

Khandha Yamaka (The Couple of Investigative Points on Aggregates)

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Khandha Yamaka Course:

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Khandha Yamaka

[Pāli - English version]

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Brief biography of Sayādaw:

Ashin Nandamāla is one of the founders of the Buddhist Teaching Centre, Mahā Subodhayon, in Sagaing, where about two hundred monks receive education in Buddhist philosophy and Buddhist literature.

Ashin Nandamāla serves as a religious worker to promote and propagate the Buddha's teaching, both in Myanmar and abroad. Since 2003 he yearly gives Abhidhamma-courses in Europe, Singapore and Malaysia.

In 1995, Ashin Nandamāla was conferred the title of the Senior Lecturer, "Aggamahā gantha vācaka paṇḍita" by the Government of Myanmar and in 2000 the title "Aggamahā paṇḍita". He wrote his ph. D.-thesis about Jainism in Buddhist literature.

He is Rector of the Sītagū International Buddhist Academy (SIBA) in Sagaing and, after being a Visiting Professor at the International Theravāda Buddhist Missionary University (ITBMU) in Yangon since its opening in 1998, in 2005 he was appointed the Rector also of this University.

In 2003 he founded "Dhammavijjālaya - Centre for Buddhist Studies (CBS)" in Sagaing, connected to Mahāsubodhayon monastery.



Khandha Yamaka (The Couple of Investigative Points on Aggregates)

Introduction to Khandha Yamaka:

Yamaka (The Couple of Investigative Points / The Book of Pairs) is the 6th Book of the Abhidhamma Piṭaka. There are all 10 Chapters of Yamaka.

Khandha Yamaka is the 2nd Chapter of Yamaka. It is translated as "The Couple of Investigative Points on Aggregates" or "The Pairs on Aggregates".

The Pāḷi Canon - Tipiṭaka		
Vinaya Piṭaka	Sutta Piṭaka	Abhidhamma Piṭaka

Abhidhamma Piṭaka	1 st - Dhammasaṅgaṇi (the Classification of Dhamma)
	2 nd - Vibhaṅga (the Book of Analysis)
	3 rd - Dhātukathā (the Speech on the Elements)
	4 th - Puggalapaññatti (the Designation of Individuals)
	5 th - Kathāvatthu (the Points of Controversy)
	6th - Yamaka (The Book of Pairs)
	7 th - Paṭṭhāna (the Book of Conditions)

6th - Yamaka (The Couple of Investigative Points / The Book of Pairs)	1. Mūla (Roots)
	2. Khandha (Aggregates)
	3. Āyatana (Bases)
	4. Dhātu (Elements)
	5. Sacca (Truths)
	6. Saṅkhāra (Formations)
	7. Anusaya (Latencies)
	8. Citta (Consciousness)
	9. Dhamma (Dhamma / Phenomena)
	10. Indriya (Faculties)

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[Structure of Khandha Yamaka]

The Couple of Investigative Points on Aggregates (Khandha Yamaka)		
1. Section on Terms (Paṇṇattivāra)	2. Section on Process (Pavattivāra)	3. Section on Realization (Pariññāvāra)

[Introduction to Section on Terms (Paṇṇattivāra)]

1. Section on Terms (Paṇṇattivāra)	
1-1. Summary Section (Uddesavāra)	1-2. Exposition Section (Niddesavāra)

Each fold is analysed based on the FOUR methods as shown below:	
1-1. Summary Section (Uddesavāra) or 1-2. Exposition Section (Niddesavāra)	1-1-1. Section on Clarification of Words (Padasodhanavāra)
	1-1-2. Section on Combination, Based on Clarification of Words (Padasodhana mūlacakkavāra)
	1-1-3. Section on Pure Aggregates (Suddha-khandhavāra)
	1-1-4. Section on Combination, Based on Pure Aggregates (Suddha-khandha-mūla-cakkavāra)

Note: (Ka) and (Kha) denote sequence in Pāli. Just like '1' and '2' or 'a' and 'b' in English.

Pāli Text:	English Translation:
(Ka) rūpaṃ rūpakkhandho?	(a) [It is] rūpa. [Is it] matter aggregate?
(Kha) rūpakkhandho rūpaṃ?	(b) [It is] matter aggregate. [Is it] rūpa?

[Structure of statements in Khandha Yamaka]

Types of statement	Examples (Pāḷi)	Example (English)
Positive (Anuloma)	(Ka) rūpaṃ rūpakkhandho? (Kha) rūpakkhandho rūpaṃ?	[It is] rūpa. [Is it] matter aggregate? [It is] matter aggregate. [Is it] rūpa?
Negative (Paccanīka)	(Ka) na rūpaṃ na rūpakkhandho? (Kha) na rūpakkhandho na rūpaṃ?	[It is] not rūpa. [Is it] not matter aggregate? [It is] not matter aggregate. [Is it] not rūpa?

e.g. "(Ka) rūpaṃ rūpakkhandho? (Kha) rūpakkhandho rūpaṃ?"	
Regular order style (Anuloma)	"(Ka) rūpaṃ rūpakkhandho?"
Reverse order style (Paṭiloma)	"(Kha) rūpakkhandho rūpaṃ?"

Certainty (Sanniṭṭhāna) and Uncertainty (Saṃsaya) e.g. "(Ka) rūpaṃ rūpakkhandho?"	
Preceding point: Certainty (Sanniṭṭhāna)	"rūpaṃ" [It is] rūpa.
Following point: Uncertainty (Saṃsaya)	"rūpakkhandho?" [Is it] matter aggregate?

Note: Anuloma has two meaning: 1. Positive statement, 2. Regular order style.

Namo tassa bhagavato arahato sammāsambuddhassa

Abhidhammapiṭake

Yamakapāḷi (paṭhamo bhāgo)

The 2nd Chapter of Yamaka: The Couple of Investigative Points on Aggregates (Khandhayamakam)

1. Section on Terms (Paṇṇattivāra)

1-1. Summary Section on Terms (Paṇṇatti uddesavāra)

Pāḷi Text:
1. Pañcakkhandhā – rūpakkhandho, vedanākkhandho, saññākkhandho, saṅkhārakkhandho, viññāṇakkhandho.
English Translation:
[There are] five aggregates: matter aggregate, feeling aggregate, perception aggregate, mental formation aggregate and consciousness aggregate.

1-1-1. Section on Clarification of Words (Padasodhanavāra)

1-1-1-1. Positive (Anuloma)

Pāḷi Text:	English Translation:
2. (Ka) rūpaṃ rūpakkhandho? (Kha) rūpakkhandho rūpaṃ?	(a) [It is] rūpa. [Is it] matter aggregate? (b) [It is] matter aggregate. [Is it] rūpa?
(Ka) vedanā vedanākkhandho? (Kha) vedanākkhandho vedanā?	(a) [It is] feeling. [Is it] feeling aggregate? (b) [It is] feeling aggregate. [Is it] feeling?
(Ka) saññā saññākkhandho? (Kha) saññākkhandho saññā?	(a) [It is] perception. [Is it] perception aggregate? (b) [It is] perception aggregate. [Is it] perception?
(Ka) saṅkhārā saṅkhārakkhandho? (Kha) saṅkhārakkhandho saṅkhārā?	(a) [They are] formations. [Are they] mental formation aggregate? (b) [It is] mental formation aggregate. [Is it]

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	formations?
(Ka) viññāṇaṃ viññāṇakkhandho? (Kha) viññāṇakkhandho viññāṇaṃ?	(a) [It is] consciousness. [Is it] consciousness aggregate? (b) [It is] consciousness aggregate. [Is it] consciousness?

1-1-1-2. Negative (Paccanīka)

Pāḷi Text:	English Translation:
3. (Ka) na rūpaṃ na rūpakkhandho? (Kha) na rūpakkhandho na rūpaṃ?	(a) [It is] not rūpa. [Is it] not matter aggregate? (b) [It is] not matter aggregate. [Is it] not rūpa?
(Ka) na vedanā na vedanākkhandho? (Kha) na vedanākkhandho na vedanā?	(a) [It is] not feeling. [Is it] not feeling aggregate? (b) [It is] not feeling aggregate. [Is it] not feeling?
(Ka) na saññā na saññākkhandho? (Kha) na saññākkhandho na saññā?	(a) [It is] not perception. [Is it] not perception aggregate? (b) [It is] not perception aggregate. [Is it] not perception?
(Ka) na saṅkhārā na saṅkhārakkhandho? (Kha) na saṅkhārakkhandho na saṅkhārā?	(a) [They are] not formations. [Are they] not mental formation aggregate? (b) [It is] not mental formation aggregate. [Is it] not formations?
(Ka) na viññāṇaṃ na viññāṇakkhandho? (Kha) na viññāṇakkhandho na viññāṇaṃ?	(a) [It is] not consciousness. [Is it] not consciousness aggregate? (b) [It is] not consciousness aggregate. [Is it] not consciousness?

1-1-2. Section on Combination, Based on Clarification of Words (Padasodhana mūlacakkavāra)

1-1-2-1. Positive (Anuloma)

Pāḷi Text:	English Translation:
4. (Ka) rūpaṃ rūpakkhandho?	(a) [It is] rūpa. [Is it] matter aggregate?

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(Kha) khandhā vedanākkhandho?	(b) [They are] aggregates. [Are they] feeling aggregate?
(Ka) rūpaṃ rūpakkhandho? (Kha) khandhā saññākkhandho?	(a) [It is] rūpa. [Is it] matter aggregate? (b) [They are] aggregates. [Are they] perception aggregate?
(Ka) rūpaṃ rūpakkhandho? (Kha) khandhā saṅkhārakkhandho?	(a) [It is] rūpa. [Is it] matter aggregate? (b) [They are] aggregates. [Are they] mental formation aggregate?
(Ka) rūpaṃ rūpakkhandho? (Kha) khandhā viññāṇakkhandho?	(a) [It is] rūpa. [Is it] matter aggregate? (b) [They are] aggregates. [Are they] consciousness aggregate?

Pāḷi Text:	English Translation:
5. (Ka) vedanā vedanākkhandho? (Kha) khandhā rūpakkhandho?	(a) [It is] feeling. [Is it] feeling aggregate? (b) [They are] aggregates. [Are they] matter aggregate?
(Ka) vedanā vedanākkhandho? (Kha) khandhā saññākkhandho?	(a) [It is] feeling. [Is it] feeling aggregate? (b) [They are] aggregates. [Are they] perception aggregate?
(Ka) vedanā vedanākkhandho? (Kha) khandhā saṅkhārakkhandho?	(a) [It is] feeling. [Is it] feeling aggregate? (b) [They are] aggregates. [Are they] mental formation aggregate?
(Ka) vedanā vedanākkhandho? (Kha) khandhā viññāṇakkhandho?	(a) [It is] feeling. [Is it] feeling aggregate? (b) [They are] aggregates. [Are they] consciousness aggregate?

Pāḷi Text:	English Translation:
6. (Ka) saññā saññākkhandho? (Kha) khandhā rūpakkhandho?	(a) [It is] perception. [Is it] perception aggregate? (b) [They are] aggregates. [Are they] matter aggregate?
(Ka) saññā saññākkhandho? (Kha) khandhā vedanākkhandho?	(a) [It is] perception. [Is it] perception aggregate?

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	(b) [They are] aggregates. [Are they] feeling aggregate?
(Ka) saññā saññākkhandho? (Kha) khandhā sañkhārakkhandho?	(a) [It is] perception. [Is it] perception aggregate? (b) [They are] aggregates. [Are they] mental formation aggregate?
(Ka) saññā saññākkhandho? (Kha) khandhā viññāṇakkhandho?	(a) [It is] perception. [Is it] perception aggregate? (b) [They are] aggregates. [Are they] consciousness aggregate?

Pāḷi Text:	English Translation:
7. (Ka) sañkhārā sañkhārakkhandho? (Kha) khandhā rūpakkhandho?	(a) [They are] formations. [Are they] mental formation aggregate? (b) [They are] aggregates. [Are they] matter aggregate?
(Ka) sañkhārā sañkhārakkhandho? (Kha) khandhā vedanākkhandho?	(a) [They are] formations. [Are they] mental formation aggregate? (b) [They are] aggregates. [Are they] feeling aggregate?
(Ka) sañkhārā sañkhārakkhandho? (Kha) khandhā saññākkhandho?	(a) [They are] formations. [Are they] mental formation aggregate? (b) [They are] aggregates. [Are they] perception aggregate?
(Ka) sañkhārā sañkhārakkhandho? (Kha) khandhā viññāṇakkhandho?	(a) [They are] formations. [Are they] mental formation aggregate? (b) [They are] aggregates. [Are they] consciousness aggregate?

Pāḷi Text:	English Translation:
8. (Ka) viññāṇaṃ viññāṇakkhandho? (Kha) khandhā rūpakkhandho?	(a) [It is] consciousness. [Is it] consciousness aggregate? (b) [They are] aggregates. [Are they] matter aggregate?
(Ka) viññāṇaṃ viññāṇakkhandho?	(a) [It is] consciousness. [Is it] consciousness

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(Kha) khandhā vedanākkhandho?	aggregate? (b) [They are] aggregates. [Are they] feeling aggregate?
(Ka) viññāṇaṃ viññāṇakkhandho? (Kha) khandhā saññākkhandho?	(a) [It is] consciousness. [Is it] consciousness aggregate? (b) [They are] aggregates. [Are they] perception aggregate?
(Ka) viññāṇaṃ viññāṇakkhandho? (Kha) khandhā saṅkhārakkhandho?	(a) [It is] consciousness. [Is it] consciousness aggregate? (b) [They are] aggregates. [Are they] mental formation aggregate?

1-1-2-2. Negative (Paccanīka)

Pāḷi Text:	English Translation:
9. (Ka) na rūpaṃ na rūpakkhandho? (Kha) na khandhā na vedanākkhandho?	(a) [It is] not rūpa. [Is it] not matter aggregate? (b) [They are] not aggregates. [Are they] not feeling aggregate?
(Ka) na rūpaṃ na rūpakkhandho? (Kha) na khandhā na saññākkhandho?	(a) [It is] not rūpa. [Is it] not matter aggregate? (b) [They are] not aggregates. [Are they] not perception aggregate?
(Ka) na rūpaṃ na rūpakkhandho? (Kha) na khandhā na saṅkhārakkhandho?	(a) [It is] not rūpa. [Is it] not matter aggregate? (b) [They are] not aggregates. [Are they] not mental formation aggregate?
(Ka) na rūpaṃ na rūpakkhandho? (Kha) na khandhā na viññāṇakkhandho?	(a) [It is] not rūpa. [Is it] not matter aggregate? (b) [They are] not aggregates. [Are they] not consciousness aggregate?

Pāḷi Text:	English Translation:
10. (Ka) na vedanā na vedanākkhandho? (Kha) na khandhā na rūpakkhandho?	(a) [It is] not feeling. [Is it] not feeling aggregate? (b) [They are] not aggregates. [Are they] not matter aggregate?
(Ka) na vedanā na vedanākkhandho?	(a) [It is] not feeling. [Is it] not feeling aggregate?

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(Kha) na khandhā na saññākkhandho?	(b) [They are] not aggregates. [Are they] not perception aggregate?
(Ka) na vedanā na vedanākkhandho? (Kha) na khandhā na saṅkhārakkhandho?	(a) [It is] not feeling. [Is it] not feeling aggregate? (b) [They are] not aggregates. [Are they] not mental formation aggregate?
(Ka) na vedanā na vedanākkhandho? (Kha) na khandhā na viññāṇakkhandho?	(a) [It is] not feeling. [Is it] not feeling aggregate? (b) [They are] not aggregates. [Are they] not consciousness aggregate?

Pāḷi Text:	English Translation:
11. (Ka) na saññā na saññākkhandho? (Kha) na khandhā na rūpakkhandho?	(a) [It is] not perception. [Is it] not perception aggregate? (b) [They are] not aggregates. [Are they] not matter aggregate?
(Ka) na saññā na saññākkhandho? (Kha) na khandhā na vedanākkhandho?	(a) [It is] not perception. [Is it] not perception aggregate? (b) [They are] not aggregates. [Are they] not feeling aggregate?
(Ka) na saññā na saññākkhandho? (Kha) na khandhā na saṅkhārakkhandho?	(a) [It is] not perception. [Is it] not perception aggregate? (b) [They are] not aggregates. [Are they] not mental formation aggregate?
(Ka) na saññā na saññākkhandho? (Kha) na khandhā na viññāṇakkhandho?	(a) [It is] not perception. [Is it] not perception aggregate? (b) [They are] not aggregates. [Are they] not consciousness aggregate?

Pāḷi Text:	English Translation:
12. (Ka) na saṅkhārā na saṅkhārakkhandho? (Kha) na khandhā na rūpakkhandho?	(a) [They are] not formations. [Are they] not mental formation aggregate? (b) [They are] not aggregates. [Are they] not matter aggregate?

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(Ka) na saṅkhārā na saṅkhārakkhandho? (Kha) na khandhā na vedanākkhandho?	(a) [They are] not formations. [Are they] not mental formation aggregate? (b) [They are] not aggregates. [Are they] not feeling aggregate?
(Ka) na saṅkhārā na saṅkhārakkhandho? (Kha) na khandhā na saññākkhandho?	(a) [They are] not formations. [Are they] not mental formation aggregate? (b) [They are] not aggregates. [Are they] not perception aggregate?
(Ka) na saṅkhārā na saṅkhārakkhandho? (Kha) na khandhā na viññāṇakkhandho?	(a) [They are] not formations. [Are they] not mental formation aggregate? (b) [They are] not aggregates. [Are they] not consciousness aggregate?

Pāḷi Text:	English Translation:
13. (Ka) na viññāṇaṃ na viññāṇakkhandho? (Kha) na khandhā na rūpakkhandho?	(a) [It is] not consciousness. [Is it] not consciousness aggregate? (b) [They are] not aggregates. [Are they] not matter aggregate?
(Ka) na viññāṇaṃ na viññāṇakkhandho? (Kha) na khandhā na vedanākkhandho?	(a) [It is] not consciousness. [Is it] not consciousness aggregate? (b) [They are] not aggregates. [Are they] not feeling aggregate?
(Ka) na viññāṇaṃ na viññāṇakkhandho? (Kha) na khandhā na saññākkhandho?	(a) [It is] not consciousness. [Is it] not consciousness aggregate? (b) [They are] not aggregates. [Are they] not perception aggregate?
(Ka) na viññāṇaṃ na viññāṇakkhandho? (Kha) na khandhā na saṅkhārakkhandho?	(a) [It is] not consciousness. [Is it] not consciousness aggregate? (b) [They are] not aggregates. [Are they] not mental formation aggregate?

1-1-3. Section on Pure Aggregates (Suddhakhandhavāra)

1-1-3-1. Positive (Anuloma)

Pāḷi Text:	English Translation:
14. (Ka) rūpaṃ khandho? (Kha) khandhā rūpaṃ?	(a) [It is] rūpa. [Is it] aggregates? (b) [They are] aggregates. [Are they] rūpa?
(Ka) vedanā khandho? (Kha) khandhā vedanā?	(a) [It is] feeling. [Is it] aggregates? (b) [They are] aggregates. [Are they] feeling?
(Ka) saññā khandho? (Kha) khandhā saññā?	(a) [It is] perception. [Is it] aggregates? (b) [They are] aggregates. [Are they] perception?
(Ka) saṅkhārā khandho? (Kha) khandhā saṅkhārā?	(a) [They are] formations. [Are they] aggregates? (b) [They are] aggregates. [Are they] formations?
(Ka) viññāṇaṃ khandho? (Kha) khandhā viññāṇaṃ?	(a) [It is] consciousness. [Is it] aggregates? (b) [They are] aggregates. [Are they] consciousness?

1-1-3-2. Negative (Paccanīka)

Pāḷi Text:	English Translation:
15. (Ka) na rūpaṃ na khandho? (Kha) na khandhā na rūpaṃ?	(a) [It is] not rūpa. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not rūpa?
(Ka) na vedanā na khandho? (Kha) na khandhā na vedanā?	(a) [It is] not feeling. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not feeling?
(Ka) na saññā na khandho? (Kha) na khandhā na saññā?	(a) [It is] not perception. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not perception?
(Ka) na saṅkhārā na khandho? (Kha) na khandhā na saṅkhārā?	(a) [It is] not formations. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not formations?
(Ka) na viññāṇaṃ na khandho?	(a) [It is] not consciousness. [Is it] not aggregates?

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(Kha) na khandhā na viññāṇaṃ?	(b) [They are] not aggregates. [Are they] not consciousness?
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**1-1-4. Section on Combination, Based on Pure Aggregates
(Suddhakhandhamūlacakkavāra)**

1-1-4-1. Positive (Anuloma)

Pāḷi Text:	English Translation:
16. (Ka) rūpaṃ khandho? (Kha) khandhā vedanā?	(a) [It is] rūpa. [Is it] aggregate? (b) [They are] aggregates. [Are they] feeling?
(Ka) rūpaṃ khandho? (Kha) khandhā saññā?	(a) [It is] rūpa. [Is it] aggregate? (b) [They are] aggregates. [Are they] perception?
(Ka) rūpaṃ khandho? (Kha) khandhā saṅkhārā?	(a) [It is] rūpa. [Is it] aggregate? (b) [They are] aggregates. [Are they] formations?
(Ka) rūpaṃ khandho? (Kha) khandhā viññāṇaṃ?	(a) [It is] rūpa. [Is it] aggregate? (b) [They are] aggregates. [Are they] consciousness?

Pāḷi Text:	English Translation:
17. (Ka) vedanā khandho? (Kha) khandhā rūpaṃ?	(a) [It is] feeling. [Is it] aggregate? (b) [They are] aggregates. [Are they] rūpa?
(Ka) vedanā khandho? (Kha) khandhā saññā?	(a) [It is] feeling. [Is it] aggregate? (b) [They are] aggregates. [Are they] perception?
(Ka) vedanā khandho? (Kha) khandhā saṅkhārā?	(a) [It is] feeling. [Is it] aggregate? (b) [They are] aggregates. [Are they] formations?
(Ka) vedanā khandho? (Kha) khandhā viññāṇaṃ?	(a) [It is] feeling. [Is it] aggregate? (b) [They are] aggregates. [Are they] consciousness?

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Pāḷi Text:	English Translation:
18. (Ka) saññā khandho? (Kha) khandhā rūpaṃ?	(a) [It is] perception. [Is it] aggregate? (b) [They are] aggregates. [Are they] rūpa?
(Ka) saññā khandho? (Kha) khandhā vedanā?	(a) [It is] perception. [Is it] aggregate? (b) [They are] aggregates. [Are they] feeling?
(Ka) saññā khandho? (Kha) khandhā saṅkhārā?	(a) [It is] perception. [Is it] aggregate? (b) [They are] aggregates. [Are they] formations?
(Ka) saññā khandho? (Kha) khandhā viññāṇaṃ?	(a) [It is] perception. [Is it] aggregate? (b) [They are] aggregates. [Are they] consciousness?

Pāḷi Text:	English Translation:
19. (Ka) saṅkhārā khandho? (Kha) khandhā rūpaṃ?	(a) [They are] formations. [Are they] aggregates? (b) [They are] aggregates. [Are they] rūpa?
(Ka) saṅkhārā khandho? (Kha) khandhā vedanā?	(a) [They are] formations. [Are they] aggregates? (b) [They are] aggregates. [Are they] feeling?
(Ka) saṅkhārā khandho? (Kha) khandhā saññā?	(a) [They are] formations. [Are they] aggregates? (b) [They are] aggregates. [Are they] perception?
(Ka) saṅkhārā khandho? (Kha) khandhā viññāṇaṃ?	(a) [They are] formations. [Are they] aggregates? (b) [They are] aggregates. [Are they] consciousness?

Pāḷi Text:	English Translation:
20. (Ka) viññāṇaṃ khandho? (Kha) khandhā rūpaṃ?	(a) [It is] consciousness. [Is it] aggregate? (b) [They are] aggregates. [Are they] rūpa?
(Ka) viññāṇaṃ khandho? (Kha) khandhā vedanā?	(a) [It is] consciousness. [Is it] aggregate? (b) [They are] aggregates. [Are they] feeling?
(Ka) viññāṇaṃ khandho? (Kha) khandhā saññā?	(a) [It is] consciousness. [Is it] aggregate? (b) [They are] aggregates. [Are they] perception?

