā, na saṅkhārakkhandho.

Saṅkhārakkhandho saṅkhārā ceva saṅkhārakkhandho ca.

Khandhā vedanākkhandhoti?

Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

*Translation:*

(ii) Q. Is that which is called ‘formations’ called ‘aggregate of formations’?

A. Excluding the aggregate of formations, what remains are called ‘formations’ but are not called ‘aggregate of formations’. The aggregate of formations is called both ‘formations’ and ‘aggregate of formations’.

Q. Is that which is called ‘aggregates’ called ‘aggregate of feeling’?

A. The aggregate of feeling is called both ‘aggregate’ and ‘aggregate of feeling’. The remaining aggregates are not called ‘aggregate of feeling’.

*Pali Text:*

Saṅkhārā saṅkhārakkhandhoti?

Saṅkhārakkhandhaṃ ṭhapetvā avasesā saṅkhārā, na saṅkhārakkhandho.

Saṅkhārakkhandho saṅkhārā ceva saṅkhārakkhandho ca.

Khandhā saññākkhandhoti?

Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

*Translation:*

(iii) Q. Is that which is called ‘formations’ called ‘aggregate of formations’?

A. Excluding the aggregate of formations, what remains are called ‘formations’ but are not called ‘aggregate of formations’. The aggregate of formations is called both ‘formations’ and ‘aggregate of formations’.

Q. Is that which is called ‘aggregates’ called ‘aggregate of perception’?

A. The aggregate of perception is called both ‘aggregate’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

*Pali Text:*

Saṅkhārā saṅkhārakkhandhoti?

Saṅkhārakkhandhaṃ ṭhapetvā avasesā saṅkhārā, na saṅkhārakkhandho.

Saṅkhārakkhandho saṅkhārā ceva saṅkhārakkhandho ca.

Khandhā viññāṇakkhandhoti?

Viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

*Translation:*

(iv) Q. Is that which is called ‘formations’ called ‘aggregate of formations’?

A. Excluding the aggregate of formations, what remains are called ‘formations’ but are not called ‘aggregate of formations’. The aggregate of formations is called both ‘formations’ and ‘aggregate of formations’.

Q. Is that which is called ‘aggregates’ called ‘aggregate of consciousness’?

A. The aggregate of consciousness is called both ‘aggregate’ and ‘aggregate of consciousness’. The remaining aggregates are not called ‘aggregate of consciousness’.

**[32/211]**

*Pali Text:*

Viññāṇaṃ viññāṇakkhandhoti? āmantā.

Khandhā rūpakkhandhoti? Rūpakkhandho khandho ceva rūpakkhandho ca.

Avasesā khandhā na rūpakkhandho.

*Translation:*

(i) Q. Is that which is called ‘consciousness’ called ‘the aggregate of consciousness’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of matter’?

A. The aggregate of matter is called both ‘aggregate’ and ‘aggregate of matter’.

The remaining aggregates are not called ‘aggregate of matter’.

*Pali Text:*

Viññāṇaṃ viññāṇakkhandhoti? āmantā.

Khandhā vedanākkhandhoti? Vedanākkhandho khandho ceva

vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

*Translation:*

(ii) Q. Is that which is called ‘consciousness’ called ‘the aggregate of consciousness’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of feeling’?

A. The aggregate of feeling is called both ‘aggregate’ and ‘aggregate of feeling’.

The remaining aggregates are not called ‘aggregate of feeling’.

*Pali Text:*

Viññāṇaṃ viññāṇakkhandhoti? āmantā.

Khandhā saññākkhandhoti? Saññākkhandho khandho ceva saññākkhandho

ca. Avasesā khandhā na saññākkhandho.

*Translation:*

(iii) Q. Is that which is called ‘consciousness’ called ‘the aggregate of consciousness’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?

A. The aggregate of perception is called both ‘aggregate’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

*Pali Text:*

Viññāṇaṃ viññāṇakkhandhoti? āmantā.

Khandhā saṅkhāraakkhandhoti? Saṅkhāraakkhandho khandho ceva



saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

*Translation:*

(iv) Q. Is that which is called ‘consciousness’ called ‘the aggregate of consciousness’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of mental formation’?

A. The aggregate of mental formation is called both ‘aggregate’ and ‘aggregate of mental formation’. The remaining aggregates are not called ‘aggregate of mental formation’.

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

Negative (Paccanīkaṃ)

[33/211]

*Pali Text:*

Na rūpaṃ na rūpakkhandhoti? āmantā.

Na khandhā na vedanākkhandhoti? āmantā.

*Translation:*

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

A. Yes

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

A. Yes

*Pali Text:*

Na rūpaṃ na rūpakkhandhoti? āmantā.

Na khandhā na saññākkhandhoti? āmantā.

*Translation:*

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

A. Yes

Q. Is that which is not called ‘aggregates’ not called ‘aggregate of perception’?

A. Yes

*Pali Text:*

Na rūpaṃ na rūpakkhandhoti? āmantā.

Na khandhā na saṅkhārakkhandhoti? āmantā.

*Translation:*

(iii) Q. Is that which is not called ‘rūpa’ not called ‘aggregate of matter’?

A. Yes

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

A. Yes

*Pali Text:*

Na rūpaṃ na rūpakkhandhoti? āmantā.

Na khandhā na viññāṇakkhandhoti? āmantā.

*Translation:*

(iv) Q. Is that which is not called 'rūpa' not called 'aggregate of matter'?

A. Yes

Q. Is that which is not called 'aggregates' not called 'aggregate of consciousness'?

A. Yes

**[34/211]**

*Pali Text:*

Na vedanā na vedanākkhandhoti? āmantā.

Na khandhā na rūpakkhandhoti? āmantā.

*Translation:*

(i) Q. Is that which is not called 'feeling' not called 'aggregate of feeling'?

A. Yes

Q. Is that which is not called 'aggregates' not called 'aggregate of matter'?

A. Yes

*Pali Text:*

Na vedanā na vedanākkhandhoti? āmantā.

Na khandhā na saññākkhandhoti? āmantā.

*Translation:*

(ii) Q. Is that which is not called 'feeling' not called 'aggregate of feeling'?

A. Yes

Q. Is that which is not called 'aggregates' not called 'aggregate of perception'?

A. Yes

*Pali Text:*

Na vedanā na vedanākkhandhoti? āmantā.

Na khandhā na saṅkhārakkhandhoti? āmantā.

*Translation:*

(iii) Q. Is that which is not called 'feeling' not called 'aggregate of feeling'?

A. Yes

Q. Is that which is not called 'aggregates' not called 'aggregate of mental formation'?

A. Yes

*Pali Text:*

Na vedanā na vedanākkhandhoti? āmantā.

Na khandhā na viññāṇakkhandhoti? āmantā.

*Translation:*

(iv) Q. Is that which is not called 'feeling' not called 'aggregate of feeling'?

A. Yes

Q. Is that which is not called 'aggregates' not called 'aggregate of consciousness'?

A. Yes

**[35/211]**

*Pali Text:*

Na saññā na saññākkhandhoti? āmantā.

Na khandhā na rūpakkhandhoti? āmantā.

*Translation:*

(i) Q. Is that which is not called 'perception' not called 'aggregate of perception'?

A. Yes

Q. Is that which is not called 'aggregates' not called 'aggregate of matter'?

A. Yes

*Pali Text:*

Na saññā na saññākkhandhoti? āmantā.

Na khandhā na vedanākkhandhoti? āmantā.

*Translation:*

(ii) Q. Is that which is not called 'perception' not called 'aggregate of perception'?

A. Yes

Q. Is that which is not called 'aggregates' not called 'aggregate of feeling'?

A. Yes

*Pali Text:*

Na saññā na saññākkhandhoti? āmantā.

Na khandhā na saṅkhārakkhandhoti? āmantā.

*Translation:*

(iii) Q. Is that which is not called 'perception' not called 'aggregate of perception'?

A. Yes

Q. Is that which is not called 'aggregates' not called 'aggregate of mental formation'?

A. Yes

*Pali Text:*

Na saññā na saññākkhandhoti? āmantā.

Na khandhā na viññāṇakkhandhoti? āmantā.

*Translation:*

(iv) Q. Is that which is not called ‘perception’ not called ‘aggregate of perception’?

A. Yes

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

A. Yes

**[36/211]**

*Pali Text:*

Na saṅkhārā na saṅkhārakkhandhoti? āmantā.

Na khandhā na rūpakkhandhoti? āmantā.

*Translation:*

(i) Q. Is that which is not called ‘formations’ not called ‘aggregate of formation’?

A. Yes

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

A. Yes

*Pali Text:*

Na saṅkhārā na saṅkhārakkhandhoti? āmantā.

Na khandhā na vedanākkhandhoti? āmantā.

*Translation:*

(ii) Q. Is that which is not called ‘formations’ not called ‘aggregate of formation’?

A. Yes

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

A. Yes

*Pali Text:*

Na saṅkhārā na saṅkhārakkhandhoti? āmantā.

Na khandhā na saññākkhandhoti? āmantā.

*Translation:*

(iii) Q. Is that which is not called ‘formations’ not called ‘aggregate of formation’?

A. Yes

Q. Is that which is not called ‘aggregates’ not called ‘aggregate of perception’?

A. Yes

*Pali Text:*

Na saṅkhārā na saṅkhārakkhandhoti? āmantā.

Na khandhā na viññāṇakkhandhoti? āmantā.

*Translation:*

(iv) Q. Is that which is not called ‘formations’ not called ‘aggregate of formation’?

A. Yes

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

A. Yes

**[37/211]**

*Pali Text:*

Na viññāṇaṃ na viññāṇakkhandhoti? āmantā.

Na khandhā na rūpakkhandhoti? āmantā.

*Translation:*

(i) Q. Is that which is not called ‘consciousness’ not called ‘aggregate of consciousness’?

A. Yes

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

A. Yes

*Pali Text:*

Na viññāṇaṃ na viññāṇakkhandhoti? āmantā.

Na khandhā na vedanākkhandhoti? āmantā.

*Translation:*

(ii) Q. Is that which is not called ‘consciousness’ not called ‘aggregate of consciousness’?

A. Yes

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

A. Yes

*Pali Text:*

Na viññāṇaṃ na viññāṇakkhandhoti? āmantā.

Na khandhā na saññākkhandhoti? āmantā.

*Translation:*

(iii) Q. Is that which is not called ‘consciousness’ not called ‘aggregate of consciousness’?

A. Yes

Q. Is that which is not called ‘aggregates’ not called ‘aggregate of perception’?

A. Yes

*Pali Text:*

Na viññāṇaṃ na viññāṇakkhandhoti? āmantā.  
Na khandhā na saṅkhārakkhandhoti? āmantā.

*Translation:*

- (iv) Q. Is that which is not called 'consciousness' not called 'aggregate of consciousness'?  
A. Yes  
Q. Is that which is not called 'aggregates' not called 'aggregate of mental formation'?  
A. Yes

There are four methods on this Exposition Chapter, and this is the 3rd of the FOUR Methods:  
**Chapter on Pure Aggregate (Suddhakhandhavāro)**

Positive (Anulomaṃ)

[38/211]

*Pali Text:*

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

*Translation:*

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

*Pali Text:*

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

*Translation:*

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

*Pali Text:*

Saññā khandhoti? āmantā.

Khandhā saññākkhandhoti? saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

*Translation:*

(iii) Q. Is that which is called ‘perception’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?

A. The aggregate of perception is called both ‘aggregates’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

*Pali Text:*

Sañkhārā khandhoti? āmantā.

Khandhā sañkhārakkhandhoti? sañkhārakkhandho khandho ceva sañkhārakkhandho ca. Avasesā khandhā na sañkhārakkhandho.

*Translation:*

(iv) Q. Is that which is called ‘formations’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of mental formation’?

A. The aggregate of mental formation is called both ‘aggregates’ and ‘aggregate of mental formation’. The remaining aggregates are not called ‘aggregate of mental formation’.

*Pali Text:*

Viññāṇaṃ khandhoti? āmantā.

Khandhā viññāṇakkhandhoti? viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

*Translation:*

(v) Q. Is that which is called ‘consciousness’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of consciousness’?

A. The aggregate of consciousness is called both ‘aggregates’ and ‘aggregate of consciousness’. The remaining aggregates are not called ‘aggregate of consciousness’.

### **Chapter on Pure Aggregate (Suddhakhandhavāro)**

Negative (Paccanīkaṃ)

[39/211]

*Pali Text:*

Na rūpaṃ na khandhoti? rūpaṃ ṭhapetvā avasesā khandhā na rūpaṃ, khandhā.

Rūpañca khandhe ca ṭhapetvā avasesā na ceva rūpaṃ na ca khandhā.

Na khandhā na rūpakkhandhoti? āmantā.

*Translation:*

(i) Q. Is that which is not called 'rūpa' not called 'aggregates'?

A. With the exception of rūpa the remaining aggregates are not called 'rūpa', but called 'aggregates'. With the exception of rūpa and aggregates, the remainings are neither called 'rūpa' nor 'aggregates'.

Q. Is that which is not called 'aggregates' not called 'the aggregate of matter'?

A. Yes

*Pali Text:*

Na vedanā na khandhoti? vedanaṃ ṭhapetvā avasesā khandhā na vedanā, khandhā.

Vedanañca khandhe ca ṭhapetvā avasesā na ceva vedanā na ca khandhā.

Na khandhā na vedanākkhandhoti? āmantā.

*Translation:*

(ii) Q. Is that which is not called 'feeling' not called 'aggregates'?

A. With the exception of feeling the remaining aggregates are not called 'feeling', but called 'aggregates'. With the exception of feeling and aggregates, the remainings are neither called 'feeling' nor 'aggregates'.

Q. Is that which is not called 'aggregates' not called 'the aggregate of feeling'?

A. Yes

*Pali Text:*

Na saññā na khandhoti? saññaṃ ṭhapetvā avasesā khandhā na saññā, khandhā.

Saññañca khandhe ca ṭhapetvā avasesā na ceva saññā na ca khandhā.

Na khandhā na saññākkhandhoti? āmantā.

*Translation:*

(iii) Q. Is that which is not called 'perception' not called 'aggregates'?

A. With the exception of perception the remaining aggregates are not called 'perception', but called 'aggregates'. With the exception of perception and aggregates, the remainings are neither called 'perception' nor 'aggregates'.

Q. Is that which is not called 'aggregates' not called 'the aggregate of perception'?

A. Yes

*Pali Text:*

Na saṅkhārā na khandhoti? āmantā.

Na khandhā na saṅkhārakkhandhoti? āmantā.

*Translation:*

(iv) Q. Is that which is not called 'formations' not called 'aggregates'?

A. Yes.

Q. Is that which is not called 'aggregates' not called 'the aggregate of formations'?

A. Yes



*Pali Text:*

Na viññāṇaṃ na khandhoti? viññāṇaṃ ṭhapetvā avasesā khandhā na viññāṇaṃ,  
khandhā. Viññāṇaṇca khandhe ca ṭhapetvā avasesā na ceva viññāṇaṃ na ca khandhā.  
Na khandhā na viññāṇakkhandhoti? āmantā.

*Translation:*

(v) Q. Is that which is not called ‘consciousness’ not called ‘aggregates’?

A. With the exception of consciousness the remaining aggregates are not called ‘consciousness’, but called ‘aggregates’. With the exception of consciousness and aggregates, the remainings are neither called ‘consciousness’ nor ‘aggregates’.

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

A. Yes

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

Positive (Anulomaṃ)

**[40/211]**

*Pali Text:*

Rūpaṃ khandhoti? āmantā.

Khandhā vedanākkhandhoti? Vedanākkhandho khandho ceva vedanākkhandho ca.  
Avasesā khandhā na vedanākkhandho.

*Translation:*

(i) Q. Is that which is called ‘rūpa’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of feeling’?

A. The aggregate of feeling is called both ‘aggregates’ and ‘aggregate of feeling’. The remaining aggregates are not called ‘aggregate of feeling’.

*Pali Text:*

Rūpaṃ khandhoti? āmantā.

Khandhā saññākkhandhoti? Saññākkhandho khandho ceva saññākkhandho ca. Avasesā  
khandhā na saññākkhandho.

*Translation:*

(ii) Q. Is that which is called ‘rūpa’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?

A. The aggregate of perception is called both ‘aggregates’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

*Pali Text:*

Rūpaṃ khandhoti? āmantā.

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

*Translation:*

(iii) Q. Is that which is called 'rūpa' called 'aggregates'?

A. Yes.

Q. Is that which is called 'aggregates' called 'the aggregate of mental formation'?

A. The aggregate of mental formation is called both 'aggregates' and 'aggregate of mental formation'. The remaining aggregates are not called 'aggregate of mental formation'.

*Pali Text:*

Rūpaṃ khandhoti? āmantā.

Khandhā viññāṅakkhandhoti? Viññāṅakkhandho khandho ceva viññāṅakkhandho ca. Avasesā khandhā na viññāṅakkhandho.

*Translation:*

(iv) Q. Is that which is called 'rūpa' called 'aggregates'?

A. Yes.

Q. Is that which is called 'aggregates' called 'the aggregate of consciousness'?

A. The aggregate of consciousness is called both 'aggregates' and 'aggregate of consciousness'. The remaining aggregates are not called 'aggregate of consciousness'.

#### **[41/211]**

*Pali Text:*

Vedanā khandhoti? āmantā.

Khandhā rūpakkhandhoti? Rūpakkhandho khandhā ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

*Translation:*

(i) Q. Is that which is called 'feeling' called 'aggregates'?

A. Yes.

Q. Is that which is called 'aggregates' called 'the aggregate of matter'?

A. The aggregate of matter is called both 'aggregates' and 'aggregate of matter'. The remaining aggregates are not called 'aggregate of matter'.

*Pali Text:*

Vedanā khandhoti? āmantā.

Khandhā saññākkhandhoti? Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

*Translation:*

(ii) Q. Is that which is called 'feeling' called 'aggregates'?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?

A. The aggregate of perception is called both ‘aggregates’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

*Pali Text:*

Vedanā khandhoti? āmantā.

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

*Translation:*

(iii) Q. Is that which is called ‘feeling’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of mental formation’?

A. The aggregate of mental formation is called both ‘aggregates’ and ‘aggregate of mental formation’. The remaining aggregates are not called ‘aggregate of mental formation’.

*Pali Text:*

Vedanā khandhoti? āmantā.

Khandhā viññāṇakkhandhoti? Viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

*Translation:*

(iv) Q. Is that which is called ‘feeling’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?

A. The aggregate of consciousness is called both ‘aggregates’ and ‘aggregate of consciousness’. The remaining aggregates are not called ‘aggregate of consciousness’.

#### **[42/211]**

*Pali Text:*

Saññā khandhoti? āmantā.

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

*Translation:*

(i) Q. Is that which is called ‘perception’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of matter’?

A. The aggregate of matter is called both ‘aggregates’ and ‘aggregate of matter’. The remaining aggregates are not called ‘aggregate of matter’.

*Pali Text:*

Saññā khandhoti? āmantā.

Khandhā vedanākkhandhoti? Vedanākkhandho khandho ceva vedanākkhandho ca.

Avasesā khandhā na vedanākkhandho.

*Translation:*

(ii) Q. Is that which is called 'perception' called 'aggregates'?

A. Yes.

Q. Is that which is called 'aggregates' called 'the aggregate of feeling'?

A. The aggregate of feeling is called both 'aggregates' and 'aggregate of feeling'. The remaining aggregates are not called 'aggregate of feeling'.

*Pali Text:*

Saññā khandhoti? āmantā.

Khandhā saṅkhārakkhandhoti? Saṅkhārakkhandho khandho ceva saṅkhārakkhandho ca.

Avasesā khandhā na saṅkhārakkhandho.

*Translation:*

(iii) Q. Is that which is called 'perception' called 'aggregates'?

A. Yes.

Q. Is that which is called 'aggregates' called 'the aggregate of mental formation'?

A. The aggregate of mental formation is called both 'aggregates' and 'aggregate of mental formation'. The remaining aggregates are not called 'aggregate of mental formation'.

*Pali Text:*

Saññā khandhoti? āmantā.

Khandhā viññāṇakkhandhoti? Viññāṇakkhandho khandho ceva viññāṇakkhandho ca.

Avasesā khandhā na viññāṇakkhandho.

*Translation:*

(iv) Q. Is that which is called 'perception' called 'aggregates'?

A. Yes.

Q. Is that which is called 'aggregates' called 'the aggregate of consciousness'?

A. The aggregate of consciousness is called both 'aggregates' and 'aggregate of consciousness'. The remaining aggregates are not called 'aggregate of consciousness'.

**[43/211]**

*Pali Text:*

Saṅkhārā khandhoti? āmantā.

Khandhā rūpakkhandhoti? Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā

khandhā na rūpakkhandho.

*Translation:*

(i) Q. Is that which is called 'formations' called 'aggregates'?

A. Yes.

Q. Is that which is called 'aggregates' called 'the aggregate of matter'?

A. The aggregate of matter is called both 'aggregates' and 'aggregate of matter'. The

remaining aggregates are not called ‘aggregate of matter’.

*Pali Text:*

Saṅkhārā khandhoti? āmantā.

Khandhā vedanākkhandhoti? Vedanākkhandho khandho ceva vedanākkhandho ca.

Avasesā khandhā na vedanākkhandho.

*Translation:*

(ii) Q. Is that which is called ‘formations’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of feeling’?

A. The aggregate of feeling is called both ‘aggregates’ and ‘aggregate of feeling’. The remaining aggregates are not called ‘aggregate of feeling’.

*Pali Text:*

Saṅkhārā khandhoti? āmantā.

Khandhā saññākkhandhoti? Saññākkhandho khandho ceva saññākkhandho ca. Avasesā

khandhā na saññākkhandho.

*Translation:*

(iii) Q. Is that which is called ‘formations’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?

A. The aggregate of perception is called both ‘aggregates’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

*Pali Text:*

Saṅkhārā khandhoti? āmantā.

Khandhā viññāṇakkhandhoti? Viññāṇakkhandho khandho ceva viññāṇakkhandho ca.

Avasesā khandhā na viññāṇakkhandho.

*Translation:*

(iv) Q. Is that which is called ‘formations’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of consciousness’?

A. The aggregate of consciousness is called both ‘aggregates’ and ‘aggregate of consciousness’. The remaining aggregates are not called ‘aggregate of consciousness’.

**[44/211]**

*Pali Text:*

Viññāṇaṃ khandhoti? āmantā.

Khandhā rūpakkhandhoti? Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā

khandhā na rūpakkhandho.

*Translation:*

(i) Q. Is that which is called ‘consciousness’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of matter’?

A. The aggregate of matter is called both ‘aggregates’ and ‘aggregate of matter’. The remaining aggregates are not called ‘aggregate of matter’.

*Pali Text:*

Viññāṇaṃ khandhoti? āmantā.

Khandhā vedanākkhandhoti? Vedanākkhandho khandho ceva vedanākkhandho ca.

Avasesā khandhā na vedanākkhandho.

*Translation:*

(ii) Q. Is that which is called ‘consciousness’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of feeling’?

A. The aggregate of feeling is called both ‘aggregates’ and ‘aggregate of feeling’. The remaining aggregates are not called ‘aggregate of feeling’.

*Pali Text:*

Viññāṇaṃ khandhoti? āmantā.

Khandhā saññākkhandhoti? Saññākkhandho khandho ceva saññākkhandho ca. Avasesā

khandhā na saññākkhandho.

*Translation:*

(iii) Q. Is that which is called ‘consciousness’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of perception’?

A. The aggregate of perception is called both ‘aggregates’ and ‘aggregate of perception’. The remaining aggregates are not called ‘aggregate of perception’.

*Pali Text:*

Viññāṇaṃ khandhoti? āmantā.

Khandhā saṅkhārakkhandhoti? Saṅkhārakkhandho khandho ceva saṅkhārakkhandho ca.

Avasesā khandhā na saṅkhārakkhandho.

*Translation:*

(iv) Q. Is that which is called ‘consciousness’ called ‘aggregates’?

A. Yes.

Q. Is that which is called ‘aggregates’ called ‘the aggregate of mental formation’?

A. The aggregate of mental formation is called both ‘aggregates’ and ‘aggregate of mental formation’. The remaining aggregates are not called ‘aggregate of mental formation’.

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

Negative (Paccanīkaṃ)

**[45/211]**

*Pali Text:*

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

*Translation:*

(i) Q. Is that which is not called ‘rūpa’ not called ‘aggregates’?

A. With the exception of rūpa, the remaining aggregates are not called ‘rūpa’, but called ‘aggregates’. With the exception of rūpa and aggregates, the remainings are neither called ‘rūpa’ nor ‘aggregates’.

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

A. Yes.

*Pali Text:*

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

*Translation:*

(ii) Q. Is that which is not called ‘rūpa’ not called ‘aggregates’?

A. With the exception of rūpa, the remaining aggregates are not called ‘rūpa’, but called ‘aggregates’. With the exception of rūpa and aggregates, the remainings are neither called ‘rūpa’ nor ‘aggregates’.

Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of perception’?

A. Yes.

*Pali Text:*

Na rūpaṃ na khandhoti? Rūpaṃ ṭhapetvā avasesā khandhā na rūpaṃ, khandhā.  
Rūpañca khandhe ca ṭhapetvā avasesā na ceva rūpaṃ, na ca khandhā.  
Na khandhā na saṅkhārakkhandhoti? āmantā.

*Translation:*

(iii) Q. Is that which is not called ‘rūpa’ not called ‘aggregates’?

A. With the exception of rūpa, the remaining aggregates are not called ‘rūpa’, but called ‘aggregates’. With the exception of rūpa and aggregates, the remainings are neither called ‘rūpa’ nor ‘aggregates’.

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

A. Yes.

*Pali Text:*

Na rūpaṃ na khandhoti? Rūpaṃ ṭhapetvā avasesā khandhā, na rūpaṃ khandhā.  
Rūpañca khandhe ca ṭhapetvā avasesā na ceva rūpaṃ, na ca khandhā.  
Na khandhā na viññāṅakkhandhoti? āmantā.