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(Ka) viññāṇaṃ khandho? (Kha) khandhā saṅkhārā?	(a) [It is] consciousness. [Is it] aggregate? (b) [They are] aggregates. [Are they] formations?
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1-1-4-2. Negative (Paccanīka)

Pāḷi Text:	English Translation:
21. (Ka) na rūpaṃ na khandho? (Kha) na khandhā na vedanā?	(a) [It is] not rūpa. [Is it] not aggregate? (b) [They are] not aggregates. Are they not feeling?
(Ka) na rūpaṃ na khandho? (Kha) na khandhā na saññā?	(a) [It is] not rūpa. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not perception?
(Ka) na rūpaṃ na khandho? (Kha) na khandhā na saṅkhārā?	(a) [It is] not rūpa. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not formations?
(Ka) na rūpaṃ na khandho? (Kha) na khandhā na viññāṇaṃ?	(a) [It is] not rūpa. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not consciousness?

Pāḷi Text:	English Translation:
22. (Ka) na vedanā na khandho? (Kha) na khandhā na rūpaṃ?	(a) [It is] not feeling. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not rūpa?
(Ka) na vedanā na khandho? (Kha) na khandhā na saññā?	(a) [It is] not feeling. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not perception?
(Ka) na vedanā na khandho? (Kha) na khandhā na saṅkhārā?	(a) [It is] not feeling. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not formations?
(Ka) na vedanā na khandho? (Kha) na khandhā na viññāṇaṃ?	(a) [It is] not feeling. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not consciousness?

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Pāḷi Text:	English Translation:
23. (Ka) na saññā na khandho? (Kha) na khandhā na rūpaṃ?	(a) [It is] not perception. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not rūpa?
(Ka) na saññā na khandho? (Kha) na khandhā na vedanā?	(a) [It is] not perception. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not feeling?
(Ka) na saññā na khandho? (Kha) na khandhā na saṅkhārā?	(a) [It is] not perception. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not formations?
(Ka) na saññā na khandho? (Kha) na khandhā na viññāṇaṃ?	(a) [It is] not perception. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not consciousness?

Pāḷi Text:	English Translation:
24. (Ka) na saṅkhārā na khandho? (Kha) na khandhā na rūpaṃ?	(a) [They are] not formations. [Are they] not aggregates? (b) [They are] not aggregates. [Are they] not rūpa?
(Ka) na saṅkhārā na khandho? (Kha) na khandhā na vedanā?	(a) [They are] not formations. [Are they] not aggregates? (b) [They are] not aggregates. [Are they] not feeling?
(Ka) na saṅkhārā na khandho? (Kha) na khandhā na saññā?	(a) [They are] not formations. [Are they] not aggregates? (b) [They are] not aggregates. [Are they] not perception?
(Ka) na saṅkhārā na khandho? (Kha) na khandhā na viññāṇaṃ?	(a) [They are] not formations. [Are they] not aggregates? (b) [They are] not aggregates. [Are they] not consciousness?

Pāḷi Text:	English Translation:
25. (Ka) na viññāṇaṃ na khandho?	(a) [It is] not consciousness. [Is it] not aggregate?

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(Kha) na khandhā na rūpaṃ?	(b) [They are] not aggregates. [Are they] not rūpa?
(Ka) na viññāṇaṃ na khandho? (Kha) na khandhā na vedanā?	(a) [It is] not consciousness. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not feeling?
(Ka) na viññāṇaṃ na khandho? (Kha) na khandhā na saññā?	(a) [It is] not consciousness. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not perception?
(Ka) na viññāṇaṃ na khandho? (Kha) na khandhā na saṅkhārā?	(a) [It is] not consciousness. [Is it] not aggregate? (b) [They are] not aggregates. [Are they] not formations?

[End of Summary Section on Terms (Paṇṇatti uddesavāro niṭṭhito)]

1. Section on Terms (Paṇṇattivāra)

1-2. Exposition Section on Terms (Paṇṇatti niddesavāra)

1-2-1. Section on Clarification of Words (Padasodhanavāra)

1-2-1-1. Positive (Anuloma)

26. (Ka) rūpaṃ rūpakkhandhoti? Piyarūpaṃ sātārūpaṃ rūpaṃ, na rūpakkhandho. Rūpakkhandho rūpañceva rūpakkhandho ca. (Kha) rūpakkhandho rūpanti? Āmantā.
(a) It is rūpa. Is it matter aggregate? Lovable-rūpa and pleasant-rūpa are rūpa, but not matter aggregate. Matter aggregate is both rūpa and matter aggregate. (b) It is matter aggregate. Is it rūpa? Yes.

Alternate Translation:

- (a) Is it which is called 'rūpa' called 'aggregate of matter'?
- (b) Is it which is called 'aggregate of matter' called 'rūpa'?

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(Ka) vedanā vedanākkhandhoti? Āmantā.
(Kha) vedanākkhandho vedanāti? Āmantā.

(a) It is feeling. Is it feeling aggregate? Yes.
(b) It is feeling aggregate. Is it feeling? Yes.

(Ka) saññā saññākkhandhoti?
Diṭṭhisaññā saññā, na saññākkhandho. Saññākkhandho saññā ceva saññākkhandho ca.
(Kha) saññākkhandho saññāti? Āmantā.

(a) It is perception. Is it perception aggregate?
Wrong views based on perception are perception, but not perception aggregate. Perception aggregate is both perception and perception aggregate.
(b) It is perception aggregate. Is it perception? Yes.

(Ka) saṅkhārā saṅkhārakkhandhoti?
Saṅkhārakkhandhaṃ ṭhapetvā avasesā saṅkhārā [avasesā saṅkhārā saṅkhārā (syā.)], na saṅkhārakkhandho. Saṅkhārakkhandho saṅkhārā ceva saṅkhārakkhandho ca.
(Kha) saṅkhārakkhandho saṅkhārāti? Āmantā.

(a) It is formations. Is it mental formation aggregate?
Leaving out mental formation aggregate, the remaining are formations, but not mental formation aggregate. Mental formation aggregate is both formations and mental formation aggregate.
(b) It is mental formation aggregate. Is it formations? Yes.

(Ka) viññāṇaṃ viññāṇakkhandhoti? Āmantā.
(Kha) viññāṇakkhandho viññāṇanti? Āmantā.

(a) It is consciousness. Is it consciousness aggregate? Yes.
(b) It is consciousness aggregate. Is it consciousness? Yes.

1-2-1-2. Negative (Paccanīka)

27. (Ka) na rūpaṃ na rūpakkhandhoti? Āmantā.
(Kha) na rūpakkhandho na rūpanti?

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

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

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

Lovable-rūpa and pleasant-rūpa are not matter aggregate, but rūpa. Leaving out rūpa and matter aggregate, the remaining are neither rūpa nor matter aggregate.

(Ka) na vedanā na vedanākkhandhoti? Āmantā.

(Kha) na vedanākkhandho na vedanāti? Āmantā.

(a) It is not feeling. Is it not feeling aggregate? Yes.

(b) It is not feeling aggregate. Is it not feeling? Yes.

(Ka) na saññā na saññākkhandhoti? Āmantā.

(Kha) na saññākkhandho na saññāti?

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

(a) It is not perception. Is it not perception aggregate? Yes.

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

Wrong views based on perception are not perception aggregate, but perception. Leaving out perception and perception aggregate, the remaining are neither perception nor perception aggregate.

(Ka) na saṅkhārā na saṅkhārakkhandhoti? Āmantā.

(Kha) na saṅkhārakkhandho na saṅkhārāti?

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

(a) It is not formations. Is it not mental formation aggregate? Yes.

(b) It is not mental formation aggregate. Is it not formations?

Leaving out mental formation aggregate, the remaining are not mental formation aggregate, but formations. Leaving out formations and mental formation aggregate, the remaining are neither formations nor mental formation aggregate.

(Ka) na viññāṇaṃ na viññāṇakkhandhoti? Āmantā.

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(Kha) na viññāṇakkhandho na viññāṇanti? Āmantā.

(a) It is not consciousness. Is it not consciousness aggregate? Yes.

(b) It is not consciousness aggregate. Is it not consciousness? Yes.

**1-2-2. Section on Combination, Based on Clarification of Words
(Padasodhana mūlacakkavāra)**

1-2-2-1. Positive (Anuloma)

28. (Ka) rūpaṃ rūpakkhandhoti?

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

(Kha) khandhā vedanākkhandhoti?

Vedanākkhandho khandho ceva vedanākkhandho ca.

Avasesā khandhā [avasesā khandhā khandhā (syā.) evamuparipi] na vedanākkhandho.

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

Lovable-rūpa and pleasant-rūpa are rūpa, but not matter aggregate. Matter aggregate is both rūpa and matter aggregate.

(b) It is aggregates. Is it feeling aggregate?

Feeling aggregate is both aggregate and feeling aggregate. The remaining are aggregates, but not feeling aggregate.

(Ka) rūpaṃ rūpakkhandhoti?

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

(Kha) khandhā saññākkhandhoti?

Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

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

Lovable-rūpa and pleasant-rūpa are rūpa, but not matter aggregate. Matter aggregate is both rūpa and matter aggregate.

(b) It is aggregates. Is it perception aggregate?

Perception aggregate is both aggregate and perception aggregate. The remaining are aggregates, but not perception aggregate.

(Ka) rūpaṃ rūpakkhandhoti?

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Piyarūpaṃ sātārūpaṃ rūpaṃ, na rūpakkhandho. Rūpakkhandho rūpañceva rūpakkhandho ca.
(Kha) khandhā sañkhārakkhandhoti?

Sañkhārakkhandho khandho ceva sañkhārakkhandho ca. Avasesā khandhā na sañkhārakkhandho.

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

Lovable-rūpa and pleasant-rūpa are rūpa, but not matter aggregate. Matter aggregate is both rūpa and matter aggregate.

(b) It is aggregates. Is it mental formation aggregate?

Mental formation aggregate is both aggregate and mental formation aggregate. The remaining are aggregates, but not mental formation aggregate.

(Ka) rūpaṃ rūpakkhandhoti?

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

(Kha) khandhā viññāṇakkhandhoti?

Viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

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

Lovable-rūpa and pleasant-rūpa are rūpa, but not matter aggregate. Matter aggregate is both rūpa and matter aggregate.

(b) It is aggregates. Is it consciousness aggregate?

Consciousness aggregate is both aggregate and consciousness aggregate. The remaining are aggregates, but not consciousness aggregate.

29. (Ka) vedanā vedanākkhandhoti? Āmantā.

(Kha) khandhā rūpakkhandhoti?

Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

(a) It is feeling. Is it feeling aggregate? Yes.

(b) It is aggregates. Is it matter aggregate?

Matter aggregate is both aggregate and matter aggregate. The remaining are aggregates, but not matter aggregate.

(Ka) vedanā vedanākkhandhoti? Āmantā.

(Kha) khandhā saññākkhandhoti?

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Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

(a) It is feeling. Is it feeling aggregate? Yes.

(b) It is aggregates. Is it perception aggregate?

Perception aggregate is both aggregate and perception aggregate. The remaining are aggregates, but not perception aggregate.

(Ka) vedanā vedanākkhandhoti? Āmantā.

(Kha) khandhā saṅkhārakkhandhoti?

Saṅkhārakkhandho khandho ceva saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

(a) It is feeling. Is it feeling aggregate? Yes.

(b) It is aggregates. Is it mental formation aggregate?

Mental formation aggregate is both aggregate and mental formation aggregate. The remaining are aggregates, but not mental formation aggregate.

(Ka) vedanā vedanākkhandhoti? Āmantā.

(Kha) khandhā viññāṇakkhandhoti?

Viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

(a) It is feeling. Is it feeling aggregate? Yes.

(b) It is aggregates. Is it consciousness aggregate?

Consciousness aggregate is both aggregate and consciousness aggregate. The remaining are aggregates, but not consciousness aggregate.

30. (Ka) saññā saññākkhandhoti?

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

(Kha) khandhā rūpakkhandhoti?

Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

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

Wrong views based on perception are perception, but not perception aggregate. Perception aggregate is both perception and perception aggregate.

(b) It is aggregates. Is it matter aggregate?

Matter aggregate is both aggregate and matter aggregate. The remaining are aggregates, but not matter

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aggregate.

(Ka) saññā saññākkhandhoti?

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

(Kha) khandhā vedanākkhandhoti?

Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

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

Wrong views based on perception are perception, but not perception aggregate. Perception aggregate is both perception and perception aggregate.

(b) It is aggregates. Is it feeling aggregate?

Feeling aggregate is both aggregate and feeling aggregate. The remaining are aggregates, but not feeling aggregate.

(Ka) saññā saññākkhandhoti?

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

(Kha) khandhā saṅkhārakkhandhoti?

Saṅkhārakkhandho khandho ceva saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

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

Wrong views based on perception are perception, but not perception aggregate. Perception aggregate is both perception and perception aggregate.

(b) It is aggregates. Is it mental formation aggregate?

Mental formation aggregate is both aggregate and mental formation aggregate. The remaining are aggregates, but not mental formation aggregate.

(Ka) saññā saññākkhandhoti?

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

(Kha) khandhā viññāṇakkhandhoti?

Viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

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

Wrong views based on perception are perception, but not perception aggregate. Perception aggregate is both perception and perception aggregate.

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(b) It is aggregates. Is it consciousness aggregate?

Consciousness aggregate is both aggregate and consciousness aggregate. The remaining are aggregates, but not consciousness aggregate.

31. (Ka) saṅkhārā saṅkhārakkhandhoti?

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

(Kha) khandhā rūpakkhandhoti?

Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

(a) It is formations. Is it mental formation aggregate?

Leaving out mental formation aggregate, the remaining are formations, but are not mental formation aggregate. Mental formation aggregate is both formations and mental formation aggregate.

(b) It is aggregates. Is it matter aggregate?

Matter aggregate is both aggregate and matter aggregate. The remaining are aggregates, but not matter aggregate.

(Ka) saṅkhārā saṅkhārakkhandhoti?

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

(Kha) khandhā vedanākkhandhoti?

Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

(a) It is formations. Is it mental formation aggregate?

Leaving out mental formation aggregate, the remaining are formations, but are not mental formation aggregate. Mental formation aggregate is both formations and mental formation aggregate.

(b) It is aggregates. Is it feeling aggregate?

Feeling aggregate is both aggregate and feeling aggregate. The remaining are aggregates, but not feeling aggregate.

(Ka) saṅkhārā saṅkhārakkhandhoti?

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

(Kha) khandhā saññākkhandhoti?

Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

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(a) It is formations. Is it mental formation aggregate?

Leaving out mental formation aggregate, the remaining are formations, but are not mental formation aggregate. Mental formation aggregate is both formations and mental formation aggregate.

(b) It is aggregates. Is it perception aggregate?

Perception aggregate is both aggregate and perception aggregate. The remaining are aggregates, but not perception aggregate.

(Ka) saṅkhārā saṅkhārakkhandhoti?

Saṅkhārakkhandhaṃ thapetvā avasesā saṅkhārā, na saṅkhārakkhandho. Saṅkhārakkhandho saṅkhārā ceva saṅkhārakkhandho ca.

(Kha) khandhā viññāṇakkhandhoti?

Viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

(a) It is formations. Is it mental formation aggregate?

Leaving out mental formation aggregate, the remaining are formations, but are not mental formation aggregate. Mental formation aggregate is both formations and mental formation aggregate.

(b) It is aggregates. Is it consciousness aggregate?

Consciousness aggregate is both aggregate and consciousness aggregate. The remaining are aggregates, but not consciousness aggregate.

32. (Ka) viññāṇaṃ viññāṇakkhandhoti? Āmantā.

(Kha) khandhā rūpakkhandhoti?

Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

(a) It is consciousness. Is it consciousness aggregate? Yes.

(b) It is aggregates. Is it matter aggregate?

Matter aggregate is both aggregate and matter aggregate. The remaining are aggregates, but not matter aggregate.

(Ka) viññāṇaṃ viññāṇakkhandhoti? Āmantā.

(Kha) khandhā vedanākkhandhoti?

Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

(a) It is consciousness. Is it consciousness aggregate? Yes.

(b) It is aggregates. Is it feeling aggregate?

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Feeling aggregate is both aggregate and feeling aggregate. The remaining are aggregates, but not feeling aggregate.

(Ka) viññāṇaṃ viññāṇakkhandhoti? Āmantā.

(Kha) khandhā saññākkhandhoti?

Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

(a) It is consciousness. Is it consciousness aggregate? Yes.

(b) It is aggregates. Is it perception aggregate?

Perception aggregate is both aggregate and perception aggregate. The remaining are aggregates, but not perception aggregate.

(Ka) viññāṇaṃ viññāṇakkhandhoti? Āmantā.

(Kha) khandhā saṅkhārakkhandhoti?

Saṅkhārakkhandho khandho ceva saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

(a) It is consciousness. Is it consciousness aggregate? Yes.

(b) It is aggregates. Is it mental formation aggregate?

Mental formation aggregate is both aggregate and mental formation aggregate. The remaining are aggregates, but not mental formation aggregate.

1-2-2-2. Negative (Paccanīka)

33. (Ka) na rūpaṃ na rūpakkhandhoti? Āmantā.

(Kha) na khandhā na vedanākkhandhoti? Āmantā.

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

(b) It is not aggregates. Is it not feeling aggregate? Yes.

(Ka) na rūpaṃ na rūpakkhandhoti? Āmantā.

(Kha) na khandhā na saññākkhandhoti? Āmantā.

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

(b) It is not aggregates. Is it not perception aggregate? Yes.

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(Ka) na rūpaṃ na rūpakkhandhoti? Āmantā.
(Kha) na khandhā na saṅkhārakkhandhoti? Āmantā.

- (a) It is not rūpa. Is it not matter aggregate? Yes.
(b) It is not aggregates. Is it not mental formation aggregate? Yes.

(Ka) na rūpaṃ na rūpakkhandhoti? Āmantā.
(Kha) na khandhā na viññāṇakkhandhoti? Āmantā.

- (a) It is not rūpa. Is it not matter aggregate? Yes.
(b) It is not aggregates. Is it not consciousness aggregate? Yes.

34. (Ka) na vedanā na vedanākkhandhoti? Āmantā.
(Kha) na khandhā na rūpakkhandhoti? Āmantā.

- (a) It is not feeling. Is it not feeling aggregate? Yes.
(b) It is not aggregates. Is it not matter aggregate? Yes.

(Ka) na vedanā na vedanākkhandhoti? Āmantā.
(Kha) na khandhā na saññākkhandhoti? Āmantā.

- (a) It is not feeling. Is it not feeling aggregate? Yes.
(b) It is not aggregates. Is it not perception aggregate? Yes.

(Ka) na vedanā na vedanākkhandhoti? Āmantā.
(Kha) na khandhā na saṅkhārakkhandhoti? Āmantā.

- (a) It is not feeling. Is it not feeling aggregate? Yes.
(b) It is not aggregates. Is it not mental formation aggregate? Yes.

(Ka) na vedanā na vedanākkhandhoti? Āmantā.
(Kha) na khandhā na viññāṇakkhandhoti? Āmantā.

- (a) It is not feeling. Is it not feeling aggregate? Yes.
(b) It is not aggregates. Is it not consciousness aggregate? Yes.

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35. (Ka) na saññā na saññākkhandhoti? Āmantā.

(Kha) na khandhā na rūpakkhandhoti? Āmantā.

(a) It is not perception. Is it not perception aggregate? Yes.

(b) It is not aggregates. Is it not matter aggregate? Yes.

(Ka) na saññā na saññākkhandhoti? Āmantā.

(Kha) na khandhā na vedanākkhandhoti? Āmantā.

(a) It is not perception. Is it not perception aggregate? Yes.

(b) It is not aggregates. Is it not feeling aggregate? Yes.

(Ka) na saññā na saññākkhandhoti? Āmantā.

(Kha) na khandhā na sañkhārakkhandhoti? Āmantā.

(a) It is not perception. Is it not perception aggregate? Yes.

(b) It is not aggregates. Is it not mental formation aggregate? Yes.

(Ka) na saññā na saññākkhandhoti? Āmantā.

(Kha) na khandhā na viññāṇakkhandhoti? Āmantā.

(a) It is not perception. Is it not perception aggregate? Yes.

(b) It is not aggregates. Is it not consciousness aggregate? Yes.

36. (Ka) na sañkhārā na sañkhārakkhandhoti. Āmantā.

(Kha) na khandhā na rūpakkhandhoti? Āmantā.

(a) It is not formations. Is it not mental formation aggregate? Yes.

(b) It is not aggregates. Is it not matter aggregate? Yes.

(Ka) na sañkhārā na sañkhārakkhandhoti? Āmantā.

(Kha) na khandhā na vedanākkhandhoti? Āmantā.

(a) It is not formations. Is it not mental formation aggregate? Yes.

(b) It is not aggregates. Is it not feeling aggregate? Yes.

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(Ka) na saṅkhārā na saṅkhārakkhandhoti? Āmantā.

(Kha) na khandhā na saññākkhandhoti? Āmantā.

(a) It is not formations. Is it not mental formation aggregate? Yes.

(b) It is not aggregates. Is it not perception aggregate? Yes.

(Ka) na saṅkhārā na saṅkhārakkhandhoti? Āmantā.

(Kha) na khandhā na viññāṇakkhandhoti? Āmantā.

(a) It is not formations. Is it not mental formation aggregate? Yes.

(b) It is not aggregates. Is it not consciousness aggregate? Yes.

37. (Ka) na viññāṇaṃ na viññāṇakkhandhoti? Āmantā.

(Kha) na khandhā na rūpakkhandhoti? Āmantā.

(a) It is not consciousness. Is it not consciousness aggregate? Yes.

(b) It is not aggregates. Is it not matter aggregate? Yes.

(Ka) na viññāṇaṃ na viññāṇakkhandhoti? Āmantā.

(Kha) na khandhā na vedanākkhandhoti? Āmantā.

(a) It is not consciousness. Is it not consciousness aggregate? Yes.

(b) It is not aggregates. Is it not feeling aggregate? Yes.

(Ka) na viññāṇaṃ na viññāṇakkhandhoti? Āmantā.

(Kha) na khandhā na saññākkhandhoti? Āmantā.

(a) It is not consciousness. Is it not consciousness aggregate? Yes.

(b) It is not aggregates. Is it not perception aggregate? Yes.

(Ka) na viññāṇaṃ na viññāṇakkhandhoti? Āmantā.

(Kha) na khandhā na saṅkhārakkhandhoti? Āmantā.

(a) It is not consciousness. Is it not consciousness aggregate? Yes.

(b) It is not aggregates. Is it not mental formation aggregate? Yes.

1-2-3. Section on Pure Aggregates (Suddhakhandhavāra)

1-2-3-1. Positive (Anuloma)

38. (Ka) rūpaṃ khandhoti? Āmantā.

(Kha) khandhā rūpakkhandhoti?

Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

(a) It is rūpa. Is it aggregates? Yes.

(b) It is aggregates. Is it matter aggregate?

Matter aggregate is both aggregates and matter aggregate. The remaining are aggregates, but not matter aggregate.

(Ka) vedanā khandhoti? Āmantā.

(Kha) khandhā vedanākkhandhoti?

Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

(a) It is feeling. Is it aggregates? Yes.

(b) It is aggregates. Is it feeling aggregate?

Feeling aggregate is both aggregates and feeling aggregate. The remaining are aggregates, but not feeling aggregate.

(Ka) saññā khandhoti? Āmantā.

(Kha) khandhā saññākkhandhoti?

Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

(a) It is perception. Is it aggregates? Yes.

(b) It is aggregates. Is it perception aggregate?

Perception aggregate is both aggregates and perception aggregate. The remaining are aggregates, but not perception aggregate.

(Ka) saṅkhārā khandhoti? Āmantā.

(Kha) khandhā saṅkhārakkhandhoti?

Saṅkhārakkhandho khandho ceva saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

(a) It is formations. Is it aggregates? Yes.

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(b) It is aggregates. Is it mental formation aggregate?

Mental formation aggregate is both aggregates and mental formation aggregate. The remaining are aggregates, but not mental formation aggregate.

(Ka) viññāṇaṃ khandhoti? Āmantā.

(Kha) khandhā viññāṇakkhandhoti?

Viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

(a) It is consciousness. Is it aggregates? Yes.

(b) It is aggregates. Is it consciousness aggregate?

Consciousness aggregate is both aggregates and consciousness aggregate. The remaining are aggregates, but not consciousness aggregate.

1-2-3-2. Negative (Paccanīka)

39. (Ka) na rūpaṃ na khandhoti?

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

(Kha) na khandhā na rūpakkhandhoti? Āmantā.

(a) It is not rūpa. Is it not aggregates?

Leaving out rūpa, the remaining aggregates are not rūpa, but aggregates. Leaving out rūpa and aggregates, the remaining are neither rūpa nor aggregates.

(b) It is not aggregates. Is it not matter aggregate? Yes.

(Ka) na vedanā na khandhoti?

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

(Kha) na khandhā na vedanākkhandhoti? Āmantā.

(a) It is not feeling. Is it not aggregates?

Leaving out feeling, the remaining aggregates are not feeling, but aggregates. Leaving out feeling and aggregates, the remaining are neither feeling nor aggregates.

(b) It is not aggregates. Is it not feeling aggregate? Yes.

(Ka) na saññā na khandhoti?

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

(Kha) na khandhā na saññākkhandhoti? Āmantā.

(a) It is not perception. Is it not aggregates?

Leaving out perception, the remaining aggregates are not perception, but aggregates. Leaving out perception and aggregates, the remaining are neither perception nor aggregates.

(b) It is not aggregates. Is it not perception aggregate? Yes.

(Ka) na saṅkhārā na khandhoti? Āmantā.

(Kha) na khandhā na saṅkhārakkhandhoti? Āmantā.

(a) It is not formations. Is it not aggregates? Yes.

(b) It is not aggregates. Is it not mental formation aggregate? Yes.

(Ka) na viññāṇaṃ na khandhoti?

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

(Kha) na khandhā na viññāṇakkhandhoti? Āmantā.

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

Leaving out consciousness, the remaining aggregates are not consciousness, but aggregates. Leaving out consciousness and aggregates, the remaining are neither consciousness nor aggregates.

(b) It is not aggregates. Is it not consciousness aggregate? Yes.

**1-2-4. Section on Combination, Based on Pure Aggregates
(Suddhakhandhamūlacakkavāra)**

1-2-4-1. Positive (Anuloma)

40. (Ka) rūpaṃ khandhoti? Āmantā.

(Kha) khandhā vedanākkhandhoti?

Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

(a) It is rūpa. Is it aggregates? Yes.

Khandha Yamaka (The Couple of Investigative Points on Aggregates)

(b) It is aggregates. Is it feeling aggregate?

Feeling aggregate is both aggregates and feeling aggregate. The remaining aggregates are not feeling aggregate.

(Ka) rūpaṃ khandhoti? Āmantā.

(Kha) khandhā saññākkhandhoti?

Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

(a) It is rūpa. Is it aggregates? Yes.

(b) It is aggregates. Is it perception aggregate?

Perception aggregate is both aggregates and perception aggregate. The remaining aggregates are not perception aggregate.

(Ka) rūpaṃ khandhoti? Āmantā.

(Kha) khandhā saṅkhārakkhandhoti?

Saṅkhārakkhandho khandho ceva saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

(a) It is rūpa. Is it aggregates? Yes.

(b) It is aggregates. Is it mental formation aggregate?

Mental formation aggregate is both aggregates and mental formation aggregate. The remaining aggregates are not mental formation aggregate.

(Ka) rūpaṃ khandhoti? Āmantā.

(Kha) khandhā viññāṅakkhandhoti?

Viññāṅakkhandho khandho ceva viññāṅakkhandho ca. Avasesā khandhā na viññāṅakkhandho.

(a) It is rūpa. Is it aggregates? Yes.

(b) It is aggregates. Is it consciousness aggregate?

Consciousness aggregate is both aggregates and consciousness aggregate. The remaining aggregates are not consciousness aggregate.

41. (Ka) vedanā khandhoti? Āmantā.

(Kha) khandhā rūpakkhandhoti?

Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

Khandha Yamaka (The Couple of Investigative Points on Aggregates)

(a) It is feeling. Is it aggregates? Yes.

(b) It is aggregates. Is it matter aggregate?

Matter aggregate is both aggregates and matter aggregate. The remaining aggregates are not matter aggregate.

(Ka) vedanā khandhoti? Āmantā.

(Kha) khandhā saññākkhandhoti?

Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

(a) It is feeling. Is it aggregates? Yes.

(b) It is aggregates. Is it perception aggregate?

Perception aggregate is both aggregates and perception aggregate. The remaining aggregates are not perception aggregate.

(Ka) vedanā khandhoti? Āmantā.

(Kha) khandhā saṅkhārakkhandhoti?

Saṅkhārakkhandho khandho ceva saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

(a) It is feeling. Is it aggregates? Yes.

(b) It is aggregates. Is it mental formation aggregate?

Mental formation aggregate is both aggregates and mental formation aggregate. The remaining aggregates are not mental formation aggregate.

(Ka) vedanā khandhoti? Āmantā.

(Kha) khandhā viññāṇakkhandhoti?

Viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

(a) It is feeling. Is it aggregates? Yes.

(b) It is aggregates. Is it consciousness aggregate?

Consciousness aggregate is both aggregates and consciousness aggregate. The remaining aggregates are not consciousness aggregate.

42. (Ka) saññā khandhoti? Āmantā.

(Kha) khandhā rūpakkhandhoti?

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Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

(a) It is perception. Is it aggregates? Yes.

(b) It is aggregates. Is it matter aggregate?

Matter aggregate is both aggregates and matter aggregate. The remaining aggregates are not matter aggregate.

(Ka) saññā khandhoti? Āmantā.

(Kha) khandhā vedanākkhandhoti?

Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

(a) It is perception. Is it aggregates? Yes.

(b) It is aggregates. Is it feeling aggregate?

Feeling aggregate is both aggregates and feeling aggregate. The remaining aggregates are not feeling aggregate.

(Ka) saññā khandhoti? Āmantā.

(Kha) khandhā sañkhārakkhandhoti?

Sañkhārakkhandho khandho ceva sañkhārakkhandho ca. Avasesā khandhā na sañkhārakkhandho.

(a) It is perception. Is it aggregates? Yes.

(b) It is aggregates. Is it mental formation aggregate?

Mental formation aggregate is both aggregates and mental formation aggregate. The remaining aggregates are not mental formation aggregate.

(Ka) saññā khandhoti? Āmantā.

(Kha) khandhā viññāṇakkhandhoti?

Viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

(a) It is perception. Is it aggregates? Yes.

(b) It is aggregates. Is it consciousness aggregate?

Consciousness aggregate is both aggregates and consciousness aggregate. The remaining aggregates are not consciousness aggregate.

43. (Ka) sañkhārā khandhoti? Āmantā.

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(Kha) khandhā rūpakkhandhoti?

Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

(a) It is formations. Is it aggregates? Yes.

(b) It is aggregates. Is it matter aggregate?

Matter aggregate is both aggregates and matter aggregate. The remaining aggregates are not matter aggregate.

(Ka) saṅkhārā khandhoti? Āmantā.

(Kha) khandhā vedanākkhandhoti?

Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

(a) It is formations. Is it aggregates? Yes.

(b) It is aggregates. Is it feeling aggregate?

Feeling aggregate is both aggregates and feeling aggregate. The remaining aggregates are not feeling aggregate.

(Ka) saṅkhārā khandhoti? Āmantā.

(Kha) khandhā saññākkhandhoti?

Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

(a) It is formations. Is it aggregates? Yes.

(b) It is aggregates. Is it perception aggregate?

Perception aggregate is both aggregates and perception aggregate. The remaining aggregates are not perception aggregate.

(Ka) saṅkhārā khandhoti? Āmantā.

(Kha) khandhā viññāṇakkhandhoti?

Viññāṇakkhandho khandho ceva viññāṇakkhandho ca. Avasesā khandhā na viññāṇakkhandho.

(a) It is formations. Is it aggregates? Yes.

(b) It is aggregates. Is it consciousness aggregate?

Consciousness aggregate is both aggregates and consciousness aggregate. The remaining aggregates are not consciousness aggregate.

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44. (Ka) viññāṇaṃ khandhoti? Āmantā.

(Kha) khandhā rūpakkhandhoti?

Rūpakkhandho khandho ceva rūpakkhandho ca. Avasesā khandhā na rūpakkhandho.

(a) It is consciousness. Is it aggregates? Yes.

(b) It is aggregates. Is it matter aggregate?

Matter aggregate is both aggregates and matter aggregate. The remaining aggregates are not matter aggregate.

(Ka) viññāṇaṃ khandhoti? Āmantā.

(Kha) khandhā vedanākkhandhoti?

Vedanākkhandho khandho ceva vedanākkhandho ca. Avasesā khandhā na vedanākkhandho.

(a) It is consciousness. Is it aggregates? Yes.

(b) It is aggregates. Is it feeling aggregate?

Feeling aggregate is both aggregates and feeling aggregate. The remaining aggregates are not feeling aggregate.

(Ka) viññāṇaṃ khandhoti?

Āmantā.

(Kha) khandhā saññākkhandhoti?

Saññākkhandho khandho ceva saññākkhandho ca. Avasesā khandhā na saññākkhandho.

(a) It is consciousness. Is it aggregates? Yes.

(b) It is aggregates. Is it perception aggregate?

Perception aggregate is both aggregates and perception aggregate. The remaining aggregates are not perception aggregate.

(Ka) viññāṇaṃ khandhoti? Āmantā.

(Kha) khandhā saṅkhārakkhandhoti?

Saṅkhārakkhandho khandho ceva saṅkhārakkhandho ca. Avasesā khandhā na saṅkhārakkhandho.

(a) It is consciousness. Is it aggregates? Yes.

(b) It is aggregates. Is it mental formation aggregate?

Mental formation aggregate is both aggregates and mental formation aggregate. The remaining

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aggregates are not mental formation aggregate.

1-2-4-2. Negative (Paccanīka)

45. (Ka) na rūpaṃ na khandhoti?

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

(Kha) na khandhā na vedanākkhandhoti? Āmantā.

(a) It is not rūpa. Is it not aggregates?

Leaving out rūpa, the remaining aggregates are not rūpa, but aggregates. Leaving out rūpa and aggregates, the remaining are neither rūpa nor aggregates.

(b) It is not aggregates. Is it not feeling aggregate? Yes.

(Ka) na rūpaṃ na khandhoti?

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

(Kha) na khandhā na saññākkhandhoti? Āmantā.

(a) It is not rūpa. Is it not aggregates?

Leaving out rūpa, the remaining aggregates are not rūpa, but aggregates. Leaving out rūpa and aggregates, the remaining are neither rūpa nor aggregates.

(b) It is not aggregates. Is it not perception aggregate? Yes.

(Ka) na rūpaṃ na khandhoti?

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

(Kha) na khandhā na saṅkhārakkhandhoti? Āmantā.

(a) It is not rūpa. Is it not aggregates?

Leaving out rūpa, the remaining aggregates are not rūpa, but aggregates. Leaving out rūpa and aggregates, the remaining are neither rūpa nor aggregates.

(b) It is not aggregates. Is it not mental formation aggregate? Yes.

(Ka) na rūpaṃ na khandhoti?

Rūpaṃ ṭhapetvā avasesā khandhā na rūpaṃ, khandhā. Rūpañca khandhe ca ṭhapetvā avasesā na

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ceva rūpaṃ na ca khandhā.

(Kha) na khandhā na viññāṇakkhandhoti? Āmantā.

(a) It is not rūpa. Is it not aggregates?

Leaving out rūpa, the remaining aggregates are not rūpa, but aggregates. Leaving out rūpa and aggregates, the remaining are neither rūpa nor aggregates.

(b) It is not aggregates. Is it not consciousness aggregate? Yes.

46. (Ka) na vedanā na khandhoti?

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

(Kha) na khandhā na rūpakkhandhoti? Āmantā.

(a) It is not feeling. Is it not aggregates?

Leaving out feeling, the remaining aggregates are not feeling, but aggregates. Leaving out feeling and aggregates, the remaining are neither feeling nor aggregates.

(b) It is not aggregates. Is it not matter aggregate? Yes.

(Ka) na vedanā na khandhoti?

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

(Kha) na khandhā na saññākkhandhoti? Āmantā.

(a) It is not feeling. Is it not aggregates?

Leaving out feeling, the remaining aggregates are not feeling, but aggregates. Leaving out feeling and aggregates, the remaining are neither feeling nor aggregates.

(b) It is not aggregates. Is it not perception aggregate? Yes.

(Ka) na vedanā na khandhoti?

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

(Kha) na khandhā na saṅkhārakkhandhoti? Āmantā.

(a) It is not feeling. Is it not aggregates?

Leaving out feeling, the remaining aggregates are not feeling, but aggregates. Leaving out feeling and aggregates, the remaining are neither feeling nor aggregates.

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(b) It is not aggregates. Is it not mental formation aggregate? Yes.

(Ka) na vedanā na khandhoti?

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

(Kha) na khandhā na viññāṇakkhandhoti? Āmantā.

(a) It is not feeling. Is it not aggregates?

Leaving out feeling, the remaining aggregates are not feeling, but aggregates. Leaving out feeling and aggregates, the remaining are neither feeling nor aggregates.

(b) It is not aggregates. Is it not consciousness aggregate? Yes.

47. (Ka) na saññā na khandhoti?

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

(Kha) na khandhā na rūpakkhandhoti? Āmantā.

(a) It is not perception. Is it not aggregates?

Leaving out perception, the remaining aggregates are not perception, but aggregates. Leaving out perception and aggregates, the remaining are neither perception nor aggregates.

(b) It is not aggregates. Is it not matter aggregate? Yes.

(Ka) na saññā na khandhoti?

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

(Kha) na khandhā na vedanākkhandhoti? Āmantā.

(a) It is not perception. Is it not aggregates?

Leaving out perception, the remaining aggregates are not perception, but aggregates. Leaving out perception and aggregates, the remaining are neither perception nor aggregates.

(b) It is not aggregates. Is it not feeling aggregate? Yes.

(Ka) na saññā na khandhoti?

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

(Kha) na khandhā na sañkhārakkhandhoti? Āmantā.

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(a) It is not perception. Is it not aggregates?

Leaving out perception, the remaining aggregates are not perception, but aggregates. Leaving out perception and aggregates, the remaining are neither perception nor aggregates.

(b) It is not aggregates. Is it not mental formation aggregate? Yes.

(Ka) na saññā na khandhoti?

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

(Kha) na khandhā na viññāṇakkhandhoti? Āmantā.

(a) It is not perception. Is it not aggregates?

Leaving out perception, the remaining aggregates are not perception, but aggregates. Leaving out perception and aggregates, the remainings are neither perception nor aggregates.

(b) It is not aggregates. Is it not consciousness aggregate? Yes.

48. (Ka) na saṅkhārā na khandhoti? Āmantā.

(Kha) na khandhā na rūpakkhandhoti? Āmantā.

(a) It is not formations. Is it not aggregates? Yes.

(b) It is not aggregates. Is it not matter aggregate? Yes.

(Ka) na saṅkhārā na khandhoti? Āmantā.

(Kha) na khandhā na vedanākkhandhoti? Āmantā.

(a) It is not formations. Is it not aggregates? Yes.

(b) It is not aggregates. Is it not feeling aggregate? Yes.

(Ka) na saṅkhārā na khandhoti? Āmantā.

(Kha) na khandhā na saññākkhandhoti? Āmantā.

(a) It is not formations. Is it not aggregates? Yes.

(b) It is not aggregates. Is it not perception aggregate? Yes.

(Ka) na saṅkhārā na khandhoti? Āmantā.

(Kha) na khandhā na viññāṇakkhandhoti? Āmantā.

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- (a) It is not formations. Is it not aggregates? Yes.
(b) It is not aggregates. Is it not consciousness aggregate? Yes.

49. (Ka) na viññāṇaṃ na khandhoti?

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

(Kha) na khandhā na rūpakkhandhoti? Āmantā.

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

Leaving out consciousness, the remaining aggregates are not consciousness, but aggregates. Leaving out consciousness and aggregates, the remaining are neither consciousness nor aggregates.

(b) It is not aggregates. Is it not matter aggregate? Yes.

(Ka) na viññāṇaṃ na khandhoti?

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

(Kha) na khandhā na vedanākkhandhoti? Āmantā.

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

Leaving out consciousness, the remaining aggregates are not consciousness, but aggregates. Leaving out consciousness and aggregates, the remaining are neither consciousness nor aggregates.

(b) It is not aggregates. Is it not feeling aggregate? Yes.

(Ka) na viññāṇaṃ na khandhoti?

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

(Kha) na khandhā na saññākkhandhoti? Āmantā.

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

Leaving out consciousness, the remaining aggregates are not consciousness, but aggregates. Leaving out consciousness and aggregates, the remaining are neither consciousness nor aggregates.

(b) It is not aggregates. Is it not perception aggregate? Yes.

(Ka) na viññāṇaṃ na khandhoti?

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

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(Kha) na khandhā na saṅkhārakkhandhoti? Āmantā.

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

Leaving out consciousness, the remaining aggregates are not consciousness, but aggregates. Leaving out consciousness and aggregates, the remaining are neither consciousness nor aggregates.

(b) It is not aggregates. Is it not mental formation aggregate? Yes.

[This is the end of Exposition Section on Terms (Paṇṇattivāraniddesa niṭṭhito.)]

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-1. Section on the Present (Paccuppannavāra)

2-1-1-1. Positive (Anuloma) Being (Puggala)

50. (Ka) yassa rūpakkhandho uppajjati tassa vedanākkhandho uppajjatīti?

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

Pañcavokāraṃ upapajjantānaṃ tesaṃ rūpakkhandho ca uppajjati vedanākkhandho ca uppajjati.

(a) Matter aggregate is arising to a being. Is feeling aggregate arising to that being?

At the birth-moment of non-percipient beings, matter aggregate is arising; but [it is] not that feeling aggregate is arising to those beings.

At the birth-moment of five-aggregate beings, matter aggregate is arising and feeling aggregate also is arising.

(Kha) yassa vā pana vedanākkhandho uppajjati tassa rūpakkhandho uppajjatīti?

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

Pañcavokāraṃ upapajjantānaṃ tesaṃ vedanākkhandho ca uppajjati rūpakkhandho ca uppajjati.

(b) Or, feeling aggregate is arising to a being. Is matter aggregate arising to that being?

At the birth-moment of immaterial beings, feeling aggregate is arising; but [it is] not that matter aggregate is arising to those beings.

At the birth-moment of five-aggregate beings, feeling aggregate is arising and matter aggregate also is arising.

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

(a) Feeling aggregate is arising to a being. Is perception aggregate arising to that being? Yes.

(b) Or, perception aggregate is arising to a being. Is feeling aggregate arising to that being? Yes.

2-1-1-2. Positive (Anuloma) Plane (Okāsa)

51. (Ka) yattha rūpakkhandho uppajjati tattha vedanākkhandho uppajjatīti ?

Asaññasatte tattha rūpakkhandho uppajjati, no ca tattha vedanākkhandho uppajjati.

Pañcavokāre tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjati.

(a) Matter aggregate is arising at a plane. Is feeling aggregate arising at that plane?

At the plane of non-percipient beings, matter aggregate is arising; but [it is] not that feeling aggregate is arising at that plane.

At the five-aggregate plane, matter aggregate is arising and feeling aggregate also is arising.

(Kha) 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.

(b) Or, feeling aggregate is arising at a plane. Is matter aggregate arising at that plane?

At the immaterial plane, feeling aggregate is arising; but [it is] not that matter aggregate is arising at the plane.

At the five-aggregate plane, feeling aggregate is arising and matter aggregate also is arising.

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

(a) Feeling aggregate is arising at a plane. Is perception aggregate arising at that plane? Yes.

(b) Or, perception aggregate is arising at a plane. Is feeling aggregate arising at that plane? Yes.

2-1-1-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

52. (Ka) yassa yattha rūpakkhandho uppajjati tassa tattha vedanākkhandho uppajjatīti?

Asaññasattaṃ upapajjantānaṃ tesaṃ tattha rūpakkhandho uppajjati, no ca tesaṃ tattha vedanākkhandho uppajjati.

Pañcavokāraṃ upapajjantānaṃ tesaṃ tattha rūpakkhandho ca uppajjati vedanākkhandho ca

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uppajjati.

(a) Matter aggregate is arising to a being at a plane. Is feeling aggregate arising to that being at that plane?

At the birth-moment of non-percipient beings, matter aggregate is arising at that plane; but [it is] not that feeling aggregate is arising to those beings at that plane.

At the birth-moment of five-aggregate beings, matter aggregate is arising and feeling aggregate also is arising at that plane.

(Kha) yassa vā pana yattha vedanākkhandho uppajjati tassa tattha rūpakkhandho uppajjatīti?

Arūpaṃ upapajjantānaṃ tesam tattha vedanākkhandho uppajjati, no ca tesam tattha rūpakkhandho uppajjati.

Pañcavokāraṃ upapajjantānaṃ tesam tattha vedanākkhandho ca uppajjati rūpakkhandho ca uppajjati.

(b) Or, feeling aggregate is arising to a being at a plane. Is matter aggregate arising to that being at that plane?

At the birth-moment of immaterial beings, feeling aggregate is arising at that plane; but [it is] not that matter aggregate is arising to those beings at that plane.

At the birth-moment of five-aggregate beings, feeling aggregate is arising and matter aggregate also is arising at that plane.

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

(a) Feeling aggregate is arising to a being at a plane. Is perception aggregate arising to that being at that plane? Yes.

(b) Or, perception aggregate is arising to a being at a plane. Is feeling aggregate arising to that being at that plane? Yes.

2-1-1-4. Negative (Paccanīka) Being (Puggala)

53. (Ka) yassa rūpakkhandho nuppajjati tassa vedanākkhandho nuppajjatīti?

Arūpaṃ upapajjantānaṃ tesam rūpakkhandho nuppajjati, no ca tesam vedanākkhandho nuppajjati.

Sabbesaṃ cavantānaṃ tesam rūpakkhandho ca nuppajjati vedanākkhandho ca nuppajjati.

(a) Matter aggregate is not arising to a being. Is feeling aggregate not arising to that being?

At the birth-moment of immaterial beings, matter aggregate is not arising; but [it is] not that feeling aggregate is not arising to those beings.

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At the death-moment of all beings, matter aggregate is not arising and feeling aggregate also is not arising.

(Kha) yassa vā pana vedanākkhandho nuppajjati tassa rūpakkhandho nuppajjatīti?
Asaññasattam upapajjantānam tesam vedanākkhandho nuppajjati, no ca tesam rūpakkhandho nuppajjati.
Sabbesam cavantānam tesam vedanākkhandho ca nuppajjati rūpakkhandho ca nuppajjati.

(b) Or, feeling aggregate is not arising to a being. Is matter aggregate not arising to that being?
At the birth-moment of non-percipient beings, feeling aggregate is not arising; but [it is] not that matter aggregate is not arising.
At the death-moment of all beings, feeling aggregate is not arising and matter aggregate also is not arising.

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

(a) Feeling aggregate is not arising to a being. Is perception aggregate not arising to that being? Yes.

(b) Or, perception aggregate is not arising to a being. Is feeling aggregate not arising to that being? Yes.

2-1-1-5. Negative (Paccanīka) Plane (Okāsa)

54. (Ka) yattha rūpakkhandho nuppajjati tattha vedanākkhandho nuppajjatīti? Uppajjati.
(Kha) yattha vā pana vedanākkhandho nuppajjati tattha rūpakkhandho nuppajjatīti? Uppajjati.

(a) Matter aggregate is not arising at a plane. Is feeling aggregate not arising at that plane? [It] is arising.

(b) Or, feeling aggregate is not arising at a plane. Is matter aggregate not arising at that plane? [It] is arising.

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

(a) Feeling aggregate is not arising at a plane. Is perception aggregate not arising at that plane? Yes.

(b) Or, perception aggregate is not arising at a plane. Is feeling aggregate not arising at that plane? Yes.

2-1-1-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

55. (Ka) yassa yattha rūpakkhandho nuppajjati tassa tattha vedanākkhandho nuppajjatīti?

Arūpaṃ upapajjantānaṃ tesam tattha rūpakkhandho nuppajjati, no ca tesam tattha vedanākkhandho nuppajjati.

Sabbesaṃ cavantānaṃ tesam tattha rūpakkhandho ca nuppajjati vedanākkhandho ca nuppajjati.

(a) Matter aggregate is not arising to a being at a plane. Is feeling aggregate not arising to that being at that plane?

At the birth-moment of immaterial beings, matter aggregate is not arising at that plane; but [it is] not that feeling aggregate is not arising to those beings at that plane.

At the death-moment of all beings, matter aggregate is not arising and feeling aggregate is not arising at that plane.

(Kha) yassa vā pana yattha vedanākkhandho nuppajjati tassa tattha rūpakkhandho nuppajjatīti?

Asaññasattaṃ upapajjantānaṃ tesam tattha vedanākkhandho nuppajjati, no ca tesam tattha rūpakkhandho nuppajjati.

Sabbesaṃ cavantānaṃ tesam tattha vedanākkhandho ca nuppajjati rūpakkhandho ca nuppajjati.