*Translation:*

(iv) Q. Is that which is not called ‘rūpa’ not called ‘aggregates’?

A. With the exception of rūpa, the remaining aggregates are not called ‘rūpa’, but called ‘aggregates’. With the exception of rūpa and aggregates, the remainings are neither called ‘rūpa’ nor ‘aggregates’.

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

A. Yes.

**[46/211]**

*Pali Text:*

Na vedanā na khandhoti? Vedanaṃ ṭhapetvā avasesā khandhā na vedanā, khandhā.  
Vedanañca khandhe ca ṭhapetvā avasesā na ceva vedanā, na ca khandhā.  
Na khandhā na rūpakkhandhoti? āmantā.

*Translation:*

(i) Q. Is that which is not called ‘feeling’ not called ‘aggregates’?

A. With the exception of feeling, the remaining aggregates are not called ‘feeling’, but called ‘aggregates’. With the exception of feeling and aggregates, the remainings are neither called ‘feeling’ nor ‘aggregates’.

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

A. Yes.

*Pali Text:*

Na vedanā na khandhoti? Vedanaṃ ṭhapetvā avasesā khandhā na vedanā, khandhā.  
Vedanañca khandhe ca ṭhapetvā avasesā na ceva vedanā, na ca khandhā.  
Na khandhā na saññākkhandhoti? āmantā.

*Translation:*

(ii) Q. Is that which is not called ‘feeling’ not called ‘aggregates’?

A. With the exception of feeling, the remaining aggregates are not called ‘feeling’, but called ‘aggregates’. With the exception of feeling and aggregates, the remainings are neither called ‘feeling’ nor ‘aggregates’.

Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of perception’?

A. Yes.

*Pali Text:*

Na vedanā na khandhoti? Vedanaṃ ṭhapetvā avasesā khandhā na vedanā, khandhā.  
Vedanañca khandhe ca ṭhapetvā avasesā na ceva vedanā, na ca khandhā.  
Na khandhā na sañkhākkhandhoti? āmantā.



*Translation:*

(iii) Q. Is that which is not called ‘feeling’ not called ‘aggregates’?

A. With the exception of feeling, the remaining aggregates are not called ‘feeling’, but called ‘aggregates’. With the exception of feeling and aggregates, the remainings are neither called ‘feeling’ nor ‘aggregates’.

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

A. Yes.

*Pali Text:*

Na vedanā na khandhoti? Vedanaṃ ṭhapetvā avasesā khandhā na vedanā, khandhā.

Vedanañca khandhe ca ṭhapetvā avasesā na ceva vedanā, na ca khandhā.

Na khandhā na viññāṅakkhandhoti? āmantā.

*Translation:*

(iv) Q. Is that which is not called ‘feeling’ not called ‘aggregates’?

A. With the exception of feeling, the remaining aggregates are not called ‘feeling’, but called ‘aggregates’. With the exception of feeling and aggregates, the remainings are neither called ‘feeling’ nor ‘aggregates’.

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

A. Yes.

**[47/211]**

*Pali Text:*

Na saññā na khandhoti? Saññaṃ ṭhapetvā avasesā khandhā na saññā, khandhā.

Saññañca khandhe ca ṭhapetvā avasesā na ceva saññā, na ca khandhā.

Na khandhā na rūpakkhandhoti? āmantā.

*Translation:*

(i) Q. Is that which is not called ‘perception’ not called ‘aggregates’?

A. With the exception of perception, the remaining aggregates are not called ‘perception’, but called ‘aggregates’. With the exception of perception and aggregates, the remainings are neither called ‘perception’ nor ‘aggregates’.

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

A. Yes.

*Pali Text:*

Na saññā na khandhoti? Saññaṃ ṭhapetvā avasesā khandhā na saññā, khandhā.

Saññañca khandhe ca ṭhapetvā avasesā na ceva saññā, na ca khandhā.

Na khandhā na vedanākkhandhoti? āmantā.

*Translation:*

(ii) Q. Is that which is not called ‘perception’ not called ‘aggregates’?

A. With the exception of perception, the remaining aggregates are not called ‘perception’, but called ‘aggregates’. With the exception of perception and aggregates, the remainings are neither

called ‘perception’ nor ‘aggregates’.

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

A. Yes.

*Pali Text:*

Na saññā na khandhoti? Saññaṃ ṭhapetvā avasesā khandhā na saññā, khandhā.

Saññañca khandhe ca ṭhapetvā avasesā na ceva saññā, na ca khandhā.

Na khandhā na saṅkhārakkhandhoti? āmantā.

*Translation:*

(iii) Q. Is that which is not called ‘perception’ not called ‘aggregates’?

A. With the exception of perception, the remaining aggregates are not called ‘perception’, but called ‘aggregates’. With the exception of perception and aggregates, the remainings are neither called ‘perception’ nor ‘aggregates’.

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

A. Yes.

*Pali Text:*

Na saññā na khandhoti? Saññaṃ ṭhapetvā avasesā khandhā na saññā, khandhā.

Saññañca khandhe ca ṭhapetvā avasesā na ceva saññā, na ca khandhā.

Na khandhā na viññāṅakkhandhoti? āmantā.

*Translation:*

(iv) Q. Is that which is not called ‘perception’ not called ‘aggregates’?

A. With the exception of perception, the remaining aggregates are not called ‘perception’, but called ‘aggregates’. With the exception of perception and aggregates, the remainings are neither called ‘perception’ nor ‘aggregates’.

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

A. Yes.

### **[48/211]**

*Pali Text:*

Na saṅkhārā na khandhoti? āmantā.

Na khandhā na rūpakkhandhoti? āmantā.

*Translation:*

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

A. Yes.

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

A. Yes.

*Pali Text:*

Na saṅkhārā na khandhoti? āmantā.

Na khandhā na vedanākkhandhoti? āmantā.

*Translation:*

(ii) Q. Is that which is not called ‘formations’ not called ‘aggregates’?

A. Yes.

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

A. Yes.

*Pali Text:*

Na saṅkhārā na khandhoti? āmantā.

Na khandhā na saññākkhandhoti? āmantā.

*Translation:*

(iii) Q. Is that which is not called ‘formations’ not called ‘aggregates’?

A. Yes.

Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of perception’?

A. Yes.

*Pali Text:*

Na saṅkhārā na khandhoti? āmantā.

Na khandhā na viññāṇakkhandhoti? āmantā.

*Translation:*

(iv) Q. Is that which is not called ‘formations’ not called ‘aggregates’?

A. Yes.

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

A. Yes.

#### **[49/211]**

*Pali Text:*

Na viññāṇaṃ na khandhoti? Viññāṇaṃ ṭhapetvā avasesā khandhā na viññāṇaṃ, khandhā. Viññāṇaṇca khandhe ca ṭhapetvā avasesā na ceva viññāṇaṃ, na ca khandhā.

Na khandhā na rūpakkkhandhoti? āmantā.

*Translation:*

(i) Q. Is that which is not called ‘consciousness’ not called ‘aggregates’?

A. With the exception of consciousness, the remaining aggregates are not called consciousness, but called aggregates. With the exception of consciousness and aggregates, the remainings are neither called consciousness nor aggregates.

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

A. Yes.

*Pali Text:*

Na viññāṇaṃ na khandhoti? Viññāṇaṃ ṭhapetvā avasesā khandhā na viññāṇaṃ,

khandhā. Viññāṇaṅca khandhe ca ṭhapetvā avasesā na ceva viññāṇaṃ, na ca khandhā.  
Na khandhā na vedanākkhandhoti? āmantā.

*Translation:*

(ii) Q. Is that which is not called ‘consciousness’ not called ‘aggregates’?

A. With the exception of consciousness, the remaining aggregates are not called consciousness, but called aggregates. With the exception of consciousness and aggregates, the remainings are neither called consciousness nor aggregates.

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

A. Yes.

*Pali Text:*

Na viññāṇaṃ na khandhoti? Viññāṇaṃ ṭhapetvā avasesā khandhā na viññāṇaṃ,  
khandhā. Viññāṇaṅca khandhe ca ṭhapetvā avasesā na ceva viññāṇaṃ, na ca khandhā.  
Na khandhā na saññākkhandhoti? āmantā.

*Translation:*

(iii) Q. Is that which is not called ‘consciousness’ not called ‘aggregates’?

A. With the exception of consciousness, the remaining aggregates are not called consciousness, but called aggregates. With the exception of consciousness and aggregates, the remainings are neither called consciousness nor aggregates.

Q. Is that which is not called ‘aggregates’ not called ‘the aggregate of perception’?

A. Yes.

*Pali Text:*

Na viññāṇaṃ na khandhoti? Viññāṇaṃ ṭhapetvā avasesā khandhā na viññāṇaṃ,  
khandhā. Viññāṇaṅca khandhe ca ṭhapetvā avasesā na ceva viññāṇaṃ, na ca khandhā.  
Na khandhā na saṅkhārakkhandhoti? āmantā.

*Translation:*

(iv) Q. Is that which is not called ‘consciousness’ not called ‘aggregates’?

A. With the exception of consciousness, the remaining aggregates are not called consciousness, but called aggregates. With the exception of consciousness and aggregates, the remainings are neither called consciousness nor aggregates.

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

A. Yes.

**Paññattiniddesavāro niṭṭhito.**

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

**Summary:**

Exposition Chapter on Terms has been analyzed based on the FOUR methods as shown below:-

1. Padasodhanavāra – Chapter on Purification of Words
2. Padasodhana mūlacakkavāra – Chapter on Wheel based on Purification of Words
3. Suddhakhandhavāra – Chapter on Pure Aggregates
4. Suddha khandha mūlacakkavāra – Chapter on Wheel based on Pure Aggregates

*Revision:*

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

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

#### **Paññatti vāra**

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

#### **Pavatti vāra**

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

#### **Pariññā vāra**

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

We have finished the first chapter, which is Chapter on Terms (Paññatti vāra).

Now, let us continue to the second chapter, which is Chapter on Process (Pavatti vāra).

**Chapter on Process (Pavatti vāra) is three-fold as shown below:-**

1. Chapter on Arising (uppāda vāra)
2. Chapter on Cessation (nirodha vāra)
3. Chapter on Arising and Cessation (uppāda-nirodha vāra)

*Guide:*

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

**Each Chapter is again in six-fold as shown below:-**

1. Chapter on the present (Paccuppanna vāra)
2. Chapter on the past (Atīta vāra)
3. Chapter on the future (Anāgata vāra)
4. Chapter on the present and the past (Paccuppannātīta vāra)
5. Chapter on the present and the future (Paccuppannānāgata vāra)
6. Chapter on the past and the future (Atītānāgata vāra)

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

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

*Guide:*

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

**The three folds are again two-fold:-**

1. Positive (Anuloma)
2. Negative (Paccanīka)

**The types of Individuals are twelve-fold namely:-**

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

**The classification of Individuals in relation to the Realms of existence**

1. Individuals of the woeful, rootless worldling type are found in the Four Woeful Realms and not anywhere else in the other remaining realms.

2. Individuals of the happy rootless worldling type are found in the Human World, the realm of the Four Great Kings Heaven and the Realm of Non-percipient beings and not anywhere else in the other remaining realms.

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

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

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

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

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam) :

Chapter on Process (Pavatti vāra)

2.1 Chapter on Arising (Uppāda vāra)

2.1.1 Chapter on the present (Paccuppanna vāra)

2.1.1.1 Positive (Anuloma) Person (Puggala)

**[50/211]**

*Pali Text:*

Yassa rūpakkhandho uppajjati tassa vedanākkhandho uppajjati'ti?

Asaññasattaṃ uppajjantānaṃ tesaṃ rūpakkhandho uppajjati, no ca tesaṃ vedanākkhandho uppajjati. Pañcavokāraṃ uppajjantānaṃ tesaṃ rūpakkhandho ca uppajjati vedanākkhandho ca uppajjati.

*Translation:*

Q. Matter aggregate arises to this person. Does feeling aggregate arise to that person?

A. To those at the birth-moment of non-percipient beings matter aggregate arises; feeling aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons, matter aggregate arises and feeling aggregate also arises.

*Pali Text:*

Yassa vā pana vedanākkhandho uppajjati tassa rūpakkhandho uppajjati'ti?

Arūpaṃ upapajjantānaṃ tesaṃ vedanākkhandho uppajjati, no ca tesaṃ rūpakkhandho uppajjati.

Pañcavokāraṃ upapajjantānaṃ tesaṃ vedanākkhandho ca uppajjati. Rūpakkhandho ca uppajjati.

*Translation:*

Q. Feeling aggregate arises to this person. Does matter aggregate arise to that person?

A. To those at the birth-moment of immaterial persons feeling aggregate arises; matter aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons, feeling aggregate arise and matter aggregate also arises.

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

Q. Feeling aggregate arises to this person. Does perception aggregate arise to that person?

A. Yes.

Q. Perception aggregate arises to this person. Does feeling aggregate arise to that person?

A. Yes.

#### 2.1.1.2 Positive (Anuloma) Plane (Okāsa)

**[51/211]**

*Pali Text:*

Yattha rūpakkhandho uppajjati tattha vedanākkhandho uppajjatīti?

Asaññasatte tattha rūpakkhandho uppajjati, no ca tattha vedanākkhandho uppajjati. Pañcavokāre tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjati.

*Translation:*

Q. Matter aggregate arises at this plane. Does feeling aggregate arise at that plane?

A. At the plane of non-percipient beings matter aggregate arises; feeling aggregate does not arise at that plane. At the five-aggregate plane, matter aggregate arises and feeling aggregate also arises.

*Pali Text:*

Yattha vā pana vedanākkhandho uppajjati tattha rūpakkhandho uppajjatīti?

Arūpe tattha vedanākkhandho uppajjati, no ca tattha rūpakkhandho uppajjati. Pañcavokāre tattha vedanākkhandho ca uppajjati rūpakkhandho ca uppajjati.

*Translation:*

Q. Feeling aggregate arises at this plane. Does matter aggregate arise at that plane?

A. At the immaterial plane feeling aggregate arises; matter aggregate does not arise at the plane. At the five-aggregate plane, feeling aggregate arise and matter aggregate also arises.

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

Q. Feeling aggregate arises at this plane. Does perception aggregate arise at that plane?

A. Yes.

Q. Perception aggregate arises at this plane. Does feeling aggregate arise at that plane?

A. Yes.

#### 2.1.1.3 Positive (Anuloma) Person and Plane (Puggalokāsa)



**[52/211]**

*Pali Text:*

Yassa yattha rūpakkhandho uppajjati tassa tattha vedanākkhandho uppajjati? Asaññasattaṃ upapajjantānaṃ tesaṃ tattha rūpakkhandho uppajjati, no ca tesaṃ tattha vedanākkhandho uppajjati. Pañcavokāraṃ upapajjantānaṃ tesaṃ tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjati.

*Translation:*

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

*Pali Text:*

Yassa vā pana yattha vedanākkhandho uppajjati tassa tattha rūpakkhandho uppajjati? Arūpaṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho uppajjati, no ca tesaṃ tattha rūpakkhandho uppajjati. Pañcavokāraṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho ca uppajjati rūpakkhandho ca uppajjati.

*Translation:*

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

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

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

2.1.1.4 Negative (Paccanīka) Person (Puggala)

**[53/211]**

*Pali Text:*

Yassa rūpakkhandho nūppajjati tassa vedanākkhandho nūppajjati? Arūpaṃ uppajjantānaṃ tesaṃ rūpakkhandho nūppajjati, no ca tesaṃ vedanākkhandho nūppajjati. Sabbesaṃ vacantānaṃ tesaṃ rūpakkhandho ca nūppajjati vedanākkhandho ca nūppajjati.

*Translation:*

Q. Matter aggregate does not arise to this person. Does feeling aggregate not arise to that person?

A. To those at the birth-moment of immaterial persons matter aggregate does not arise; it is not feeling aggregate does not arise to those persons. To all those persons at the death-moment neither matter aggregate nor feeling aggregate arises.

*Pali Text:*

Yassa vā pana vedanākkhandho nūppajjati tassa rūpakkhandho nūppajjatīti?

Asaññasattaṃ upapajjantānaṃ tesaṃ vedanākkhandho nūppajjati, no ca tesaṃ rūpakkhandho nūppajjati. Sabbesaṃ cavantānaṃ tesaṃ vedanākkhandho ca nūppajjati rūpakkhandho ca nūppajjati.

*Translation:*

Q. Feeling aggregate does not arise to this person. Does matter aggregate not arise to that person?

A. To those at the birth-moment of non-percipient beings feeling aggregate does not arise; it is not matter aggregate does not arise. To all those persons at the death-moment neither feeling aggregate nor matter aggregate arises.

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

Q. Feeling aggregate does not arise to this person. Does perception aggregate not arise to that person?

A. Yes.

Q. Perception aggregate does not arise to this person. Does feeling aggregate not arise to that person?

A. Yes.

#### 2.1.1.5 Negative (Paccanīka) Plane (Okāsa)

**[54/211]**

*Pali Text:*

Yattha rūpakkhandho nūppajjati tattha vedanākkhandho nūppajjatīti?

Uppajjati.

*Translation:*

Q. Matter aggregate does not arise at this plane. Does feeling aggregate not arise at that plane?

A. It arises.

*Pali Text:*

Yattha vā pana vedanākkhandho nūppajjati tattha rūpakkhandho nūppajjatīti?

Uppajjati.

*Translation:*

Q. Feeling aggregate does not arise at this plane. Does matter aggregate not arise at that plane?

A. It arises.

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

Q. Feeling aggregate does not arise at this plane. Does perception aggregate not arise at that plane?

A. Yes.

Q. Perception aggregate does not arise at this plane. Does feeling aggregate not arise at that plane?

A. Yes.

#### 2.1.1.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

##### [55/211]

*Pali Text:*

Yassa yattha rūpakkhandho nūppajjati tassa tattha vedanākkhandho nūppajjati?  
Arūpaṃ uppajantānaṃ tesaṃ tattha rūpakkhandho nūppajjati, no ca tesaṃ tattha  
vedanākkhandho nūppajjati. Sabbesaṃ cavantānaṃ tesaṃ tattha rūpakkhandho ca nūppajjati  
vedanākkhandho ca nūppajjati.

*Translation:*

Q. Matter aggregate does not arise to this person at this plane. Does feeling aggregate not arise to that person at that plane?

A. To those at the birth-moment of immaterial persons matter aggregate does not arise at that plane; it is not feeling aggregate does not arise to those persons at that plane. To all those persons at the death-moment neither matter aggregate nor feeling aggregate arises at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nūppajjati tassa tattha rūpakkhandho nūppajjati?  
Asaññasattaṃ uppajantānaṃ tesaṃ tattha vedanākkhandho nūppajjati, no ca tesaṃ tattha  
rūpakkhandho nūppajjati. Sabbesaṃ cavantānaṃ tesaṃ tattha vedanākkhandho ca nūppajjati  
rūpakkhandho ca nūppajjati.

*Translation:*

Q. Feeling aggregate does not arise to this person at this plane. Does matter aggregate not arise to that person at that plane?

A. To those at the birth-moment of non-percipient beings feeling aggregate does not arise at that plane; it is not that matter aggregate does not arise to those persons at that plane. To all those persons at the death-moment neither feeling aggregate nor matter aggregate arises at that plane.

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

Q. Feeling aggregate does not arise to this person at this plane. Does perception aggregate not arise to that person at that plane?

A. Yes.

Q. Perception aggregate does not arise to this person at this plane. Does feeling aggregate not arise to that person at that plane?

A. Yes.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam) :

Chapter on Process (Pavatti vāra)

2.1 Chapter on Arising (Uppāda vāra)

2.1.2 Chapter on the past (Atīta vāra)

2.1.2.1 Positive (Anuloma) Person (Puggala)

**[56/211]**

*Pali Text:*

Yassa rūpakkhandho uppajjittha tassa vedanākkhandho uppajjitthāti? āmantā.

*Translation:*

Q. Matter aggregate had arisen to this person. Had feeling aggregate arisen to that person?

A. Yes.

*Pali Text:*

Yassa vā pana vedanākkhandho uppajjittha tassa rūpakkhandho uppajjitthāti? āmantā.

*Translation:*

Q. Feeling aggregate had arisen to this person. Had matter aggregate arisen to that person?

A. Yes.

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

Q. Feeling aggregate had arisen to this person. Had perception aggregate arisen to that person?

A. Yes.

Q. Perception aggregate had arisen to this person. Had feeling aggregate arisen to that person?

A. Yes.

2.1.2.2 Positive (Anuloma) Plane (Okāsa)

**[57/211]**

*Pali Text:*

Yattha rūpakkhandho uppajjittha tattha vedanākkhandho uppajjitthāti?

Asaññasatte tattha rūpakkhandho uppajjittha, no ca tattha vedanākkhandho uppajjittha.

Pañcavokāre tattha rūpakkhandho ca uppajjittha vedanākkhandho ca uppajjittha.

*Translation:*

Q. Matter aggregate had arisen at this plane. Had feeling aggregate arisen at that plane?

A. At the plane of non-percipient beings matter aggregate had arisen; feeling aggregate had not arisen at that plane. At the five-aggregate plane matter aggregate had arisen and feeling aggregate had also arisen.

*Pali Text:*

Yattha vā pana vedanākkhandho uppajjittha tattha rūpakkhandho uppajjitthāti?  
Arūpe tattha vedanākkhandho uppajjittha, no ca tattha rūpakkhandho uppajjittha. Pañcavokāre  
tattha vedanākkhandho ca uppajjittha rūpakkhandho ca uppajjittha.

*Translation:*

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

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

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

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

**[58/211]**

*Pali Text:*

Yassa yattha rūpakkhandho uppajjittha tassa tattha vedanākkhandho uppajjitthāti?  
Asaññasattānaṃ tesaṃ tattha rūpakkhandho uppajjittha, no ca tesaṃ tattha vedanākkhandho  
uppajjittha. Pañcavokārānaṃ tesaṃ tattha rūpakkhandho ca uppajjittha vedanākkhandho ca  
uppajjittha.

*Translation:*

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

*Pali Text:*

Yassa vā pana yattha vedanākkhandho uppajjittha tassa tattha rūpakkhandho uppajjitthāti?  
Arūpānaṃ tesaṃ tattha vedanākkhandho uppajjittha, no ca tesaṃ tattha rūpakkhandho uppajjittha.  
Pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca uppajjittha rūpakkhandho ca uppajjittha.

*Translation:*

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

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

Q. Feeling aggregate had arisen to this person at this plane. Had perception aggregate arisen to that person at that plane?

A. Yes.

Q. Perception aggregate had arisen to this person at this plane. Had feeling aggregate arisen to that person at that plane?

A. Yes.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam) :

Chapter on Process (Pavatti vāra)

2.1 Chapter on Arising (Uppāda vāra)

2.1.2 Chapter on the past (Atīta vāra)

2.1.2.4 Negative (Paccanīka) Person (Puggala)

**[59/211]**

*Pali Text:*

Yassa rūpakkhandho nuppajjittha tassa vedanākkhandho nuppajjitthāti? Natthi.

*Translation:*

Q. Matter aggregate had not arisen to this person. Had feeling aggregate not arisen to that person?

A. None. (*No such person*)

*Pali Text:*

Yassa vā pana vedanākkhandho nuppajjittha tassa rūpakkhandho nuppajjitthāti? Natthi.

*Translation:*

Q. Feeling aggregate had not arisen to this person. Had matter aggregate not arisen to that person?

A. None. (*No such person*)

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

Q. Feeling aggregate had not arisen to this person. Had perception aggregate not arisen to that person?

A. None. (*No such person*)

Q. Perception aggregate had not arisen to this person. Had feeling aggregate not arisen to that person?

A. None. (*No such person*)

2.1.2.5 Negative (Paccanīka) Plane (Okāsa)

**[60/211]**

*Pali Text:*

Yattha rūpakkhandho nuppajjittha tattha vedanākkhandho nuppajjitthāti? Uppajjittha.

*Translation:*

Q. Matter aggregate had not arisen at this plane. Had feeling aggregate not arisen at that plane?

A. *(It)* had arisen.

*Pali Text:*

Yattha vā pana vedanākkhandho nuppajjittha tattha rūpakkhandho nuppajjitthāti? Uppajjittha.

*Translation:*

Q. Feeling aggregate had not arisen at this plane. Had matter aggregate not arisen at that plane?

A. *(It)* had arisen.

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

Q. Feeling aggregate had not arisen at this plane. Had perception aggregate not arisen at that plane?

A. Yes.

Q. Perception aggregate had not arisen at this plane. Had feeling aggregate not arisen at that plane?

A. Yes.

#### 2.1.2.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

##### **[61/211]**

*Pali Text:*

Yassa yattha rūpakkhandho nuppajjittha tassa tattha vedanākkhandho nuppajjitthāti?  
Arūpānaṃ tesaṃ tattha rūpakkhandho nuppajjittha, no ca tesaṃ tattha vedanākkhandho  
nuppajjittha. Suddhāvāsānaṃ tesaṃ tattha rūpakkhandho ca nuppajjittha vedanākkhandho ca  
nuppajjittha.

*Translation:*

Q. Matter aggregate had not arisen to this person at this plane. Had feeling aggregate not arisen to that person at that plane?

A. To those immaterial persons matter aggregate had not arisen at that plane; *(it is)* not that feeling aggregate had not arisen to those persons at that plane. To those pure-abode persons neither matter aggregate nor feeling aggregate had arisen at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nūppajjittha tassa tattha rūpakkhandho nuppajjitthāti?  
Asaññasattānaṃ tesaṃ tattha vedanākkhandho nuppajjittha, no ca tesaṃ tattha rūpakkhandho  
nuppajjittha. Suddhāvāsānaṃ tesaṃ tattha vedanākkhandho ca nuppajjittha rūpakkhandho ca  
nuppajjittha.

*Translation:*

Q. Feeling aggregate had not arisen to this person at this plane. Had matter aggregate not arisen to

that person at that plane?

A. To those non-percipient beings feeling aggregate had not arisen at that plane; (*It is*) not matter aggregate had not arisen to those persons at that plane. To those pure-abode persons neither feeling aggregate nor matter aggregate had arisen at that plane.

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

Q. Feeling aggregate had not arisen to this person at this plane. Had perception aggregate not arisen to that person at that plane?

A. Yes.

Q. Perception aggregate had not arisen to this person at this plane. Had feeling aggregate not arisen to that person at that plane?

A. Yes.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam) :

Chapter on Process (Pavatti vāra)

2.1 Chapter on Arising (Uppāda vāra)

2.1.3 Chapter on the Future (Anāgata vāra)

2.1.3.1 Positive (Anuloma) Person (Puggala)

**[62/211]**

*Pali Text:*

Yassa rūpakkhandho uppajjissati tassa vedanākkhandho uppajjissatī'ti? āmantā.

*Translation:*

Q. Matter aggregate will arise to this person. Will feeling aggregate arise to that person?

A. Yes.

*Pali Text:*

Yassa vā pana vedanākkhandho uppajjissati tassa rūpakkhandho uppajjissatī'ti?

Ye arūpaṃ upapajjitvā parinibbāyissanti tesaṃ vedanākkhandho uppajjissati, no ca tesaṃ rūpakkhandho uppajjissati. Itaresaṃ tesaṃ vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjissati. (Anulomapuggala)

*Translation:*

Q. Feeling aggregate will arise to this person. Will matter aggregate arise to that person?

A. To those persons, who will be born at the immaterial plane and will die there (without being reborn, *i.e. Parinibbāna*), feeling aggregate will arise; matter aggregate will not arise to those persons. To other persons feeling aggregate will arise and matter aggregate will also arise.

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

Q. Feeling aggregate will arise to this person. Will perception aggregate arise to that person?

A. Yes.

Q. Perception aggregate will arise to this person. Will feeling aggregate arise to that person?



A. Yes.

### 2.1.3.2 Positive (Anuloma) Plane (Okāsa)

#### [63/211]

*Pali Text:*

Yattha rūpakkhandho uppajjissati tattha vedanākkhandho uppajjissatī'ti?

Asaññasatte tattha rūpakkhandho uppajjissati, no ca tattha vedanākkhandho uppajjissati.

Pañcavokāre tattha rūpakkhandho ca uppajjissati vedanākkhandho ca uppajjissati.

*Translation:*

Q. Matter aggregate will arise at this plane. Will feeling aggregate arise at that plane?

A. At the plane of non-percipient beings matter aggregate will arise; feeling aggregate will not arise at that plane. At the five-aggregate plane matter aggregate will arise and feeling aggregate will also arise.

*Pali Text:*

Yattha vā pana vedanākkhandho uppajjissati tattha rūpakkhandho uppajjissatī'ti?

Arūpe tattha vedanākkhandho uppajjissati, no ca tattha rūpakkhandho uppajjissati. Pañcavokāre

tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjissati. (Anuloma okāsa)

*Translation:*

Q. Feeling aggregate will arise at this plane. Will matter aggregate arise at that plane?

A. At the immaterial plane feeling aggregate will arise; matter aggregate will not arise at that plane. At the five-aggregate plane feeling aggregate will arise and matter aggregate will also arise.

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

Q. Feeling aggregate will arise at this plane. Will perception aggregate arise at that plane?

A. Yes.

Q. Perception aggregate will arise at this plane. Will feeling aggregate arise at that plane?

A. Yes.

### 2.1.3.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

#### [64/211]

*Pali Text:*

Yassa yattha rūpakkhandho uppajjissati tassa tattha vedanākkhandho uppajjissatī'ti?

Asaññasattānaṃ tesaṃ tattha rūpakkhandho uppajjissati, no ca tesaṃ tattha vedanākkhandho uppajjissati. Pañcavokārānaṃ tesaṃ tattha rūpakkhandho ca uppajjissati vedanākkhandho ca uppajjissati.

*Translation:*

Q. Matter aggregate will arise to this person at this plane. Will feeling aggregate arise to that person at that plane?

A. To those non-percipient beings matter aggregate will arise at that plane; feeling aggregate will not arise to those persons at that plane. To those five-aggregate persons matter aggregate will arise and feeling aggregate will also arise at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho uppajjissati tassa tattha rūpakkhandho uppajjissatīti? Arūpānaṃ tesaṃ tattha vedanākkhandho uppajjissati, no ca tesaṃ tattha rūpakkhandho uppajjissati. Pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjissati. (Anuloma puggalokāsa)

*Translation:*

Q. Feeling aggregate will arise to this person at this plane. Will matter aggregate arise to that person at that plane?

A. To those immaterial persons feeling aggregate will arise at that plane; matter aggregate will not arise to those persons at that plane. To those five-aggregate persons feeling aggregate will arise and matter aggregate will also arise at that plane.

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

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

A. Yes.

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

A. Yes.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam) :

Chapter on Process (Pavatti vāra)

2.1 Chapter on Arising (Uppāda vāra)

2.1.3 Chapter on the Future (Anāgata vāra)

2.1.3.4 Negative (Paccanīka) Person (Puggala)

**[65/211]**

*Pali Text:*

Yassa rūpakkhandho nūppajjissati tassa vedanākkhandho nūppajjissatīti?

Ye arūpaṃ uppajjitvā parinibbāyissanti tesaṃ rūpakkhandho nūppajjissati, no ca tesaṃ vedanākkhandho nūppajjissati. Pacchimabhavikānaṃ tesaṃ rūpakkhandho ca nūppajjissati vedanākkhandho ca nūppajjissati.

*Translation:*

Q. Matter aggregate will not arise to this person. Will feeling aggregate not arise to that person?

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

aggregate will arise.

*Pali Text:*

Yassa vā pana vedanākkhandho nūppajjissati tassa rūpakkhandho nūppajjissatīti? āmantā.

*Translation:*

Q. Feeling aggregate will not arise to this person. Will matter aggregate not arise to that person?

A. Yes.

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

Q. Feeling aggregate will not arise to this person. Will perception aggregate not arise to that person?

A. Yes.

Q. Perception aggregate will not arise to this person. Will feeling aggregate not arise to that person?

A. Yes.

#### 2.1.3.5 Negative (Paccanīka) Plane (Okāsa)

**[66/211]**

*Pali Text:*

Yattha rūpakkhandho nūppajjissati tattha vedanākkhandho nūppajjissatīti? Uppajjissati.

*Translation:*

Q. Matter aggregate will not arise at this plane. Will feeling aggregate not arise at that plane?

A. (It) will arise.

*Pali Text:*

Yattha vā pana vedanākkhandho nūppajjissati tattha rūpakkhandho nūppajjissatīti? Uppajjissati.

*Translation:*

Q. Feeling aggregate will not arise at this plane. Will matter aggregate not arise at that plane?

A. (It) will arise.

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

Q. Feeling aggregate will not arise at this plane. Will perception aggregate not arise at that plane?

A. Yes.

Q. Perception aggregate will not arise at this plane. Will feeling aggregate not arise at that plane?

A. Yes.

#### 2.1.3.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

**[67/211]**

*Pali Text:*

Yassa yattha rūpakkhandho nūppajjissati tassa tattha vedanākkhandho nūppajjissatīti?  
Arūpānaṃ tesaṃ tattha rūpakkhandho nūppajjissati, no ca tesaṃ tattha vedanākkhandho  
nūppajjissati. Pacchimabhavikānaṃ tesaṃ tattha rūpakkhandho ca nūppajjissati vedanākkhandho  
ca nūppajjissati.

*Translation:*

Q. Matter aggregate will not arise to this person at this plane. Will feeling aggregate not arise to that person at that plane?

A. To those immaterial persons matter aggregate will not arise at that plane; (*it is*) not that feeling aggregate will not arise to those persons at that plane. To those final-existence persons neither matter aggregate nor feeling aggregate will arise at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nūppajjissati tassa tattha rūpakkhandho nūppajjissatīti?  
Asaññasattānaṃ tesaṃ tattha vedanākkhandho nūppajjissati, no ca tesaṃ tattha rūpakkhandho  
nūppajjissati. Pacchimabhavikānaṃ tesaṃ tattha vedanākkhandho ca nūppajjissati rūpakkhandho  
ca nūppajjissati.

*Translation:*

Q. Feeling aggregate will not arise to this person at this plane. Will matter aggregate not arise to that person at that plane?

A. To those non-percipient beings feeling aggregate will not arise at that plane; (*it is*) not matter aggregate will not arise to those persons at that plane. To those final-existence persons neither feeling aggregate nor matter aggregate will arise at that plane.

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

Q. Feeling aggregate will not arise to this person at this plane. Will perception aggregate not arise to that person at that plane?

A. Yes.

Q. Perception aggregate will not arise to this person at this plane. Will feeling aggregate not arise to that person at that plane?

A. Yes.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):

Chapter on Process (Pavatti vāra)

2.1 Chapter on Arising (Uppāda vāra)

2.1.4 Chapter on the present and the past (Paccuppannātīta vāra)

2.1.4.1 Positive (Anuloma) Person (Puggala)

**[68/211]**

*Pali Text:*

Yassa rūpakkhandho uppajjati tassa vedanākkhandho uppajjitthāti? āmantā.

*Translation:*

Q. Matter aggregate arise to this person. Had feeling aggregate arisen to that person?

A. Yes.

*Pali Text:*

Yassa vā pana vedanākkhandho uppajjittha tassa rūpakkhandho uppajjatī'ti?  
Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesaṃ vedanākkhandho uppajjittha, no ca tesaṃ  
rūpakkhandho uppajjati. Pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ  
vedanākkhandho ca uppajjittha rūpakkhandho ca uppajjati.

*Translation:*

Q. Feeling aggregate had arisen to this person. Does matter aggregate arise to that person?

A. To all those persons at the death-moment and to those at the birth-moment of immaterial persons, feeling aggregate had arisen; matter aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate had arisen and matter aggregate also arises.

**[69/211]**

*Pali Text:*

Yassa vedanākkhandho uppajjati tassa saññākkhandho uppajjitthāti? āmantā.

*Translation:*

Q. Feeling aggregate arises to this person. Had perception aggregate arisen to that person?

A. Yes.

*Pali Text:*

Yassa vā pana saññākkhandho uppajjittha tassa vedanākkhandho uppajjatī'ti?  
Sabbesaṃ cavantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ saññākkhandho uppajjittha, no ca  
tesaṃ vedanākkhandho uppajjati. Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ  
saññākkhandho ca uppajjittha vedanākkhandho ca uppajjati.

*Translation:*

Q. Perception aggregate had arisen to this person. Does feeling aggregate arise to that person?

A. To all those persons at the death-moment and to those at the birth-moment of non-percipient beings, perception aggregate had arisen; feeling aggregate does not arise to those persons. To those at the birth-moment of four- or five-aggregate persons, perception aggregate had arisen and feeling aggregate also arises.

2.1.4.2 Positive (Anuloma) Plane (Okāsa)

**[70/211]**

*Pali Text:*

Yattha rūpakkhandho uppajjati tattha vedanākkhandho uppajjitthāti?

Asaññasatte tattha rūpakkhandho uppajjati, no ca tattha vedanākkhandho uppajjittha. Pañcavokāre tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjittha.

*Translation:*

Q. Matter aggregate arise at this plane. Had feeling aggregate arisen at that plane?

A. At the plane of non-percipient beings matter aggregate arises; feeling aggregate had not arisen at that plane. At the five-aggregate plane matter aggregate arises and feeling aggregate had also arisen.

*Pali Text:*

Yattha vā pana vedanākkhandho uppajjittha tattha rūpakkhandho uppajjatī'ti?

Arūpe tattha vedanākkhandho uppajjittha, no ca tattha rūpakkhandho uppajjati. Pañcavokāre tattha vedanākkhandho ca uppajjittha rūpakkhandho ca uppajjati.

*Translation:*

Q. Feeling aggregate arise at this plane. Does matter aggregate arise at that plane?

A. At the immaterial plane feeling aggregate had arisen; matter aggregate does not arise at that plane. At the five-aggregate plane feeling aggregate had arisen and matter aggregate also arises.

**[71/211]**

*Pali Text:*

Yattha vedanākkhandho uppajjati tattha saññākkhandho uppajjitthāti? āmantā.

*Translation:*

Q. Feeling aggregate arises at this plane. Had perception aggregate arisen at that plane?

A. Yes.

*Pali Text:*

Yattha vā pana saññākkhandho uppajjittha tattha vedanākkhandho uppajjatī'ti? āmantā.

*Translation:*

Q. Perception aggregate had arisen at this plane. Does feeling aggregate arise at that plane?

A. Yes.

2.1.4.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

**[72/211]**

*Pali Text:*

Yassa yattha rūpakkhandho uppajjati tassa tattha vedanākkhandho uppajjitthāti?

Suddhāvāsaṃ upapajjantānaṃ asaññasattaṃ uppajjantānaṃ tesaṃ tattha rūpakkhandho uppajjati, no ca tesaṃ tattha vedanākkhandho uppajjittha. Itaresaṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjittha.

*Translation:*

Q. Matter aggregate arises to this person at this plane. Had feeling aggregate arisen to that person at that plane?

A. To those at the birth-moment of pure-abode persons and to those at the birth-moment of non-percipient beings, matter aggregate arises at that plane; feeling aggregate had not arisen to those persons at that plane. To others at the birth-moment of five-aggregate persons, (*except those at the birth-moment of pure-abode persons*), matter aggregate arises and feeling aggregate had also arisen at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho uppajjittha tassa tattha rūpakkhando uppajjati'ti?  
Pañcavokārā cavantānaṃ arūpānaṃ tesaṃ tattha vedanākkhandho uppajjittha, no ca tesaṃ tattha rūpakkhando uppajjati. Pañcavokāraṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho ca uppajjittha rūpakkhando ca uppajjati.

*Translation:*

Q. Feeling aggregate had arisen to this person at this plane. Does matter aggregate arise to that person at that plane?

A. To those at the death-moment of five-aggregate persons and those immaterial persons, feeling aggregate had arisen at that plane; matter aggregate does not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons feeling aggregate had arisen and matter aggregate also arises at that plane.

**[73/211]**

*Pali Text:*

Yassa yattha vedanākkhandho uppajjati tassa tattha saññākkhandho uppajjitthāti?  
Suddhāvāsaṃ uppajjantānaṃ tesaṃ tattha vedanākkhandho uppajjati, no ca tesaṃ tattha saññākkhandho uppajjittha. Itaresaṃ catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho ca uppajjati saññākkhandho ca uppajjittha.

*Translation:*

Q. Feeling aggregate arises to this person at this plane. Had perception aggregate arisen to that person at that plane?

A. To those at the birth-moment of pure-abode persons feeling aggregate arises at that plane; perception aggregate had not arisen to those persons at that plane. To others at the birth-moment of four- or five-aggregate persons, (*except those at the birth-moment of pure-abode persons*), feeling aggregate had arisen and perception aggregate arises at that plane.

*Pali Text:*

Yassa vā pana yattha saññākkhandho uppajjittha tassa tattha vedanākkhandho uppajjati'ti?  
Catuvokārā pañcavokārā cavantānaṃ tesaṃ tattha saññākkhandho uppajjittha, no ca tesaṃ tattha vedanākkhandho uppajjati. Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha saññākkhandho ca uppajjittha vedanākkhandho ca uppajjati.

*Translation:*

Q. Perception aggregate had arisen to this person at this plane. Does feeling aggregate arise to that person at that plane?

A. To those at the death-moment of four- or five-aggregate persons perception aggregate had arisen; feeling aggregate does not arise to those persons at that plane. To those at the birth-moment of four- or five-aggregate persons perception aggregate had arisen and feeling aggregate also arises at that plane.

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2.1 Chapter on Arising (Uppāda vāra)

2.1.4 Chapter on the present and the past (Paccuppannātīta vāra)

2.1.4.4 Negative (Paccanīka) Person (Puggala)

**[74/211]**

*Pali Text:*

Yassa rūpakkhando nūppajjati tassa vedanākkhandho nūppajjatthāti? Uppajjittha.

*Translation:*

Q. Matter aggregate does not arise to this person. Had feeling aggregate not arisen to that person?

A. (It) had arisen.

*Pali Text:*

Yassa vā pana vedanākkhandho nūppajjittha tassa rūpakkhando nūppajjatīti? Natthi.

*Translation:*

Q. Feeling aggregate had not arisen to this person. Does matter aggregate not arise to that person?

A. None.

**[75/211]**

*Pali Text:*

Yassa vedanākkhandho nūppajjati tassa saññākkhandho nūppajjitthāti? Uppajjittha.

*Translation:*

Q. Feeling aggregate does not arise to this person. Had perception aggregate not arisen to that person?

A. (It) had arisen.

*Pali Text:*

Yassa vā pana saññākkhandho nūppajjittha tassa vedanākkhandho nūppajjatīti? Natthi.

*Translation:*

Q. Perception aggregate had not arisen to this person. Does feeling aggregate not arise to that



person?  
A. None.

#### 2.1.4.5 Negative (Paccanīka) Plane (Okāsa)

##### [76/211]

*Pali Text:*

Yattha rūpakkhandho nūppajjati tattha vedanākkhandho nūppajjitthāti? Uppajjittha.

*Translation:*

Q. Matter aggregate does not arise at this plane. Had feeling aggregate not arisen at that plane?

A. (It) had arisen.

*Pali Text:*

Yattha vā pana vedanākkhandho nūppajjittha tattha rūpakkhandho nūppajjatīti? Uppajjati.

*Translation:*

Q. Feeling aggregate had not arisen at this plane. Does matter aggregate not arise at that plane?

A. (It) arises.

##### [77/211]

*Pali Text:*

Yattha vedanākkhandho nūppajjati tattha saññākkhandho nūppajjitthāti? āmantā.

*Translation:*

Q. Feeling aggregate does not arise at this plane. Had perception aggregate not arisen at that plane?

A. Yes.

*Pali Text:*

Yattha vā pana saññākkhandho nūppajjittha tattha vedanākkhandho nūppajjatīti? āmantā.

*Translation:*

Q. Perception aggregate had not arisen at this plane. Does feeling aggregate not arise at that plane?

A. Yes.

#### 2.1.4.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

##### [78/211]

*Pali Text:*

Yassa yattha rūpakkhandho nūppajjati tassa tattha vedanākkhandho nūppajjitthāti?

Pañcavokārā cavantānaṃ arūpānaṃ tesaṃ tattha rūpakkhandho nūppajjati, no ca tesaṃ tattha vedanākkhandho nūppajjittha. Suddhāvāse parinibbantānaṃ asaññasattā cavantānaṃ tesaṃ tattha rūpakkhandho ca nūppajjati vedanākkhandho ca nūppajjittha.

*Translation:*

Q. Matter aggregate does not arise to this person at this plane. Had feeling aggregate not arisen to that person at that plane?

A. To those at the death-moment of five-aggregate persons and to those immaterial persons, matter aggregate does not arise at that plane; (*it is*) not that feeling aggregate had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of non-percipient beings, matter aggregate does not arise and feeling aggregate also had not arisen at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nūppajjittha tassa tattha rūpakkhandho nūppajjatīti?  
Suddhāvāsaṃ upapajjantānaṃ asaṅghasattaṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho  
nūppajjittha, no ca tesaṃ tattha rūpakkhandho nūppajjati. Suddhāvāse parinibbantānaṃ  
asaṅghasattā cavantānaṃ tesaṃ tattha vedanākkhandho ca nūppajjittha rūpakkhandho ca nūppajjati.

*Translation:*

Q. Feeling aggregate had not arisen to this person at this plane. Does matter aggregate not arise to that person at that plane?

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

**[79/211]**

*Pali Text:*

Yassa yattha vedanākkhandho nūppajjati tassa tattha saṅghākkhandho nūppajjitthāti?  
Catuvokārā pañcavokārā cavantānaṃ tesaṃ tattha vedanākkhandho nūppajjati, no ca tesaṃ tattha  
saṅghākkhandho nūppajjittha. Suddhāvāse parinibbantānaṃ asaṅghasattānaṃ tesaṃ tattha  
vedanākkhandho ca nūppajjati saṅghākkhandho ca nūppajjittha.

*Translation:*

Q. Feeling aggregate does not arise to this person at this plane. Had perception aggregate not arisen to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha saṅghākkhandho nūppajjittha tassa tattha vedanākkhandho nūppajjatīti?  
Suddhāvāsaṃ upapajjantānaṃ tesaṃ tattha saṅghākkhandho nūppajjittha, no ca tesaṃ tattha  
vedanākkhandho nūppajjati. Suddhāvāse parinibbantānaṃ asaṅghasattānaṃ tesaṃ tattha

saññākkhandho ca nūpajjittha vedanākkhandho ca nūpajjati.

*Translation:*

Q. Perception aggregate had not arisen to this person at this plane. Does feeling aggregate not arise to that person at that plane?

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

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Chapter on Process (Pavatti vāra)

2.1 Chapter on Arising (Uppāda vāra)

2.1.5 Chapter on the present and the future (Paccuppannānāgata vāra)

2.1.5.1 Positive (Anuloma) Person (Puggala)

**[80/211]**

*Pali Text:*

Yassa rūpakkhando uppajjati tassa vedanākkhandho uppajjissatī'ti?

Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ tesaṃ rūpakkhando uppajjati, no ca tesaṃ vedanākkhandho uppajjissati. Itaresaṃ pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ rūpakkhando ca uppajjati vedanākkhandho ca uppajjissati.

*Translation:*

Q. Matter aggregate arises to this person. Will feeling aggregate arise to that person?

A. To those at the birth-moment of final-existence persons in the five-aggregate plane matter aggregate arises; feeling aggregate will not arise to those persons. To others at the birth-moment of five-aggregate persons, (except those at the birth-moment of final-existence persons in the five-aggregate plane), and to those at the birth-moment of non-percipient beings, matter aggregate arises and feeling aggregate will also arise.

*Pali Text:*

Yassa vā pana vedanākkhandho uppajjissati tassa rūpakkhando uppajjati'ti?

Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesaṃ vedanākkhandho uppajjissati, no ca tesaṃ rūpakkhando uppajjati. Pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ vedanākkhandho ca uppajjissati rūpakkhando ca uppajjati.

*Translation:*

Q. Feeling aggregate will arise to this person. Does matter aggregate arise to that person?

A. To all those persons at the death-moment and to those at the birth-moment of immaterial persons, feeling aggregate will arise; matter-aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate will arise and matter aggregate also arises.

**[81/211]**

*Pali Text:*

Yassa vedanākkhandho uppajjati tassa saññākkhandho uppajjissatī'ti?  
Pacchimabhavikānaṃ upapajjantānaṃ tesaṃ vedanākkhandho uppajjati, no ca tesaṃ  
saññākkhandho uppajjissati. Itaresaṃ catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ  
vedanākkhandho ca uppajjati saññākkhandho ca uppajjissati.

*Translation:*

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

*Pali Text:*

Yassa vā pana saññākkhandho uppajjissati tassa vedanākkhandho uppajjati'ti?  
Sabbesaṃ cavantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ saññākkhandho uppajjissati, no ca  
tesaṃ vedanākkhandho uppajjati. Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ  
saññākkhandho ca uppajjissati vedanākkhandho ca uppajjati.

*Translation:*

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

2.1.5.2 Positive (Anuloma) Plane (Okāsa)

**[82/211]**

*Pali Text:*

Yattha rūpakkhandho uppajjati tattha vedanākkhandho uppajjissatī'ti?  
Asaññasatte tattha rūpakkhandho uppajjati, no ca tattha vedanākkhandho uppajjissati.  
Pañcavokāre tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjissati.

*Translation:*

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

*Pali Text:*

Yatthavā pana vedanākkhandho uppajjissati, tattha rūpakkhandho uppajjati'ti?

Arūpe tattha vedanākkhandho uppajjissati, no ca tattha rūpakkhandho uppajjati. Pañcavokāre tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjati.

*Translation:*

Q. Feeling aggregate will arise at this plane. Does matter aggregate arise at that plane?

A. At the immaterial plane feeling aggregate will arise; matter aggregate does not arise at that plane. At the five-aggregate plane feeling aggregate will arise and matter aggregate also arises.

**[83/211]**

*Pali Text:*

Yattha vedanākkhandho uppajjati tattha saññākkhandho uppajjissati'ti? āmantā.

*Translation:*

Q. Feeling aggregate arises at this plane. Will perception aggregate arise at that plane?

A. Yes.

*Pali Text:*

Yattha vā pana saññākkhandho uppajjissati tattha vedanākkhandho uppajjati'ti? āmantā.

*Translation:*

Q. Perception aggregate will arise at this plane. Does feeling aggregate arise at that plane?

A. Yes.

### 2.1.5.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

**[84/211]**

*Pali Text:*

Yassa yattha rūpakkhandho uppajjati tassa tattha vedanākkhandho uppajjissati'ti?

Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ tattha rūpakkhandho uppajjati, no ca tesaṃ tattha vedanākkhandho uppajjissati. Itaresaṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjissati.

*Translation:*

Q. Matter aggregate arises to this person at this plane. Will feeling aggregate arise to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha vedanākkhandho uppajjissati tassa tattha rūpakkhandho uppajjati'ti?

Pañcavokārā cavantānaṃ arūpānaṃ tesaṃ tattha vedanākkhandho uppajjissati, no ca tesaṃ tattha

rūpakkhandho uppajjati. Pañcavokāraṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjati.

*Translation:*

Q. Feeling aggregate will arise to this person at this plane. Does matter aggregate arise to that person at that plane?

A. To those at the death-moment of five-aggregate persons and to those immaterial persons, feeling aggregate will arise at that plane; matter aggregate does not arise to those persons at that plane. To those at the birth-moment of five-aggregate persons feeling aggregate will arise and matter aggregate also arises at that plane.

**[85/211]**

*Pali Text:*

Yassa yattha vedanākkhandho uppajjati tassa tattha saññākkhandho uppajjissatīti?  
Pacchimabhavikānaṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho uppajjati, no ca tesaṃ tattha saññākkhandho uppajjissati. Itaresaṃ catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho ca uppajjati saññākkhandho ca uppajjissati.