(b) Or, feeling aggregate is not arising to a being at a plane. Is matter aggregate not arising to that being at that plane?

At the birth-moment of non-percipient beings, feeling aggregate is not arising at that plane; but [it is] not that matter aggregate is not arising to those beings at that plane.

At the death-moment of all beings, feeling aggregate is not arising and matter aggregate also is not arising at that plane.

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

(a) Feeling aggregate is not arising to a being at a plane. Is perception aggregate not arising to that being at that plane? Yes.

(b) Or, perception aggregate is not arising to a being at a plane. Is feeling aggregate not arising to that being at that plane? Yes.

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-2. Section on the Past (Atītavāra)

2-1-2-1. Positive (Anuloma) Being (Puggala)

56. (Ka) yassa rūpakkhandho uppajjittha tassa vedanākkhandho uppajjitthāti? Āmantā.
(Kha) yassa vā pana vedanākkhandho uppajjittha tassa rūpakkhandho uppajjitthāti? Āmantā.

- (a) Matter aggregate had arisen to a being. Had feeling aggregate arisen to that being? Yes.
(b) Or, feeling aggregate had arisen to a being. Had matter aggregate arisen to that being? Yes.

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

- (a) Feeling aggregate had arisen to a being. Had perception aggregate arisen to that being? Yes.
(b) Or, perception aggregate had arisen to a being. Had feeling aggregate arisen to that being? Yes.

2-1-2-2. Positive (Anuloma) Plane (Okāsa)

57. (Ka) yattha rūpakkhandho uppajjittha tattha vedanākkhandho uppajjitthāti ?
Asaññasatte tattha rūpakkhandho uppajjittha, no ca tattha vedanākkhandho uppajjittha.
Pañcavokāre tattha rūpakkhandho ca uppajjittha vedanākkhandho ca uppajjittha.

- (a) Matter aggregate had arisen at a plane. Had feeling aggregate arisen at that plane?
At the plane of non-percipient beings, matter aggregate had arisen; but [it is] not that feeling aggregate had arisen at that plane.
At the five-aggregate plane, matter aggregate had arisen and feeling aggregate also had arisen.

(Kha) 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.

- (b) Or, feeling aggregate had arisen at a plane. Had matter aggregate arisen at that plane?
At the immaterial plane, feeling aggregate had arisen; but [it is] not that matter aggregate had arisen at that plane.

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At the five-aggregate plane, feeling aggregate had arisen and matter aggregate also had arisen.

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

(a) Feeling aggregate had arisen at a plane. Had perception aggregate arisen at that plane? Yes.

(b) Or, perception aggregate had arisen at a plane. Had feeling aggregate arisen at that plane? Yes.

2-1-2-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

58. (Ka) yassa yattha rūpakkhandho uppajjittha tassa tattha vedanākkhandho uppajjitthāti? Asaññasattānaṃ tesam tattha rūpakkhandho uppajjittha, no ca tesam tattha vedanākkhandho uppajjittha.

Pañcavokārānaṃ tesam tattha rūpakkhandho ca uppajjittha vedanākkhandho ca uppajjittha.

(a) Matter aggregate had arisen to a being at a plane. Had feeling aggregate arisen to that being at that plane?

To those non-percipient beings, matter aggregate had arisen at that plane; but [it is] not that feeling aggregate had not arisen to those beings at that plane.

To those five-aggregate beings, matter aggregate had arisen and feeling aggregate also had arisen at that plane.

(Kha) yassa vā pana yattha vedanākkhandho uppajjittha tassa tattha rūpakkhandho uppajjitthāti?

Arūpānaṃ tesam tattha vedanākkhandho uppajjittha, no ca tesam tattha rūpakkhandho uppajjittha.

Pañcavokārānaṃ tesam tattha vedanākkhandho ca uppajjittha rūpakkhandho ca uppajjittha.

(b) Or, feeling aggregate had arisen to a being at a plane. Had matter aggregate arisen to that being at that plane?

To those immaterial beings, feeling aggregate had arisen at that plane; but [it is] not that matter aggregate had not arisen to those beings at that plane.

To those five-aggregate beings, feeling aggregate had arisen and matter aggregate also had arisen at that plane.

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

(a) Feeling aggregate had arisen to a being at a plane. Had perception aggregate arisen to that being at that plane? Yes.

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(b) Or, perception aggregate had arisen to a being at a plane. Had feeling aggregate arisen to that being at that plane? Yes.

2-1-2-4. Negative (Paccanīka) Being (Puggala)

59. (Ka) yassa rūpakkhandho nuppajjittha tassa vedanākkhandho nuppajjitthāti? Natthi.
(Kha) yassa vā pana vedanākkhandho nuppajjittha tassa rūpakkhandho nuppajjitthāti? Natthi.

(a) Matter aggregate had not arisen to a being. Had feeling aggregate not arisen to that being? None. [(No such being)]

(b) Or, feeling aggregate had not arisen to a being. Had matter aggregate not arisen to that being? None. [(No such being)]

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

(a) Feeling aggregate had not arisen to a being. Had perception aggregate not arisen to that being? None. [(No such being)]

(b) Or, perception aggregate had not arisen to a being. Had feeling aggregate not arisen to that being? None. [(No such being)]

2-1-2-5. Negative (Paccanīka) Plane (Okāsa)

60. (Ka) yattha rūpakkhandho nuppajjittha tattha vedanākkhandho nuppajjitthāti ? Uppajjittha.
(Kha) yattha vā pana vedanākkhandho nuppajjittha tattha rūpakkhandho nuppajjitthāti? Uppajjittha.

(a) Matter aggregate had not arisen at a plane. Had feeling aggregate not arisen at that plane? [It] had arisen.

(b) Or, feeling aggregate had not arisen at a plane. Had matter aggregate not arisen at that plane? [It] had arisen.

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

(a) Feeling aggregate had not arisen at a plane. Had perception aggregate not arisen at that plane? Yes.

(b) Or, perception aggregate had not arisen at a plane. Had feeling aggregate not arisen at that plane? Yes.

2-1-2-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

61. (Ka) yassa yattha rūpakkhandho nuppajjittha tassa tattha vedanākkhandho nuppajjitthāti?
Arūpānaṃ tesam tattha rūpakkhandho nuppajjittha, no ca tesam tattha vedanākkhandho
nuppajjittha.
Suddhāvāsānaṃ tesam tattha rūpakkhandho ca nuppajjittha vedanākkhandho ca nuppajjittha.

(a) Matter aggregate had not arisen to a being at a plane. Had feeling aggregate not arisen to that being at that plane?

To those immaterial beings, matter aggregate had not arisen at that plane; but [it is] not that feeling aggregate had not arisen to those beings at that plane.

To those pure-abode beings, matter aggregate had not arisen and feeling aggregate also had not arisen at that plane.

(Kha) yassa vā pana yattha vedanākkhandho nuppajjittha tassa tattha rūpakkhandho
nuppajjitthāti?

Asaññasattānaṃ tesam tattha vedanākkhandho nuppajjittha, no ca tesam tattha rūpakkhandho
nuppajjittha.

Suddhāvāsānaṃ tesam tattha vedanākkhandho ca nuppajjittha rūpakkhandho ca nuppajjittha.

(b) Or, feeling aggregate had not arisen to a being at a plane. Had matter aggregate not arisen to that being at that plane?

To those non-percipient beings, feeling aggregate had not arisen at that plane; but [it is] not that matter aggregate had not arisen to those beings at that plane.

To those pure-abode beings, feeling aggregate had not arisen and matter aggregate also had not arisen at that plane.

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

(a) Feeling aggregate had not arisen to a being at a plane. Had perception aggregate not arisen to that being at that plane? Yes.

(b) Or, Perception aggregate had not arisen to a being at a plane. Had feeling aggregate not arisen to that being at that plane? Yes.

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-3. Section on the Future (Anāgatavāra)

2-1-3-1. Positive (Anuloma) Being (Puggala)

62. (Ka) yassa rūpakkhandho uppajjissati tassa vedanākkhandho uppajjissatīti? Āmantā.
(Kha) yassa vā pana vedanākkhandho uppajjissati tassa rūpakkhandho uppajjissatīti?
Ye arūpaṃ upapajjitvā parinibbāyissanti tesam vedanākkhandho uppajjissati, no ca tesam rūpakkhandho uppajjissati.
Itaresam tesam vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjissati.

(a) Matter aggregate will arise to a being. Will feeling aggregate arise to that being? Yes.
(b) Or, feeling aggregate will arise to a being. Will matter aggregate arise to that being?
To those who will be born at the immaterial plane and will enter into Parinibbāna, feeling aggregate will arise; but [it is] not that matter aggregate will arise to those beings.
To other beings, feeling aggregate will arise and matter aggregate also will arise.

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

(a) Feeling aggregate will arise to a being. Will perception aggregate arise to that being? Yes.
(b) Or, perception aggregate will arise to a being. Will feeling aggregate arise to that being? Yes.

2-1-3-2. Positive (Anuloma) Plane (Okāsa)

63. (Ka) yattha rūpakkhandho uppajjissati tattha vedanākkhandho uppajjissatīti?
Asaññasatte tattha rūpakkhandho uppajjissati, no ca tattha vedanākkhandho uppajjissati.
Pañcavokāre tattha rūpakkhandho ca uppajjissati vedanākkhandho ca uppajjissati.

(a) Matter aggregate will arise at a plane. Will feeling aggregate arise at that plane?
At the plane of non-percipient beings, matter aggregate will arise; but [it is] not that feeling aggregate will arise at that plane.
At the five-aggregate plane, matter aggregate will arise and feeling aggregate also will arise.

(Kha) yattha vā pana vedanākkhandho uppajjissati tattha rūpakkhandho uppajjissatīti?

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

(b) Or, feeling aggregate will arise at a plane. Will matter aggregate arise at that plane?

At the immaterial plane, feeling aggregate will arise; but [it is] not that matter aggregate will arise at that plane.

At the five-aggregate plane, feeling aggregate will arise and matter aggregate also will arise.

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

(a) Feeling aggregate will arise at a plane. Will perception aggregate arise at that plane? Yes.

(b) Or, perception aggregate will arise at a plane. Will feeling aggregate arise at that plane? Yes.

2-1-3-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

64. (Ka) yassa yattha rūpakkhandho uppajjissati tassa tattha vedanākkhandho uppajjissatīti?
Asaññasattānaṃ tesam tattha rūpakkhandho uppajjissati, no ca tesam tattha vedanākkhandho uppajjissati.

Pañcavokārānaṃ tesam tattha rūpakkhandho ca uppajjissati vedanākkhandho ca uppajjissati.

(a) Matter aggregate will arise to a being at a plane. Will feeling aggregate arise to that being at that plane?

To those non-percipient beings, matter aggregate will arise at that plane; but [it is] not that feeling aggregate will arise to those beings at that plane.

To those five-aggregate beings, matter aggregate will arise and feeling aggregate also will arise at that plane.

(Kha) yassa vā pana yattha vedanākkhandho uppajjissati tassa tattha rūpakkhandho uppajjissatīti?

Arūpānaṃ tesam tattha vedanākkhandho uppajjissati, no ca tesam tattha rūpakkhandho uppajjissati.

Pañcavokārānaṃ tesam tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjissati.

(b) Or, feeling aggregate will arise to a being at a plane. Will matter aggregate arise to that being at that plane?

To those immaterial beings, feeling aggregate will arise at that plane; but [it is] not that matter aggregate will arise to those beings at that plane.

To those five-aggregate beings, feeling aggregate will arise and matter aggregate also will arise at that

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plane.

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

(a) Feeling aggregate will arise to a being at a plane. Will perception aggregate arise to that being at that plane? Yes.

(b) Or, perception aggregate will arise to a being at a plane. Will feeling aggregate arise to that being at that plane? Yes.

2-1-3-4. Negative (Paccanīka) Being (Puggala)

65. (Ka) yassa rūpakkhandho nuppajjissati tassa vedanākkhandho nuppajjissatīti?

Ye arūpaṃ upapajjitvā parinibbāyissanti tesam rūpakkhandho nuppajjissati, no ca tesam vedanākkhandho nuppajjissati.

Pacchimabhavikānaṃ tesam rūpakkhandho ca nuppajjissati vedanākkhandho ca nuppajjissati.

(Kha) yassa vā pana vedanākkhandho nuppajjissati tassa rūpakkhandho nuppajjissatīti? Āmantā.

(a) Matter aggregate will not arise to a being. Will feeling aggregate not arise to that being?

To those who will be born at the immaterial plane and will enter into Parinibbāna, matter aggregate will not arise; but [it is] not that feeling aggregate will not arise to those beings.

To those final-existence beings, matter aggregate will not arise and feeling aggregate also will not arise.

(b) Or, feeling aggregate will not arise to a being. Will matter aggregate not arise to that being? Yes.

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

(a) Feeling aggregate will not arise to a being. Will perception aggregate not arise to that being? Yes.

(b) Or, perception aggregate will not arise to a being. Will feeling aggregate not arise to that being? Yes.

2-1-3-5. Negative (Paccanīka) Plane (Okāsa)

66. (Ka) yattha rūpakkhandho nuppajjissati tattha vedanākkhandho nuppajjissatīti? Uppajjissati.

(Kha) yattha vā pana vedanākkhandho nuppajjissati tattha rūpakkhandho nuppajjissatīti? Uppajjissati.

(a) Matter aggregate will not arise at a plane. Will feeling aggregate not arise at that plane? [It] will arise.

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(b) Or, feeling aggregate will not arise at a plane. Will matter aggregate not arise at that plane? [It] will arise.

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

(a) Feeling aggregate will not arise at a plane. Will perception aggregate not arise at that plane? Yes.

(b) Or, perception aggregate will not arise at a plane. Will feeling aggregate not arise at that plane? Yes.

2-1-3-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

67. (Ka) yassa yattha rūpakkhandho nuppajjissati tassa tattha vedanākkhandho nuppajjissatīti? Arūpānaṃ tesam tattha rūpakkhandho nuppajjissati, no ca tesam tattha vedanākkhandho nuppajjissati.
Pacchimabhavikānaṃ tesam tattha rūpakkhandho ca nuppajjissati vedanākkhandho ca nuppajjissati.

(a) Matter aggregate will not arise to a being at a plane. Will feeling aggregate not arise to that being at that plane?

To those immaterial beings, matter aggregate will not arise at that plane; but [it is] not that feeling aggregate will not arise to those beings at that plane.

To those final-existence beings, matter aggregate will not arise and feeling aggregate also will not arise at that plane.

(Kha) yassa vā pana yattha vedanākkhandho nuppajjissati tassa tattha rūpakkhandho nuppajjissatīti?

Asaññasattānaṃ tesam tattha vedanākkhandho nuppajjissati, no ca tesam tattha rūpakkhandho nuppajjissati.

Pacchimabhavikānaṃ tesam tattha vedanākkhandho ca nuppajjissati rūpakkhandho ca nuppajjissati.

(b) Or, feeling aggregate will not arise to a being at a plane. Will matter aggregate not arise to that being at that plane?

To those non-percipient beings, feeling aggregate will not arise at that plane; but [it is] not that matter aggregate will not arise to those beings at that plane.

To those final-existence beings, feeling aggregate will not arise and matter aggregate also will not arise at that plane.

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

(a) Feeling aggregate will not arise to a being at a plane. Will perception aggregate not arise to that being at that plane? Yes.

(b) Or, perception aggregate will not arise to a being at a plane. Will feeling aggregate not arise to that being at that plane? Yes.

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-4. Section on the Present and the Past (Paccuppannātītavāra)

2-1-4-1. Positive (Anuloma) Being (Puggala)

68. (Ka) yassa rūpakkhandho uppajjati tassa vedanākkhandho uppajjitthāti? Āmantā.

(Kha) yassa vā pana vedanākkhandho uppajjittha tassa rūpakkhandho uppajjatīti?

Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesāṃ vedanākkhandho uppajjittha, no ca tesāṃ rūpakkhandho uppajjati.

Pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesāṃ vedanākkhandho ca uppajjittha rūpakkhandho ca uppajjati.

(a) Matter aggregate is arising to a being. Had feeling aggregate arisen to that being? Yes.

(b) Or, feeling aggregate had arisen to a being. Is matter aggregate arising to that being?

At the death-moment of all beings, and at the birth-moment of immaterial beings, feeling aggregate had arisen; but [it is] not that matter aggregate is arising to those beings.

At the birth-moment of five-aggregate beings, and at the birth-moment of non-percipient beings, feeling aggregate had arisen and matter aggregate also is arising.

69. (Ka) yassa vedanākkhandho uppajjati tassa saññākkhandho uppajjitthāti? Āmantā.

(Kha) yassa vā pana saññākkhandho uppajjittha tassa vedanākkhandho uppajjatīti?

Sabbesaṃ cavantānaṃ asaññasattaṃ upapajjantānaṃ tesāṃ saññākkhandho uppajjittha, no ca tesāṃ vedanākkhandho uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesāṃ saññākkhandho ca uppajjittha vedanākkhandho ca uppajjati.

(a) Feeling aggregate is arising to a being. Had perception aggregate arisen to that being? Yes.

(b) Or, perception aggregate had arisen to a being. Is feeling aggregate arising to that being?

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At the death-moment of all beings, and at the birth-moment of non-percipient beings, perception aggregate had arisen; but [it is] not that feeling aggregate is arising to those beings.

At the birth-moment of four- and five-aggregate beings, perception aggregate had arisen and feeling aggregate also is arising.

2-1-4-2. Positive (Anuloma) Plane (Okāsa)

70. (Ka) yattha rūpakkhandho uppajjati tattha vedanākkhandho uppajjitthāti?

Asaññasatte tattha rūpakkhandho uppajjati, no ca tattha vedanākkhandho uppajjittha.

Pañcavokāre tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjittha.

(a) Matter aggregate is arising at a plane. Had feeling aggregate arisen at that plane?

At the plane of non-percipient beings, matter aggregate is arising; but [it is] not that feeling aggregate had arisen at that plane.

At the five-aggregate plane, matter aggregate is arising and feeling aggregate also had arisen.

(Kha) yattha vā pana vedanākkhandho uppajjittha tattha rūpakkhandho uppajjatīti?

Arūpe tattha vedanākkhandho uppajjittha, no ca tattha rūpakkhandho uppajjati.

Pañcavokāre tattha vedanākkhandho ca uppajjittha rūpakkhandho ca uppajjati.

(b) Or, feeling aggregate had arisen at a plane. Is matter aggregate arising at that plane?

At the immaterial plane, feeling aggregate had arisen; but [it is] not that matter aggregate is arising at that plane.

At the five-aggregate plane, feeling aggregate had arisen and matter aggregate also is arising.

71. (Ka) yattha vedanākkhandho uppajjati tattha saññākkhandho uppajjitthāti? Āmantā.

(Kha) yattha vā pana saññākkhandho uppajjittha tattha vedanākkhandho uppajjatīti? Āmantā.

(a) Feeling aggregate is arising at a plane. Had perception aggregate arisen at that plane? Yes.

(b) Or, perception aggregate had arisen at a plane. Is feeling aggregate arising at that plane? Yes.

2-1-4-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

72. (Ka) yassa yattha rūpakkhandho uppajjati tassa tattha vedanākkhandho uppajjitthāti?

Suddhāvāsaṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesaṃ tattha rūpakkhandho

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uppajjati, no ca tesam tattha vedanākkhandho uppajjittha.

Itaresam pañcavokāram upapajjantānam tesam tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjittha.

(a) Matter aggregate is arising to a being at a plane. Had feeling aggregate arisen to that being at that plane?

At the birth-moment of pure-abode beings, and at the birth-moment of non-percipient beings, matter aggregate is arising at that plane; but [it is] not that feeling aggregate had arisen to those beings at that plane.

To other beings*, at the birth-moment of five-aggregate beings, matter aggregate is arising and feeling aggregate also had arisen at that plane.

To other beings* : except those at the birth-moment of pure-abode beings.

(Kha) yassa vā pana yattha vedanākkhandho uppajjittha tassa tattha rūpakkhandho uppajjati?

Pañcavokārā cavantānam arūpānam tesam tattha vedanākkhandho uppajjittha , no ca tesam tattha rūpakkhandho uppajjati.

Pañcavokāram upapajjantānam tesam tattha vedanākkhandho ca uppajjittha rūpakkhandho ca uppajjati.

(b) Or, feeling aggregate had arisen to a being at a plane. Is matter aggregate arising to that being at that plane?

At the death-moment of five-aggregate beings, and to those immaterial beings, feeling aggregate had arisen at that plane; but [it is] not that matter aggregate is arising to those beings at that plane.

At the birth-moment of five-aggregate beings, feeling aggregate had arisen and matter aggregate also is arising at that plane.

73. (Ka) yassa yattha vedanākkhandho uppajjati tassa tattha saññākkhandho uppajjitthāti?

Suddhāvāsam upapajjantānam tesam tattha vedanākkhandho uppajjati, no ca tesam tattha saññākkhandho uppajjittha.

Itaresam catuvokāram pañcavokāram upapajjantānam tesam tattha vedanākkhandho ca uppajjati saññākkhandho ca uppajjittha.

(a) Feeling aggregate is arising to a being at a plane. Had perception aggregate arisen to that being at that plane?

At the birth-moment of pure-abode beings, feeling aggregate is arising at that plane; but [it is] not that perception aggregate had arisen to those beings at that plane.

To other being*, at the birth-moment of four- and five-aggregate beings, feeling aggregate is arising

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and perception aggregate also had arisen at that plane.

To other being* : except those at the birth-moment of pure-abode beings.

(Kha) yassa vā pana yattha saññākkhandho uppajjittha tassa tattha vedanākkhandho uppajjati?
Catuvokārā pañcavokārā cavantānaṃ tesam tattha saññākkhandho uppajjittha, no ca tesam
tattha vedanākkhandho uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajantānaṃ tesam tattha saññākkhandho ca uppajjittha
vedanākkhandho ca uppajjati.

(b) Or, perception aggregate had arisen to a being at a plane. Is feeling aggregate arising to that being
at that plane?

At the death-moment of four- and five-aggregate beings, perception aggregate had arisen; but [it is]
not that feeling aggregate is arising to those beings at that plane.

At the birth-moment of four- and five-aggregate beings, perception aggregate had arisen and feeling
aggregate also is arising at that plane.

2-1-4-4. Negative (Paccanīka) Being (Puggala)

74. (Ka) yassa rūpakkhando nuppajjati tassa vedanākkhandho nuppajjitthāti? Uppajjittha.

(Kha) yassa vā pana vedanākkhandho nuppajjittha tassa rūpakkhando nuppajjati? Natthi.

(a) Matter aggregate is not arising to a being. Had feeling aggregate not arisen to that being? [It] had
arisen.

(b) Or, feeling aggregate had not arisen to a being. Is matter aggregate not arising to that being? None.

75. (Ka) yassa vedanākkhandho nuppajjati tassa saññākkhandho nuppajjitthāti ? Uppajjittha.

(Kha) yassa vā pana saññākkhandho nuppajjittha tassa vedanākkhandho nuppajjati? Natthi.

(a) Feeling aggregate is not arising to a being. Had perception aggregate not arisen to that being? [It]
had arisen.

(b) Or, perception aggregate had not arisen to a being. Is feeling aggregate not arising to that being?
None.

2-1-4-5. Negative (Paccanīka) Plane (Okāsa)

76. (Ka) yattha rūpakkhando nuppajjati tattha vedanākkhandho nuppajjitthāti? Uppajjittha.

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(Kha) yattha vā pana vedanākkhandho nuppajjittha tattha rūpakkhandho nuppajjatīti? Uppajjati.

(a) Matter aggregate is not arising at a plane. Had feeling aggregate not arisen at that plane? [It] had arisen.

(b) Or, feeling aggregate had not arisen at a plane. Is matter aggregate not arising at that plane? [It] is arising.

77. (Ka) yattha vedanākkhandho nuppajjati tattha saññākkhandho nuppajjitthāti? Āmantā.

(Kha) yattha vā pana saññākkhandho nuppajjittha tattha vedanākkhandho nuppajjatīti? Āmantā.

(a) Feeling aggregate is not arising at a plane. Had perception aggregate not arisen at that plane? Yes.

(b) Or, perception aggregate had not arisen at a plane. Is feeling aggregate not arising at that plane? Yes.

2-1-4-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

78. (Ka) yassa yattha rūpakkhandho nuppajjati tassa tattha vedanākkhandho nuppajjitthāti?

Pañcavokārā cavantānaṃ arūpānaṃ tesam tattha rūpakkhandho nuppajjati, no ca tesam tattha vedanākkhandho nuppajjittha.