*Translation:*

Q. Feeling aggregate arises to this person at this plane. Will perception aggregate arise to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha saññākkhandho uppajjissati tassa tattha vedanākkhandho uppajjatiīti?  
Catuvokārā pañcavokārā cavantānaṃ tesaṃ tattha saññākkhandho uppajjissati, no ca tesaṃ tattha vedanākkhandho uppajjati. Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha saññākkhandho ca uppajjissati vedanākkhandho ca uppajjati.

*Translation:*

Q. Perception aggregate will arise to this person at this plane. Does feeling aggregate arise to that person at that plane?

A. To those at the death-moment of four- or five-aggregate persons perception aggregate will arise at that plane; feeling aggregate does not arise to those persons at that plane. To those at the birth-moment of four- or five-aggregate persons perception aggregate will arise and feeling aggregate also arises at that plane.

2.1.5.4 Negative (Paccanīka) Person (Puggala)

**[86/211]**

*Pali Text:*

Yassa rūpakkhandho nūppajjati tassa vedanākkhandho nūppajjissatīti?

Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesaṃ rūpakkhandho nūppajjati, no ca tesaṃ vedanākkhandho nūppajjissati. Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ tesaṃ rūpakkhandho ca nūppajjati vedanākkhandho ca nūppajjissati.

*Translation:*

Q. Matter aggregate does not arise to this person. Will feeling aggregate not arise to that person?

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

*Pali Text:*

Yassa vā pana vedanākkhandho nūppajjissati tassa rūpakkhandho nūppajjatīti?

Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ tesaṃ vedanākkhandho nūppajjissati, no ca tesaṃ rūpakkhandho nūppajjati. Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ tesaṃ vedanākkhandho ca nūppajjissati rūpakkhandho ca nūppajjati.

*Translation:*

Q. Feeling aggregate will not arise to this person. Does matter aggregate not arise to that person?

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

**[87/211]**

*Pali Text:*

Yassa vedanākkhandho nūppajjati tassa saññākkhandho nūppajjissatīti?

Sabbesaṃ cavantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ vedanākkhandho nūppajjati, no ca tesaṃ saññākkhandho nūppajjissati. Parinibbantānaṃ tesaṃ vedanākkhandho ca nūppajjati saññākkhandho ca nūppajjissati.

*Translation:*

Q. Feeling aggregate does not arise to this person. Will perception aggregate not arise to that person?

A. To all those persons at the death-moment and to those at the birth-moment of non-percipient beings, feeling aggregate does not arise; (it is) not that perception aggregate will not arise to those persons. To those at the death-moment of final-existence persons feeling aggregate does not arise and perception aggregate also will not arise.

*Pali Text:*

Yassa vā pana saññākkhandho nūppajjissati tassa vedanākkhandho nūppajjatīti?

Pacchimabhavikānaṃ upapajantānaṃ tesam saññākkhandho nūppajjissati, no ca tesam vedanākkhandho nūppajjati. Parinibbantānaṃ tesam saññākkhandho ca nūppajjissati vedanākkhandho ca nūppajjati.

*Translation:*

Q. Perception aggregate will not arise to this person. Does feeling aggregate not arise to that person?

A. To those at the birth-moment of final-existence persons perception aggregate will not arise; (it is) not that feeling aggregate does not arise to those persons. To those at the death-moment of final-existence persons perception aggregate will not arise and feeling aggregate also does not arise.

#### 2.1.5.5 Negative (Paccanīka) Plane (Okāsa)

**[88/211]**

*Pali Text:*

Yattha rūpakkhando nūppajjati tattha vedanākkhandho nūppajjissatīti? Uppajjissati.

*Translation:*

Q. Matter aggregate does not arise at this plane. Will feeling aggregate not arise at that plane?

A. (It) will arise.

*Pali Text:*

Yattha vā pana vedanākkhandho nūppajjissati tattha rūpakkhando nūppajjattīti? Uppajjati.

*Translation:*

Q. Feeling aggregate will not arise at this plane. Does matter aggregate not arise at that plane?

A. (It) arises.

**[89/211]**

*Pali Text:*

Yattha vedanākkhandho nūppajjati tattha saññākkhandho nūppajjissatīti? āmantā.

*Translation:*

Q. Feeling aggregate does not arise at this plane. Will perception aggregate not arise at that plane?

A. Yes.

*Pali Text:*

Yattha vā pana saññākkhandho nūppajjissati tattha vedanākkhandho nūppajjattīti? āmantā.

*Translation:*

Q. Perception aggregate will not arise at this plane. Does feeling aggregate not arise at that plane?

A. Yes.



### 2.1.5.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

#### [90/211]

*Pali Text:*

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

*Translation:*

Q. Matter aggregate does not arise to this person at this plane. Will feeling aggregate not arise to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nūppajjissati tassa tattha rūpakkhandho nūppajjīti?  
Pacchimabhavikānaṃ pañcavokāraṃ upapajantānaṃ asaññasattaṃ upapajantānaṃ tesaṃ tattha vedanākkhandho nūppajjissati, no ca tesaṃ tattha rūpakkhandho nūppajjiti. Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ asaññasattā cavantānaṃ, tesaṃ tattha vedanākkhandho ca nūppajjissati rūpakkhandho ca nūppajjati.

*Translation:*

Q. Feeling aggregate will not arise to this person at this plane. Does matter aggregate not arise to that person at that plane?

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

#### [91/211]

*Pali Text:*

Yassa yattha vedanākkhandho nūppajjati tassa tattha saññākkhandho nūppajjissatīti?  
Catuvokārā pañcavokārā cavantānaṃ tesaṃ tattha vedanākkhandho nūppajjati, no ca tesaṃ tattha saññākkhandho nūppajjissati. Parinibbantānaṃ asaññasattānaṃ tesaṃ tattha vedanākkhandho ca nūppajjati saññākkhandho ca nūppajjissati.

*Translation:*

Q. Feeling aggregate does not arise to this person at this plane. Will perception aggregate not arise to that person at that plane?

A. To those at the death-moment of four- or five-aggregate persons feeling aggregate does not arise at that plane; (it is) not that perception aggregate will not arise to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, feeling aggregate does not arise and perception aggregate also will not arise at that plane.

*Pali Text:*

Yassa vā pana yattha saññākkhandho nūppajjissati tassa tattha vedanākkhandho nūppajjatīti?  
Pacchimabhavikānaṃ upapajjantānaṃ tesaṃ tattha saññākkhandho nūppajjissati, no ca tesaṃ  
tattha vedanākkhandho nūppajjati. Parinibbantānaṃ asaññasattānaṃ tesaṃ tattha saññākkhandho  
ca nūppajjissati vedanākkhandho ca nūppajjati.

*Translation:*

Q. Perception aggregate will not arise to this person at this plane. Does feeling aggregate not arise to that person at that plane?

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

Paccuppannānāgatavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):

2. Chapter on Process (Pavatti vāra)

2.1 Chapter on Arising (Uppāda vāra)

2.1.6 Chapter on the past and the future (Atītānāgata vāra)

2.1.6.1 Positive (Anuloma) Person (Puggala)

**[92/211]**

*Pali Text:*

Yassa rūpakkhando uppajjittha tassa vedanākkhandho uppajjissatīti?  
Pacchimabhavikānaṃ tesaṃ rūpakkhando uppajjittha, no ca tesaṃ vedanākkhandho uppajjissati.  
Itaresaṃ tesaṃ rūpakkhando ca uppajjittha vedanākkhandho ca uppajjissati.

*Translation:*

Q. Matter aggregate had arisen to this person. Will feeling aggregate arise to that person?

A. To those final-existence persons matter aggregate had arisen; feeling aggregate will not arise to those persons. To other persons matter aggregate had arisen and feeling aggregate will also arise.

*Pali Text:*

Yassa vā pana vedanākkhandho uppajjissati tassa rūpakkhando uppajjitthāti? āmantā.

*Translation:*

Q. Feeling aggregate will arise to this person. Had matter aggregate arisen to that person?

A. Yes.

**[93/211]**

*Pali Text:*

Yassa vedanākkhandho uppajjittha tassa saññākkhandho uppajjissatī'ti?

Pacchimbabhavikānaṃ tesaṃ vedanākkhandho uppajjittha, no ca tesaṃ saññākkhandho uppajjissati. Itaresaṃ tesaṃ vedanākkhandho ca uppajjittha saññākkhandho ca uppajjissati.

*Translation:*

Q. Feeling aggregate had arisen to this person. Will perception aggregate arise to that person?

A. To those final-existence persons feeling aggregate had arisen; perception aggregate will not arise to those persons. To other persons feeling aggregate had arisen and perception aggregate will also arise.

*Pali Text:*

Yassa vā pana saññākkhandho uppajjissati tassa vedanākkhandho uppajjitthāti? āmantā.

*Translation:*

Q. Perception aggregate will arise to this person. Had feeling aggregate arisen to that person?

A. Yes.

#### 2.1.6.2 Positive (Anuloma) Plane (Okāsa)

**[94/211]**

*Pali Text:*

Yattha rūpakkhandho uppajjittha tattha vedanākkhandho uppajjissatī'ti?

Asaññasatte tattha rūpakkhandho uppajjittha, no ca tattha vedanākkhandho uppajjissati.

Pañcavokāre tattha rūpakkhandho ca uppajjittha vedanākkhandho ca uppajjissati.

*Translation:*

Q. Matter aggregate had arisen at this plane. Will feeling aggregate arise at that plane?

A. At the plane of non-percipient beings matter aggregate had arisen; feeling aggregate will not arise at that plane. At the five-aggregate plane matter aggregate had arisen and feeling aggregate will also arise.

*Pali Text:*

Yattha vā pana vedanākkhandho uppajjissati tattha rūpakkhandho uppajjitthāti?

Arūpe tattha vedanākkhandho uppajjissati, no ca tattha rūpakkhandho uppajjittha. Pañcavokāre tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjittha.

*Translation:*

Q. Feeling aggregate will arise at this plane. Had matter aggregate arisen at that plane?

A. At the immaterial plane feeling aggregate will arise; matter aggregate had not arisen at that plane. At the five-aggregate plane feeling aggregate will arise and matter aggregate had also arisen.

**[95/211]**

*Pali Text:*

Yattha vedanākkhandho uppajjittha tattha saññākkhandho uppajjissatī'ti? āmantā.

*Translation:*

Q. Feeling aggregate had arisen at this plane. Will perception aggregate arise at that plane?

A. Yes.

*Pali Text:*

Yattha vā pana saññākkhandho uppajjissati tattha vedanākkhandho uppajjitthāti? āmantā.

*Translation:*

Q. Perception aggregate will arise at this plane. Had feeling aggregate arisen at that plane?

A. Yes.

2.1.6.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

**[96/211]**

*Pali Text:*

Yassa yattha rūpakkhandho uppajjittha tassa tattha vedanākkhandho uppajjissatī'ti?

Pañcavokāre pacchimabhavikānaṃ asaññasattānaṃ tesaṃ tattha rūpakkhandho uppajjittha, no ca tesaṃ tattha vedanākkhandho uppajjissati. Itaresaṃ pañcavokārānaṃ tesaṃ tattha rūpakkhandho ca uppajjittha vedanākkhandho ca uppajjissati.

*Translation:*

Q. Matter aggregate had arisen to this person at this plane. Will feeling aggregate arise to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha vedanākkhandho uppajjissati tassa tattha rūpakkhandho uppajjitthāti?

Arūpānaṃ tesaṃ tattha vedanākkhandho uppajjissati, no ca tesaṃ tattha rūpakkhandho uppajjittha. Pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjittha.

*Translation:*

Q. Feeling aggregate will arise to this person at this plane. Had matter aggregate arisen to that person at that plane?

A. To those immaterial persons feeling aggregate will arise at that plane; matter aggregate had not arisen to those persons at that plane. To those five-aggregate persons feeling aggregate will arise and matter aggregate had also arisen at that plane.

**[97/211]**

*Pali Text:*

Yassa yattha vedanākkhandho uppajjittha tassa tattha saññākkhandho uppajjissatīti? Pacchimabhavikānaṃ tesaṃ tattha vedanākkhandho uppajjittha, no ca tesaṃ tattha saññākkhandho uppajjissati. Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca uppajjittha saññākkhandho ca uppajjissati.

*Translation:*

Q. Feeling aggregate had arisen to this person at this plane. Will perception aggregate arise to that person at that plane?

A. To those final-existence persons feeling aggregate had arisen at that plane; perception aggregate will not arise to those persons at that plane. To other four- or five-aggregate persons, (except those final-existence persons) feeling aggregate had arisen and perception aggregate will also arise at that plane.

*Pali Text:*

Yassa vā pana yattha saññākkhandho uppajjissati tassa tattha vedanākkhandho uppajjitthāti? āmantā.

*Translation:*

Q. Perception aggregate will arise to this person at this plane. Had feeling aggregate arisen to that person at that plane?

A. Yes.

2.1.6.4 Negative (Paccanīka) Person (Puggala)

**[98/211]**

*Pali Text:*

Yassa rūpakkhando nūppajjittha tassa vedanākkhandho nūppajjissatīti? Natthi.

*Translation:*

Q. Matter aggregate had not arisen to this person. Will feeling aggregate not arise to that person?

A. None.

*Pali Text:*

Yassa vā pana vedanākkhandho nūppajjissati tassa rūpakkhando nūppajjitthāti? Uppajjittha.

*Translation:*

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

**[99/211]**

*Pali Text:*

Yassa vedanākkhandho nūppajjittha tassa saññākkhandho nūppajjissatīti? Natthi.

*Translation:*

Q. Feeling aggregate had not arisen to this person. Will perception aggregate not arise to that person?

A. None.

*Pali Text:*

Yassa vā pana saññākkhandho nūppajjissati tassa vedanākkhandho nūppajjitthāti? Uppajjittha.

*Translation:*

Q. Perception aggregate will not arise to this person. Had feeling aggregate not arisen to that person?

A. (It) had arisen.

2.1.6.5 Negative (Paccanīka) Plane (Okāsa)

**[100/211]**

*Pali Text:*

Yattha rūpakkkhandho nūppajjittha tattha vedanākkhandho nūppajjissatīti? Uppajjissati.

*Translation:*

Q. Matter aggregate had not arisen at this plane. Will feeling aggregate not arise at that plane?

A. (It) will arise.

*Pali Text:*

Yattha vā pana vedanākkhandho nūppajjissati tattha rūpakkkhandho nūppajjitthāti? Uppajjittha.

*Translation:*

Q. Feeling aggregate will not arise at this plane. Had matter aggregate not arisen at that plane?

A. (It) had arisen.

**[101/211]**

*Pali Text:*

Yattha vedanākkhandho nūppajjittha tattha saññākkhandho nūppajjissatīti? āmantā.

*Translation:*

Q. Feeling aggregate had not arisen at this plane. Will perception aggregate not arise at that plane?

A. Yes.

*Pali Text:*

Yattha vā pana saññākkhandho nūppajjissati tattha vedanākkhandho nūppajjitthāti? āmantā.

*Translation:*

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

A. Yes.

#### 2.1.6.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

**[102/211]**

*Pali Text:*

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

*Translation:*

Q. Matter aggregate had not arisen to this person at this plane. Will feeling aggregate not arise to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nūppajjissati tassa tattha rūpakkhandho nūppajjitthāti?  
Pañcavokāre pacchimabhavikānaṃ asaññasattānaṃ tesaṃ tattha vedanākkhandho nūppajjissati,  
no ca tesaṃ tattha rūpakkhandho nūppajjittha. Suddhāvāsānaṃ arūpe pacchimabhavikānaṃ tesaṃ  
tattha vedanākkhandho ca nūppajjissati rūpakkhandho ca nūppajjittha.

*Translation:*

Q. Feeling aggregate will not arise to this person at this plane. Had matter aggregate not arisen to that person at that plane?

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

**[103/211]**

*Pali Text:*

Yassa yattha vedanākkhandho nūppajjittha tassa tattha saññākkhandho nūppajjisatīti? āmantā.

*Translation:*

Q. Feeling aggregate had not arisen to this person at this plane. Will perception aggregate not arise to that person at that plane?

A. Yes.

*Pali Text:*

Yassa vā pana yattha saññākkhandho nūppajjissati tassa tattha vedanākkhandho nūppajjitthāti?  
Pacchimabhavikānaṃ tesaṃ tattha saññākkhandho nūppajjissati, no ca tesaṃ tattha  
vedanākkhandho nūppajjittha. Suddhāvāsānaṃ asaññasattānaṃ tesaṃ tattha saññākkhandho ca  
nūppajjissati vedanākkhandho ca nūppajjittha.

*Translation:*

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

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

End of (niṭṭhito)

2. Chapter on Process (Pavatti vāra)

2.1 Chapter on Arising (Uppāda vāra)

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):

2. Chapter on Process (Pavatti vāra)

2.2 Chapter on Cessation (Nirodha vāra)

2.2.1 Chapter on the Present (Paccuppanna vāra)

2.2.1.1 Positive (Anuloma) Person (Puggala)

**[104/211]**

*Pali Text:*

Yassa rūpakkhandho nirujjhati tassa vedanākkhandho nirujjhatīti?  
Asaññasattā cavantānaṃ tesaṃ rūpakkhandho nirujjhati, no ca tesaṃ vedanākkhandho nirujjhati.  
Pañcavokārā cavantānaṃ tesaṃ rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhati.

*Translation:*

Q. Matter aggregate ceases to this person. Does feeling aggregate cease to that person?

A. To those at the death-moment of non-percipient beings matter aggregate ceases; feeling aggregate does not cease to those persons. To those at the death-moment of five-aggregate persons matter aggregate ceases and feeling aggregate also ceases.

*Pali Text:*

Yassa vā pana vedanākkhandho nirujjhati tassa rūpakkhandho nirujjhatīti?



Arūpā cavantānaṃ tesaṃ vedanākkhandho nirujjhati, no ca tesaṃ rūpakkhandho nirujjhati.  
Pañcavokārā cavantānaṃ tesaṃ vedanākkhandho ca nirujjhati rūpakkhandho ca nirujjhati.

*Translation:*

Q. Feeling aggregate ceases to this person. Does matter aggregate cease to that person?

A. To those at the death-moment of immaterial persons feeling aggregate cease; matter aggregate does not cease to those persons. To those at the death-moment of five-aggregate persons feeling aggregate ceases and matter aggregate also ceases.

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

Q. Feeling aggregate ceases to this person. Does perception aggregate cease to that person?

A. Yes.

Q. Perception aggregate ceases to this person. Does feeling aggregate cease to that person?

A. Yes.

#### 2.2.1.2 Positive (Anuloma) Plane (Okāsa)

**[105/211]**

*Pali Text:*

Yattha rūpakkhandho nirujjhati tattha vedanākkhandho nirujjhatīti?

Asaññasatte tattha rūpakkhandho nirujjhati, no ca tattha vedanākkhandho nirujjhati. Pañcavokāre tattha rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhati.

*Translation:*

Q. Matter aggregate ceases at this plane. Does feeling aggregate cease at that plane?

A. At the plane of non-percipient beings matter aggregate ceases; feeling aggregate does not cease at that plane. At the five-aggregate plane matter aggregate ceases and feeling aggregate also ceases.

*Pali Text:*

Yattha vā pana vedanākkhandho nirujjhati tattha rūpakkhandho nirujjhatīti?

Arūpe tattha vedanākkhandho nirujjhati, no ca tattha rūpakkhandho nirujjhati. Pañcavokāre tattha vedanākkhandho ca nirujjhati rūpakkhandho ca nirujjhati.

*Translation:*

Q. Feeling aggregate ceases at this plane. Does matter aggregate cease at that plane?

A. At the immaterial plane feeling aggregate ceases; matter aggregate does not cease at that plane. At the five-aggregate plane feeling aggregate ceases and matter aggregate also ceases.

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

Q. Feeling aggregate ceases at this plane. Does perception aggregate cease at that plane?

A. Yes.

Q. Perception aggregate ceases at this plane. Does feeling aggregate cease at that plane?

A. Yes.

### 2.2.1.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

#### [106/211]

*Pali Text:*

Yassa yattha rūpakkhandho nirujjhati tassa tattha vedanākkhandho nirujjhatīti?  
Asaññasattā cavantānaṃ tesam tattha rūpakkhandho nirujjhati, no ca tesam tattha  
vedanākkhandho nirujjhati. Pañcavokārā cavantānaṃ tesam tattha rūpakkhandho ca nirujjhati  
vedanākkhandho ca nirujjhati.

*Translation:*

Q. Matter aggregate ceases to this person at this plane. Does feeling aggregate cease to that person at that plane?

A. To those at the death-moment of non-percipient beings matter aggregate ceases at that plane; feeling aggregate does not cease to those persons at that plane. To those at the death-moment of five-aggregate persons matter aggregate ceases and feeling aggregate also ceases at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nirujjhati tassa tattha rūpakkhandho nirujjhatīti?  
Arūpā cavantānaṃ tesam tattha vedanākkhandho nirujjhati, no ca tesam tattha rūpakkhandho  
nirujjhati. Pañcavokārā cavantānaṃ tesam tattha vedanākkhandho ca nirujjhati, rūpakkhandho ca  
nirujjhati.

*Translation:*

Q. Feeling aggregate ceases to this person at this plane. Does matter aggregate cease to that person at that plane?

A. To those at the death-moment of immaterial persons feeling aggregate ceases at that plane; matter aggregate does not cease to those persons at that plane. To those at the death-moment of five-aggregate persons feeling aggregate ceases and matter aggregate also ceases at that plane.

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

Q. Feeling aggregate ceases to this person at this plane. Does perception aggregate cease to that person at that plane?

A. Yes.

Q. Perception aggregate ceases to this person at this plane. Does feeling aggregate cease to that person at that plane?

A. Yes.

### 2.2.1.4 Negative (Paccanīka) Person (Puggala)

#### [107/211]

*Pali Text:*

Yassa rūpakkhandho na nirujjhati tassa vedanākkhandho na nirujjhatīti?  
Arūpā cavantānaṃ tesam rūpakkhandho na nirujjhati, no ca tesam vedanākkhandho na nirujjhati.

Sabbesaṃ upapajjantānaṃ tesaṃ rūpakkhandho ca na nirujjhati vedanākkhandho ca na nirujjhati.

*Translation:*

Q. Matter aggregate does not cease to this person. Does feeling aggregate not cease to that person?

A. To those at the death-moment of immaterial persons matter aggregate does not cease; (it is) not that feeling aggregate does not cease to those persons. To all those persons at the birth-moment neither matter aggregate nor feeling aggregate ceases.

*Pali Text:*

Yassa vā pana vedanākkhandho na nirujjhati tassa rūpakkhandho na nirujjhatīti?

Asaññasattā cavantānaṃ tesaṃ vedanākkhandho na nirujjhati, no ca tesaṃ rūpakkhandho na nirujjhati. Sabbesaṃ upapajjantānaṃ tesaṃ vedanākkhandho ca na nirujjhati rūpakkhandho ca na nirujjhati.

*Translation:*

Q. Feeling aggregate does not cease to this person. Does matter aggregate not cease to that person?

A. To those at the death-moment of non-percipient beings feeling aggregate does not cease; (it is) not that matter aggregate does not cease. To all those persons at the birth-moment, neither feeling aggregate nor matter aggregate ceases.

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

Q. Feeling aggregate does not cease to this person. Does perception aggregate not cease to that person?

A. Yes.

Q. Perception aggregate does not cease to this person. Does feeling aggregate not cease to that person?

A. Yes.

#### 2.2.1.5 Negative (Paccanīka) Plane (Okāsa)

**[108/211]**

*Pali Text:*

Yattha rūpakkhandho na nirujjhati tattha vedanākkhandho na nirujjhatīti? Nirujjhati.

*Translation:*

Q. Matter aggregate does not cease at this plane. Does feeling aggregate not cease at that plane?

A. (It) ceases.

*Pali Text:*

Yattha vā pana vedanākkhandho na nirujjhati tattha rūpakkhandho na nirujjhatīti? Nirujjhati.

*Translation:*

Q. Feeling aggregate does not cease at this plane. Does matter aggregate not cease at that plane?

A. (It) ceases.

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

Q. Feeling aggregate does not cease at this plane. Does perception aggregate not cease at that plane?

A. Yes.

Q. Perception aggregate does not cease at this plane. Does feeling aggregate not cease at that plane?

A. Yes.

#### 2.2.1.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

##### [109/211]

*Pali Text:*

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

*Translation:*

Q. Matter aggregate does not cease to this person at this plane. Does feeling aggregate not cease to that person at that plane?

A. To those at the death-moment of immaterial persons matter aggregate does not cease at that plane; (it is) not that feeling aggregate does not cease to those persons at that plane. To all those persons at the birth-moment neither matter aggregate nor feeling aggregate ceases at that plane.

*Pali Text:*

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

*Translation:*

Q. Feeling aggregate does not cease to this person at this plane. Does matter aggregate not cease to that person at that plane?

A. To those at the death-moment of non-percipient beings feeling aggregate does not cease to those persons at that plane. To all those persons at the birth-moment neither feeling aggregate nor matter aggregate cease at that plane.

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

Q. Feeling aggregate does not cease to this person at this plane. Does perception aggregate not cease to this person at that plane?

A. Yes.

Q. Perception aggregate does not cease to this person at this plane. Does feeling aggregate not

cease to this person at that plane?

A. Yes.

Paccuppannavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):

2. Chapter on Process (Pavatti vāra)

2.2 Chapter on Cessation (Nirodha vāra)

2.2.2 Chapter on the Past (Atīta vāra)

2.2.2.1 Positive (Anuloma) Person (Puggala)

**[110/211]**

*Pali Text:*

Yassa rūpakkhandho nirujjhitha tassa vedanākkhandho nirujjhithhāti? Āmantā.

*Translation:*

Q. Matter aggregate had ceased to this person. Had feeling aggregate ceased to that person?

A. Yes.

*Pali Text:*

Yassa vā pana vedanākkhandho nirujjhitha tassa rūpakkhandho nirujjhithhāti? Āmantā.

*Translation:*

Q. Feeling aggregate had ceased to this person. Had matter aggregate ceased to that person?

A. Yes.

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

Q. Feeling aggregate had ceased to this person. Had perception aggregate ceased to that person?

A. Yes.

Q. Perception aggregate had ceased to this person. Had feeling aggregate ceased to that person?

A. Yes.

2.2.2.2 Positive (Anuloma) Plane (Okāsa)

**[111/211]**

*Pali Text:*

Yattha rūpakkhandho nirujjhitha tattha vedanākkhandho nirujjhithhāti?

Asaññasatte tattha rūpakkhandho nirujjhitha, no ca tattha vedanākkhandho nirujjhitha.

Pañcavokāre tattha rūpakkhandho ca nirujjhitha vedanākkhandho ca nirujjhitha.

*Translation:*

Q. Matter aggregate had ceased at this plane. Had feeling aggregate ceased at that plane?

A. At the plane of non-percipient beings matter aggregate had ceased; feeling aggregate had not ceased at that plane. At the five-aggregate plane matter aggregate had ceased and feeling aggregate had also ceased.

*Pali Text:*

Yattha vā pana vedanākkhandho nirujjhittha tattha rūpakkhandho nirujjhitthāti?  
Arūpe tattha vedanākkhandho nirujjhittha, no ca tattha rūpakkhandho nirujjhittha. Pañcavokāre  
tattha vedanākkhandho ca nirujjhittha rūpakkhandho ca nirujjhittha.

*Translation:*

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

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

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

#### 2.2.2.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

**[112/211]**

*Pali Text:*

Yassa yattha rūpakkhandho nirujjhittha tassa tattha vedanākkhandho nirujjhitthāti?  
Asaññasattānaṃ tesaṃ tattha rūpakkhandho nirujjhittha, no ca tesaṃ tattha vedanākkhandho  
nirujjhittha. Pañcavokārānaṃ tesaṃ tattha rūpakkhandho ca nirujjhittha vedanākkhandho ca  
nirujjhittha.

*Translation:*

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

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nirujjhittha tassa tattha rūpakkhandho nirujjhitthāti?  
Arūpānaṃ tesaṃ tattha vedanākkhandho nirujjhittha, no ca tesaṃ tattha rūpakkhandho  
nirujjhittha. Pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca nirujjhittha rūpakkhandho ca  
nirujjhittha.

*Translation:*

Q. Feeling aggregate had ceased to this person at this plane. Had matter aggregate ceased to that person at that plane?

A. To those immaterial persons feeling aggregate had ceased at that plane; matter aggregate had not ceased to those persons at that plane. To those five-aggregate persons feeling aggregate had ceased and matter aggregate had also ceased at that plane.

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

Q. Feeling aggregate had ceased to this person at this plane. Had perception aggregate ceased to that person at that plane?

A. Yes.

Q. Perception aggregate had ceased to this person at this plane. Had feeling aggregate ceased to that person at that plane?

A. Yes.

#### 2.2.2.4 Negative (Paccanīka) Person (Puggala)

**[113/211]**

*Pali Text:*

Yassa rūpakkhandho na nirujjhitha tassa vedanākkhandho na nirujjhithāti? Natthi.

*Translation:*

Q. Matter aggregate had not ceased to this person. Had feeling aggregate not ceased to that person?

A. None.

*Pali Text:*

Yassa vā pana vedanākkhandho na nirujjhitha tassa rūpakkhandho na nirujjhithāti? Natthi.

*Translation:*

Q. Feeling aggregate had not ceased to that person. Had matter aggregate not ceased to that person?

A. None.

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

Q. Feeling aggregate had not ceased to that person. Had perception aggregate not ceased to that person?

A. Yes.

Q. Perception aggregate had not ceased to that person. Had feeling aggregate not ceased to that person?

A. Yes.

#### 2.2.2.5 Negative (Paccanīka) Plane (Okāsa)

**[114/211]**

*Pali Text:*

Yattha rūpakkhandho na nirujjhitha tattha vedanākkhandho na nirujjhithāti? Nirujjhitha.

*Translation:*

Q. Matter aggregate had not ceased at this plane. Had feeling aggregate not ceased at that plane?

A. (It) had ceased.

*Pali Text:*

Yattha vā pana vedanākkhandho na nirujjhitha tattha rūpakkhandho na nirujjhithāti? Nirujjhitha.

*Translation:*

Q. Feeling aggregate had not ceased at this plane. Had matter aggregate not ceased at that plane?

A. (It) had ceased.

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

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

A. Yes.

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

A. Yes.

#### 2.2.2.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

**[115/211]**

*Pali Text:*

Yassa yattha rūpakkhandho na nirujjhitha tassa tattha vedanākkhandho na nirujjhithāti? Arūpānaṃ tesaṃ tattha rūpakkhandho na nirujjhitha, no ca tesaṃ tattha vedanākkhandho na nirujjhitha. Suddhāvāsānaṃ tesaṃ tattha rūpakkhandho ca na nirujjhitha vedanākkhandho ca na nirujjhitha.

*Translation:*

Q. Matter aggregate had not ceased to this person at this plane. Had feeling aggregate not ceased to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha vedanākkhandho na nirujjhitha tassa tattha rūpakkhandho na nirujjhithāti? Asaññasattānaṃ tesaṃ tattha vedanākkhandho na nirujjhitha, no ca tesaṃ tattha rūpakkhandho na nirujjhitha. Suddhāvāsānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhitha rūpakkhandho ca na nirujjhitha.



*Translation:*

Q. Feeling aggregate had not ceased to this person at this plane. Had matter aggregate not ceased to that person at that plane?

A. To those non-percipient beings feeling aggregate had not ceased at that plane; (it is) not that matter aggregate had not ceased to those persons at that plane. To those pure-abode persons neither feeling aggregate nor matter aggregate had ceased at that plane.

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

Q. Feeling aggregate had not ceased to this person at this plane. Had perception aggregate not ceased to that person at that plane?

A. Yes.

Q. Perception aggregate had not ceased to this person at this plane. Had feeling aggregate not ceased to that person at that plane?

A. Yes.

Atītavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):

2. Chapter on Process (Pavatti vāra)

2.2 Chapter on Cessation (Nirodha vāra)

2.2.3 Chapter on the Future (Anāgata vāra)

2.2.3.1 Positive (Anuloma) Person (Puggala)

**[116/211]**

*Pali Text:*

Yassa rūpakkhandho nirujjhissati tassa vedanākkhandho nirujjhissatīti? Āmantā.

*Translation:*

Q. Matter aggregate will cease to this person. Will feeling aggregate cease to that person?

A. Yes.

*Pali Text:*

Yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho nirujjhissatīti?

Pacchimabhavikānaṃ arūpaṃ upapajjantānaṃ ye ca arūpaṃ upapajjitvā parinibbāyissanti tesaṃ cavantānaṃ tesaṃ vedanākkhandho nirujjhissati, no ca tesaṃ rūpakkhandho nirujjhissati.

Itaresaṃ tesaṃ vedanākkhandho ca nirujjhissati rūpakkhandho ca nirujjhissati.

*Translation:*

Q. Feeling aggregate will cease to this person. Will matter aggregate cease to that person?

A. To those at the birth-moment of final-existence persons in the immaterial plane and to those persons at the death-moment who will be born at the immaterial plane and will die there (without being reborn, ie. Parinibbāna), feeling aggregate will cease matter aggregate will not cease to

those persons. To other persons feeling aggregate will cease and matter aggregate will also cease.

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

Q. Feeling aggregate will cease to this person. Will perception aggregate cease to that person?

A. Yes.

Q. Perception aggregate will cease to this person. Will feeling aggregate cease to that person?

A. Yes.

#### 2.2.3.2 Positive (Anuloma) Plane (Okāsa)

**[117/211]**

*Pali Text:*

Yattha rūpakkhandho nirujjhissati tattha vedanākkhandho nirujjhissatīti?

Asaññasatte tattha rūpakkhandho nirujjhissati, no ca tattha vedanākkhandho nirujjhissati.

Pañcavokāre tattha rūpakkhandho ca nirujjhissati vedanākkhandho ca nirujjhissati.

*Translation:*

Q. Matter aggregate will cease at this plane. Will feeling aggregate cease at that plane?

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

*Pali Text:*

Yattha vā pana vedanākkhandho nirujjhissati tattha rūpakkhandho nirujjhissatīti?

Arūpe tattha vedanākkhandho nirujjhissati, no ca tattha rūpakkhandho nirujjhissati. Pañcavokāre tattha vedanākkhandho ca nirujjhissati rūpakkhandho ca nirujjhissati.

*Translation:*

Q. Feeling aggregate will cease at this plane. Will matter aggregate cease at that plane?

A. At the immaterial plane feeling aggregate will cease; matter aggregate will not cease at that plane. At the five-aggregate plane feeling aggregate will cease and matter aggregate will also cease.

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

Q. Feeling aggregate will cease at this plane. Will perception aggregate cease at that plane?

A. Yes.

Q. Perception aggregate will cease at this plane. Will feeling aggregate cease at that plane?

A. Yes.

#### 2.2.3.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

**[118/211]**

*Pali Text:*

Yassa yattha rūpakkhandho nirujjhissati tassa tattha vedanākkhandho nirujjhissatīti?

Asaññasattānaṃ tesaṃ tattha rūpakkhandho nirujjhissati, no ca tesaṃ tattha vedanākkhandho nirujjhissati. Pañcavokārānaṃ tesaṃ tattha rūpakkhandho ca nirujjhissati vedanākkhandho ca nirujjhissati.

*Translation:*

Q. Matter aggregate will cease to this person at this plane. Will feeling aggregate cease to that person at that plane?

A. To those non-percipient beings matter aggregate will cease at that plane; feeling aggregate will not cease to those persons at that plane. To those five-aggregate persons matter aggregate will cease and feeling aggregate will also cease at that plane.

*Pali Text:*

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

*Translation:*

Q. Feeling aggregate will cease to this person at this plane. Will matter aggregate cease to that person at that plane?

A. To those immaterial persons feeling aggregate will cease at that plane; matter aggregate will not cease to those persons at that plane. To those five-aggregate persons feeling aggregate will cease and matter aggregate will also cease at that plane.

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

Q. Feeling aggregate will cease to this person at this plane. Will perception aggregate cease to that person at that plane?

A. Yes.

Q. Perception aggregate will cease to this person at this plane. Will feeling aggregate cease to that person at that plane?

A. Yes.

#### 2.2.3.4 Negative (Paccanīka) Person (Puggala)

**[119/211]**

*Pali Text:*

Yassa rūpakkhandho na nirujjhissati tassa vedanākkhandho na nirujjhissatīti? Pacchimabhavikānaṃ arūpaṃ upapajjantānaṃ ye ca arūpaṃ upapajjitvā parinibbāyissanti tesaṃ cavantānaṃ tesaṃ rūpakkhandho na nirujjhissati, no ca tesaṃ vedanākkhandho na nirujjhissati. Parinibbantānaṃ tesaṃ rūpakkhandho ca na nirujjhissati vedanākkhandho ca na nirujjhissati.

*Translation:*

Q. Matter aggregate will not cease to this person. Will feeling aggregate not cease to that person?

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

*Pali Text:*

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

*Translation:*

Q. Feeling aggregate will not cease to this person. Will matter aggregate not cease to that person?

A. Yes.

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

Q. Feeling aggregate will not cease to this person. Will perception aggregate not cease to that person?

A. Yes.

Q. Perception aggregate will not cease to this person. Will feeling aggregate not cease to that person?

A. Yes.

#### 2.2.3.5 Negative (Paccanīka) Plane (Okāsa)

#### **[120/211]**

*Pali Text:*

Yattha rūpakkhandho na nirujjhissati tattha vedanākkhandho na nirujjhissatīti? Nirujjhissati.

*Translation:*

Q. Matter aggregate will not cease at this plane. Will feeling aggregate not cease at that plane?

A. (It) will cease.

*Pali Text:*

Yattha vā pana vedanākkhandho na nirujjhissati tattha rūpakkhandho na nirujjhissatīti? Nirujjhissati.

*Translation:*

Q. Feeling aggregate will not cease at this plane. Will matter aggregate not cease at that plane?

A. (It) will cease.

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

Q. Feeling aggregate will not cease at this plane. Will perception aggregate not cease at that plane?

A. Yes.

Q. Perception aggregate will not cease at this plane. Will feeling aggregate not cease at that plane?

A. Yes.

### 2.2.3.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

#### [121/211]

*Pali Text:*

Yassa yattha rūpakkhandho na nirujjhissati tassa tattha vedanākkhandho na nirujjhissatīti?  
Arūpānaṃ tesaṃ tattha rūpakkhandho na nirujjhissati, no ca tesaṃ tattha vedanākkhandho na  
nirujjhissati. Parinibbantānaṃ tesaṃ tattha rūpakkhandho ca na nirujjhissati vedanākkhandho ca  
na nirujjhissati.

*Translation:*

Q. Matter aggregate will not cease to this person at this plane. Will feeling aggregate not cease to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho na nirujjhissatīti?  
Asaññasattānaṃ tesaṃ tattha vedanākkhandho na nirujjhissati, no ca tesaṃ tattha rūpakkhandho  
na nirujjhissati. Parinibbantānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhissati rūpakkhandho  
ca na nirujjhissati.

*Translation:*

Q. Feeling aggregate will not cease to this person at this plane. Will matter aggregate not cease to that person at that plane?

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

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

Q. Feeling aggregate will not cease to this person at this plane. Will perception aggregate not cease to that person at that plane?

A. Yes.

Q. Perception aggregate will not cease to this person at this plane. Will feeling aggregate not cease to that person at that plane?

A. Yes.

Anāgatavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):

2. Chapter on Process (Pavatti vāra)

2.2 Chapter on Cessation (Nirodha vāra)

## 2.2.4 Chapter on the Present and the Past (Paccuppannāṭṭa vāra)

### 2.2.4.1 Positive (Anuloma) Person (Puggala)

#### [122/211]

*Pali Text:*

Yassa rūpakkhando nirujjhati tassa vedanākkhandho nirujjhitthāti? Āmantā.

*Translation:*

Q. Matter aggregate ceases to this person. Had feeling aggregate ceased to that person?

A. Yes.

*Pali Text:*

Yassa vā pana vedanākkhandho nirujjhittha tassa rūpakkhando nirujjhatīti?  
Sabbesaṃ upapajantānaṃ arūpā cavantānaṃ tesāṃ vedanākkhandho nirujjhittha, no ca tesāṃ  
rūpakkhando nirujjhati. Pañcavokārā cavantānaṃ asaññasattā cavantānaṃ tesāṃ  
vedanākkhandho ca nirujjhittha rūpakkhando ca nirujjhati.

*Translation:*

Q. Feeling aggregate had ceased to this person. Does matter aggregate cease to that person?

A. To all those persons at the birth-moment and to those at the death-moment of immaterial persons, feeling aggregate had ceased; matter aggregate does not cease to those persons. To those at the death-moment of five-aggregate persons and to those at the death-moment of non-percipient beings, feeling aggregate had ceased and matter aggregate also ceases.

#### [123/211]

*Pali Text:*

Yassa vedanākkhandho nirujjhati tassa saññākkhandho nirujjhitthāti? Āmantā.

*Translation:*

Q. Feeling aggregate ceases to this person. Had perception aggregate ceased to that person?

A. Yes.

*Pali Text:*

Yassa vā pana saññākkhandho nirujjhittha tassa vedanākkhandho nirujjhatīti?  
Sabbesaṃ upapajantānaṃ asaññasattā cavantānaṃ tesāṃ saññākkhandho nirujjhittha, no ca  
tesāṃ vedanākkhandho nirujjhati. Catuvokārā pañcavokārā cavantānaṃ tesāṃ saññākkhandho ca  
nirujjhittha vedanākkhandho ca nirujjhati.

*Translation:*

Q. Perception aggregate had ceased to this person. Does feeling aggregate cease to that person?

A. To all those persons at the birth-moment and to those at the death-moment of non-percipient beings, perception aggregate had ceased; feeling aggregate does not cease to those persons. To those at the death-moment of four- or five-aggregate persons perception aggregate had ceased and

feeling aggregate also ceases.

#### 2.2.4.2 Positive (Anuloma) Plane (Okāsa)

##### [124/211]

*Pali Text:*

Yattha rūpakkhandho nirujjhati tattha vedanākkhandho nirujjhitthāti?

Asaññasatte tattha rūpakkhandho nirujjhati, no ca tattha vedanākkhandho nirujjhittha.

Pañcavokāre tattha rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhittha.

*Translation:*

Q. Matter aggregate ceases at this plane. Had feeling aggregate ceased at that plane?

A. At the plane of non-percipient beings matter aggregate ceases; feeling aggregate had not ceased at that plane. At the five-aggregate plane matter aggregate ceases and feeling aggregate also had ceased.

*Pali Text:*

Yattha vā pana vedanākkhandho nirujjhittha tattha rūpakkhandho nirujjhatīti?

Arūpe tattha vedanākkhandho nirujjhittha, no ca tattha rūpakkhandho nirujjhati. Pañcavokāre

tattha vedanākkhandho ca nirujjhittha rūpakkhandho ca nirujjhati.

*Translation:*

Q. Feeling aggregate had ceased at this plane. Does matter aggregate cease at that plane?

A. At the immaterial plane feeling aggregate had ceased; matter aggregate does not cease at that plane. At the five-aggregate plane feeling aggregate had ceased and matter aggregate also ceases.

##### [125/211]

*Pali Text:*

Yattha vedanākkhandho nirujjhati tattha saññākkhandho nirujjhitthāti? Āmantā.

*Translation:*

Q. Feeling aggregate ceases at this plane. Had perception aggregate ceased at that plane?

A. Yes.

*Pali Text:*

Yattha vā pana saññākkhandho nirujjhittha tattha vedanākkhandho nirujjhatīti? Āmantā.

*Translation:*

Q. Perception aggregate had ceased at this plane. Does feeling aggregate cease at that plane?

A. Yes.

#### 2.2.4.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

##### [126/211]

*Pali Text:*

Yassa yattha rūpakkhandho nirujjhati tassa tattha vedanākkhandho nirujjhitthāti?  
Suddhāvāse parinibbantānaṃ asaṅghasattā cavantānaṃ tesaṃ tattha rūpakkhandho nirujjhati, no ca tesaṃ tattha vedanākkhandho nirujjhittha. Itaresaṃ pañcavokārā cavantānaṃ tesaṃ tattha rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhittha.

*Translation:*

Q. Matter aggregate ceases to this person at this plane. Had feeling aggregate ceased to that person at that plane?

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

*Pali Text:*

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

*Translation:*

Q. Feeling aggregate had ceased to this person at this plane. Does matter aggregate cease to that person at that plane?

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

**[127/211]**

*Pali Text:*

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

*Translation:*

Q. Feeling aggregate ceases to this person at this plane. Had perception aggregate ceased to that person at that plane?

A. To those at the death-moment of pure-abode persons feeling aggregate ceases at that plane; perception aggregate had not ceased to those persons at that plane. To others at the death-moment of four- or five-aggregate persons, (except those at the death-moment of pure-abode persons), feeling aggregate had ceased and perception aggregate also ceases at that plane.



*Pali Text:*

Yassa vā pana yattha saññākkhandho nirujjhitta tassa tattha vedanākkhandho nirujjhatīti? Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha saññākkhandho nirujjhitta, no ca tesaṃ tattha vedanākkhandho nirujjhati. Catuvokārā pañcavokārā cavantānaṃ tesaṃ tattha saññākkhandho ca nirujjhitta vedanākkhandho ca nirujjhati.

*Translation:*

Q. Perception aggregate had ceased to this person at this plane. Does feeling aggregate cease to that person at that plane?

A. To those at the birth-moment of four- or five-aggregate persons perception aggregate had ceased; feeling aggregate does not cease to those persons at that plane. To those at the death-moment of four- or five-aggregate persons perception aggregate had ceased and feeling aggregate also ceases at that plane.

#### 2.2.4.4 Negative (Paccanīka) Person (Puggala)

**[128/211]**

*Pali Text:*

Yassa rūpakkhandho na nirujjhati tassa vedanākkhandho na nirujjhitthāti? Nirujjhitta.

*Translation:*

Q. Matter aggregate does not cease to this person. Had feeling aggregate not ceased to that person?

A. (It) had ceased.

*Pali Text:*

Yassa vā pana vedanākkhandho na nirujjhitta tassa rūpakkhandho na nirujjhatīti? Natthi.

*Translation:*

Q. Feeling aggregate had not ceased to this person. Does matter aggregate not cease to that person?

A. None.

**[129/211]**

*Pali Text:*

Yassa vedanākkhandho na nirujjhati tassa saññākkhandho na nirujjhitthāti? Nirujjhitta.

*Translation:*

Q. Feeling aggregate does not cease to this person. Had perception aggregate not ceased to that person?

A. (It) had ceased.

*Pali Text:*

Yassa vā pana saññākkhandho na nirujjhitta tassa vedanākkhandho na nirujjhitīti? Natthi.

*Translation:*

Q. Perception aggregate had not ceased to this person. Does feeling aggregate not cease to that person?

A. None.

#### 2.2.4.5 Negative (Paccanīka) Plane (Okāsa)

**[130/211]**

*Pali Text:*

Yattha rūpakkhandho na nirujjhati (yatthakaṃ paripuṇṇaṃ kātappaṃ).

*Translation:*

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

#### 2.2.4.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

**[131/211]**

*Pali Text:*

Yassa yattha rūpakkhandho na nirujjhati tassa tattha vedanākkhandho na nirujjhithāti?  
Pañcavokāraṃ upapajjantānaṃ arūpānaṃ tesam tattha rūpakkhandho na nirujjhati, no ca tesam  
tattha vedanākkhandho na nirujjhitha. Suddhāvāsaṃ upapajjantānaṃ asaṅghasattaṃ  
upapajjantānaṃ tesam tattha rūpakkhandho ca na nirujjhati vedanākkhandho ca na nirujjhitha.

*Translation:*

Q. Matter aggregate does not cease to this person at this plane. Had feeling aggregate not ceased to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha vedanākkhandho na nirujjhitha tassa tattha rūpakkhandho na nirujjhathīti?  
Suddhāvāse parinibbantānaṃ asaṅghasattā cavantānaṃ tesam tattha vedanākkhandho na  
nirujjhitha, no ca tesam tattha rūpakkhandho na nirujjhati. Suddhāvāsaṃ upapajjantānaṃ  
asaṅghasattaṃ upapajjantānaṃ tesam tattha vedanākkhandho ca na nirujjhitha rūpakkhandho ca na  
nirujjhati.

*Translation:*

Q. Feeling aggregate had not ceased to this person at this plane. Does matter aggregate not cease to that person at that plane?

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

**[132/211]**

*Pali Text:*

Yassa yattha vedanākkhandho na nirujjhāti tassa tattha saññākkhandho na nirujjhātīti?  
Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho na nirujjhāti, no ca tesaṃ tattha saññākkhandho na nirujjhātīti. Suddhāvāsaṃ upapajjantānaṃ asaññasattānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhāti saññākkhandho ca nirujjhātīti.

*Translation:*

Q. Feeling aggregate does not cease to this person at this plane. Had perception aggregate not ceased to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha saññākkhandho na nirujjhātīti tassa tattha vedanākkhandho na nirujjhātīti?  
Suddhāvāse parinibbantānaṃ tesaṃ tattha saññākkhandho na nirujjhātīti, no ca tesaṃ tattha vedanākkhandho na nirujjhāti. Suddhāvāsaṃ upapajjantānaṃ asaññasattānaṃ tesaṃ tattha saññākkhandho ca na nirujjhātīti vedanākkhandho ca na nirujjhāti.

*Translation:*

Q. Perception aggregate had not ceased to this person at this plane. Does feeling aggregate not cease to that person at that plane?

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

Paccuppannāṭṭavāro.

The 2nd Chapter of Pairs on Aggregates (Kandhayamakam):

2. Chapter on Process (Pavatti vāra)

2.2 Chapter on Cessation (Nirodha vāra)

2.2.5 Chapter on the Present and the Future (Paccuppannānāgata vāra)

2.2.5.1 Positive (Anuloma) Person (Puggala)

**[133/211]**

*Pali Text:*

Yassa rūpakkhandho nirujjhati tassa vedanākkhandho nirujjhissatīti?

Pañcavokāre parinibbantānaṃ tesaṃ rūpakkhandho nirujjhati, no ca tesaṃ vedanākkhandho nirujjhissati. Itaresaṃ pañcavokārā cavantānaṃ asaññasattā cavantānaṃ tesaṃ rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhissati.

*Translation:*

Q. Matter aggregate ceases to this person. Will feeling aggregate cease to that person?

A. To those at the death-moment of final-existence persons in the five-aggregate plane matter aggregate ceases; feeling aggregate will not cease to those persons. To others at the death-moment of five-aggregate persons, (except those at the death-moment of final-existence persons in the five-aggregate plane), and to those at the death-moment of non-percipient beings, matter aggregate ceases and feeling aggregate will also cease.

*Pali Text:*

Yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho nirujjhatīti?

Sabbesaṃ upapajantānaṃ arūpā cavantānaṃ tesaṃ vedanākkhandho nirujjhissati, no ca tesaṃ rūpakkhandho nirujjhati. Pañcavokārā cavantānaṃ asaññasattā cavantānaṃ tesaṃ vedanākkhandho ca nirujjhissati rūpakkhandho ca nirujjhati.

*Translation:*

Q. Feeling aggregate will cease to this person. Does matter aggregate cease to that person?

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

**[134/211]**

*Pali Text:*

Yassa vedanākkhandho nirujjhati tassa saññākkhandho nirujjhissatīti?

Parinibbantānaṃ tesaṃ vedanākkhandho nirujjhati, no ca tesaṃ saññākkhandho nirujjhissati. Itaresaṃ catuvokārā pañcavokārā cavantānaṃ tesaṃ vedanākkhandho ca nirujjhati saññākkhandho ca nirujjhissati.

*Translation:*

Q. Feeling aggregate ceases to this person. Will perception aggregate cease to that person?

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

*Pali Text:*

Yassa vā pana saññākkhandho nirujjhissati tassa vedanākkhandho nirujjhatīti?