Suddhāvāse parinibbantānaṃ asaññasattā cavantānaṃ tesam tattha rūpakkhandho ca nuppajjati vedanākkhandho ca nuppajjittha.

(a) Matter aggregate is not arising to a being at a plane. Had feeling aggregate not arisen to that being at that plane?

At the death-moment of five-aggregate beings, and to those immaterial beings, matter aggregate is not arising at that plane; but [it is] not that feeling aggregate had not arisen to those beings at that plane.

At the death-moment of final-existence beings in pure-abode, and at the death-moment of non-percipient beings, matter aggregate is not arising and feeling aggregate also had not arisen at that plane.

(Kha) yassa vā pana yattha vedanākkhandho nuppajjittha tassa tattha rūpakkhandho nuppajjatīti?

Suddhāvāsaṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesam tattha vedanākkhandho nuppajjittha, no ca tesam tattha rūpakkhandho nuppajjati.

Suddhāvāse parinibbantānaṃ asaññasattā cavantānaṃ tesam tattha vedanākkhandho ca nuppajjittha rūpakkhandho ca nuppajjati.

(b) Or, feeling aggregate had not arisen to a being at a plane. Is matter aggregate not arising to that

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being at that plane?

At the birth-moment of pure-abode beings, and at the birth-moment of non-percipient beings, feeling aggregate had not arisen at that plane; but [it is] not that matter aggregate is not arising to those beings at that plane.

At the death-moment of final-existence beings in pure-abode, and at the death-moment of non-percipient beings, feeling aggregate had not arisen and matter aggregate also is not arising at that plane.

79. (Ka) yassa yattha vedanākkhandho nuppajjati tassa tattha saññākkhandho nuppajjitthāti?

Catuvokārā pañcavokārā cavantānaṃ tesam tattha vedanākkhandho nuppajjati, no ca tesam tattha saññākkhandho nuppajjittha.

Suddhāvāse parinibbantānaṃ asaññasattānaṃ tesam tattha vedanākkhandho ca nuppajjati saññākkhandho ca nuppajjittha.

(a) Feeling aggregate is not arising to a being at a plane. Had perception aggregate not arisen to that being at that plane?

At the death-moment of four- and five-aggregate beings, feeling aggregate is not arising at that plane; but [it is] not that perception aggregate had not arisen to those beings at that plane.

At the death-moment of final-existence beings in pure-abode, and to those non-percipient beings, feeling aggregate is not arising and perception aggregate also had not arisen at that plane.

(Kha) yassa vā pana yattha saññākkhandho nuppajjittha tassa tattha vedanākkhandho nuppajjatīti?

Suddhāvāsam upapajjantānaṃ tesam tattha saññākkhandho nuppajjittha, no ca tesam tattha vedanākkhandho nuppajjati.

Suddhāvāse parinibbantānaṃ asaññasattānaṃ tesam tattha saññākkhandho ca nuppajjittha vedanākkhandho ca nuppajjati.

(b) Or, perception aggregate had not arisen to a being at a plane. Is feeling aggregate not arising to that being at that plane?

At the birth-moment of pure-abode beings, perception aggregate had not arisen at that plane; but [it is] not that feeling aggregate is not arising to those beings at that plane.

At the death-moment of final-existence beings in pure-abode, and to those non-percipient beings, perception aggregate had not arisen and feeling aggregate also is not arising at that plane.

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-5. Section on the Present and the Future (Paccuppannānāgatavāra)

2-1-5-1. Positive (Anuloma) Being (Puggala)

80. (Ka) yassa rūpakkhandho uppajjati tassa vedanākkhandho uppajjissatīti?

Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ tesam rūpakkhandho uppajjati, no ca tesam vedanākkhandho uppajjissati.

Itaresam pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesam rūpakkhandho ca uppajjati vedanākkhandho ca uppajjissati.

(a) Matter aggregate is arising to a being. Will feeling aggregate arise to that being?

At the birth-moment of final-existence beings in five-aggregate plane, matter aggregate is arising; but [it is] not that feeling aggregate will arise to those beings.

To other being*, at the birth-moment of five-aggregate beings, and to those at the birth-moment of non-percipient beings, matter aggregate is arising and feeling aggregate also will arise.

To other being* : except those at the birth-moment of final-existence beings in the five-aggregate plane.

(Kha) yassa vā pana vedanākkhandho uppajjissati tassa rūpakkhandho uppajjati?

Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesam vedanākkhandho uppajjissati, no ca tesam rūpakkhandho uppajjati.

Pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesam vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjati.

(b) Feeling aggregate will arise to a being. Is matter aggregate arising to that being?

At the death-moment of all beings, and at the birth-moment of immaterial beings, feeling aggregate will arise; but [it is] not that matter-aggregate is arising to those beings.

At the birth-moment of five-aggregate beings, and at the birth-moment of non-percipient beings, feeling aggregate will arise and matter aggregate also is arising.

81. (Ka) yassa vedanākkhandho uppajjati tassa saññākkhandho uppajjissatīti?

Pacchimabhavikānaṃ upapajjantānaṃ tesam vedanākkhandho uppajjati, no ca tesam saññākkhandho uppajjissati.

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Itaresaṃ catuvokāraṃ pañcavokāraṃ upapajantānaṃ tesāṃ vedanākkhandho ca uppajjati saññākkhandho ca uppajjissati.

(a) Feeling aggregate is arising to a being. Will perception aggregate arise to that being?

At the birth-moment of final-existence beings, feeling-aggregate is arising; but [it is] not that perception aggregate will arise to those beings.

To other beings*, at the birth-moment of four- and five-aggregate beings, feeling aggregate is arising and perception aggregate also will arise.

To other beings* : except those at the birth-moment of final-existence beings.

(Kha) yassa vā pana saññākkhandho uppajjissati tassa vedanākkhandho uppajjatīti?

Sabbesaṃ cavantānaṃ asaññasattaṃ upapajantānaṃ tesāṃ saññākkhandho uppajjissati, no ca tesāṃ vedanākkhandho uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajantānaṃ tesāṃ saññākkhandho ca uppajjissati vedanākkhandho ca uppajjati.

(b) Or, perception aggregate will arise to a being. Is feeling aggregate arising to that being?

At the death-moment of all beings, and at the birth-moment of non-percipient beings, perception aggregate will arise; but [it is] not that feeling aggregate is arising to those beings.

At the birth-moment of four- and five-aggregate beings, perception aggregate will arise and feeling aggregate also is arising.

2-1-5-2. Positive (Anuloma) Plane (Okāsa)

82. (Ka) yattha rūpakkhandho uppajjati tattha vedanākkhandho uppajjissatīti?

Asaññasatte tattha rūpakkhandho uppajjati, no ca tattha vedanākkhandho uppajjissati.

Pañcavokāre tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjissati.

(a) Matter aggregate is arising at a plane. Will feeling aggregate arise at that plane?

At the plane of non-percipient beings, matter aggregate is arising; but [it is] not that feeling aggregate will arise at that plane.

At the five-aggregate plane, matter aggregate is arising and feeling aggregate also will arise.

(Kha) yattha vā pana vedanākkhandho uppajjissati tattha rūpakkhandho uppajjatīti?

Arūpe tattha vedanākkhandho uppajjissati, no ca tattha rūpakkhandho uppajjati.

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Pañcavokāre tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjati.

(b) Or, feeling aggregate will arise at a plane. Is matter aggregate arising at that plane?

At the immaterial plane, feeling aggregate will arise; but [it is] not that matter aggregate is arising at that plane.

At the five-aggregate plane, feeling aggregate will arise and matter aggregate also is arising.

83. (Ka) yattha vedanākkhandho uppajjati tattha saññākkhandho uppajjissatīti? Āmantā.

(Kha) yattha vā pana saññākkhandho uppajjissati tattha vedanākkhandho uppajjatīti? Āmantā.

(a) Feeling aggregate is arising at a plane. Will perception aggregate arise at that plane? Yes.

(b) Or, perception aggregate will arise at a plane. Is feeling aggregate arising at that plane? Yes.

2-1-5-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

84. (Ka) yassa yattha rūpakkhandho uppajjati tassa tattha vedanākkhandho uppajjissatīti ?

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

Itaresam pañcavokāraṃ upapajjantānaṃ tesam tattha rūpakkhandho ca uppajjati vedanākkhandho ca uppajjissati.

(a) Matter aggregate is arising to a being at a plane. Will feeling aggregate arise to that being at that plane?

At the birth-moment of final-existence beings in the five-aggregate plane, and at the birth-moment of non-percipient beings, matter aggregate is arising at that plane; but [it is] not that feeling aggregate will arise to those beings at that plane.

To other beings*, at the birth-moment of five-aggregate beings, matter aggregate is arising and feeling aggregate also will arise at that plane.

To other beings* : except those at the birth-moment of final-existence beings in the five-aggregate plane.

(Kha) yassa vā pana yattha vedanākkhandho uppajjissati tassa tattha rūpakkhandho uppajjatīti?

Pañcavokārā cavantānaṃ arūpānaṃ tesam tattha vedanākkhandho uppajjissati, no ca tesam tattha rūpakkhandho uppajjati.

Pañcavokāraṃ upapajjantānaṃ tesam tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjati.

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(b) Or, feeling aggregate will arise to a being at a plane. Is matter aggregate arising to that being at that plane?

At the death-moment of five-aggregate beings, and to those immaterial beings, feeling aggregate will arise at that plane; but [it is] not that matter aggregate is arising to those beings at that plane.

At the birth-moment of five-aggregate beings, feeling aggregate will arise and matter aggregate also is arising at that plane.

85. (Ka) yassa yattha vedanākkhandho uppajjati tassa tattha saññākkhandho uppajjissatīti?

Pacchimabhavikānaṃ upapajjantānaṃ tesam tattha vedanākkhandho uppajjati, no ca tesam tattha saññākkhandho uppajjissati.

Itaresam catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesam tattha vedanākkhandho ca uppajjati saññākkhandho ca uppajjissati.

(a) Feeling aggregate is arising to a being at a plane. Will perception aggregate arise to that being at that plane?

At the birth-moment of final-existence beings, feeling aggregate is arising at that plane; but [it is] not that perception aggregate will arise to those beings at that plane.

To other beings*, at the birth-moment of four- and five-aggregate beings, feeling aggregate is arising and perception aggregate also will arise at that plane.

To other beings* : except those at the birth-moment of final-existence beings.

(Kha) yassa vā pana yattha saññākkhandho uppajjissati tassa tattha vedanākkhandho uppajjati?

Catuvokārā pañcavokārā cavantānaṃ tesam tattha saññākkhandho uppajjissati, no ca tesam tattha vedanākkhandho uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesam tattha saññākkhandho ca uppajjissati vedanākkhandho ca uppajjati.

(b) Or, perception aggregate will arise to a being at a plane. Is feeling aggregate arising to that being at that plane?

At the death-moment of four- and five-aggregate beings, perception aggregate will arise at that plane; but [it is] not that feeling aggregate is arising to those beings at that plane.

At the birth-moment of four- and five-aggregate beings, perception aggregate will arise and feeling aggregate also is arising at that plane.

2-1-5-4. Negative (Paccanīka) Being (Puggala)

86. (Ka) yassa rūpakkhandho nuppajjati tassa vedanākkhandho nuppajjissatīti ?

Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesāṃ rūpakkhandho nuppajjati, no ca tesāṃ vedanākkhandho nuppajjissati.

Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ tesāṃ rūpakkhandho ca nuppajjati vedanākkhandho ca nuppajjissati.

(a) Matter aggregate is not arising to a being. Will feeling aggregate not arise to that being?

At the death-moment of all beings, and at the birth-moment of immaterial beings, matter aggregate is not arising; but [it is] not that feeling aggregate will not arise to those beings.

At the death-moment of final-existence beings in the five-aggregate plane, and to those final-existence beings in the immaterial plane, matter aggregate is not arising and feeling aggregate also will not arise.

(Kha) yassa vā pana vedanākkhandho nuppajjissati tassa rūpakkhandho nuppajjati?

Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ tesāṃ vedanākkhandho nuppajjissati, no ca tesāṃ rūpakkhandho nuppajjati.

Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ tesāṃ vedanākkhandho ca nuppajjissati rūpakkhandho ca nuppajjati.

(b) Or, feeling aggregate will not arise to a being. Is matter aggregate not arising to that being?

At the birth-moment of final-existence beings in the five-aggregate plane, feeling aggregate will not arise; but [it is] not that matter aggregate is not arising to those beings.

At the death-moment of final-existence beings in the five-aggregate plane, and to those final-existence beings in the immaterial plane, feeling aggregate will not arise and matter aggregate also is not arising.

87. (Ka) yassa vedanākkhandho nuppajjati tassa saññākkhandho nuppajjissatīti?

Sabbesaṃ cavantānaṃ asaññasattaṃ upapajjantānaṃ tesāṃ vedanākkhandho nuppajjati, no ca tesāṃ saññākkhandho nuppajjissati.

Parinibbantānaṃ tesāṃ vedanākkhandho ca nuppajjati saññākkhandho ca nuppajjissati.

(a) Feeling aggregate is not arising to a being. Will perception aggregate not arise to that being?

At the death-moment of all beings, and at the birth-moment of non-percipient beings, feeling aggregate is not arising; but [it is] not that perception aggregate will not arise to those beings.

At the death-moment of final-existence beings, feeling aggregate is not arising and perception aggregate also will not arise.

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(Kha) yassa vā pana saññākkhandho nuppajjissati tassa vedanākkhandho nuppajjatīti?
Pacchimabhavikānaṃ upapajjantānaṃ [pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ (sī.
syā.)] tesam saññākkhandho nuppajjissati, no ca tesam vedanākkhandho nuppajjati.
Parinibbantānaṃ tesam saññākkhandho ca nuppajjissati vedanākkhandho ca nuppajjati.

(b) Or, perception aggregate will not arise to a being. Is feeling aggregate not arising to that being?
At the birth-moment of final-existence beings, perception aggregate will not arise; but [it is] not that
feeling aggregate is not arising to those beings.
At the death-moment of final-existence beings, perception aggregate will not arise and feeling
aggregate also is not arising.

2-1-5-5. Negative (Paccanīka) Plane (Okāsa)

88. (Ka) yattha rūpakkhandho nuppajjati tattha vedanākkhandho nuppajjissatīti? Uppajjissati.
(Kha) yattha vā pana vedanākkhandho nuppajjissati tattha rūpakkhandho nuppajjatīti? Uppajjati.

(a) Matter aggregate is not arising at a plane. Will feeling aggregate not arise at that plane? [It] will
arise.

(b) Or, feeling aggregate will not arise at a plane. Is matter aggregate not arising at that plane? [It] is
arising.

89. (Ka) yattha vedanākkhandho nuppajjati tattha saññākkhandho nuppajjissatīti? Āmantā.
(Kha) yattha vā pana saññākkhandho nuppajjissati tattha vedanākkhandho nuppajjatīti? Āmantā.

(a) Feeling aggregate is not arising at a plane. Will perception aggregate not arise at that plane? Yes.

(b) Or, perception aggregate will not arise at this plane. Is feeling aggregate not arising at that plane?
Yes.

2-1-5-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

90. (Ka) yassa yattha rūpakkhandho nuppajjati tassa tattha vedanākkhandho nuppajjissatīti?
Pañcavokārā cavantānaṃ arūpānaṃ tesam tattha rūpakkhandho nuppajjati, no ca tesam tattha
vedanākkhandho nuppajjissati.
Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ asaññasattā cavantānaṃ tesam tattha
rūpakkhandho ca nuppajjati vedanākkhandho ca nuppajjissati.

(a) Matter aggregate is not arising to a being at a plane. Will feeling aggregate not arise to that being
at that plane?

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At the death-moment of five-aggregate beings, and to those immaterial beings, matter aggregate is not arising at that plane; but [it is] not that feeling aggregate will not arise to those beings at that plane.

At the death-moment of final-existence beings in the five-aggregate plane, to those final-existence beings in the immaterial plane, and at the death-moment of non-percipient beings, matter aggregate is not arising and feeling aggregate also will not arise at that plane.

(Kha) yassa vā pana yattha vedanākkhandho nuppajjissati tassa tattha rūpakkhandho nuppajjati?

Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesam tattha vedanākkhandho nuppajjissati, no ca tesam tattha rūpakkhandho nuppajjati.

Pañcavokāre parinibbantānaṃ arūpe pacchimabhavikānaṃ asaññasattā cavantānaṃ tesam tattha vedanākkhandho ca nuppajjissati rūpakkhandho ca nuppajjati.

(b) Or, feeling aggregate will not arise to a being at a plane. Is matter aggregate not arising to that being at that plane?

At the birth-moment of final-existence beings in the five-aggregate plane, and at the birth-moment of non-percipient beings, feeling aggregate will not arise at that plane; but [it is] not that matter aggregate is not arising to those beings at that plane.

At the death-moment of final-existence beings in the five-aggregate plane, to those final-existence beings in the immaterial plane, and at the death-moment of non-percipient beings, feeling aggregate will not arise and matter aggregate also is not arising at that plane.

91. (Ka) yassa yattha vedanākkhandho nuppajjati tassa tattha saññākkhandho nuppajjissati?

Catuvokārā pañcavokārā cavantānaṃ tesam tattha vedanākkhandho nuppajjati, no ca tesam tattha saññākkhandho nuppajjissati.

Parinibbantānaṃ asaññasattānaṃ tesam tattha vedanākkhandho ca nuppajjati saññākkhandho ca nuppajjissati.

(a) Feeling aggregate is not arising to a being at this plane. Will perception aggregate not arise to that being at that plane?

At the death-moment of four- and five-aggregate beings, feeling aggregate is not arising at that plane; but [it is] not that perception aggregate will not arise to those beings at that plane.

At the death-moment of final-existence beings, and to those non-percipient beings, feeling aggregate is not arising and perception aggregate also will not arise at that plane.

(Kha) yassa vā pana yattha saññākkhandho nuppajjissati tassa tattha vedanākkhandho nuppajjati?

Pacchimabhavikānaṃ upapajjantānaṃ tesam tattha saññākkhandho nuppajjissati, no ca tesam

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tattha vedanākkhandho nuppajjati.

Parinibbantānaṃ asaññāsattānaṃ tesam tattha saññākkhandho ca nuppajjissati vedanākkhandho ca nuppajjati.

(b) Or, perception aggregate will not arise to a being at a plane. Is feeling aggregate not arising to that being at that plane?

At the birth-moment of final-existence beings, perception aggregate will not arise at that plane; but [it is] not that feeling aggregate is not arising to those beings at that plane.

At the death-moment of final-existence beings, and to those non-percipient beings, perception aggregate will not arise and feeling aggregate also is not arising at that plane.

2. Section on Process (Pavattivāra)

2-1. Section on Arising (Uppādavāra)

2-1-6. Section on the Past and the Future (Atitānāgatavāra)

2-1-6-1. Positive (Anuloma) Being (Puggala)

92. (Ka) yassa rūpakkhandho uppajjittha tassa vedanākkhandho uppajjissatīti?

Pacchimabhavikānaṃ tesam rūpakkhandho uppajjittha, no ca tesam vedanākkhandho uppajjissati.

Itaresam tesam rūpakkhandho ca uppajjittha vedanākkhandho ca uppajjissati.

(Kha) yassa vā pana vedanākkhandho uppajjissati tassa rūpakkhandho uppajjitthāti? Āmantā.

(a) Matter aggregate had arisen to a being. Will feeling aggregate arise to that being?

To those final-existence beings, matter aggregate had arisen; but [it is] not that feeling aggregate will arise to those beings.

To other beings, matter aggregate had arisen and feeling aggregate also will arise.

(b) Or, feeling aggregate will arise to a being. Had matter aggregate arisen to that being? Yes.

93. (Ka) yassa vedanākkhandho uppajjittha tassa saññākkhandho uppajjissatīti?

Pacchimabhavikānaṃ tesam vedanākkhandho uppajjittha, no ca tesam saññākkhandho uppajjissati.

Itaresam tesam vedanākkhandho ca uppajjittha saññākkhandho ca uppajjissati.

(Kha) yassa vā pana saññākkhandho uppajjissati tassa vedanākkhandho uppajjitthāti? Āmantā.

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(a) Feeling aggregate had arisen to a being. Will perception aggregate arise to that being?

To those final-existence beings, feeling aggregate had arisen; but [it is] not that perception aggregate will arise to those beings.

To other beings, feeling aggregate had arisen and perception aggregate also will arise.

(b) Or, perception aggregate will arise to a being. Had feeling aggregate arisen to that being? Yes.

2-1-6-2. Positive (Anuloma) Plane (Okāsa)

94. (Ka) yattha rūpakkhandho uppajjittha tattha vedanākkhandho uppajjissatīti?

Asaññasatte tattha rūpakkhandho uppajjittha, no ca tattha vedanākkhandho uppajjissati.

Pañcavokāre tattha rūpakkhandho ca uppajjittha vedanākkhandho ca uppajjissati.

(a) Matter aggregate had arisen at a plane. Will feeling aggregate arise at that plane?

At the plane of non-percipient beings, matter aggregate had arisen; but [it is] not that feeling aggregate will arise at that plane.

At the five-aggregate plane, matter aggregate had arisen and feeling aggregate also will arise.

(Kha) 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.

(b) Or, feeling aggregate will arise at a plane. Had matter aggregate arisen at that plane?

At the immaterial plane, feeling aggregate will arise; but [it is] not that matter aggregate had not arisen at that plane.

At the five-aggregate plane, feeling aggregate will arise and matter aggregate also had arisen.

95. (Ka) yattha vedanākkhandho uppajjittha tattha saññākkhandho uppajjissatīti? Āmantā.

(Kha) yattha vā pana saññākkhandho uppajjissati tattha vedanākkhandho uppajjitthāti? Āmantā.

(a) Feeling aggregate had arisen at a plane. Will perception aggregate arise at that plane? Yes.

(b) Or, perception aggregate will arise at a plane. Had feeling aggregate arisen at that plane? Yes.

2-1-6-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

96. (Ka) yassa yattha rūpakkhandho uppajjittha tassa tattha vedanākkhandho uppajjissatīti?

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Pañcavokāre pacchimabhavikānaṃ asaññasattānaṃ tesam tattha rūpakkhandho uppajjittha, no ca tesam tattha vedanākkhandho uppajjissati.

Itaresam pañcavokārānaṃ tesam tattha rūpakkhandho ca uppajjittha vedanākkhandho ca uppajjissati.

(a) Matter aggregate had arisen to a being at a plane. Will feeling aggregate arise to that being at that plane?

To those final-existence beings in the five-aggregate plane, and to those non-percipient beings, matter aggregate had arisen at that plane; but [it is] not that feeling aggregate will arise to those beings at that plane.

To other beings*, five-aggregate beings, matter aggregate had arisen and feeling aggregate also will arise at that plane.

To other beings* : except those final-existence beings in the five-aggregate plane.

(Kha) yassa vā pana yattha vedanākkhandho uppajjissati tassa tattha rūpakkhandho uppajjitthāti?

Arūpānaṃ tesam tattha vedanākkhandho uppajjissati, no ca tesam tattha rūpakkhandho uppajjittha.

Pañcavokārānaṃ tesam tattha vedanākkhandho ca uppajjissati rūpakkhandho ca uppajjittha.

(b) Feeling aggregate will arise to a being at a plane. Had matter aggregate arisen to that being at that plane?

To those immaterial beings, feeling aggregate will arise at that plane; but [it is] not that matter aggregate had not arisen to those beings at that plane.

To those five-aggregate beings, feeling aggregate will arise and matter aggregate also had arisen at that plane.

97. (Ka) yassa yattha vedanākkhandho uppajjittha tassa tattha saññākkhandho uppajjissatīti?

Pacchimabhavikānaṃ tesam tattha vedanākkhandho uppajjittha, no ca tesam tattha saññākkhandho uppajjissati.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha vedanākkhandho ca uppajjittha saññākkhandho ca uppajjissati.

(Kha) yassa vā pana yattha saññākkhandho uppajjissati tassa tattha vedanākkhandho uppajjitthāti? Āmantā.

(a) Feeling aggregate had arisen to a being at a plane. Will perception aggregate arise to that being at that plane?

To those final-existence beings, feeling aggregate had arisen at that plane; but [it is] not that

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perception aggregate will arise to those beings at that plane.

To other beings*, four- and five-aggregate beings, feeling aggregate had arisen and perception aggregate also will arise at that plane.

(b) Or, perception aggregate will arise to a being at a plane. Had feeling aggregate arisen to that being at that plane? Yes.

To other beings* : except those final-existence beings.

2-1-6-4. Negative (Paccanīka) Being (Puggala)

98. (Ka) yassa rūpakkhandho nuppajjittha tassa vedanākkhandho nuppajjissatīti? Natthi.