Sabbesaṃ upapajjantānaṃ asaññasattā cavantānaṃ tesaṃ saññākkhandho nirujjhissati, no ca tesaṃ vedanākkhandho nirujjhati. Catuvokārā pañcavokārā cavantānaṃ tesaṃ saññākkhandho ca nirujjhissati vedanākkhandho ca nirujjhati.

*Translation:*

Q. Perception aggregate will cease to this person. Does feeling aggregate cease to that person?

A. To all those at the birth-moment and to those at the death-moment of non-percipient beings, perception aggregate will cease; feeling aggregate does not cease to those persons. To those at the death-moment of four- or five-aggregate persons perception aggregate will cease and feeling aggregate also ceases.

#### 2.2.5.2 Positive (Anuloma) Plane (Okāsa)

**[135/211]**

*Pali Text:*

Yattha rūpakkhandho nirujjhati --- pe ---

*Translation:*

Matter aggregate ceases at this plane .....

#### 2.2.5.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

**[136/211]**

*Pali Text:*

Yassa yattha rūpakkhandho nirujjhati tassa tattha vedanākkhandho nirujjhissatīti?

Pañcavokāre parinibbantānaṃ asaññasattā cavantānaṃ tesaṃ tattha rūpakkhandho nirujjhati, no ca tesaṃ tattha vedanākkhandho nirujjhissati. Itaresaṃ pañcavokārā cavantānaṃ tesaṃ tattha rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhissati.

*Translation:*

Q. Matter aggregate ceases to this person at this plane. Will feeling aggregate cease to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho nirujjhātīti?

Pañcavokāraṃ upapajjantānaṃ arūpānaṃ tesaṃ tattha vedanākkhandho nirujjhissati, no ca tesaṃ tattha vedanākkhandho ca nirujjhissati rūpakkhandho ca nirujjhati.

*Translation:*

Q. Feeling aggregate will cease to this person at this plane. Does matter aggregate cease to that person at that plane?

A. To those at the birth moment of five-aggregate persons and to those immaterial persons, feeling aggregate will cease at that plane. To those at the death-moment of five-aggregate persons feeling aggregate will cease and matter aggregate also ceases at that plane.

**[137/211]**

*Pali Text:*

Yassa yattha vedanākkhandho nirujjhāti tassa tattha saññākkhandho nirujjhissatīti?  
Parinibbantānaṃ tesaṃ tattha vedanākkhandho nirujjhāti, no ca tesaṃ tattha saññākkhandho nirujjhissati. Itaresaṃ catuvokārā pañcavokārā cavantānaṃ tesaṃ tattha vedanākkhandho ca nirujjhāti saññākkhandho ca nirujjhissati.

*Translation:*

Q. Feeling aggregate ceases to this person at this plane. Will perception aggregate cease to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha saññākkhandho nirujjhissati tassa tattha vedanākkhandho nirujjhātīti?  
Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha saññākkhandho nirujjhissati, no ca tesaṃ tattha vedanākkhandho nirujjhāti. Catuvokārā pañcavokārā cavantānaṃ tesaṃ tattha saññākkhandho ca nirujjhissati vedanākkhandho ca nirujjhāti.

*Translation:*

Q. Perception aggregate will cease to this person at this plane. Does feeling aggregate cease to that person at that plane?

A. To those at the birth-moment of four- or five-aggregate persons perception aggregate will cease at that plane; feeling aggregate does not cease to those persons at that plane. To those at the death-moment of four- or five-aggregate persons perception aggregate will cease and feeling aggregate also ceases at that plane.

2.2.5.4 Negative (Paccanīka) Person (Puggala)

**[138/211]**

*Pali Text:*

Yassa rūpakkhando na nirujjhāti tassa vedanākkhandho na nirujjhissatīti?  
Sabbesaṃ upapajjantānaṃ arūpā cavantānaṃ tesaṃ rūpakkhando na nirujjhāti, no ca tesaṃ vedanākkhandho na nirujjhissati. Arūpe parinibbantānaṃ tesaṃ rūpakkhando ca na nirujjhāti vedanākkhandho ca na nirujjhissati.

*Translation:*

Q. Matter aggregate does not cease to this person. Will feeling aggregate not cease to that person?

A. To all those persons at the birth-moment and to those at the death-moment of immaterial persons; matter aggregate does not cease; (it is) not feeling aggregate will not cease to those persons. To those at the death-moment of final-existence persons in the immaterial plane matter aggregate does not cease and feeling aggregate also will not cease.

*Pali Text:*

Yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho na nirujjhatīti?

Pañcavokāre parinibbantānaṃ tesaṃ vedanākkhandho na nirujjhissati, no ca tesaṃ rūpakkhandho na nirujjhati. Arūpe parinibbantānaṃ tesaṃ vedanākkhandho ca na nirujjhissati rūpakkhandho ca na nirujjhati.

*Translation:*

Q. Feeling aggregate will not cease to this person. Does matter aggregate not cease that person?

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

**[139/211]**

*Pali Text:*

Yassa vedanākkhandho na nirujjhati tassa saññākkhandho na nirujjhissatīti? Nirujjhissati.

*Translation:*

Q. Feeling aggregate does not cease to this person. Will perception aggregate not cease to that person?

A. (It) will cease.

*Pali Text:*

Yassa vā pana saññākkhandho na nirujjhissati tassa vedanākkhandho na nirujjhatīti? Nirujjhati.

*Translation:*

Q. Perception aggregate will not cease to this person. Does feeling aggregate not cease to that person?

A. (It) ceases.

#### 2.2.5.5 Negative (Paccanīka) Plane (Okāsa)

**[140/211]**

*Pali Text:*

Yattha rūpakkhandho na nirujjhati --- pe ---

*Translation:*

Matter aggregate does not cease at this plane .....

#### 2.2.5.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

##### [141/211]

*Pali Text:*

Yassa yattha rūpakkhandho na nirujjhāti tassa tattha vedanākkhandho na nirujjhissatīti?  
Pañcavokāraṃ upapajjantānaṃ arūpānaṃ tesaṃ tattha rūpakkhandho na nirujjhāti, no ca tesaṃ  
tattha vedanākkhandho na nirujjhissati. Arūpe parinibbantānaṃ asaññasattaṃ upapajjantānaṃ  
tesaṃ tattha rūpakkhandho ca na nirujjhāti vedanākkhandho ca na nirujjhissati.

*Translation:*

Q. Matter aggregate does not cease to this person at this plane. Will feeling aggregate not cease to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho na nirujjhātīti?  
Pañcavokāre parinibbantānaṃ asaññasattā cavantānaṃ tesaṃ tattha vedanākkhandho na  
nirujjhissati, no ca tesaṃ tattha rūpakkhandho na nirujjhāti. Arūpe parinibbantānaṃ asaññasattaṃ  
upapajjantānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca na nirujjhāti.

*Translation:*

Q. Feeling aggregate will not cease to this person at this plane. Does matter aggregate not cease to that person at that plane?

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

##### [142/211]

*Pali Text:*

Yassa yattha vedanākkhandho na nirujjhāti tassa tattha saññākkhandho na nirujjhissatīti?  
Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho na nirujjhāti, no ca  
tesaṃ tattha saññākkhandho na nirujjhissati. Asaññasattānaṃ tesaṃ tattha vedanākkhandho ca na  
nirujjhāti saññākkhandho ca na nirujjhissati.

*Translation:*



Q. Feeling aggregate does not cease to this person at this plane. Will perception aggregate not cease to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha saññākkhandho na nirujjhissati tassa tattha vedanākkhandho na nirujjhātīti? Parinibbantānaṃ tesaṃ tattha saññākkhandho na nirujjhissati, no ca tesaṃ tattha vedanākkhandho na nirujjhati. Asaññasattānaṃ tesaṃ tattha saññākkhandho ca na nirujjhissati vedanākkhandho ca na nirujjhati.

*Translation:*

Q. Perception aggregate will not cease to this person at this plane. Does feeling aggregate not cease to that person at that plane?

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

Paccuppannānāgatavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):

2. Chapter on Process (Pavatti vāra)

2.2 Chapter on Cessation (Nirodha vāra)

2.2.6 Chapter on the Past and the Future (Atītānāgata vāra)

2.2.6.1 Positive (Anuloma) Person (Puggala)

**[143/211]**

*Pali Text:*

Yassa rūpakkhando nirujjhitha tassa vedanākkhandho nirujjhissatīti? Parinibbantānaṃ tesaṃ rūpakkhando nirujjhitha, no ca tesaṃ vedanākkhandho nirujjhissati. Itaresaṃ tesaṃ rūpakkhando ca nirujjhitha vedanākkhandho ca nirujjhissati.

*Translation:*

Q. Matter aggregate had ceased to this person. Will feeling aggregate cease to that person?

A. To those final-existence persons matter aggregate had ceased; feeling aggregate will not cease to those persons. To other persons matter aggregate had ceased and feeling aggregate will also cease.

*Pali Text:*

Yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho nirujjhithāti? Āmantā.

*Translation:*

Q. Feeling aggregate will cease to this person. Had matter aggregate ceased to that person?

A. Yes.

**[144/211]**

*Pali Text:*

Yassa vedanākkhandho nirujjhitha tassa saññākkhandho nirujjhissatīti?

Parinibbantānaṃ tesaṃ vedanākkhandho nirujjhitha, no ca tesaṃ saññākkhandho nirujjhissati.

Itaresaṃ tesaṃ vedanākkhandho ca nirujjhitha saññākkhandho ca nirujjhissati.

*Translation:*

Q. Feeling aggregate had ceased to this person. Will perception aggregate cease to that person?

A. To those final-existence persons feeling aggregate had ceased; perception aggregate will not cease to those person. To other persons feeling aggregate had ceased and perception aggregate will also cease.

*Pali Text:*

Yassa vā pana saññākkhandho nirujjhissati tassa vedanākkhandho nirujjhithāti? Āmantā.

*Translation:*

Q. Perception aggregate will cease to this person. Had feeling aggregate ceased to that person?

A. Yes.

#### 2.2.6.2 Positive (Anuloma) Plane (Okāsa)

**[145/211]**

*Pali Text:*

Yattha rūpakkhandho nirujjhitha --- pe ---

*Translation:*

Matter aggregate had ceased at this plane .....

#### 2.2.6.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

**[146/211]**

*Pali Text:*

Yassa yattha rūpakkhandho nirujjhitha tassa tattha vedanākkhandho nirujjhissatīti?

Pañcavokāre parinibbantānaṃ asaññasattānaṃ tesaṃ tattha rūpakkhandho nirujjhitha, no ca tesaṃ tattha vedanākkhandho nirujjhissati. Itaresaṃ pañcavokārānaṃ tesaṃ tattha rūpakkhandho ca nirujjhitha vedanākkhandho ca nirujjhissati.

*Translation:*

Q. Matter aggregate had ceased to this person at this plane. Will feeling aggregate cease to that person at that plane?

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

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho nirujjhitthāti?  
Suddhāvāsaṃ upapajjantānaṃ arūpānaṃ tesaṃ tattha vedanākkhandho nirujjhissati, no ca tesaṃ  
tattha rūpakkhandho nirujjhittha. Itaresaṃ pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca  
nirujjhissati rūpakkhandho ca nirujjhittha.

*Translation:*

Q. Feeling aggregate will cease to this person at this plane. Had matter aggregate ceased to that person at that plane?

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

**[147/211]**

*Pali Text:*

Yassa yattha vedanākkhandho nirujjhittha tassa tattha saññākkhandho nirujjhissatīti?  
Parinibbantānaṃ tesaṃ tattha vedanākkhandho nirujjhittha, no ca tesaṃ tattha saññākkhandho  
nirujjhissati. Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca  
nirujjhittha saññākkhandho ca nirujjhissati.

*Translation:*

Q. Feeling aggregate had ceased to this person at this plane. Will perception aggregate cease to that person at that plane.

A. To those at the death-moment of final-existence persons feeling aggregate had ceased at that plane; perception aggregate will not cease to those persons at that plane. To other four- or five-aggregate persons, (except those at the death-moment of final-existence persons), feeling aggregate had ceased and perception aggregate also will cease at that plane.

*Pali Text:*

Yassa vā pana yattha saññākkhandho nirujjhissati tassa tattha vedanākkhandho nirujjhitthāti?  
Suddhāvāsaṃ upapajjantānaṃ tesaṃ tattha saññākkhandho nirujjhissati, no ca tesaṃ tattha  
vedanākkhandho nirujjhittha. Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesaṃ tattha  
saññākkhandho ca nirujjhissati vedanākkhandho ca nirujjhittha.

*Translation:*

Q. Perception aggregate will cease to this person at this plane. Had feeling aggregate ceased to that person at that plane?

A. To those at the birth-moment of pure-abode persons perception aggregate will cease at that plane; feeling aggregate had not ceased to those persons at that plane. To other four- or five-aggregate persons, (except those at the birth-moment of pure-abode persons), perception aggregate will cease and feeling aggregate also had ceased at that plane.

#### 2.2.6.4 Negative (Paccanīka) Person (Puggala)

**[148/211]**

*Pali Text:*

Yassa rūpakkhandho na nirujjhitha tassa vedanākkhandho na nirujjhissatīti? Natthi.

*Translation:*

Q. Matter aggregate had not ceased to this person. Will feeling aggregate not cease to that person?

A. None.

*Pali Text:*

Yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho na nirujjhithāti? Nirujjhitha.

*Translation:*

Q. Feeling aggregate will not cease to this person. Had matter aggregate not ceased to that person?

A. (It) had ceased.

**[149/211]**

*Pali Text:*

Yassa vedanākkhandho na nirujjhitha tassa saññākkhandho na nirujjhissatīti? Natthi.

*Translation:*

Q. Feeling aggregate had not ceased to this person. Will perception aggregate not cease to that person?

A. None.

*Pali Text:*

Yassa vā pana saññākkhandho na nirujjhissati tassa vedanākkhandho na nirujjhithāti? Nirujjhitha.

*Translation:*

Q. Perception aggregate will not cease to this person. Had feeling aggregate not ceased to that person?

A. (It) had ceased.

#### 2.2.6.5 Negative (Paccanīka) Plane (Okāsa)

**[150/211]**

*Pali Text:*

Yattha rūpakkhandho na nirujjhitha --- pe ---

*Translation:*

Matter aggregate had not ceased at this plane .....

#### 2.2.6.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

##### [151/211]

*Pali Text:*

Yassa yattha rūpakkhandho na nirujjhitha tassa tattha vedanākkhandho na nirujjhissatī?  
Suddhāvāsaṃ upapajantānaṃ arūpānaṃ tesaṃ tattha rūpakkhandho na nirujjhitha, no ca tesaṃ  
tattha vedanākkhandho na nirujjhissati. Suddhāvāse parinibbantānaṃ arūpe parinibbantānaṃ  
tesaṃ tattha rūpakkhandho ca na nirujjhitha, vedanākkhandho ca na nirujjhissati.

*Translation:*

Q. Matter aggregate had not ceased to this person at this plane. Will feeling aggregate not cease to that person at that plane?

A. To those at the birth-moment of pure-abode persons and to those immaterial persons, matter aggregate had not ceased at that plane; (it is) not that feeling aggregate will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, matter aggregate had not ceased and feeling aggregate also will not cease at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho na nirujjhithā?  
Pañcavokāre parinibbantānaṃ asaṅghasattānaṃ tesaṃ tattha vedanākkhandho na nirujjhissati, no  
ca tesaṃ tattha rūpakkhandho na nirujjhitha. Suddhāvāse parinibbantānaṃ arūpe  
parinibbantānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca na nirujjhitha.

*Translation:*

Q. Feeling aggregate will not cease to this person at this plane. Had matter aggregate not ceased to that person at that plane?

A. To those at the death-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings, feeling aggregate will not cease at that plane; (it is) not that matter aggregate had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, feeling aggregate will not cease and matter aggregate also had not ceased at that plane.

##### [152/211]

*Pali Text:*

Yassa yattha vedanākkhandho na nirujjhitha tassa tattha saṅghakkhandho na nirujjhissatī?  
Suddhāvāsaṃ upapajantānaṃ tesaṃ tattha vedanākkhandho na nirujjhitha, no ca tesaṃ tattha  
saṅghakkhandho na nirujjhissati. Suddhāvāse parinibbantānaṃ asaṅghasattānaṃ tesaṃ tattha

vedanākkhandho ca na nirujjhitta saññākkhandho ca na nirujjhissati.

*Translation:*

Q. Feeling aggregate had not ceased to this person at this plane. Will perception aggregate not cease to that person at that plane?

A. To those at the birth-moment of pure-abode persons feeling aggregate had not ceased at that plane; (it is) not that perception aggregate will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, feeling aggregate had not cease and perception aggregate also will not cease at that plane.

*Pali Text:*

Yassa vā pana yattha saññākkhandho na nirujjhissati tassa tattha vedanākkhandho na nirujjhithāti? Parinibbantānaṃ tesaṃ tattha saññākkhandho na nirujjhissati, no ca tesaṃ tattha vedanākkhandho na nirujjhitta. Suddhāvāse parinibbantānaṃ asaññasattānaṃ tesaṃ tattha saññākkhandho ca na nirujjhissati vedanākkhandho ca na nirujjhitta.

*Translation:*

Q. Perception aggregate will not cease to this person at this plane. Had feeling aggregate not ceased to that person at that plane?

A. To those at the death-moment of final-existence persons perception aggregate will not cease at that plane; (it is) not that feeling aggregate had not ceased to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, perception aggregate will not cease and feeling aggregate also had not ceased at that plane.

End of (niṭṭhito)

2. Chapter on Process (Pavatti vāra)

2.2 Chapter on Cessation (Nirodha vāra)

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):

2. Chapter on Process (Pavatti vāra)

2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)

2.3.1 Chapter on the Present (Paccuppanna vāra)

2.3.1.1 Positive (Anuloma) Person (Puggala)

**[153/211]**

*Pali Text:*

Yassa rūpakkhando uppajjati tassa vedanākkhandho nirujjhatīti? No.

*Translation:*

Q. Matter aggregate arises to this person. Does feeling aggregate cease to that person?

A. No.

*Pali Text:*

Yassa vā pana vedanākkhandho nirujjhati tassa rūpakkhandho uppajjatī'ti? No.

*Translation:*

Q. Feeling aggregate ceases to this person. Does matter aggregate arise to that person?

A. No.

**[154/211]**

*Pali Text:*

Yassa vedanākkhandho uppajjati tassa saññākkhandho nirujjhatī'ti? No.

*Translation:*

Q. Feeling aggregate arises to this person. Does perception aggregate cease to that person. Does feeling aggregate arise to that person?

A. No.

*Pali Text:*

Yassa vā pana saññākkhandho nirujjhati tassa vedanākkhandho uppajjatī'ti? No.

*Translation:*

Q. Perception aggregate cease to this person. Does feeling aggregate arise to that person?

A. No.

### 2.3.1.2 Positive (Anuloma) Plane (Okāsa)

**[155/211]**

*Pali Text:*

Yattha rūpakkhandho uppajjati tattha vedanākkhandho nirujjhatī'ti?

Asaññasatte tattha rūpakkhandho uppajjati, no ca tattha vedanākkhandho nirujjhati. Pañcavokāre tattha rūpakkhandho ca uppajjati vedanākkhandho ca nirujjhati.

*Translation:*

Q. Matter aggregate arises at this plane. Does feeling aggregate cease at that plane?

A. At the plane of non-percipient beings matter aggregate arises; feeling aggregate does not cease at that plane. At the five-aggregate plane matter aggregate arises and also feeling aggregate ceases.

*Pali Text:*

Yattha vā pana vedanākkhandho nirujjhati tattha rūpakkhandho uppajjatī'ti?

Arūpe tattha vedanākkhandho nirujjhati, no ca tattha rūpakkhandho uppajjati. Pañcavokāre tattha vedanākkhandho ca nirujjhati rūpakkhandho ca uppajjati.

*Translation:*

Q. Feeling aggregate ceases at this plane. Does matter aggregate arise at that plane?

A. At the immaterial plane feeling aggregate ceases; matter aggregate does not arise at that plane.

At the five-aggregate plane feeling aggregate ceases and also matter aggregate arises.

**[156/211]**

*Pali Text:*

Yattha vedanākkhandho uppajjati tattha saññākkhandho nirujjhatīti? Āmantā.

*Translation:*

Q. Feeling aggregate arises at this plane. Does perception aggregate cease at that plane?

A. Yes.

*Pali Text:*

Yattha vā pana saññākkhandho nirujjhati tattha vedanākkhandho uppajjatīti? Āmantā.

*Translation:*

Q. Perception aggregate ceases at this plane. Does feeling aggregate arise at that plane?

A. Yes.

2.3.1.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

**[157/211]**

*Pali Text:*

Yassa yattha rūpakkhando uppajjati tassa tattha vedanākkhandho nirujjhatīti? No.

*Translation:*

Q. Matter aggregate arises to this person at this plane. Does feeling aggregate cease to that person at that plane?

A. No.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nirujjhati tassa tattha rūpakkhando uppajjatīti? No.

*Translation:*

Q. Feeling aggregate ceases to this person at this plane. Does matter aggregate arise to that person at that plane?

A. No.

**[158/211]**

*Pali Text:*

Yassa yattha vedanākkhandho uppajjati tassa tattha saññākkhandho nirujjhatīti? No.

*Translation:*

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

A. No.



*Pali Text:*

Yassa vā pana yattha saññākkhandho nirujjhati tassa tattha vedanākkhandho uppajjatī'ti? No.

*Translation:*

Q. Perception aggregate ceases to this person at this plane. Does feeling aggregate arise to that person at that plane?

A. No.

#### 2.3.1.4 Negative (Paccanīka) Person (Puggala)

**[159/211]**

*Pali Text:*

Yassa rūpakkhando nūppajjati tassa vedanākkhandho na nirujjhatīti?

Catuvokārā pañcavokārā cavantānaṃ tesaṃ rūpakkhando nūppajjati, no ca tesaṃ vedanākkhandho na nirujjhati. Arūpaṃ upapajjantānaṃ asaññasattā cavantānaṃ tesaṃ rūpakkhando ca nūppajjati vedanākkhandho ca na nirujjhati.

*Translation:*

Q. Matter aggregate does not arise to this person. Does feeling aggregate not cease to that person?

A. To those at the death-moment of four- or five-aggregate persons matter aggregate does not arise; (it is) not that feeling aggregate does not cease to those persons. To those at the birth-moment of immaterial persons and to those at the death-moment of non-percipient beings, matter aggregate does not arise and also feeling aggregate does not cease.

*Pali Text:*

Yassa vā pana vedanākkhandho na nirujjhati tassa rūpakkhando nūppajjatīti?

Pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ vedanākkhandho na nirujjhati, no ca tesaṃ rūpakkhando nūppajjati. Arūpaṃ upapajjantānaṃ asaññasattā cavantānaṃ tesaṃ vedanākkhandho ca na nirujjhati rūpakkhando ca nūppajjati.

*Translation:*

Q. Feeling aggregate does not cease to this person. Does matter aggregate not arise to that person?

A. To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate does not cease; (it is) not that matter aggregate does not arise to those persons. To those at the birth-moment of immaterial persons and to those at the death-moment of non-percipient beings, feeling aggregate does not cease and also matter aggregate does not arise.

**[160/211]**

*Pali Text:*

Yassa vedanākkhandho nūppajjati tassa saññākkhandho na nirujjhatīti?

Catuvokārā pañcavokārā cavantānaṃ tesaṃ vedanākkhandho nūppajjati, no ca tesaṃ saññākkhandho na nirujjhati. Asaññasattānaṃ tesaṃ vedanākkhandho ca nūppajjati

saññākkhandho ca na nirujjhati.

*Translation:*

Q. Feeling aggregate does not arise to this person. Does perception aggregate not cease to that person?

A. To those at the death-moment of four- or five-aggregate persons feeling aggregate does not arise; (it is) not that perception aggregate does not cease to those persons. To those non-percipient beings feeling aggregate does not arise and also perception aggregate does not cease.

*Pali Text:*

Yassa vā pana saññākkhandho na nirujjhati tassa vedanākkhandho nūppajjatīti?  
Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ saññākkhandho na nirujjhati, no ca tesaṃ vedanākkhandho nūppajjati. Asaññasattānaṃ tesaṃ saññākkhandho ca na nirujjhati vedanākkhandho ca nūppajjati.

*Translation:*

Q. Perception aggregate does not cease to this person. Does feeling aggregate not arise to that person?

A. To those at the birth-moment of four- or five-aggregate persons perception aggregate does not arise; (it is) not that feeling aggregate does not cease to those persons. To those non-percipient beings perception aggregate does not cease and also feeling aggregate does not cease and also feeling aggregate does not arise.

### 2.3.1.5 Negative (Paccanīka) Plane (Okāsa)

#### [161/211]

*Pali Text:*

Yattha rūpakkhando nūppajjati tattha vedanākkhandho na nirujjhatīti? Nirujjhati.

*Translation:*

Q. Matter aggregate does not arise at this plane. Does feeling aggregate not cease at that plane?

A. (It) ceases.

*Pali Text:*

Yattha vā pana vedanākkhandho na nirujjhati tattha rūpakkhando nūppajjatīti? Uppajjati.

*Translation:*

Q. Feeling aggregate does not cease at this plane. Does matter aggregate not arise at that plane?

A. (It) arises.

#### [162/211]

*Pali Text:*

Yattha vedanākkhandho nūppajjati tattha saññākkhandho na nirujjhatīti? Āmantā.

*Translation:*

Q. Feeling aggregate does not arise at this plane. Does perception aggregate not cease at that plane?

A. Yes.

*Pali Text:*

Yattha vā pana saññākkhandho na nirujjhati tattha vedanākkhandho nūppajjati? Āmantā.

*Translation:*

Q. Perception aggregate does not cease at this plane. Does feeling aggregate not arise at that plane?

A. Yes.

### 2.3.1.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

**[163/211]**

*Pali Text:*

Yassa yattha rūpakkhandho nūppajjati tassa tattha vedanākkhandho na nirujjhati?

Catuvokārā pañcavokārā cavantānaṃ tesaṃ tattha rūpakkhandho nūppajjati, no ca tesaṃ tattha vedanākkhandho na nirujjhati. Arūpaṃ upapajjantānaṃ asaññasattā cavantānaṃ tesaṃ tattha rūpakkhandho ca nūppajjati vedanākkhandho ca na nirujjhati.

*Translation:*

Q. Matter aggregate does not arise to this person at this plane. Does feeling aggregate not cease to that person at that plane?

A. To those at the death-moment of four- or five-aggregate persons matter aggregate does not arise at that plane; (it is) not that feeling aggregate does not cease to those persons at that plane. To those at the birth-moment of immaterial persons and to those at the death-moment of non-percipient beings, matter aggregate does not arise and also feeling aggregate does not cease at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho na nirujjhati tassa tattha rūpakkhandho nūppajjati?

Pañcavokārāṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho na nirujjhati, no ca tesaṃ tattha rūpakkhandho nūppajjati. Arūpaṃ upapajjantānaṃ asaññasattā cavantānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhati rūpakkhandho ca nūppajjati.

*Translation:*

Q. Feeling aggregate does not cease to this persons at this plane. Does matter aggregate not arise to that persons at that plane?

A. To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate does not cease at that plane; (it is) not that matter aggregate does not arise to those persons at that plane. To those at the birth-moment of immaterial persons and to those at the death-moment of non-percipient beings feeling aggregate does not cease and also matter aggregate does not arise at that plane.

**[164/211]**

*Pali Text:*

Yassa yattha vedanākkhandho nūppajjati tassa tattha saññākkhandho na nirujjhatīti?  
Catuvokārā pañcavokārā cavantānāṃ tesaṃ tattha vedanākkhandho nūppajjati, no ca tesaṃ tattha saññākkhandho na nirujjhati. Asaññasattānaṃ tesaṃ tattha vedanākkhandho ca nūppajjati saññākkhandho ca na nirujjhati.

*Translation:*

Q. Feeling aggregate does not arise to this person at this plane. Does perception aggregate not cease to that person at that plane?

A. To those at the death-moment of four- or five-aggregate persons feeling aggregate does not arise at that plane; (it is) not that perception aggregate does not cease to those persons at that plane. To those non-percipient beings feeling aggregate does not arise and also perception aggregate does not cease at that plane.

*Pali Text:*

Yassa vā pana yattha saññākkhandho na nirujjhati tassa tattha vedanākkhandho nūppajjati?  
Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha saññākkhandho na nirujjhati, no ca tesaṃ tattha vedanākkhandho nūppajjati. Asaññasattānaṃ tesaṃ tattha saññākkhandho ca na nirujjhati vedanākkhandho ca nūppajjati.

*Translation:*

Q. Perception aggregate does not cease to this person at this plane. Does feeling aggregate not arise to that persons at that plane?

A. To those at the birth-moment of four- or five-aggregate persons perception aggregate does not cease at that plane; (it is) not that feeling aggregate does not arise to those persons at that plane. To those non-percipient beings perception aggregate does not cease and also feeling aggregate does not arise at that plane.

Paccuppannavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):

2. Chapter on Process (Pavatti vāra)

2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)

2.3.2 Chapter on the Past (Atīta vāra)

2.3.2.1 Positive (Anuloma) Person (Puggala)

**[165/211]**

*Pali Text:*

Yassa rūpakkhando uppajjittha tassa vedanākkhandho nirujjhitthāti? Āmantā.

*Translation:*

Q. Matter aggregate had arisen to this person. Had feeling aggregate ceased to that person?

A. Yes.

*Pali Text:*

Yassa vā pana vedanākkhandho nirujjhittha tassa rūpakkhandho uppajjitthāti? Āmantā.

*Translation:*

Q. Feeling aggregate had ceased to this person. Had matter aggregate arisen to that person?

A. Yes.

**[166/211]**

*Pali Text:*

Yassa vedanākkhandho uppajjittha tassa saññākkhandho nirujjhitthāti? Āmantā.

*Translation:*

Q. Feeling aggregate had arisen to this person. Had perception aggregate ceased to that person?

A. Yes.

*Pali Text:*

Yassa vā pana saññākkhandho nirujjhittha tassa vedanākkhandho uppajjitthāti? Āmantā.

*Translation:*

Q. Perception aggregate had ceased to this person. Had feeling aggregate arisen to that person?

A. Yes.

### 2.3.2.2 Positive (Anuloma) Plane (Okāsa)

**[167/211]**

*Pali Text:*

Yattha rūpakkhandho uppajjittha --- pe ---

*Translation:*

Matter aggregate had arisen at this plane .....

### 2.3.2.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

**[168/211]**

*Pali Text:*

Yassa yattha rūpakkhandho uppajjittha tassa tattha vedanākkhandho nirujjhitthāti?

Asaññasattānaṃ tesaṃ tattha rūpakkhandho uppajjittha, na ca tesaṃ tattha vedanākkhandho nirujjhittha. Pañcavokārānaṃ tesaṃ tattha rūpakkhandho ca uppajjittha vedanākkhandho ca nirujjhittha.

*Translation:*

Q. Matter aggregate had arisen to this person at this plane. Had feeling aggregate ceased to that person at that plane?

A. To those non-percipient beings matter aggregate had arisen at that plane; feeling aggregate had not ceased to those persons at that plane. To those five-aggregate persons matter aggregate had arisen and also feeling aggregate had ceased to that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nirujjhitta tassa tattha rūpakkhandho uppajjitthāti?  
Arūpānaṃ tesaṃ tattha vedanākkhandho nirujjhitta, no ca tesaṃ tattha rūpakkhandho  
uppajjittha. Pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca nirujjhitta rūpakkhandho ca  
uppajjittha.

*Translation:*

Q. Feeling aggregate had ceased to this person at this plane. Had matter aggregate arisen to that person at that plane?

A. To those immaterial persons feeling aggregate had ceased at that plane; matter aggregate had not arisen to those persons at that plane. To those five-aggregate persons feeling aggregate had ceased and also matter aggregate had arisen at that plane.

**[169/211]**

*Pali Text:*

Yassa yattha vedanākkhandho uppajjittha tassa tattha saññākkhandho nirujjhittāti? Āmantā.

*Translation:*

Q. Feeling aggregate had arisen to this person at this plane. Had perception aggregate ceased to that person at that plane?

A. Yes.

*Pali Text:*

Yassa vā pana yattha saññākkhandho nirujjhitta tassa tattha vedanākkhandho uppajjitthāti?  
Āmantā.

*Translation:*

Q. Perception aggregate had ceased to this person at this plane. Had feeling aggregate arisen to that person at that plane?

A. Yes.

2.3.2.4 Negative (Paccanīka) Person (Puggala)

**[170/211]**

*Pali Text:*

Yassa rūpakkhandho nūppajjittha tassa vedanākkhandho na nirujjhittāti? Natthi.

*Translation:*

Q. Matter aggregate had not arisen to this person. Had feeling aggregate not ceased to that person?

A. None.

*Pali Text:*

Yassa vā pana vedanākkhandho na nirujjhitta tassa rūpakkhandho nūppajjitthāti? Natthi.

*Translation:*

Q. Feeling aggregate had not ceased to this person. Had matter aggregate not arisen to that person?

A. None.

**[171/211]**

*Pali Text:*

Yassa vedanākkhandho nūppajjittha tassa saññākkhandho na nirujjhittāti? Natthi.

*Translation:*

Q. Feeling aggregate had not arisen to this person. Had perception aggregate not ceased to that person?

A. None.

*Pali Text:*

Yassa vā pana saññākkhandho na nirujjhitta tassa vedanākkhandho nūppajjitthāti? Natthi.

*Translation:*

Q. Perception aggregate had not ceased to this person. Had feeling aggregate not arisen to that person?

A. None.

#### 2.3.2.5 Negative (Paccanīka) Plane (Okāsa)

**[172/211]**

*Pali Text:*

Yattha rūpakkhandho nūppajjittha --- pe ---

*Translation:*

Matter aggregate had not arisen at this plane .....

#### 2.3.2.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

**[173/211]**

*Pali Text:*

Yassa yattha rūpakkhandho nūppajjittha tassa tattha vedanākkhandho na nirujjhittāti?

Arūpānaṃ tesaṃ tattha rūpakkhandho nūppajjittha, no ca tesaṃ tattha vedanākkhandho na nirujjhitta. Suddhāvāsānaṃ tesaṃ tattha rūpakkhandho ca nūppajjittha vedanākkhandho ca na

nirujjhittha.

*Translation:*

Q. Matter aggregate had not arisen to this person at this plane. Had feeling aggregate not ceased to that persons at that plane?

A. To those immaterial persons matter aggregate had not arisen at that plane; (it is) not feeling aggregate had not ceased to those persons at that plane. To those pure-abode persons matter aggregate had not arisen and also feeling aggregate had not ceased at that plane.

*Pali Text:*

Yasasa vā pana yattha vedanākkhandho na nirujjhittha tassa tattha rūpakkhandho nūppajjitthāti? Asaññasattānaṃ tesaṃ tattha vedanākkhandho na nirujjhittha, no ca tesaṃ tattha rūpakkhandho nūppajjittha. Suddhāvāsānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhittha rūpakkhandho ca nūppajjittha.

*Translation:*

Q. Feeling aggregate had not ceased to this person at this plane. Had matter aggregate not arisen to that person at that plane?

A. To those non-percipient beings feeling aggregate had not ceased at that plane; (it is) not that matter aggregate had not arisen to those persons at that plane. To those pure-abode persons feeling aggregate had not ceased and also matter aggregate had not arisen at that plane.

**[174/211]**

*Pali Text:*

Yassa yattha vedanākkhandho nūppajjittha tassa tattha saññākkhandho na nirujjhitthāti? Āmantā.

*Translation:*

Q. Feeling aggregate had not arisen to this person at this plane. Had perception aggregate not ceased to that person at that plane?

A. Yes.

*Pali Text:*

Yassa vā pana yattha saññākkhandho na nirujjhittha tassa tattha vedanākkhandho nūppajjitthāti? Āmantā.

*Translation:*

Q. Perception aggregate had not ceased to this person at this plane. Had feeling aggregate not arisen to that person at that plane?

A. Yes.

Atītavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):



2. Chapter on Process (Pavatti vāra)  
2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)  
2.3.3 Chapter on the Future (Anāgata vāra)

2.3.3.1 Positive (Anuloma) Person (Puggala)

**[175/211]**

*Pali Text:*

Yassa rūpakkhandho uppajjissati tassa vedanākkhandho nirujjhissatīti? Āmantā.

*Translation:*

Q. Matter aggregate will arise to this person. Will feeling aggregate cease to that person?

A. Yes.

*Pali Text:*

Yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho uppajjissatīti?  
Pacchimabhavikānaṃ upapajjantānaṃ ye ca arūpaṃ uppajjitvā parinibbāyissanti tesaṃ  
vedanākkhandho nirujjhissati, no ca tesaṃ rūpakkhandho uppajjissati. Itaresaṃ tesaṃ  
vedanākkhandho ca nirujjhissati rūpakkhandho ca uppajjissati.

*Translation:*

Q. Feeling aggregate will cease to this person. Will matter aggregate arise to that person?

A. To those at the birth-moment of final-existence persons and to those persons who will be born at the immaterial plane and will die there, (without being reborn, i.e. Parinibbāna) feeling aggregate will cease; matter aggregate will not arise to those persons. To other persons feeling aggregate will cease and also matter aggregate will arise.

**[176/211]**

*Pali Text:*

Yassa vedanākkhandho uppajjissati tassa saññākkhandho nirujjhissatīti? Āmantā.

*Translation:*

Q. Feeling aggregate will arise to this person. Will perception aggregate cease to that person?

A. Yes.

*Pali Text:*

Yassa vā pana saññākkhandho nirujjhissati tassa vedanākkhandho uppajjissatīti?  
Pacchimabhavikānaṃ upapajjantānaṃ tesaṃ saññākkhandho nirujjhissati, no ca tesaṃ  
vedanākkhandho uppajjissati. Itaresaṃ tesaṃ saññākkhandho ca nirujjhissati vedanākkhandho ca  
uppajjissati.

*Translation:*

Q. Perception aggregate will cease to this person. Will feeling aggregate arise to that person?

A. To those at the birth-moment of final-existence persons perception aggregate will cease; feeling

aggregate will not arise to those persons. To other persons perception aggregate will cease and also feeling aggregate will arise.

### 2.3.3.2 Positive (Anuloma) Plane (Okāsa)

#### [177/211]

*Pali Text:*

Yattha rūpakkhandho uppajjissati --- pe ---

*Translation:*

Matter aggregate will arise at this plane .....

### 2.3.3.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

#### [178/211]

*Pali Text:*

Yassa yattha rūpakkhandho uppajjissati tassa tattha vedanākkhandho nirujjhissatīti?  
Asaññasattānaṃ tesaṃ tattha rūpakkhandho uppajjissati, no ca tesaṃ tattha vedanākkhandho  
nirujjhissati. Pañcavokārānaṃ tesaṃ tattha rūpakkhandho ca uppajjissati vedanākkhandho ca  
nirujjhissati.

*Translation:*

Q. Matter aggregate will arise to this person at this plane. Will feeling aggregate cease to that person at that plane?

A. To those non-percipient beings matter aggregate will arise at that plane; feeling aggregate will not cease to those persons at that plane. To those five-aggregate persons matter aggregate will arise and also feeling aggregate will cease at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho uppajjissatīti?  
Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ arūpānaṃ tesaṃ tattha vedanākkhandho  
nirujjhissati, no ca tesaṃ tattha rūpakkhandho uppajjissati. Itaresaṃ pañcavokārānaṃ tesaṃ tattha  
vedanākkhandho ca nirujjhissati rūpakkhandho ca uppajjissati.

*Translation:*

Q. Feeling aggregate will cease to this persons at this plane. Will matter aggregate arise to that person at that plane?

A. To those at the birth-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, feeling aggregate will cease at that plane; matter aggregate will not arise to those persons at that plane. To other five-aggregate persons (except those at the birth-moment of final-existence persons in the five-aggregate plane), feeling aggregate will cease and also matter aggregate will arise at that plane.

#### [179/211]

*Pali Text:*

Yassa yattha vedanākkhandho uppajjissati tassa tattha saññākkhandho nirujjhissatīti? Āmantā.

*Translation:*

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

A. Yes.

*Pali Text:*

Yassa vā pana yattha saññākkhandho nirujjhissati tassa tattha vedanākkhandho uppajjissatīti? Pacchimabhavikānaṃ upapajjantānaṃ tesaṃ tattha saññākkhandho nirujjhissati, no ca tesaṃ tattha vedanākkhandho uppajjissati. Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesaṃ tattha saññākkhandho ca nirujjhissati vedanākkhandho ca uppajjissati.

*Translation:*

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

A. To those at the birth-moment of final-existence persons perception aggregate will cease at that plane; feeling aggregate will not arise to those persons at that plane. To other four- or five-aggregate persons, (except those at the birth-moment final-existence persons), perception aggregate will cease and also feeling aggregate will arise at that plane.

#### 2.3.3.4 Negative (Paccanīka) Person (Puggala)

**[180/211]**

*Pali Text:*

Yassa rūpakkhandho nūppajjissati tassa vedanākkhandho na nirujjhissatīti? Pacchimabhavikānaṃ upapajjantānaṃ ye ca arūpaṃ uppajjitvā parinibbāyissanti tesaṃ rūpakkhandho nūppajjissati, no ca tesaṃ vedanākkhandho na nirujjhissati. Parinibbāntānaṃ tesaṃ rūpakkhandho ca nūppajjissati vedanākkhandho ca na nirujjhissati.

*Translation:*

Q. Matter aggregate will not arise to this person. Will feeling aggregate not cease to that person?

A. To those at the birth-moment of final-existence persons and to those persons who will be born at the immaterial plane and will die there (without being reborn, i.e. Parinibbāna), matter aggregate will not arise; (it is) not that feeling aggregate will not cease to those persons. To those at the death-moment of final-existence persons matter aggregate will not arise and also feeling aggregate will not cease.

*Pali Text:*

Yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho nūppajjissatīti? Āmantā.

*Translation:*

Q. Feeling aggregate will not cease to this person. Will matter aggregate not arise to that person?

A. Yes.

**[181/211]**

*Pali Text:*

Yassa vedanākkhandho nūppajjissati tassa saññākkhandho na nirujjhissatīti?  
Pacchimabhavikānaṃ upapajjantānaṃ tesaṃ vedanākkhandho nūppajjissati, no ca tesaṃ  
saññākkhandho na nirujjhissati. Parinibbantānaṃ tesaṃ vedanākkhandho ca nūppajjissati  
saññākkhandho ca na nirujjhissati.

*Translation:*

Q. Feeling aggregate will not arise to this person. Will perception aggregate not cease to that person?

A. To those at the birth-moment of final-existence persons feeling aggregate will not arise; (it is) not that perception aggregate will not cease to those person. To those at the death-moment of final-existence persons feeling aggregate will not arise and also perception aggregate will not cease.

*Pali Text:*

Yassa vā pana saññākkhandho na nirujjhissati tassa vedanākkhandho nūppajjissatīti? Āmantā.

*Translation:*

Q. Perception aggregate will not cease to this person. Will feeling aggregate not arise to that person?

A. Yes.

2.3.3.5 Negative (Paccanīka) Plane (Okāsa)

**[182/211]**

*Pali Text:*

Yattha rūpakkhandho nūppajjissati --- pe ---

*Translation:*

Matter aggregate will not arise at this plane .....

2.3.3.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

**[183/211]**

*Pali Text:*

Yassa yattha rūpakkhandho nūppajjissati tassa tattha vedanākkhandho na nirujjhissatīti?  
Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ arūpānaṃ tesaṃ tattha rūpakkhandho  
nūppajjissati, no ca tesaṃ tattha vedanākkhandho na nirujjhissati. Parinibbantānaṃ tesaṃ tattha  
rūpakkhandho ca nūppajjissati vedanākkhandho ca na nirujjhissati.

*Translation:*

Q. Matter aggregate will not arise to this person at this plane. Will feeling aggregate not cease to

that person at that plane?

A. To those at the birth-moment of final-existence persons in the five-aggregate plane and to those immaterial persons, matter aggregate will not arise at that plane; (it is) not that feeling aggregate will not cease to those persons at that plane. To those at the death-moment of final-existence persons matter aggregate will not arise and also feeling aggregate will not cease at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho nūppajjissatīti? Asaññasattānaṃ tesaṃ tattha vedanākkhandho na nirujjhissati, no ca tesaṃ tattha rūpakkhandho nūppajjissati. Parinibbantānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca nūppajjissati.

*Translation:*

Q. Feeling aggregate will not cease to this person at this plane. Will matter aggregate not arise to that person at that plane?

A. To those non-percipient beings feeling aggregate will not cease at that plane; (it is) not that matter aggregate will not arise to those persons at that plane. To those at the death-moment of final-existence persons feeling aggregate will not cease and also matter aggregate will not arise at that plane.

**[184/211]**

*Pali Text:*

Yassa yattha vedanākkhandho nūppajjissati tassa tattha saññākkhandho na nirujjhissatīti? Pacchimabhavikānaṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho nūppajjissati, no ca tesaṃ tattha saññākkhandho na nirujjhissati. Parinibbantānaṃ asaññasattānaṃ tesaṃ tattha vedanākkhandho ca nūppajjissati saññākkhandho ca na nirujjhissati.

*Translation:*

Q. Feeling aggregate will not arise to this person at this plane. Will perception aggregate not cease to that person at that plane?

A. To those at the birth-moment of final-existence persons feeling aggregate will not arise at that plane; (it is) not that perception aggregate will not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, feeling aggregate will not arise and also perception aggregate will not cease at that plane.

*Pali Text:*

Yassa vā pana yattha saññākkhandho na nirujjhissati tassa tattha vedanākkhandho nūppajjissatīti? Āmantā.

*Translation:*

Q. Perception aggregate will not cease to this person at this plane. Will feeling aggregate not arise to that person at that plane?

A. Yes.

Anāgatavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):

2. Chapter on Process (Pavatti vāra)

2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)

2.3.4 Chapter on the Present and the Past (Paccuppannātīta vāra)

2.3.4.1 Positive (Anuloma) Person (Puggala)

**[185/211]**

*Pali Text:*

Yassa rūpakkhando uppajjati tassa vedanākkhandho nirujjhithāti? Āmantā.

*Translation:*

Q. Matter aggregate arises to this person. Had feeling aggregate ceased to that person?

A. Yes.

*Pali Text:*

Yassa vā pana vedanākkhandho nirujjhitha tassa rūpakkhando uppajjati'ti?

Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesaṃ vedanākkhandho nirujjhitha, no ca tesaṃ rūpakkhando uppajjati. Pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ vedanākkhandho ca nirujjhitha rūpakkhando ca uppajjati --- pe ---

*Translation:*

Q. Feeling aggregate had ceased to this person. Does matter aggregate arise to that person?

A. To all those persons at the death-moment and to those at the birth-moment of immaterial persons, feeling aggregate had ceased; matter aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate had ceased and also matter aggregate arises.

*Note:*

(Yathā uppādavāre paccuppannātītaṃ vibhattaṃ tathā idha vibhajitabbaṃ)

(This chapter should be expounded the same as Chapter on the Present and the Past in Chapter on Origination)

Paccuppannātītavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):

2. Chapter on Process (Pavatti vāra)

2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)

2.3.5 Chapter on the Present and the Future (Paccuppannānāgata vāra)

### 2.3.5.1 Positive (Anuloma) Person (Puggala)

**[186/211]**

*Pali Text:*

Yassa rūpakkhandho uppajjati tassa vedanākkhandho nirujjhissatīti? Āmantā.

*Translation:*

Q. Matter aggregate arises to this person. Will feeling aggregate cease to that person?

A. Yes.

*Pali Text:*

Yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho uppajjatīti?

Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesaṃ vedanākkhandho nirujjhissati, no ca tesaṃ rūpakkhandho uppajjati. Pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ vedanākkhandho ca nirujjhissati rūpakkhandho ca uppajjati.

*Translation:*

Q. Feeling aggregate will cease to this person. Does matter aggregate arise to that person?

A. To all those persons at the death-moment and to those at the birth-moment of immaterial persons, feeling aggregate will cease; matter aggregate does not arise to those persons. To those at the birth-moment of five-aggregate persons and to those at the birth-moment of non-percipient beings, feeling aggregate will cease and also matter aggregate arises.

**[187/211]**

*Pali Text:*

Yassa vedanākkhandho uppajjati tassa saññākkhandho nirujjhissatīti? Āmantā.

*Translation:*

Q. Feeling aggregate arises to this person. Will perception aggregate cease to that person?

A. Yes.

*Pali Text:*

Yassa vā pana saññākkhandho nirujjhissati tassa vedanākkhandho uppajjatīti?

Sabbesaṃ cavantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ saññākkhandho nirujjhissati, no ca tesaṃ vedanākkhandho uppajjati. Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ saññākkhandho ca nirujjhissati vedanākkhandho ca uppajjati.

*Translation:*

Q. Perception aggregate will cease to this person. Does feeling aggregate arise to that person?

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

### 2.3.5.2 Positive (Anuloma) Plane (Okāsa)

#### [188/211]

*Pali Text:*

Yattha rūpakkhandho uppajjati --- pe ---

*Translation:*

Matter aggregate arises at this plane .....

### 2.3.5.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

#### [189/211]

*Pali Text:*

Yassa yattha rūpakkhandho uppajjati tassa tattha vedanākkhandho nirujjhissatīti?

Asaññasattaṃ upapajantānaṃ tesaṃ tattha rūpakkhandho uppajjati, no ca tesaṃ tattha vedanākkhandho nirujjhissati. Pañcavokāraṃ upapajantānaṃ tesaṃ tattha rūpakkhandho ca uppajjati vedanākkhandho ca nirujjhissati.

*Translation:*

Q. Matter aggregate arises to this person at this plane. Will feeling aggregate cease to that person at that plane?

A. To those at the birth-moment of non-percipient beings matter aggregate arises at that plane; feeling aggregate will not cease to those persons at that plane. To those at the birth-moment of five-aggregate persons matter aggregate arises and also feeling aggregate will cease at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho uppajjatīti?

Pañcavokārā cavantānaṃ arūpānaṃ tesaṃ tattha vedanākkhandho nirujjhissati, no ca tesaṃ tattha rūpakkhandho uppajjati. Pañcavokāraṃ upapajantānaṃ tesaṃ tattha vedanākkhandho ca nirujjhissati rūpakkhandho ca uppajjati.

*Translation:*

Q. Feeling aggregate will cease to this persons at this plane. Does matter aggregate arise to that person at that plane?

A. To those at the death-moment of five-aggregate persons and to those immaterial persons, feeling aggregate will cease at that plane; matter aggregate does not arise to those person at that plane. To those at the birth-moment of five-aggregate persons feeling aggregate will cease and also matter aggregate arises at that plane.

#### [190/211]

*Pali Text:*

Yassa yattha vedanākkhandho uppajjati tassa tattha saññākkhandho nirujjhissatīti? Āmantā.

*Translation:*



Q. Feeling aggregate arises to this person at this plane. Will perception aggregate cease to that person at that plane?

A. Yes.

*Pali Text:*

Yassa vā pana yattha saññākkhandho nirujjhissati tassa tattha vedanākkhandho uppajjati? Catuvokārā pañcavokārā cavantānaṃ tesaṃ tattha saññākkhandho nirujjhissati, no ca tesaṃ tattha vedanākkhandho uppajjati. Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesaṃ tattha saññākkhandho ca nirujjhissati vedanākkhandho ca uppajjati.

*Translation:*

Q. Perception aggregate will cease to this person at this plane. Does feeling aggregate arise to that person at that plane?

A. To those at the death-moment of four- or five-aggregate persons perception aggregate will cease at that plane; feeling aggregate does not arise to those persons at that plane. To those at the birth-moment of four- or five-aggregate persons perception aggregate will cease and also feeling aggregate arises at that plane.