(Kha) yassa vā pana vedanākkhandho nuppajjissati tassa rūpakkhandho nuppajjitthāti? Uppajjittha.

(a) Matter aggregate had not arisen to a being. Will feeling aggregate not arise to that being? None.

(b) Or, feeling aggregate will not arise to a being. Had matter aggregate not arisen to that being? [It] had arisen.

99. (Ka) yassa vedanākkhandho nuppajjittha tassa saññākkhandho nuppajjissatīti? Natthi.

(Kha) yassa vā pana saññākkhandho nuppajjissati tassa vedanākkhandho nuppajjitthāti? Uppajjittha.

(a) Feeling aggregate had not arisen to a being. Will perception aggregate not arise to that being? None.

(b) Or, perception aggregate will not arise to a being. Had feeling aggregate not arisen to that being? [It] had arisen.

2-1-6-5. Negative (Paccanīka) Plane (Okāsa)

100. (Ka) yattha rūpakkhandho nuppajjittha tattha vedanākkhandho nuppajjissatīti? Uppajjissati.

(Kha) yattha vā pana vedanākkhandho nuppajjissati tattha rūpakkhandho nuppajjitthāti? Uppajjittha.

(a) Matter aggregate had not arisen at a plane. Will feeling aggregate not arise at that plane? [It] will arise.

(b) Or, feeling aggregate will not arise at a plane. Had matter aggregate not arisen at that plane? [It] had arisen.

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101. (Ka) yattha vedanākkhandho nuppajjittha tattha saññākkhandho nuppajjissatī? Āmantā.
(Kha) yattha vā pana saññākkhandho nuppajjissati tattha vedanākkhandho nuppajjitthāti?
Āmantā.

(a) Feeling aggregate had not arisen at a plane. Will perception aggregate not arise at that plane? Yes.
(b) Or, perception aggregate will not arise at a plane. Had feeling aggregate not arisen at that plane?
Yes.

2-1-6-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

102. (Ka) yassa yattha rūpakkhandho nuppajjittha tassa tattha vedanākkhandho nuppajjissatī?
Arūpānaṃ tesam tattha rūpakkhandho nuppajjittha, no ca tesam tattha vedanākkhandho
nuppajjissati.
Suddhāvāsānaṃ arūpe pacchimabhavikānaṃ tesam tattha rūpakkhandho ca nuppajjittha
vedanākkhandho ca nuppajjissati.

(a) Matter aggregate had not arisen to a being at a plane. Will feeling aggregate not arise to that being
at that plane?

To those immaterial beings, matter aggregate had not arisen at that plane; but [it is] not that feeling
aggregate will not arise to those beings at that plane.

To those pure-abode beings, and to those final-existence beings in the immaterial plane, matter
aggregate had not arisen and feeling aggregate also will not arise at that plane.

(Kha) yassa vā pana yattha vedanākkhandho nuppajjissati tassa tattha rūpakkhandho
nuppajjitthāti?

Pañcavokāre pacchimabhavikānaṃ asaññāsattānaṃ tesam tattha vedanākkhandho nuppajjissati,
no ca tesam tattha rūpakkhandho nuppajjittha.

Suddhāvāsānaṃ arūpe pacchimabhavikānaṃ tesam tattha vedanākkhandho ca nuppajjissati
rūpakkhandho ca nuppajjittha.

(b) Or, feeling aggregate will not arise to a being at a plane. Had matter aggregate not arisen to that
being at that plane?

To those final-existence beings in the five-aggregate plane, and to those non-percipient beings, feeling
aggregate will not arise at that plane; but [it is] not that matter aggregate had not arisen to those beings
at that plane.

To those pure-abode beings, and to those final-existence beings in the immaterial plane, feeling
aggregate will not arise and matter aggregate also had not arisen at that plane.

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103. (Ka) yassa yattha vedanākkhandho nuppajjittha tassa tattha saññākkhandho nuppajjissatīti? Āmantā.

(Kha) yassa vā pana yattha saññākkhandho nuppajjissati tassa tattha vedanākkhandho nuppajjitthāti?

Pacchimabhavikānaṃ tesam tattha saññākkhandho nuppajjissati, no ca tesam tattha vedanākkhandho nuppajjittha.

Suddhāvāsānaṃ asaññasattānaṃ tesam tattha saññākkhandho ca nuppajjissati vedanākkhandho ca nuppajjittha.

(a) Feeling aggregate had not arisen to a being at a plane. Will perception aggregate not arise to that being at that plane? Yes.

(b) Or, perception aggregate will not arise to a being at a plane. Had feeling aggregate not arisen to that being at that plane?

To those final-existence beings, perception aggregate will not arise at that plane; but [it is] not that feeling aggregate had not arisen to those beings at that plane.

To those pure-abode beings, and to those non-percipient beings, perception aggregate will not arise and feeling aggregate also had not arisen at that plane.

End of Section on Arising (Uppādavāro niṭṭhito)

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-1. Section on the Present (Paccuppannavāra)

2-2-1-1. Positive (Anuloma) Being (Puggala)

104. (Ka) yassa rūpakkhandho nirujjhati tassa vedanākkhandho nirujjhatīti?

Asaññasattā cavantānaṃ tesam rūpakkhandho nirujjhati, no ca tesam vedanākkhandho nirujjhati. Pañcavokārā cavantānaṃ tesam rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhati.

(a) Matter aggregate is ceasing to a being. Is feeling aggregate ceasing to that being?

At the death-moment of non-percipient beings, matter aggregate is ceasing; but [it is] not that feeling aggregate is ceasing to those beings.

At the death-moment of five-aggregate beings, matter aggregate is ceasing and feeling aggregate also is ceasing.

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(Kha) yassa vā pana vedanākkhandho nirujjhati tassa rūpakkhandho nirujjhatīti?
Arūpā cavantānaṃ tesam vedanākkhandho nirujjhati, no ca tesam rūpakkhandho nirujjhati.
Pañcavokārā cavantānaṃ tesam vedanākkhandho ca nirujjhati rūpakkhandho ca nirujjhati.

(b) Or, feeling aggregate is ceasing to a being. Is matter aggregate ceasing to that being?
At the death-moment of immaterial beings, feeling aggregate is ceasing; but [it is] not that matter aggregate is ceasing to those beings.
At the death-moment of five-aggregate beings, feeling aggregate is ceasing and matter aggregate also is ceasing.

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

(a) Feeling aggregate is ceasing to a being. Is perception aggregate ceasing to that being? Yes.

(b) Or, perception aggregate is ceasing to a being. Is feeling aggregate ceasing to that being? Yes.

2-2-1-2. Positive (Anuloma) Plane (Okāsa)

105. (Ka) yattha rūpakkhandho nirujjhati tattha vedanākkhandho nirujjhatīti?
Asaññasatte tattha rūpakkhandho nirujjhati, no ca tattha vedanākkhandho nirujjhati .
Pañcavokāre tattha rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhati.

(a) Matter aggregate is ceasing at a plane. Is feeling aggregate ceasing at that plane?
At the plane of non-percipient beings, matter aggregate is ceasing; but [it is] not that feeling aggregate is ceasing at that plane.
At the five-aggregate plane, matter aggregate is ceasing and feeling aggregate also is ceasing.

(Kha) 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.

(b) Or, feeling aggregate is ceasing at a plane. Is matter aggregate ceasing at that plane?
At the immaterial plane, feeling aggregate is ceasing; but [it is] not that matter aggregate is ceasing at that plane.
At the five-aggregate plane, feeling aggregate is ceasing and matter aggregate also is ceasing.

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

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- (a) Feeling aggregate is ceasing at a plane. Is perception aggregate ceasing at that plane? Yes.
(b) Or, perception aggregate is ceasing at a plane. Is feeling aggregate ceasing at that plane? Yes.

2-2-1-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

106. (Ka) 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.

(a) Matter aggregate is ceasing to a being at a plane. Is feeling aggregate ceasing to that being at that plane?

At the death-moment of non-percipient beings, matter aggregate is ceasing at that plane; but [it is] not that feeling aggregate is ceasing to those beings at that plane.

At the death-moment of five-aggregate beings, matter aggregate is ceasing and feeling aggregate also is ceasing at that plane.

(Kha) 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.

(b) Or, feeling aggregate is ceasing to a being at a plane. Is matter aggregate ceasing to that being at that plane?

At the death-moment of immaterial beings, feeling aggregate is ceasing at that plane; but [it is] not that matter aggregate is ceasing to those beings at that plane.

At the death-moment of five-aggregate beings, feeling aggregate is ceasing and matter aggregate also is ceasing at that plane.

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

(a) Feeling aggregate is ceasing to a being at a plane. Is perception aggregate ceasing to that being at that plane? Yes.

(b) Or, perception aggregate is ceasing to a being at a plane. Is feeling aggregate ceasing to that being at that plane? Yes.

2-2-1-4. Negative (Paccanīka) Being (Puggala)

107. (Ka) yassa rūpakkhandho na nirujjhati tassa vedanākkhandho na nirujjhatīti?
Arūpā cavantānaṃ tesam rūpakkhandho na nirujjhati, no ca tesam vedanākkhandho na nirujjhati.
Sabbesaṃ upapajjantānaṃ tesam rūpakkhandho ca na nirujjhati vedanākkhandho ca na nirujjhati.

(a) Matter aggregate is not ceasing to a being. Is feeling aggregate not ceasing to that being?
At the death-moment of immaterial beings, matter aggregate is not ceasing; but [it is] not that feeling aggregate is not ceasing to those beings.
At the birth-moment of all beings, matter aggregate is not ceasing and feeling aggregate also is not ceasing.

(Kha) yassa vā pana vedanākkhandho na nirujjhati tassa rūpakkhandho na nirujjhatīti?
Asaññasattā cavantānaṃ tesam vedanākkhandho na nirujjhati, no ca tesam rūpakkhandho na nirujjhati.
Sabbesaṃ upapajjantānaṃ tesam vedanākkhandho ca na nirujjhati rūpakkhandho ca na nirujjhati.

(b) Or, feeling aggregate is not ceasing to a being. Is matter aggregate not ceasing to that being?
At the death-moment of non-percipient beings, feeling aggregate is not ceasing; but [it is] not that matter aggregate is not ceasing.
At the birth-moment of all beings, feeling aggregate is not ceasing and matter aggregate also is not ceasing.

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

(a) Feeling aggregate is not ceasing to a being. Is perception aggregate not ceasing to that being?
Yes.

(b) Or, perception aggregate is not ceasing to a being. Is feeling aggregate not ceasing to that being? Yes.

2-2-1-5. Negative (Paccanīka) Plane (Okāsa)

108. (Ka) yattha rūpakkhandho na nirujjhati tattha vedanākkhandho na nirujjhatīti? Nirujjhati.
(Kha) yattha vā pana vedanākkhandho na nirujjhati tattha rūpakkhandho na nirujjhatīti?
Nirujjhati.

(a) Matter aggregate is not ceasing at a plane. Is feeling aggregate not ceasing at that plane? [It] is ceasing.

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(b) Or, feeling aggregate is not ceasing at a plane. Is matter aggregate not ceasing at that plane? [It] is ceasing.

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

(a) Feeling aggregate is not ceasing at a plane. Is perception aggregate not ceasing at that plane? Yes.

(b) Or, perception aggregate is not ceasing at a plane. Is feeling aggregate not ceasing at that plane? Yes.

2-2-1-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

109. (Ka) yassa yattha rūpakkhandho na nirujjhati tassa tattha vedanākkhandho na nirujjhatīti? Arūpā cavantānaṃ tesam tattha rūpakkhandho na nirujjhati, no ca tesam tattha vedanākkhandho na nirujjhati.

Sabbesaṃ upapajjantānaṃ tesam tattha rūpakkhandho ca na nirujjhati vedanākkhandho ca na nirujjhati.

(a) Matter aggregate is not ceasing to a being at a plane. Is feeling aggregate not ceasing to that being at that plane?

At the death-moment of immaterial beings, matter aggregate is not ceasing at that plane; but [it is] not that feeling aggregate is not ceasing to those beings at that plane.

At the birth-moment of all beings, matter aggregate is not ceasing and feeling aggregate is not ceasing at that plane.

(Kha) yassa vā pana yattha vedanākkhandho na nirujjhati tassa tattha rūpakkhandho na nirujjhatīti?

Asaññasattā cavantānaṃ tesam tattha vedanākkhandho na nirujjhati, no ca tesam tattha rūpakkhandho na nirujjhati.

Sabbesaṃ upapajjantānaṃ tesam tattha vedanākkhandho ca na nirujjhati rūpakkhandho ca na nirujjhati.

(b) Or, feeling aggregate is not ceasing to a being at a plane. Is matter aggregate not ceasing to that being at that plane?

At the death-moment of non-percipient beings, feeling aggregate is not ceasing to those beings at that plane.

At the birth-moment of all beings, feeling aggregate is not ceasing and matter aggregate also is not ceasing at that plane.

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

(a) Feeling aggregate is not ceasing to a being at a plane. Is perception aggregate not ceasing to that being at that plane? Yes.

(b) Or, perception aggregate is not ceasing to a being at a plane. Is feeling aggregate not ceasing to that being at that plane? Yes.

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-2. Section on the Past (Atītavāra)

2-2-2-1. Positive (Anuloma) Being (Puggala)

110. (Ka) yassa rūpakkhandho nirujjhittha tassa vedanākkhandho nirujjhitthāti? Āmantā.
(Kha) yassa vā pana vedanākkhandho nirujjhittha tassa rūpakkhandho nirujjhitthāti? Āmantā.

(a) Matter aggregate had ceased to a being. Had feeling aggregate ceased to that being? Yes.

(b) Or, feeling aggregate had ceased to a being. Had matter aggregate ceased to that being? Yes.

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

(a) Feeling aggregate had ceased to a being. Had perception aggregate ceased to that being? Yes.

(b) Or, perception aggregate had ceased to a being. Had feeling aggregate ceased to that being? Yes.

2-2-2-2. Positive (Anuloma) Plane (Okāsa)

111. (Ka) yattha rūpakkhandho nirujjhittha tattha vedanākkhandho nirujjhitthāti?
Asaññasatte tattha rūpakkhandho nirujjhattha, no ca tattha vedanākkhandho nirujjhittha.
Pañcavokāre tattha rūpakkhandho ca nirujjhittha vedanākkhandho ca nirujjhittha.

(a) Matter aggregate had ceased at a plane. Had feeling aggregate ceased at that plane?

At the plane of non-percipient beings, matter aggregate had ceased; but [it is] not that feeling aggregate had ceased at that plane.

At the five-aggregate plane, matter aggregate had ceased and feeling aggregate also had ceased.

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(Kha) yattha vā pana vedanākkhandho nirujjhitta tattha rūpakkhandho nirujjhithāti?
Arūpe tattha vedanākkhandho nirujjhitta, no ca tattha rūpakkhandho nirujjhitta.
Pañcavokāre tattha vedanākkhandho ca nirujjhitta rūpakkhandho ca nirujjhitta.

(b) Or, feeling aggregate had ceased at a plane. Had matter aggregate ceased at that plane?
At the immaterial plane, feeling aggregate had ceased; but [it is] not that matter aggregate had ceased at that plane.
At the five-aggregate plane feeling aggregate had ceased and matter aggregate also had ceased.

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

(a) Feeling aggregate had ceased at a plane. Had perception aggregate ceased at that plane? Yes.
(b) Or, perception aggregate had ceased at a plane. Had feeling aggregate ceased at that plane? Yes.

2-2-2-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

112. (Ka) yassa yattha rūpakkhandho nirujjhitta tassa tattha vedanākkhandho nirujjhithāti?
Asaññasattānaṃ tesam tattha rūpakkhandho nirujjhitta, no ca tesam tattha vedanākkhandho nirujjhitta.
Pañcavokārānaṃ tesam tattha rūpakkhandho ca nirujjhitta vedanākkhandho ca nirujjhitta.

(a) Matter aggregate had ceased to a being at a plane. Had feeling aggregate ceased to that being at that plane?
To those non-percipient beings, matter aggregate had ceased at that plane; but [it is] not that feeling aggregate had ceased to those beings at that plane.
To those five-aggregate beings, matter aggregate had ceased and feeling aggregate also had ceased at that plane.

(Kha) yassa vā pana yattha vedanākkhandho nirujjhitta tassa tattha rūpakkhandho nirujjhithāti?
Arūpānaṃ tesam tattha vedanākkhandho nirujjhitta, no ca tesam tattha rūpakkhandho nirujjhitta.
Pañcavokārānaṃ tesam tattha vedanākkhandho ca nirujjhitta rūpakkhandho ca nirujjhitta.

(b) Or, feeling aggregate had ceased to a being at a plane. Had matter aggregate ceased to that being at that plane?
To those immaterial beings, feeling aggregate had ceased at that plane; but [it is] not that matter

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aggregate had ceased to those beings at that plane.

To those five-aggregate beings, feeling aggregate had ceased and matter aggregate also had ceased at that plane.

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

(a) Feeling aggregate had ceased to a being at a plane. Had perception aggregate ceased to that being at that plane? Yes.

(b) Or, perception aggregate had ceased to a being at a plane. Had feeling aggregate ceased to that being at that plane? Yes.

2-2-2-4. Negative (Paccanīka) Being (Puggala)

113. (Ka) yassa rūpakkhandho na nirujjhittha tassa vedanākkhandho na nirujjhitthāti? Natthi.
(Kha) yassa vā pana vedanākkhandho na nirujjhittha tassa rūpakkhandho na nirujjhitthāti? Natthi.

(a) Matter aggregate had not ceased to a being. Had feeling aggregate not ceased to that being? None.

(b) Or, feeling aggregate had not ceased to a being. Had matter aggregate not ceased to that being? None.

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

(a) Feeling aggregate had not ceased to a being. Had perception aggregate not ceased to that being? Yes.

(b) Or, perception aggregate had not ceased to a being. Had feeling aggregate not ceased to that being? Yes.

2-2-2-5. Negative (Paccanīka) Plane (Okāsa)

114. (Ka) yattha rūpakkhandho na nirujjhittha tattha vedanākkhandho na nirujjhitthāti? Nirujjhittha.

(Kha) yattha vā pana vedanākkhandho na nirujjhittha tattha rūpakkhandho na nirujjhitthāti? Nirujjhittha.

(a) Matter aggregate had not ceased at a plane. Had feeling aggregate not ceased at that plane? [It] had ceased.

(b) Or, feeling aggregate had not ceased at a plane. Had matter aggregate not ceased at that plane? [It] had ceased.

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

(a) Feeling aggregate had not ceased at a plane. Had perception aggregate not ceased at that plane? Yes.

(b) Or, perception aggregate had not ceased at a plane. Had feeling aggregate not ceased at that plane? Yes.

2-2-2-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

115. (Ka) yassa yattha rūpakkhandho na nirujjhittha tassa tattha vedanākkhandho na nirujjhitthāti?

Arūpānaṃ tesam tattha rūpakkhandho na nirujjhittha, no ca tesam tattha vedanākkhandho na nirujjhittha.

Suddhāvāsānaṃ tesam tattha rūpakkhandho ca na nirujjhittha vedanākkhandho ca na nirujjhittha.

(a) Matter aggregate had not ceased to a being at a plane. Had feeling aggregate not ceased to that being at that plane?

To those immaterial beings, matter aggregate had not ceased at that plane; but [it is] not that feeling aggregate had not ceased to those beings at that plane.

To those pure-abode beings, matter aggregate had not ceased and feeling aggregate also had not ceased at that plane.

(Kha) yassa vā pana yattha vedanākkhandho na nirujjhittha tassa tattha rūpakkhandho na nirujjhitthāti?

Asaññasattānaṃ tesam tattha vedanākkhandho na nirujjhittha, no ca tesam tattha rūpakkhandho na nirujjhittha.

Suddhāvāsānaṃ tesam tattha vedanākkhandho ca na nirujjhittha rūpakkhandho ca na nirujjhittha.

(a) Feeling aggregate had not ceased to a being at a plane. Had matter aggregate not ceased to that being at that plane?

To those non-percipient beings, feeling aggregate had not ceased at that plane; but [it is] not that matter aggregate had not ceased to those beings at that plane.

To those pure-abode beings, feeling aggregate had not ceased and matter aggregate also had not ceased at that plane.

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

(a) Feeling aggregate had not ceased to a being at a plane. Had perception aggregate not ceased

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to that being at that plane? Yes.

(b) Or, perception aggregate had not ceased to a being at a plane. Had feeling aggregate not ceased to that being at that plane? Yes.

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-3. Section on the Future (Anāgatavāra)

2-2-3-1. Positive (Anuloma) Being (Puggala)

116. (Ka) yassa rūpakkhandho nirujjhissati tassa vedanākkhandho nirujjhissatīti? Āmantā.
(Kha) yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho nirujjhissatīti?
Pacchimabhavikānaṃ arūpaṃ upapajjantānaṃ ye ca arūpaṃ upapajjitvā parinibbāyissanti tesam cavantānaṃ tesam vedanākkhandho nirujjhissati, no ca tesam rūpakkhandho nirujjhissati.
Itaresam tesam vedanākkhandho ca nirujjhissati rūpakkhandho ca nirujjhissati.

(a) Matter aggregate will cease to a being. Will feeling aggregate cease to that being? Yes.

(b) Or, feeling aggregate will cease to a being. Will matter aggregate cease to that being?

At the birth-moment of final-existence beings in the immaterial plane, and at the death-moment of those who will be born at the immaterial plane and will enter into Parinibbāna, feeling aggregate will cease, but [it is] not that matter aggregate will cease to those beings.

To other beings, feeling aggregate will cease and matter aggregate also will cease.

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

(a) Feeling aggregate will cease to a being. Will perception aggregate cease to that being? Yes.

(b) Or, perception aggregate will cease to a being. Will feeling aggregate cease to that being? Yes.

2-2-3-2. Positive (Anuloma) Plane (Okāsa)

117. (Ka) yattha rūpakkhandho nirujjhissati tattha vedanākkhandho nirujjhissatīti?
Asaññasatte tattha rūpakkhandho nirujjhissati, no ca tattha vedanākkhandho nirujjhissati.
Pañcavokāre tattha rūpakkhandho ca nirujjhissati vedanākkhandho ca nirujjhissati.

(a) Matter aggregate will cease at a plane. Will feeling aggregate cease at that plane?

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At the plane of non-percipient beings, matter aggregate will cease; but [it is] not that feeling aggregate will cease at that plane.

At the five-aggregate plane, matter aggregate will cease and feeling aggregate also will cease.

(Kha) 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.

(b) Or, feeling aggregate will cease at a plane. Will matter aggregate cease at that plane?

At the immaterial plane, feeling aggregate will cease; but [it is] not that matter aggregate will cease at that plane.

At the five-aggregate plane, feeling aggregate will cease and matter aggregate also will cease.

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

(a) Feeling aggregate will cease at a plane. Will perception aggregate cease at that plane? Yes.

(b) Or, perception aggregate will cease at a plane. Will feeling aggregate cease at that plane? Yes.

2-2-3-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

118. (Ka) yassa yattha rūpakkhandho nirujjhissati tassa tattha vedanākkhandho nirujjhissatīti?
Asaññasattānaṃ tesam tattha rūpakkhandho nirujjhissati, no ca tesam tattha vedanākkhandho
nirujjhissati.

Pañcavokārānaṃ tesam tattha rūpakkhandho ca nirujjhissati vedanākkhandho ca nirujjhissati.

(a) Matter aggregate will cease to a being at a plane. Will feeling aggregate cease to that being at that plane?

To those non-percipient beings, matter aggregate will cease at that plane; but [it is] not that feeling aggregate will cease to those beings at that plane.

To those five-aggregate beings, matter aggregate will cease and feeling aggregate also will cease at that plane.

(Kha) yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho
nirujjhissatīti?

Arūpānaṃ tesam tattha vedanākkhandho nirujjhissati, no ca tesam tattha rūpakkhandho
nirujjhissati.

Pañcavokārānaṃ tesam tattha vedanākkhandho ca nirujjhissati rūpakkhandho ca nirujjhissati.

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(b) Or, feeling aggregate will cease to a being at a plane. Will matter aggregate cease to that being at that plane?

To those immaterial beings, feeling aggregate will cease at that plane; but [it is] not that matter aggregate will cease to those beings at that plane.

To those five-aggregate beings, feeling aggregate will cease and matter aggregate also will cease at that plane.

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

(a) Feeling aggregate will cease to a being at a plane. Will perception aggregate cease to that being at that plane? Yes.

(b) Or, perception aggregate will cease to a being at a plane. Will feeling aggregate cease to that being at that plane? Yes.

2-2-3-4. Negative (Paccanīka) Being (Puggala)

119. (Ka) yassa rūpakkhandho na nirujjhissati tassa vedanākkhandho na nirujjhissatīti?

Pacchimabhavikānaṃ arūpaṃ upapajantānaṃ ye ca arūpaṃ upapajitvā parinibbāyissanti tesam cavantānaṃ tesam rūpakkhandho na nirujjhissati, no ca tesam vedanākkhandho na nirujjhissati.

Parinibbantānaṃ tesam rūpakkhandho ca na nirujjhissati vedanākkhandho ca na nirujjhissati.

(Kha) yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho na nirujjhissatīti? Āmantā.

(a) Matter aggregate will not cease to a being. Will feeling aggregate not cease to that being?

At the birth-moment of final-existence beings in the immaterial plane, and at the death-moment of those who will be born at the immaterial plane and will enter into Parinibbāna, matter aggregate will not cease; but [it is] not that feeling aggregate will not cease to those beings.

At the death-moment of final-existence beings, matter aggregate will not cease and feeling aggregate also will not cease.

(b) Or, feeling aggregate will not cease to a being. Will matter aggregate not cease to that being? Yes.

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

(a) Feeling aggregate will not cease to a being. Will perception aggregate not cease to that being? Yes.

(b) Or, perception aggregate will not cease to a being. Will feeling aggregate not cease to that being? Yes.

2-2-3-5. Negative (Paccanīka) Plane (Okāsa)

120. (Ka) yattha rūpakkhandho na nirujjhissati tattha vedanākkhandho na nirujjhissatīti? Nirujjhissati.

(Kha) yattha vā pana vedanākkhandho na nirujjhissati tattha rūpakkhandho na nirujjhissatīti? Nirujjhissati.

(a) Matter aggregate will not cease at a plane. Will feeling aggregate not cease at that plane? [It] will cease.

(b) Or, feeling aggregate will not cease at a plane. Will matter aggregate not cease at that plane? [It] will cease.

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

(a) Feeling aggregate will not cease at a plane. Will perception aggregate not cease at that plane? Yes.

(b) Or, perception aggregate will not cease at a plane. Will feeling aggregate not cease at that plane? Yes.

2-2-3-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

121. (Ka) 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.

(a) Matter aggregate will not cease to a being at a plane. Will feeling aggregate not cease to that being at that plane?

To those immaterial beings, matter aggregate will not cease at that plane; but [it is] not that feeling aggregate will not cease to those beings at that plane.

At the death-moment of final-existence beings, matter aggregate will not cease and feeling aggregate also will not cease at that plane.

(Kha) 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

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nirujjhissati.

(b) Or, feeling aggregate will not cease to a being at a plane. Will matter aggregate not cease to that being at that plane?

To those non-percipient beings, feeling aggregate will not cease at that plane; but [it is] not that matter aggregate will not cease to those beings at that plane.

At the death-moment of final-existence beings, feeling aggregate will not cease and matter aggregate also will not cease at that plane.

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

(a) Feeling aggregate will not cease to a being at a plane. Will perception aggregate not cease to that being at that plane? Yes.

(b) Or, perception aggregate will not cease to a being at a plane. Will feeling aggregate not cease to that being at that plane? Yes.

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-4. Section on the Present and the Past (Paccuppannātītavāra)

2-2-4-1. Positive (Anuloma) Being (Puggala)

122. (Ka) yassa rūpakkhandho nirujjhati tassa vedanākkhandho nirujjhitthāti? Āmantā.

(Kha) yassa vā pana vedanākkhandho nirujjhittha tassa rūpakkhandho nirujjhatīti?

Sabbesaṃ upapajjantānaṃ arūpā cavantānaṃ tesāṃ vedanākkhandho nirujjhittha, no ca tesāṃ rūpakkhandho nirujjhati.

Pañcavokārā cavantānaṃ asaññasattā cavantānaṃ tesāṃ vedanākkhandho ca nirujjhittha rūpakkhandho ca nirujjhati.

(a) Matter aggregate is ceasing to a being. Had feeling aggregate ceased to that being? Yes.

(b) Or, feeling aggregate had ceased to a being. Is matter aggregate ceasing to that being?

At the birth-moment of all beings, and at the death-moment of immaterial beings, feeling aggregate had ceased; but [it is] not that matter aggregate is ceasing to those beings.

At the death-moment of five-aggregate beings, and at the death-moment of non-percipient beings, feeling aggregate had ceased and matter aggregate also is ceasing.

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123. (Ka) yassa vedanākkhandho nirujjhati tassa saññākkhandho nirujjhitthāti? Āmantā.

(Kha) yassa vā pana saññākkhandho nirujjhittha tassa vedanākkhandho nirujjhatīti?

Sabbesaṃ upapajjantānaṃ asaññāsattā cavantānaṃ tesāṃ saññākkhandho nirujjhittha, no ca tesāṃ vedanākkhandho nirujjhati.

Catuvokārā pañcavokārā cavantānaṃ tesāṃ saññākkhandho ca nirujjhittha vedanākkhandho ca nirujjhati.

(a) Feeling aggregate is ceasing to a being. Had perception aggregate ceased to that being? Yes.

(b) Or, perception aggregate had ceased to a being. Is feeling aggregate ceasing to that being?

At the birth-moment of all beings, and at the death-moment of non-percipient beings, perception aggregate had ceased; but [it is] not that feeling aggregate is ceasing to those beings.

At the death-moment of four- and five-aggregate beings, perception aggregate had ceased and feeling aggregate also is ceasing.

2-2-4-2. Positive (Anuloma) Plane (Okāsa)

124. (Ka) yattha rūpakkhandho nirujjhati tattha vedanākkhandho nirujjhitthāti?

Asaññasatte tattha rūpakkhandho nirujjhati, no ca tattha vedanākkhandho nirujjhittha.

Pañcavokāre tattha rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhittha.

(a) Matter aggregate is ceasing at a plane. Had feeling aggregate ceased at that plane?

At the plane of non-percipient beings, matter aggregate is ceasing; but [it is] not that feeling aggregate had ceased at that plane.

At the five-aggregate plane, matter aggregate is ceasing and feeling aggregate also had ceased.

(Kha) 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.

(b) Or, feeling aggregate had ceased at a plane. Is matter aggregate ceasing at that plane?

At the immaterial plane, feeling aggregate had ceased; but [it is] not that matter aggregate is ceasing at that plane.

At the five-aggregate plane, feeling aggregate had ceased and matter aggregate also is ceasing.

125. (Ka) yattha vedanākkhandho nirujjhati tattha saññākkhandho nirujjhitthāti? Āmantā.

(Kha) yattha vā pana saññākkhandho nirujjhittha tattha vedanākkhandho nirujjhatīti? Āmantā.

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- (a) Feeling aggregate is ceasing at a plane. Had perception aggregate ceased at that plane? Yes.
(b) Or, perception aggregate had ceased at a plane. Is feeling aggregate ceasing at that plane? Yes.

2-2-4-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

126. (Ka) yassa yattha rūpakkhandho nirujjhati tassa tattha vedanākkhandho nirujjhitthāti?
Suddhāvāse parinibbantānaṃ asaññasattā cavantānaṃ tesam tattha rūpakkhandho nirujjhati, no ca tesam tattha vedanākkhandho nirujjhittha.
Itaresam pañcavokārā cavantānaṃ tesam tattha rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhittha.

(a) Matter aggregate is ceasing to a being at a plane. Had feeling aggregate ceased to that being at that plane?

At the death-moment of pure-abode beings, and at the death-moment of non-percipient beings, matter aggregate is ceasing at that plane; but [it is] not that feeling aggregate had ceased to those beings at that plane.

To other beings*, at the death-moment of five-aggregate beings, matter aggregate is ceasing and feeling aggregate also had ceased at that plane.

To other beings* : except those at the death-moment of pure-abode beings.

(Kha) yassa vā pana yattha vedanākkhandho nirujjhittha tassa tattha rūpakkhandho nirujjhatīti?
Pañcavokāraṃ upapajantānaṃ arūpānaṃ tesam tattha vedanākkhandho nirujjhittha, no ca tesam tattha rūpakkhandho nirujjhati.
Pañcavokārā cavantānaṃ tesam tattha vedanākkhandho ca nirujjhittha rūpakkhandho ca nirujjhati.

(a) Feeling aggregate had ceased to a being at a plane. Is matter aggregate ceasing to that being at that plane?

At the birth-moment of five-aggregate beings, and to those immaterial beings, feeling aggregate had ceased at that plane; but [it is] not that matter aggregate is ceasing to those beings at that plane.

At the death-moment of five-aggregate beings, feeling aggregate had ceased and matter aggregate also is ceasing at that plane.

127. (Ka) yassa yattha vedanākkhandho nirujjhati tassa tattha saññākkhandho nirujjhitthāti?
Suddhāvāse parinibbantānaṃ tesam tattha vedanākkhandho nirujjhati, no ca tesam tattha saññākkhandho nirujjhittha.

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Itaresaṃ catuvokārā pañcavokārā cavantānaṃ tesāṃ tattha vedanākkhandho ca nirujjhati saññākkhandho ca nirujjhittha.

(a) Feeling aggregate is ceasing to a being at a plane. Had perception aggregate ceased to that being at that plane?

At the death-moment of pure-abode beings, feeling aggregate is ceasing at that plane; but [it is] not that perception aggregate had ceased to those beings at that plane.

To other beings*, at the death-moment of four- and five-aggregate beings, feeling aggregate had ceased and perception aggregate also is ceasing at that plane.

To other beings* : except those at the death-moment of pure-abode beings.

(Kha) yassa vā pana yattha saññākkhandho nirujjhittha tassa tattha vedanākkhandho nirujjhatīti?

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesāṃ tattha saññākkhandho nirujjhittha, no ca tesāṃ tattha vedanākkhandho nirujjhati.

Catuvokārā pañcavokārā cavantānaṃ tesāṃ tattha saññākkhandho ca nirujjhittha vedanākkhandho ca nirujjhati.

(b) Or, perception aggregate had ceased to a being at a plane. Is feeling aggregate ceasing to that being at that plane?

At the birth-moment of four- and five-aggregate beings, perception aggregate had ceased; but [it is] not that feeling aggregate is ceasing to those beings at that plane.

At the death-moment of four- and five-aggregate beings, perception aggregate had ceased and feeling aggregate also is ceasing at that plane.

2-2-4-4. Negative (Paccanīka) Being (Puggala)

128. (Ka) yassa rūpakkhandho na nirujjhati tassa vedanākkhandho na nirujjhitthāti? Nirujjhittha.
(Kha) yassa vā pana vedanākkhandho na nirujjhittha tassa rūpakkhandho na nirujjhatīti? Natthi.

(a) Matter aggregate is not ceasing to a being. Had feeling aggregate not ceased to that being? [It] had ceased.

(b) Or, feeling aggregate had not ceased to a being. Is matter aggregate not ceasing to that being? None.

129. (Ka) yassa vedanākkhandho na nirujjhati tassa saññākkhandho na nirujjhitthāti? Nirujjhittha.

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(Kha) yassa vā pana saññākkhandho na nirujjhitta tassa vedanākkhandho na nirujjhatīti? Natthi.

(a) Feeling aggregate is not ceasing to a being. Had perception aggregate not ceased to that being? [It] had ceased.

(b) Or, perception aggregate had not ceased to a being. Is feeling aggregate not ceasing to that being? None.

2-2-4-5. Negative (Paccanīka) Plane (Okāsa)

130. Yattha rūpakkhandho na nirujjhati. (yatthakaṃ paripuṇṇaṃ kātabbaṃ).

Matter aggregate is not ceasing at a plane. (The rest should be fully inserted as mentioned before.)

2-2-4-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

131. (Ka) yassa yattha rūpakkhandho na nirujjhati tassa tattha vedanākkhandho na nirujjhithāti?

Pañcavokāraṃ upapajjantānaṃ arūpānaṃ tesam tattha rūpakkhandho na nirujjhati, no ca tesam tattha vedanākkhandho na nirujjhitta.

Suddhāvāsaṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesam tattha rūpakkhandho ca na nirujjhati vedanākkhandho ca na nirujjhitta.

(a) Matter aggregate is not ceasing to a being at a plane. Had feeling aggregate not ceased to that being at that plane?

At the birth-moment of five-aggregate beings, and to those immaterial beings, matter aggregate is not ceasing at that plane; but [it is] not that feeling aggregate had not ceased to those beings at that plane.

At the birth-moment of pure-abode beings, and at the birth-moment of non-percipient beings, matter aggregate is not ceasing and feeling aggregate also had not ceased at that plane.

(Kha) yassa vā pana yattha vedanākkhandho na nirujjhitta tassa tattha rūpakkhandho na nirujjhatīti?

Suddhāvāse parinibbantānaṃ asaññasattā cavantānaṃ tesam tattha vedanākkhandho na nirujjhitta, no ca tesam tattha rūpakkhandho na nirujjhati.

Suddhāvāsaṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesam tattha vedanākkhandho ca na nirujjhitta rūpakkhandho ca na nirujjhati.

(a) Feeling aggregate had not ceased to a being at a plane. Is matter aggregate not ceasing to that being at that plane?

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At the death-moment of pure-abode beings, and at the death-moment of non-percipient beings, feeling aggregate had not ceased at that plane; but [it is] not that matter aggregate is not ceasing to those beings at that plane.

At the birth-moment of non-percipient beings, feeling aggregate had not ceased and matter aggregate also is not ceasing at that plane.

132. (Ka) yassa yattha vedanākkhandho na nirujjhati tassa tattha saññākkhandho na nirujjhitthāti?

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesam tattha vedanākkhandho na nirujjhati, no ca tesam tattha saññākkhandho na nirujjhittha.

Suddhāvāsaṃ upapajjantānaṃ asaññasattānaṃ tesam tattha vedanākkhandho ca na nirujjhati saññākkhandho ca na nirujjhittha.

(a) Feeling aggregate is not ceasing to a being at a plane. Had perception aggregate not ceased to that being at that plane?

At the birth-moment of four- and five-aggregate beings, feeling aggregate is not ceasing at that plane; but [it is] not that perception aggregate had not ceased to those beings at that plane.

At the birth-moment of pure-abode beings, and to those non-percipient beings, feeling aggregate is not ceasing and perception also had not ceased at that plane.

(Kha) yassa vā pana yattha saññākkhandho na nirujjhittha tassa tattha vedanākkhandho na nirujjhatīti?

Suddhāvāse parinibbantānaṃ tesam tattha saññākkhandho na nirujjhittha, no ca tesam tattha vedanākkhandho na nirujjhati.

Suddhāvāsaṃ upapajjantānaṃ asaññasattānaṃ tesam tattha saññākkhandho ca na nirujjhittha vedanākkhandho ca na nirujjhati.

(b) Or, perception aggregate had not ceased to a being at a plane. Is feeling aggregate not ceasing to that being at that plane?

At the death-moment of pure-abode beings, perception aggregate had not ceased at that plane; but [it is] not that feeling aggregate is not ceasing to those beings at the plane.

At the birth-moment of pure-abode beings, and to those non-percipient beings, perception aggregate had not ceased and feeling aggregate also is not ceasing at that plane.

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-5. Section on the Present and the Future (Paccuppannānāgatavāra)

2-2-5-1. Positive (Anuloma) Being (Puggala)

133. (Ka) yassa rūpakkhandho nirujjhati tassa vedanākkhandho nirujjhissatīti?

Pañcavokāre parinibbantānaṃ tesam rūpakkhandho nirujjhati, no ca tesam vedanākkhandho nirujjhissati.

Itaresaṃ pañcavokārā cavantānaṃ asaññasattā cavantānaṃ tesam rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhissati.

(a) Matter aggregate is ceasing to a being. Will feeling aggregate cease to that being?

At the death-moment of final-existence beings in the five-aggregate plane, matter aggregate is ceasing; but [it is] not that feeling aggregate will cease to those beings.

To other beings*, at the death-moment of five-aggregate beings, and at the death-moment of non-percipient beings, matter aggregate is ceasing and feeling aggregate also will cease.

To other beings* : except those at the death-moment of final-existence beings in the five-aggregate plane.

(Kha) yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho nirujjhatīti?

Sabbesaṃ upapajantānaṃ arūpā cavantānaṃ tesam vedanākkhandho nirujjhissati, no ca tesam rūpakkhandho nirujjhati.

Pañcavokārā cavantānaṃ asaññasattā cavantānaṃ tesam vedanākkhandho ca nirujjhissati rūpakkhandho ca nirujjhati.

(b) Or, feeling aggregate will cease to a being. Is matter aggregate ceasing to that being?

At the birth-moment of all beings, and at the death-moment of immaterial beings, feeling aggregate will cease; but [it is] not that matter aggregate is ceasing to those beings.

At the death-moment of five-aggregate beings, and at the death-moment of non-percipient beings, feeling aggregate will cease and matter aggregate also is ceasing.

134. (Ka) yassa vedanākkhandho nirujjhati tassa saññākkhandho nirujjhissatīti?

Parinibbantānaṃ tesam vedanākkhandho nirujjhati, no ca tesam saññākkhandho nirujjhissati.

Itaresaṃ catuvokārā pañcavokārā cavantānaṃ tesam vedanākkhandho ca nirujjhati

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saññākkhandho ca nirujjhissati.

(a) Feeling aggregate is ceasing to a being. Will perception aggregate cease to that being?

At the death-moment of final-existence beings, feeling aggregate is ceasing; but [it is] not that perception aggregate will cease to those beings.

To other beings*, at the death-moment of four- and five-aggregate beings, feeling aggregate is ceasing and perception aggregate also will cease.

To other beings* : except those at the death-moment of final-existence beings.

(Kha) yassa vā pana saññākkhandho nirujjhissati tassa vedanākkhandho nirujjhatīti?

Sabbesaṃ upapajjantānaṃ asaññasattā cavantānaṃ tesam saññākkhandho nirujjhissati, no ca tesam vedanākkhandho nirujjhati.

Catuvokārā pañcavokārā cavantānaṃ tesam saññākkhandho ca nirujjhissati vedanākkhandho nirujjhati.

(b) Or, perception aggregate will cease to a being. Is feeling aggregate ceasing to that being?

At the birth-moment of all beings, and at the death-moment of non-percipient beings, perception aggregate will cease; but [it is] not that feeling aggregate is ceasing to those beings.

At the death-moment of four- and five-aggregate beings, perception aggregate will cease and feeling aggregate also is ceasing.

2-2-5-2. Positive (Anuloma) Plane (Okāsa)

135. Yattha rūpakkhandho nirujjhati...pe....

Matter aggregate ceases at this plane. ...

2-2-5-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

136. (Ka) yassa yattha rūpakkhandho nirujjhati tassa tattha vedanākkhandho nirujjhissatīti?

Pañcavokāre parinibbantānaṃ asaññasattā cavantānaṃ tesam tattha rūpakkhandho nirujjhati, no ca tesam tattha vedanākkhandho nirujjhissati.

Itaresam pañcavokārā cavantānaṃ tesam tattha rūpakkhandho ca nirujjhati vedanākkhandho ca nirujjhissati.

(a) Matter aggregate is ceasing to a being at a plane. Will feeling aggregate cease to that being at that plane?

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At the death-moment of final-existence beings in the five-aggregate plane, and at the death-moment of non-percipient beings, matter aggregate is ceasing at that plane; but [it is] not that feeling aggregate will cease to those beings at that plane.

To other beings*, at the death-moment of five-aggregate beings, matter aggregate is ceasing and feeling aggregate also will cease at that plane.

To other beings* : except those at the death-moment of final-existence beings in the five-aggregate plane.

(Kha) yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho nirujjhatīti?

Pañcavokāraṃ upapajantānaṃ arūpānaṃ tesam tattha vedanākkhandho nirujjhissati, no ca tesam tattha rūpakkhandho nirujjhati.

Pañcavokārā cavantānaṃ tesam tattha vedanākkhandho ca nirujjhissati rūpakkhandho ca nirujjhati.

(b) Or, feeling aggregate will cease to a being at a plane. Is matter aggregate ceasing to that being at that plane?

At the birth moment of five-aggregate beings, and to those immaterial beings, feeling aggregate will cease at that plane; but [it is] not that matter aggregate is ceasing to those beings at that plane.

At the death-moment of five-aggregate beings, feeling aggregate will cease and matter aggregate also is ceasing at that plane.

137. (Ka) yassa yattha vedanākkhandho nirujjhati tassa tattha saññākkhandho nirujjhissatīti?

Parinibbantānaṃ tesam tattha vedanākkhandho nirujjhati, no ca tesam tattha saññākkhandho nirujjhissati.

Itaresam catuvokārā pañcavokārā cavantānaṃ tesam tattha vedanākkhandho ca nirujjhati saññākkhandho ca nirujjhissati.

(a) Feeling aggregate is ceasing to a being at a plane. Will perception aggregate cease to that being at that plane?

At the death-moment of final-existence beings, feeling aggregate is ceasing at that plane; but [it is] not that perception aggregate will cease to those beings at that plane.

To other beings*, at the death-moment of four- and five-aggregate beings, feeling aggregate is ceasing and perception aggregate also will cease at that plane.

To other beings* : except those at the death-moment of final-existence beings.

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(Kha) yassa vā pana yattha saññākkhandho nirujjhissati tassa tattha vedanākkhandho nirujjhatīti?

Catuvokāraṃ pañcavokāraṃ upapajantānaṃ tesam tattha saññākkhandho nirujjhissati, no ca tesam tattha vedanākkhandho nirujjhati.

Catuvokārā pañcavokārā cavantānaṃ tesam tattha saññākkhandho ca nirujjhissati vedanākkhandho ca nirujjhati.

(b) Or, perception aggregate will cease to a being at a plane. Is feeling aggregate ceasing to that being at that plane?

At the birth-moment of four- and five-aggregate beings, perception aggregate will cease at that plane; but [it is] not that feeling aggregate is ceasing to those beings at that plane.

At the death-moment of four- and five-aggregate beings, perception aggregate will cease and feeling aggregate also is ceasing at that plane.

2-2-5-4. Negative (Paccanīka) Being (Puggala)

138. (Ka) yassa rūpakkhandho na nirujjhati tassa vedanākkhandho na nirujjhissatīti?

Sabbesaṃ upapajantānaṃ arūpā cavantānaṃ tesam rūpakkhandho na nirujjhati, no ca tesam vedanākkhandho na nirujjhissati.

Arūpe parinibbantānaṃ tesam rūpakkhandho ca na nirujjhati vedanākkhandho ca na nirujjhissati.

(a) Matter aggregate is not ceasing to a being. Will feeling aggregate not cease to that being?

At the birth-moment of all beings, and at the death-moment of immaterial beings, matter aggregate is not ceasing; but [it is] not that feeling aggregate will not cease to those beings.

At the death-moment of final-existence beings in the immaterial plane, matter aggregate is not ceasing and feeling aggregate also will not cease.

(Kha) yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho na nirujjhatīti?

Pañcavokāre parinibbantānaṃ tesam vedanākkhandho na nirujjhissati, no ca tesam rūpakkhandho na nirujjhati.

Arūpe parinibbantānaṃ tesam vedanākkhandho ca na nirujjhissati rūpakkhandho ca na nirujjhati.

(b) Or, feeling aggregate will not cease to a being. Is matter aggregate not ceasing that being?

At the death-moment of final-existence beings in the five-aggregate plane, feeling aggregate will not cease; but [it is] not that matter aggregate is not ceasing to those beings.

At the death-moment of final-existence beings in the immaterial plane, feeling aggregate will not cease and matter aggregate also is not ceasing.

Khandha Yamaka (The Couple of Investigative Points on Aggregates)

139. (Ka) yassa vedanākkhandho na nirujjhati tassa saññākkhandho na nirujjhissatīti? Nirujjhissati.

(Kha) yassa vā pana saññākkhandho na nirujjhissati tassa vedanākkhandho na nirujjhatīti? Nirujjhati.

(a) Feeling aggregate is not ceasing to a being. Will perception aggregate not cease to that being? [It] will cease.

(b) Or, perception aggregate will not cease to a being. Is feeling aggregate not ceasing to that being? [It] is ceasing.

2-2-5-5. Negative (Paccanīka) Plane (Okāsa)

140. Yattha rūpakkhandho na nirujjhati...pe....

Matter aggregate does not cease at this plane. ...

2-2-5-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

141. (Ka) yassa yattha rūpakkhandho na nirujjhati tassa tattha vedanākkhandho na nirujjhissatīti?