#### 2.3.5.4 Negative (Paccanīka) Person (Puggala)

**[191/211]**

*Pali Text:*

Yassa rūpakkhandho nūppajjati tassa vedanākkhandho na nirujjhissatī? Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesaṃ rūpakkhandho nūppajjati, no ca tesaṃ vedanākkhandho na nirujjhissati. Parinibbantānaṃ tesaṃ rūpakkhandho ca nūppajjati vedanākkhandho ca na nirujjhissati.

*Translation:*

Q. Matter aggregate does not arise to this person. Will feeling aggregate does not cease to that person?

A. To all those persons at the death-moment and to those at the birth-moment of immaterial persons, matter aggregate does not arise; (it is) not that feeling aggregate will not cease to those persons. To those at the death-moment of final-existence persons matter aggregate does not arise and also feeling aggregate will not cease.

*Pali Text:*

Yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho nūppajjati? Āmantā.

*Translation:*

Q. Feeling aggregate will not cease to this person. Does matter aggregate not arise to that person?

A. Yes.

**[192/211]**

*Pali Text:*

Yassa vedanākkhandho nūppajjati tassa saññākkhandho na nirujjhissatīti?

Sabbesaṃ cavantānaṃ asaññasattaṃ upapajantānaṃ tesaṃ vedanākkhandho nūppajjati, no ca tesaṃ saññākkhandho na nirujjhissati. Parinibbantānaṃ tesaṃ vedanākkhandho ca nūppajjati saññākkhandho na nirujjhissati.

*Translation:*

Q. Feeling aggregate does not arise to this person. Will perception aggregate not cease to that person?

A. To all those persons at the death-moment and to those at the birth-moment of non-percipient beings, feeling aggregate does not arise; (it is) not that perception aggregate will not cease to those persons. To those at the death-moment of final-existence persons feeling aggregate does not arise and also perception aggregate will not cease.

*Pali Text:*

Yassa vā pana saññākkhandho na nirujjhissati tassa vedanākkhandho nūppajjatīti? Āmantā.

*Translation:*

Q. Perception aggregate will not cease to this person. Does feeling aggregate not arise to that person?

A. Yes.

#### 2.3.5.5 Negative (Paccanīka) Plane (Okāsa)

**[193/211]**

*Pali Text:*

Yattha rūpakkhandho nūppajjati --- pe ---

*Translation:*

Matter aggregate does not arise at this plane. ....

#### 2.3.5.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

**[194/211]**

*Pali Text:*

Yassa yattha rūpakkhandho nūppajjati tassa tattha vedanākkhandho na nirujjhissatīti?

Pañcavokārā cavantānaṃ arūpānaṃ tesaṃ tattha rūpakkhandho nūppajjati, no ca tesaṃ tattha vedanākkhandho na nirujjhissati. Parinibbantānaṃ asaññasattā cavantānaṃ tesaṃ tattha rūpakkhandho ca nūppajjati vedanākkhandho ca na nirujjhissati.

*Translation:*

Q. Matter aggregate does not arise to this person at this plane. Will feeling aggregate not cease to that person at that plane?

A. To those at the death-moment of five-aggregate persons and to those immaterial persons, matter aggregate does not arise at that plane; (it is) not that feeling aggregate will not cease to those

persons at that plane. To those at the death-moment of final-existence persons and to those at the death-moment of non-percipient beings, matter aggregate does not arise and also feeling aggregate will not cease at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho nūppajjati?  
Asaññasattaṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho na nirujjhissati, no ca tesaṃ tattha rūpakkhandho nūppajjati. Parinibbantānaṃ asaññasattā cavantānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca nūppajjati.

*Translation:*

Q. Feeling aggregate will no cease to this person at this plane. Does matter aggregate not arise to that person at that plane?

A. To those at the birth-moment of non-percipient beings feeling aggregate will not cease at that plane; (it is) not that matter aggregate does not arise to those persons at that plane. To those at the death-moment of final-existence persons and to those at the death-moment of non-percipient beings, feeling aggregate will not cease and also matter aggregate does not arise at that plane.

**[195/211]**

*Pali Text:*

Yassa yattha vedanākkhandho nūppajjati tassa tattha saññākkhandho na nirujjhissati?  
Catuvokārā pañcavokārā cavantānaṃ tesaṃ tattha vedanākkhandho nūppajjati, no ca tesaṃ tattha saññākkhandho na nirujjhissati. Parinibbantānaṃ asaññasattānaṃ tesaṃ tattha vedanākkhandho ca nūppajjati saññākkhandho ca na nirujjhissati.

*Translation:*

Q. Feeling aggregate does not arise to this person at this plane. Will perception aggregate not cease to that person at that plane?

A. To those at the death-moment of four- or five-aggregate persons feeling aggregate does not arise at that plane; (it is) not that perception aggregate will not cease to those persons at that plane. To those at the death-moment of final-existence persons and to those non-percipient beings, feeling aggregate does not arise and also perception aggregate will not cease.

*Pali Text:*

Yassa vā pana yattha saññākkhandho na nirujjhissati tassa tattha vedanākkhandho nūppajjati?  
Āmantā.

*Translation:*

Q. Perception aggregate will not cease to this person at this plane. Does feeling aggregate not arise to that person at that plane?

A. Yes.

Paccuppannānāgatavāro.

The 2nd Chapter of Pairs on Aggregates (Khandhayamakam):

2. Chapter on Process (Pavatti vāra)

2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)

2.3.6 Chapter on the Past and the Future (Atītānāgata vāra)

2.3.6.1 Positive (Anuloma) Person (Puggala)

**[196/211]**

*Pali Text:*

Yassa rūpakkhandho uppajjittha tassa vedanākkhandho nirujjhissatīti?

Parinibbantānaṃ tesaṃ rūpakkhandho uppajjittha, no ca tesaṃ vedanākkhandho nirujjhissati.

Itaresaṃ tesaṃ rūpakkhandho ca uppajjittha vedanākkhandho ca nirujjhissati.

*Translation:*

Q. Matter aggregate had arisen to this person. Will feeling aggregate cease to that person?

A. To those at the death-moment of final-existence persons matter aggregate had arisen; feeling aggregate will not cease to those persons. To other persons matter aggregate had arisen and also feeling aggregate will cease.

*Pali Text:*

Yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho uppajjitthāti? Āmantā.

*Translation:*

Q. Feeling aggregate will cease to this person. Had matter aggregate arisen to that person?

A. Yes.

**[197/211]**

*Pali Text:*

Yassa vedanākkhandho uppajjittha tassa saññākkhandho nirujjhissatīti?

Parinibbantānaṃ tesaṃ vedanākkhandho uppajjittha, no ca tesaṃ saññākkhandho nirujjhissati.

Itaresaṃ tesaṃ vedanākkhandho ca uppajjittha saññākkhandho ca nirujjhissati.

*Translation:*

Q. Feeling aggregate had arisen to this person. Will perception aggregate cease to that person?

A. To those at the death-moment of final-existence persons feeling aggregate had arisen; perception aggregate will not cease to those persons. To other persons feeling aggregate had arisen and also perception aggregate will cease.

*Pali Text:*

Yassa vā pana saññākkhandho nirujjhissati tassa vedanākkhandho uppajjitthāti? Āmantā.

*Translation:*

Q. Perception aggregate will cease to this person. Had feeling aggregate arisen to that person?

A. Yes.

### 2.3.6.2 Positive (Anuloma) Plane (Okāsa)

**[198/211]**

*Pali Text:*

Yattha rūpakkhandho uppajjittha --- pe ---

*Translation:*

Matter aggregate had arisen at this plane .....

### 2.3.6.3 Positive (Anuloma) Person and Plane (Puggalokāsa)

**[199/211]**

*Pali Text:*

Yassa yattha rūpakkhandho uppajjittha tassa tattha vedanākkhandho nirujjhissatī?

Pañcavokāre parinibbantānaṃ asaññasattānaṃ tesaṃ tattha rūpakkhandho uppajjittha, no ca tesaṃ tattha vedanākkhandho nirujjhissati. Itaresaṃ pañcavokārānaṃ tesaṃ tattha rūpakkhandho ca uppajjittha vedanākkhandho ca nirujjhissati.

*Translation:*

Q. Matter aggregate had arisen to this person at this plane. Will feeling aggregate cease to that person at that plane?

A. To those at the death-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings, matter aggregate had arisen at that plane; feeling aggregate will not cease to those persons at that plane. To other five-aggregate persons, (except those at the death-moment of final-existence persons in the five-aggregate plane), matter aggregate had arisen and also feeling aggregate will cease at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho uppajjitthāti?

Suddhāvāsaṃ upapajjantānaṃ arūpānaṃ tesaṃ tattha vedanākkhandho nirujjhissati, no ca tesaṃ tattha rūpakkhandho uppajjittha. Itaresaṃ pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca nirujjhissati rūpakkhandho ca uppajjittha.

*Translation:*

Q. Feeling aggregate will cease to this person at this plane. Had matter aggregate arisen to that person at that plane?

A. To those at the birth-moment of pure-abode persons and to those immaterial persons, feeling aggregate will cease at that plane; matter aggregate had not arisen to those persons at that plane. To other five-aggregate persons, (except those at the birth-moment of pure-abode persons), feeling aggregate will cease and also matter aggregate had arisen at that plane.

**[200/211]**

*Pali Text:*

Yassa yattha vedanākkhandho uppajjittha tassa tattha saññākkhandho nirujjhissatīti?  
Parinibbantānaṃ tesaṃ tattha vedanākkhandho uppajjittha, no ca tesaṃ tattha saññākkhandho  
nirujjhissati. Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesaṃ tattha vedanākkhandho ca  
uppajjittha saññākkhandho ca nirujjhissati.

*Translation:*

Q. Feeling aggregate had arisen to this person at this plane. Will perception aggregate cease to that person at that plane?

A. To those at the death-moment of final-existence persons feeling aggregate had arisen at that plane; perception aggregate will not cease to those persons at that plane. To other four- or five-aggregate persons. (except those at the death-moment of final-existence persons), feeling aggregate had arisen and also perception aggregate will cease at that plane.

*Pali Text:*

Yassa vā pana yattha saññākkhandho nirujjhissati tassa tattha vedanākkhandho uppajjitthāti?  
Suddhāvāsaṃ upapajjantānaṃ tesaṃ tattha saññākkhandho nirujjhissati, no ca tesaṃ tattha  
vedanākkhandho uppajjittha. Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesaṃ tattha  
saññākkhandho ca nirujjhissati vedanākkhandho ca uppajjittha.

*Translation:*

Q. Perception aggregate will cease to this person at this plane. Had feeling aggregate arisen to that person at that plane?

A. To those at the birth-moment of pure-abode persons perception aggregate will cease at that plane; feeling aggregate had not arisen to those persons at that plane. To other four- or five-aggregate persons, (except those at the birth-moment of pure-abode persons), perception aggregate will cease and also feeling aggregate had arisen at that plane.

#### 2.3.6.4 Negative (Paccanīka) Person (Puggala)

**[201/211]**

*Pali Text:*

Yassa rūpakkhando nūppajjittha tassa vedanākkhandho na nirujjhissatīti? Natthi.

*Translation:*

Q. Matter aggregate had not arisen to this person. Will feeling aggregate not cease to that person?

A. None.

*Pali Text:*

Yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhando nūppajjitthāti? Uppajjittha.

*Translation:*

Q. Feeling aggregate will not cease to this person. Had matter aggregate not arisen to that person?

A. (It) had arisen.

**[202/211]**

*Pali Text:*

Yassa vedanākkhandho nūppajjittha tassa saññākkhandho na nirujjhissatīti? Natthi.

*Translation:*

Q. Feeling aggregate had not arisen to this person. Will perception aggregate not cease to that person?

A. None.

*Pali Text:*

Yassa vā pana saññākkhandho na nirujjhissati tassa vedanākkhandho nūppajjitthāti? Uppajjittha.

*Translation:*

Q. Perception aggregate will not cease to this person. Had feeling aggregate not arisen to that person?

A. (It) had arisen.

2.3.6.5 Negative (Paccanīka) Plane (Okāsa)

**[203/211]**

*Pali Text:*

Yattha rūpakkhandho nūppajjittha --- pe ---

*Translation:*

Matter aggregate had not arisen at this plane .....

2.3.6.6 Negative (Paccanīka) Person and Plane (Puggalokāsa)

**[204/211]**

*Pali Text:*

Yassa yattha rūpakkhandho nūppajjittha tassa tattha vedanākkhandho na nirujjhissatīti? Suddhāvāsaṃ upapajjantānaṃ arūpānaṃ tesaṃ tattha rūpakkhandho nūppajjittha, no ca tesaṃ tattha vedanākkhandho na nirujjhissati. Suddhāvāse parinibbantānaṃ arūpe parinibbantānaṃ tesaṃ tattha rūpakkhandho ca nūppajjittha vedanākkhandho ca na nirujjhissati.

*Translation:*

Q. Matter aggregate had not arisen to this person at this plane. Will feeling aggregate not cease to that person at that plane?

A. To those at the birth-moment of pure-abode persons and to those immaterial persons, matter aggregate had not arisen at that plane; (it is) not that feeling aggregate will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, matter aggregate had not arisen and also feeling aggregate will not cease at that plane.

*Pali Text:*

Yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho nūppajjitthāti? Pañcavokāre parinibbantānaṃ asaññasattānaṃ tesaṃ tattha vedanākkhandho na nirujjhissati, no ca tesaṃ tattha rūpakkhandho nūppajjittha. Suddhāvāse parinibbantānaṃ arūpe parinibbantānaṃ tesaṃ tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca nūppajjittha.

*Translation:*

Q. Feeling aggregate will not cease to this person at this plane. Had matter aggregate not arisen to that person at that plane?

A. To those at the death-moment of final-existence persons in the five-aggregate plane and to those non-percipient beings, feeling aggregate will not cease at that plane; (it is) not that matter aggregate had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those at the death-moment of final-existence persons in the immaterial plane, feeling aggregate will not cease and also matter aggregate had not arisen at that plane.

**[205/211]**

*Pali Text:*

Yassa yattha vedanākkhandho nūppajjittha tassa tattha saññākkhandho na nirujjhissatīti? Suddhāvāsaṃ upapajjantānaṃ tesaṃ tattha vedanākkhandho nūppajjittha, no ca tesaṃ tattha saññākkhandho na nirujjhissati. Suddhāvāse parinibbantānaṃ asaññasattānaṃ tesaṃ tattha vedanākkhandho ca nūppajjittha saññākkhandho ca na nirujjhissati.

*Translation:*

Q. Feeling aggregate had not arisen to this person at this plane. Will perception aggregate not cease to that person at that plane?

A. To those at the birth-moment of pure-abode persons feeling aggregate had not arisen at that plane; (it is) not that perception aggregate will not cease to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, feeling aggregate had not arisen and also perception aggregate will not cease at that plane.

*Pali Text:*

Yassa vā pana yattha saññākkhandho na nirujjhissati tassa tattha vedanākkhandho nūppajjitthāti? Parinibbantānaṃ tesaṃ tattha saññākkhandho na nirujjhissati, no ca tesaṃ tattha vedanākkhandho nūppajjittha. Suddhāvāse parinibbantānaṃ asaññasattānaṃ tesaṃ tattha saññākkhandho ca na nirujjhissati vedanākkhandho ca nūppajjittha.

*Translation:*

Q. Perception aggregate will not cease to this person at this plane. Had feeling aggregate not arisen to that person at that plane?

A. To those at the death-moment of final-existence persons perception aggregate will not cease at that plane; (it is) not that feeling aggregate had not arisen to those persons at that plane. To those at the death-moment of pure-abode persons and to those non-percipient beings, perception aggregate will not cease and also feeling aggregate had not arisen at that plane.



Atītānāgatavāro.

End of (niṭṭhito)

2. Chapter on Process (Pavatti vāra)

2.3 Chapter on Arising and Cessation (Uppādanirodha vāra)

The 3rd Chapter of Pairs on Aggregates (Khandhayamakaṃ):

3. Chapter on Comprehension / Realization (Pariññā vāra)

3.1 Chapter on the Present (Paccuppanna vāra)

**[206/211]**

*Pali Text:*

Yo rūpakkhandhaṃ parijānāti so vedanākkhandheṃ parijānātīti? Āmantā.

*Translation:*

Q. This person comprehends matter aggregate. Does that person comprehend feeling aggregate?

A. Yes.

*Pali Text:*

Yo vā pana vedanākkhandhaṃ parijānāti so rūpakkhandhaṃ parijānātīti? Āmantā.

*Translation:*

Q. This person comprehends feeling aggregate. Does that person comprehend matter aggregate?

A. Yes.

*Pali Text:*

Yo rūpakkhandhaṃ na parijānāti so vedanākkhandhaṃ na parijānātīti? Āmantā.

*Translation:*

Q. This person does not comprehend matter aggregate. Does that person not comprehend feeling aggregate?

A. Yes.

*Pali Text:*

Yo vā pana vedanākkhandhaṃ na parijānāti so rūpakkhandhaṃ na parijānātīti? Āmantā.

*Translation:*

Q. This person does not comprehend feeling aggregate. Does that person not comprehend matter aggregate?

A. Yes.

3.2 Chapter on the Past (Atīta vāra)

**[207/211]**

*Pali Text:*

Yo rūpakkhandhaṃ parijānittha so vedanākkhandhaṃ parijānitthāti? Āmantā.

*Translation:*

Q. This person had comprehended matter aggregate. Had that person comprehended feeling aggregate?

A. Yes.

*Pali Text:*

Yo vā pana vedanākkhandhaṃ parijānittha so rūpakkhandhaṃ parijānitthāti? Āmantā.

*Translation:*

Q. This person had comprehended feeling aggregate. Had that person comprehended matter aggregate?

A. Yes.

*Pali Text:*

Yo rūpakkhandhaṃ na parijānittha so vedanākkhandhaṃ na parijānitthāti? Āmantā.

*Translation:*

Q. This person had not comprehended matter aggregate. Had that person not comprehended feeling aggregate?

A. Yes.

*Pali Text:*

Yo vā pana vedanākkhandhaṃ na parijānittha so rūpakkhandhaṃ na parijānitthāti? Āmantā.

*Translation:*

Q. This person had not comprehended feeling aggregate. Had that person not comprehended matter aggregate?

A. Yes.

### 3.3 Chapter on the Future (Anāgata vāra)

**[208/211]**

*Pali Text:*

Yo rūpakkhandhaṃ parijānissati so vedanākkhandhaṃ parijānissatīti? Āmantā.

*Translation:*

Q. This person will comprehend matter aggregate. Will that person comprehend feeling aggregate?

A. Yes.

*Pali Text:*

Yo vā pana vedanākkhandhaṃ parijānissati so rūpakkhandhaṃ parijānissatīti? Āmantā.

*Translation:*

Q. This person will comprehend feeling aggregate. Will that person comprehend matter aggregate?

A. Yes.

*Pali Text:*

Yo rūpakkhandhaṃ na parijānissati so vedanākkhandhaṃ na parijānissatīti? Āmantā.

*Translation:*

Q. This person will not comprehend matter aggregate. Will that person not comprehend feeling aggregate?

A. Yes.

*Pali Text:*

Yo vā pana vedanākkhandhaṃ na parijānissati so rūpakkhandhaṃ na parijānissatīti? Āmantā.

*Translation:*

Q. This person will not comprehend feeling aggregate. Will that person not comprehend matter aggregate?

A. Yes.

### 3.4 Chapter on the Present and the Past (Paccuppannātīta vāra)

**[209/211]**

*Pali Text:*

Yo rūpakkhandhaṃ parijānāti so vedanākkhandhaṃ parijānitthāti? No.

*Translation:*

Q. This person comprehends matter aggregate. Had that person comprehended feeling aggregate?

A. No.

*Pali Text:*

Yo vā pana vedanākkhandhaṃ parijānittha so rūpakkhandhaṃ parijānātīti? No.

*Translation:*

Q. This person had comprehended feeling aggregate. Does that person comprehend matter aggregate?

A. No.

*Pali Text:*

Yo rūpakkhandhaṃ na parijānāti so vedanākkhandhaṃ na parijānitthāti?

Arahā rūpakkhandhaṃ na parijānāti, no ca vedanākkhandhaṃ na parijānittha.

Aggamaggasamaṅgiṇca arahantaṇca t̥hapetvā avasesā puggalā rūpakkhandhaṇca na parijānānti vedanākkhandhaṇca na parijānittha.

*Translation:*

Q. This person does not comprehend matter aggregate. Had that person not comprehended feeling aggregate?

A. Arahāt does not comprehend matter aggregate; (it is) not that he had not comprehended feeling aggregate. Except Arahatta Path person and Arahāt, the remaining persons do not comprehend matter aggregate and also had not comprehended feeling aggregate.

*Pali Text:*

Yo vā pana vedanākkhandhaṇ na parijānittha so rūpakkhandhaṇ na parijānānti?  
Aggamaggasamaṅgī vedanākkhandhaṇ na parijānittha, no ca rūpakkhandhaṇ na parijānānti.  
Aggamaggasamaṅgiṇca arahantaṇca t̥hapetvā avasesā puggalā vedanākkhandhaṇca na parijānittha rūpakkhandhaṇca na parijānanti.

*Translation:*

Q. This person had not comprehended feeling aggregate. Does that person not comprehend matter aggregate?

A. Arahāt Path person had not comprehended feeling aggregate; (it is) not that he does not comprehend matter aggregate. Except Arahatta Path person and Arahāt, the remaining persons had not comprehended feeling aggregate and also do not comprehend matter aggregate.

### 3.5 Chapter on the Present and the Future (Paccuppannānāgata vāra)

**[210/211]**

*Pali Text:*

Yo rūpakkhandhaṇ parijānānti so vedanākkhandhaṇ parijānissatī? No.

*Translation:*

Q. This person comprehends matter aggregate. Will that person comprehend feeling aggregate?

A. No.

*Pali Text:*

Yo vā pana vedanākkhandhaṇ parijānissati so rūpakkhandhaṇ parijānānti? No.

*Translation:*

Q. This person will comprehend feeling aggregate. Does that person comprehend matter aggregate?

A. No.

*Pali Text:*

Yo rūpakkhandhaṇ na parijānānti so vedanākkhandhaṇ na parijānissatī?  
Ye maggaṇ paṭilabhissanti te rūpakkhandhaṇ na parijānanti, no ca vedanākkhandhaṇ na

parijānissanti. Arahā ye ca puthujjanā maggaṃ na paṭilabhissanti te rūpakkhandhañca na parijānanti vedanākkhandhañca na parijānissanti.

*Translation:*

Q. This person does not comprehend matter aggregate. Will that person not comprehend feeling aggregate?

A. Persons who will attain the Path do not comprehend matter aggregate; (it is) not that they will not comprehend feeling aggregate. Arahāt, and common worldlings who will not attain the Path, do not comprehend matter aggregate and will not comprehend feeling aggregate.

*Pali Text:*

Yo vā pana vedanākkhandhaṃ na parijānissati so rūpakkhandhaṃ na parijānātīti?  
Aggamaggasamaṅgī vedanākkhandhaṃ na parijānissati, no ca rūpakkhandhaṃ na parijānāti.  
Arahā ye ca puthujjanā maggaṃ na paṭilabhissanti te vedanākkhandhañca na parijānissanti  
rūpakkhandhañca na parijānanti.

*Translation:*

Q. This person will not comprehend feeling aggregate. Does that person not comprehend matter aggregate?

A. Arahatta Path person will not comprehend feeling aggregate; (it is) not that he does not comprehend matter aggregate. Arahāt, and common worldlings who will not attain the Path, will not comprehend feeling aggregate and also do not comprehend matter aggregate.

### 3.6 Chapter on the Past and the Future (Atītānāgata vāra)

**[211/211]**

*Pali Text:*

Yo rūpakkhandhaṃ parijānittha so vedanākkhandhaṃ parijānissatīti? No.

*Translation:*

Q. This person had comprehended matter aggregate. Will that person comprehend feeling aggregate?

A. No.

*Pali Text:*

Yo vā pana vedanākkhandhaṃ parijānissati so rūpakkhandhaṃ parijānitthāti? No.

*Translation:*

Q. This person will comprehend feeling aggregate. Had that person comprehended matter aggregate?

A. No.

*Pali Text:*

Yo rūpakkhandhaṃ na parijānittha so vedanākkhandhaṃ na parijānissatīti?

Ye maggaṃ paṭilabhissanti te rūpakkhandhaṃ na parijānittha, no ca vedanākkhandhaṃ na parijānissanti. Aggamaggasamaṅgī ye ca puthujjanā maggaṃ na paṭilabhissanti te rūpakkhandhaṃ na parijānittha vedanākkhandhaṃ na parijānissanti.

*Translation:*

Q. This person had not comprehended matter aggregate. Will that person not comprehend feeling aggregate?

A. Persons who will attain the Path had not comprehended matter aggregate; (it is) not that they will not comprehend feeling aggregate. Arahatta Path person, and common worldlings who will not attain the Path, had not comprehended matter aggregate and also will not comprehend feeling aggregate.

*Pali Text:*

Yo vā pana vedanākkhandhaṃ na parijānissati so rūpakkhandhaṃ na parijānitthāti?

Arahā vedanākkhandhaṃ na parijānissati, no ca rūpakkhandhaṃ na parijānittha.

Aggamaggasamaṅgī ye ca puthujjanā maggaṃ na paṭilabhissanti te vedanākkhandhaṃ na parijānissanti rūpakkhandhaṃ na parijānittha.

*Translation:*

Q. This person will not comprehend feeling aggregate. Had that person not comprehend matter aggregate?

A. Arahāt will not comprehend feeling aggregate; (it is) not that he had not comprehended matter aggregate. Arahāt Path person, and common worldlings who will not attain the Path, will not comprehend feeling aggregate and also had not comprehended matter aggregate.

End of Chapter on Comprehension / Realization (Pariññā vāra niṭṭhito)

End of the Pairs on Aggregates (Khandhayamakaṃ niṭṭhitaṃ)

**Sadhu! Sadhu! Sadhu!**