Pañcavokāraṃ upapajantānaṃ arūpānaṃ tesam tattha rūpakkhandho na nirujjhati, no ca tesam tattha vedanākkhandho na nirujjhissati.

Arūpe parinibbantānaṃ asaññasattaṃ upapajantānaṃ tesam tattha rūpakkhandho ca na nirujjhati vedanākkhandho ca na nirujjhissati.

(a) Matter aggregate is not ceasing to a being at a plane. Will feeling aggregate not cease to that being at that plane?

At the birth-moment of five-aggregate beings, and to those immaterial beings, matter aggregate is not ceasing at that plane; but [it is] not that feeling aggregate will not cease to those beings at that plane.

At the death-moment of final-existence beings in the immaterial plane, and at the birth-moment of non-percipient beings, matter aggregate is not ceasing and feeling aggregate also will not cease at that plane.

(Kha) yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho na nirujjhatīti?

Pañcavokāre parinibbantānaṃ asaññasattā cavantānaṃ tesam tattha vedanākkhandho na nirujjhissati, no ca tesam tattha rūpakkhandho na nirujjhati.

Arūpe parinibbantānaṃ asaññasattaṃ upapajantānaṃ tesam tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca na nirujjhati.

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(b) Or, feeling aggregate will not cease to a being at a plane. Is matter aggregate not ceasing to that being at that plane?

At the death-moment of final-existence beings in the five-aggregate plane, and at the death-moment of non-percipient beings, feeling aggregate will not cease at that plane; but [it is] not that matter aggregate is not ceasing to those beings at that plane.

At the death-moment of final-existence beings in the immaterial plane, and at the birth-moment of non-percipient beings, feeling aggregate will not cease and matter aggregate also is not ceasing at that plane.

142. (Ka) yassa yattha vedanākkhandho na nirujjhati tassa tattha saññākkhandho na nirujjhissatīti?

Catuvokāraṃ pañcavokāraṃ upapajantānaṃ tesam tattha vedanākkhandho na nirujjhati, no ca tesam tattha saññākkhandho na nirujjhissati.

Asaññasattānaṃ tesam tattha vedanākkhandho ca na nirujjhati saññākkhandho ca na nirujjhissati.

(a) Feeling aggregate is not ceasing to a being at a plane. Will perception aggregate not cease to that being at that plane?

At the birth-moment of four- and five-aggregate beings, feeling aggregate is not ceasing at that plane; but [it is] not that perception aggregate will not cease to those beings at that plane.

To those non-percipient beings, feeling aggregate is not ceasing and perception aggregate also will not cease at that plane.

(Kha) yassa vā pana yattha saññākkhandho na nirujjhissati tassa tattha vedanākkhandho na nirujjhatīti?

Parinibbantānaṃ tesam tattha saññākkhandho na nirujjhissati, no ca tesam tattha vedanākkhandho na nirujjhati.

Asaññasattānaṃ tesam tattha saññākkhandho ca na nirujjhissati vedanākkhandho ca na nirujjhati.

(b) Or, perception aggregate will not cease to a being at a plane. Is feeling aggregate not ceasing to that being at that plane?

At the death-moment of final-existence beings, perception aggregate will not cease at that plane; but [it is] not that feeling aggregate is not ceasing to those beings at that plane.

To those non-percipient beings, perception aggregate will not cease and feeling aggregate also is not ceasing at that plane.

2. Section on Process (Pavattivāra)

2-2. Section on Ceasing (Nirodhavāra)

2-2-6. Section on the Past and the Future (Atitānāgatavāra)

2-2-6-1. Positive (Anuloma) Being (Puggala)

143. (Ka) yassa rūpakkhandho nirujjhitha tassa vedanākkhandho nirujjhissatī?
Parinibbantānaṃ tesam rūpakkhandho nirujjhitha, no ca tesam vedanākkhandho nirujjhissati.
Itaresam tesam rūpakkhandho ca nirujjhitha vedanākkhandho ca nirujjhissati.
(Kha) yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho nirujjhithātī? Āmantā.

(a) Matter aggregate had ceased to a being. Will feeling aggregate cease to that being?

To those final-existence beings, matter aggregate had ceased; but [it is] not that feeling aggregate will cease to those beings.

To other beings, matter aggregate had ceased and feeling aggregate also will cease.

(b) Or, feeling aggregate will cease to a being. Had matter aggregate ceased to that being? Yes.

144. (Ka) yassa vedanākkhandho nirujjhitha tassa saññākkhandho nirujjhissatī?
Parinibbantānaṃ tesam vedanākkhandho nirujjhitha, no ca tesam saññākkhandho nirujjhissati.
Itaresam tesam vedanākkhandho ca nirujjhitha saññākkhandho ca nirujjhissati.
(Kha) yassa vā pana saññākkhandho nirujjhissati tassa vedanākkhandho nirujjhithātī? Āmantā.

(a) Feeling aggregate had ceased to a being. Will perception aggregate cease to that being?

To those final-existence beings, feeling aggregate had ceased; but [it is] not that perception aggregate will cease to those beings.

To other beings, feeling aggregate had ceased and perception aggregate also will cease.

(b) Or, perception aggregate will cease to a being. Had feeling aggregate ceased to that being? Yes.

2-2-6-2. Positive (Anuloma) Plane (Okāsa)

145. Yattha rūpakkhandho nirujjhitha...pe....

Matter aggregate had ceased at this plane. ...

2-2-6-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

146. (Ka) yassa yattha rūpakkhandho nirujjhitha tassa tattha vedanākkhandho nirujjhissatīti?

Pañcavokāre parinibbantānaṃ asaññasattānaṃ tesam tattha rūpakkhandho nirujjhitha, no ca tesam tattha vedanākkhandho nirujjhissati.

Itaresam pañcavokārānaṃ tesam tattha rūpakkhandho ca nirujjhitha vedanākkhandho ca nirujjhissati.

(a) Matter aggregate had ceased to a being at a plane. Will feeling aggregate cease to that being at that plane?

At the death-moment of final-existence beings in the five-aggregate plane, and to those non-percipient beings, matter aggregate had ceased at that plane; but [it is] not that feeling aggregate will not cease to those beings at that plane.

To other beings*, to those five-aggregate beings, matter aggregate had ceased and feeling aggregate also will cease at that plane.

To other beings* : except those final-existence beings in the five-aggregate plane.

(Kha) yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho nirujjhithāti?

Suddhāvāsaṃ upapajjantānaṃ arūpānaṃ tesam tattha vedanākkhandho nirujjhissati, no ca tesam tattha rūpakkhandho nirujjhitha.

Itaresam pañcavokārānaṃ tesam tattha vedanākkhandho ca nirujjhissati rūpakkhandho ca nirujjhitha.

(b) Or, feeling aggregate will cease to a being at this plane. Had matter aggregate ceased to that being at that plane?

At the birth-moment of pure-abode beings, and to those immaterial beings, feeling aggregate will cease at that plane; but [it is] not that matter aggregate had ceased to those beings at that plane.

To other beings*, to those five-aggregate beings, feeling aggregate will cease and matter aggregate also had ceased at that plane.

To other beings* : except those at the birth-moment of pure-abode beings.

147. (Ka) yassa yattha vedanākkhandho nirujjhitha tassa tattha saññākkhandho nirujjhissatīti?

Parinibbantānaṃ tesam tattha vedanākkhandho nirujjhitha, no ca tesam tattha saññākkhandho nirujjhissati.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha vedanākkhandho ca nirujjhitha saññākkhandho ca nirujjhissati.

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(a) Feeling aggregate had ceased to a being at a plane. Will perception aggregate cease to that being at that plane.

At the death-moment of final-existence beings, feeling aggregate had ceased at that plane; but [it is] not that perception aggregate will cease to those beings at that plane.

To other beings*, to those four- and five-aggregate beings, feeling aggregate had ceased and perception aggregate also will cease at that plane.

To other beings* : except those at the death-moment of final-existence beings.

(Kha) yassa vā pana yattha saññākkhandho nirujjhissati tassa tattha vedanākkhandho nirujjhithāti?

Suddhāvāsaṃ upapajantānaṃ tesaṃ tattha saññākkhandho nirujjhissati, no ca tesaṃ tattha vedanākkhandho nirujjhitha.

Itaresaṃ catuvokārānaṃ pañcavokārānaṃ tesaṃ tattha saññākkhandho ca nirujjhissati vedanākkhandho ca nirujjhitha.

(b) Or, perception aggregate will cease to a being at a plane. Had feeling aggregate ceased to that being at that plane?

At the birth-moment of pure-abode beings, perception aggregate will cease at that plane; but [it is] not that feeling aggregate had ceased to those beings at that plane.

To other beings*, to those four- and five-aggregate beings, perception aggregate will cease and feeling aggregate also had ceased at that plane.

To other beings* : except those at the birth-moment of pure-abode beings.

2-2-6-4. Negative (Paccanīka) Being (Puggala)

148. (Ka) yassa rūpakkhandho na nirujjhitha tassa vedanākkhandho na nirujjhissatīti? Natthi.

(Kha) yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho na nirujjhithāti? Nirujjhitha.

(a) Matter aggregate had not ceased to a being. Will feeling aggregate not cease to that being? None.

(b) Or, feeling aggregate will not cease to a being. Had matter aggregate not ceased to that being? [It] had ceased.

149. (Ka) yassa vedanākkhandho na nirujjhitha tassa saññākkhandho na nirujjhissatīti? Natthi.

(Kha) yassa vā pana saññākkhandho na nirujjhissati tassa vedanākkhandho na nirujjhithāti?

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Nirujjhittha.

(a) Feeling aggregate had not ceased to a being. Will perception aggregate not cease to that being?
None.

(b) Or, perception aggregate will not cease to a being. Had feeling aggregate not ceased to that being?
[It] had ceased.

2-2-6-5. Negative (Paccanīka) Plane (Okāsa)

150. Yattha rūpakkhandho na nirujjhittha...pe....

Matter aggregate had not ceased at this plane. ...

2-2-6-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

151. (Ka) yassa yattha rūpakkhandho na nirujjhittha tassa tattha vedanākkhandho na nirujjhissatīti?

Suddhāvāsaṃ upapajjantānaṃ arūpānaṃ tesam tattha rūpakkhandho na nirujjhittha, no ca tesam tattha vedanākkhandho na nirujjhissati.

Suddhāvāse parinibbantānaṃ arūpe parinibbantānaṃ tesam tattha rūpakkhandho ca na nirujjhittha, vedanākkhandho ca na nirujjhissati.

(a) Matter aggregate had not ceased to a being at a plane. Will feeling aggregate not cease to that being at that plane?

At the birth-moment of pure-abode beings, and to those immaterial beings, matter aggregate had not ceased at that plane; but [it is] not that feeling aggregate will not cease to those beings at that plane.

At the death-moment of pure-abode beings, and at the death-moment of final-existence beings in the immaterial plane, matter aggregate had not ceased and feeling aggregate also will not cease at that plane.

(Kha) yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho na nirujjhitthāti?

Pañcavokāre parinibbantānaṃ asaññasattānaṃ tesam tattha vedanākkhandho na nirujjhissati, no ca tesam tattha rūpakkhandho na nirujjhittha.

Suddhāvāse parinibbantānaṃ arūpe parinibbantānaṃ tesam tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca na nirujjhittha.

(b) Or, feeling aggregate will not cease to a being at a plane. Had matter aggregate not ceased to that being at that plane?

Khandha Yamaka (The Couple of Investigative Points on Aggregates)

At the death-moment of final-existence beings in the five-aggregate plane, and to those non-percipient beings, feeling aggregate will not cease at that plane; but [it is] not that matter aggregate had not ceased to those beings at that plane.

At the death-moment of pure-abode beings, and at the death-moment of final-existence beings in the immaterial plane, feeling aggregate will not cease and matter aggregate also had not ceased at that plane.

152. (Ka) yassa yattha vedanākkhandho na nirujjhitta tassa tattha saññākkhandho na nirujjhissatīti?

Suddhāvāsaṃ upapajjantānaṃ tesam tattha vedanākkhandho na nirujjhitta, no ca tesam tattha saññākkhandho na nirujjhissati.

Suddhāvāse parinibbantānaṃ asaññasattānaṃ tesam tattha vedanākkhandho ca na nirujjhitta saññākkhandho ca na nirujjhissati.

(a) Feeling aggregate had not ceased to a being at a plane. Will perception aggregate not cease to that being at that plane?

At the birth-moment of pure-abode beings, feeling aggregate had not ceased at that plane; but [it is] not that perception aggregate will not cease to those beings at that plane.

At the death-moment of pure-abode beings, and to those non-percipient beings, feeling aggregate had not cease and perception aggregate also will not cease at that plane.

(Kha) yassa vā pana yattha saññākkhandho na nirujjhissati tassa tattha vedanākkhandho na nirujjhithātīti?

Parinibbantānaṃ tesam tattha saññākkhandho na nirujjhissati, no ca tesam tattha vedanākkhandho na nirujjhitta.

Suddhāvāse parinibbantānaṃ asaññasattānaṃ tesam tattha saññākkhandho ca na nirujjhissati vedanākkhandho ca na nirujjhitta.

(b) Or, perception aggregate will not cease to a being at a plane. Had feeling aggregate not ceased to that being at that plane?

At the death-moment of final-existence beings, perception aggregate will not cease at that plane; but [it is] not that feeling aggregate had not ceased to those beings at that plane.

At the death-moment of pure-abode beings, and to those non-percipient beings, perception aggregate will not cease and feeling aggregate also had not ceased at that plane.

End of Section on Cessation (Nirodhavāro niṭṭhito)

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-1. Section on the Present (Paccuppannavāra)

2-3-1-1. Positive (Anuloma) Being (Puggala)

153. (Ka) yassa rūpakkhandho uppajjati tassa vedanākkhandho nirujjhatīti? No.
(Kha) yassa vā pana vedanākkhandho nirujjhati tassa rūpakkhandho uppajjatīti? No.

(a) Matter aggregate is arising to a being. Is feeling aggregate ceasing to that being? No.
(b) Or, feeling aggregate is ceasing to a being. Is matter aggregate arising to that being? No.

154. (Ka) yassa vedanākkhandho uppajjati tassa saññākkhandho nirujjhatīti? No.
(Kha) yassa vā pana saññākkhandho nirujjhati tassa vedanākkhandho uppajjatīti? No.

(a) Feeling aggregate is arising to a being. Is perception aggregate ceasing to that being? No.
(b) Or, perception aggregate is ceasing to a being. Is feeling aggregate arising to that being? No.

2-3-1-2. Positive (Anuloma) Plane (Okāsa)

155. (Ka) yattha rūpakkhandho uppajjati tattha vedanākkhandho nirujjhatīti?
Asaññasatte tattha rūpakkhandho uppajjati, no ca tattha vedanākkhandho nirujjhati.
Pañcavokāre tattha rūpakkhandho ca uppajjati vedanākkhandho ca nirujjhati.

(a) Matter aggregate is arising at a plane. Is feeling aggregate ceasing at that plane?
At the plane of non-percipient beings, matter aggregate is arising; but [it is] not that feeling aggregate is ceasing at that plane.
At the five-aggregate plane, matter aggregate is arising and feeling aggregate also is ceasing.

(Kha) yattha vā pana vedanākkhandho nirujjhati tattha rūpakkhandho uppajjatīti?
Arūpe tattha vedanākkhandho nirujjhati, no ca tattha rūpakkhandho uppajjati.
Pañcavokāre tattha vedanākkhandho ca nirujjhati rūpakkhandho ca uppajjati.

(b) Or, feeling aggregate is ceasing at a plane. Is matter aggregate arising at that plane?
At the immaterial plane, feeling aggregate is ceasing; but [it is] not that matter aggregate is arising at

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that plane.

At the five-aggregate plane, feeling aggregate is ceasing and matter aggregate also is arising.

156. (Ka) yattha vedanākkhandho uppajjati tattha saññākkhandho nirujjhatīti? Āmantā.

(Kha) yattha vā pana saññākkhandho nirujjhati tattha vedanākkhandho uppajjati? Āmantā.

(a) Feeling aggregate is arising at a plane. Is perception aggregate ceasing at that plane? Yes.

(b) Or, perception aggregate is ceasing at a plane. Is feeling aggregate arising at that plane? Yes.

2-3-1-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

157. (Ka) yassa yattha rūpakkhandho uppajjati tassa tattha vedanākkhandho nirujjhatīti? No.

(Kha) yassa vā pana yattha vedanākkhandho nirujjhati tassa tattha rūpakkhandho uppajjati? No.

(a) Matter aggregate is arising to a being at a plane. Is feeling aggregate ceasing to that being at that plane? No.

(b) Or, feeling aggregate is ceasing to a being at a plane. Is matter aggregate arising to that being at that plane? No.

158. (Ka) yassa yattha vedanākkhandho uppajjati tassa tattha saññākkhandho nirujjhatīti? No.

(Kha) yassa vā pana yattha saññākkhandho nirujjhati tassa tattha vedanākkhandho uppajjati? No.

(a) Feeling aggregate is arising to a being at a plane. Is perception ceasing to that being at that plane? No.

(b) Or, perception aggregate is ceasing to a being at a plane. Is feeling aggregate arising to that being at that plane? No.

2-3-1-4. Negative (Paccanīka) Being (Puggala)

159. (Ka) yassa rūpakkhandho nuppajjati tassa vedanākkhandho na nirujjhatīti?

Catuvokārā pañcavokārā cavantānaṃ tesaṃ rūpakkhandho nuppajjati, no ca tesaṃ vedanākkhandho na nirujjhati.

Arūpaṃ upapajjantānaṃ asaññasattā cavantānaṃ tesaṃ rūpakkhandho ca nuppajjati vedanākkhandho ca na nirujjhati.

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(a) Matter aggregate is not arising to a being. Is feeling aggregate not ceasing to that being?

At the death-moment of four- and five-aggregate beings, matter aggregate is not arising; but [it is] not that feeling aggregate is not ceasing to those beings.

At the birth-moment of immaterial beings, and at the death-moment of non-percipient beings, matter aggregate is not arising and feeling aggregate also is not ceasing.

(Kha) yassa vā pana vedanākkhandho na nirujjhati tassa rūpakkhandho nuppajjati?

Pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesam vedanākkhandho na nirujjhati, no ca tesam rūpakkhandho nuppajjati.

Arūpaṃ upapajjantānaṃ asaññasattā cavantānaṃ tesam vedanākkhandho ca na nirujjhati rūpakkhandho ca nuppajjati.

(b) Or, feeling aggregate is not ceasing to a being. Is matter aggregate not arising to that being?

At the birth-moment of five-aggregate beings, and at the birth-moment of non-percipient beings, feeling aggregate is not ceasing; but [it is] not that matter aggregate is not arising to those beings.

At the birth-moment of immaterial beings, and at the death-moment of non-percipient beings, feeling aggregate is not ceasing and matter aggregate also is not arising.

160. (Ka) yassa vedanākkhandho nuppajjati tassa saññākkhandho na nirujjhati?

Catuvokārā pañcavokārā cavantānaṃ tesam vedanākkhandho nuppajjati, no ca tesam saññākkhandho na nirujjhati.

Asaññasattānaṃ tesam vedanākkhandho ca nuppajjati saññākkhandho ca na nirujjhati.

(a) Feeling aggregate is not arising to a being. Is perception aggregate not ceasing to that being?

At the death-moment of four- and five-aggregate beings, feeling aggregate is not arising; but [it is] not that perception aggregate is not ceasing to those beings.

To those non-percipient beings, feeling aggregate is not arising and perception aggregate also is not ceasing.

(Kha) yassa vā pana saññākkhandho na nirujjhati tassa vedanākkhandho nuppajjati?

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesam saññākkhandho na nirujjhati, no ca tesam vedanākkhandho nuppajjati.

Asaññasattānaṃ tesam saññākkhandho ca na nirujjhati vedanākkhandho ca nuppajjati.

(b) Or, perception aggregate is not ceasing to a being. Is feeling aggregate not arising to that being?

At the birth-moment of four- and five-aggregate beings, perception aggregate is not arising; but [it is] not that feeling aggregate is not ceasing to those beings.

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To those non-percipient beings, perception aggregate is not ceasing and feeling aggregate also is not arising.

2-3-1-5. Negative (Paccanīka) Plane (Okāsa)

161. (Ka) yattha rūpakkhandho nuppajjati tattha vedanākkhandho na nirujjhatīti? Nirujjhati.
(Kha) yattha vā pana vedanākkhandho na nirujjhati tattha rūpakkhandho nuppajjatīti? Uppajjati.

(a) Matter aggregate is not arising at a plane. Is feeling aggregate not ceasing at that plane? [It] is ceasing.

(b) Or, feeling aggregate is not ceasing at a plane. Is matter aggregate not arising at that plane? [It] is arising.

162. (Ka) yattha vedanākkhandho nuppajjati tattha saññākkhandho na nirujjhatīti? Āmantā.
(Kha) yattha vā pana saññākkhandho na nirujjhati tattha vedanākkhandho nuppajjatīti? Āmantā.

(a) Feeling aggregate is not arising at a plane. Is perception aggregate not ceasing at that plane? Yes.

(b) Or, perception aggregate is not ceasing at a plane. Is feeling aggregate not arising at that plane? Yes.

2-3-1-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

163. (Ka) yassa yattha rūpakkhandho nuppajjati tassa tattha vedanākkhandho na nirujjhatīti?
Catuvokārā pañcavokārā cavantānaṃ tesam tattha rūpakkhandho nuppajjati, na ca tesam tattha vedanākkhandho na nirujjhati.

Arūpaṃ upapajjantānaṃ asaññasattā cavantānaṃ tesam tattha rūpakkhandho nuppajjati vedanākkhandho ca na nirujjhati.

(a) Matter aggregate is not arising to a being at a plane. Is feeling aggregate not ceasing to that being at that plane?

At the death-moment of four- and five-aggregate beings, matter aggregate is not arising at that plane; but [it is] not that feeling aggregate is not ceasing to those beings at that plane.

At the birth-moment of immaterial beings, and at the death-moment of non-percipient beings, matter aggregate is not arising and feeling aggregate also is not ceasing at that plane.

(Kha) yassa vā pana yattha vedanākkhandho na nirujjhati tassa tattha rūpakkhandho nuppajjatīti ?

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Pañcavokāraṃ upapajantānaṃ asaññasattaṃ upapajantānaṃ tesam tatha vedanākkhandho na nirujjhati, no ca tesam tatha rūpakkhandho nuppajjati.

Arūpaṃ upapajantānaṃ asaññasattā cavantānaṃ tesam tatha vedanākkhandho ca na nirujjhati rūpakkhandho ca nuppajjati.

(b) Or, feeling aggregate is not ceasing to a being at a plane. Is matter aggregate not arising to that being at that plane?

At the birth-moment of five-aggregate beings, and at the birth-moment of non-percipient beings, feeling aggregate is not ceasing at that plane; but [it is] not that matter aggregate is not arising to those beings at that plane.

At the birth-moment of immaterial beings, and at the death-moment of non-percipient beings, feeling aggregate is not ceasing and matter aggregate also is not arising at that plane.

164. (Ka) yassa yattha vedanākkhandho nuppajjati tassa tatha saññākkhandho na nirujjhatīti?

Catuvokārā pañcavokārā cavantānaṃ tesam tatha vedanākkhandho nuppajjati, no ca tesam tatha saññākkhandho na nirujjhati.

Asaññasattānaṃ tesam tatha vedanākkhandho ca nuppajjati saññākkhandho ca na nirujjhati.

(a) Feeling aggregate is not arising to a being at a plane. Is perception aggregate not ceasing to that being at that plane?

At the death-moment of four- and five-aggregate beings, feeling aggregate is not arising at that plane; but [it is] not that perception aggregate is not ceasing to those beings at that plane.

To those non-percipient beings, feeling aggregate is not arising and perception aggregate also is not ceasing at that plane.

(Kha) yassa vā pana yattha saññākkhandho na nirujjhati tassa tatha vedanākkhandho nuppajjatīti?

Catuvokāraṃ pañcavokāraṃ upapajantānaṃ tesam tatha saññākkhandho na nirujjhati, no ca tesam tatha vedanākkhandho nuppajjati.

Asaññasattānaṃ tesam tatha saññākkhandho ca na nirujjhati vedanākkhandho ca nuppajjati.

(b) Or, perception aggregate is not ceasing to a being at a plane. Is feeling aggregate not arising to that being at that plane?

At the birth-moment of four- and five-aggregate beings, perception aggregate is not ceasing at that plane; but [it is] not that feeling aggregate is not arising to those beings at that plane.

To those non-percipient beings, perception aggregate is not ceasing and feeling aggregate also is not arising at that plane.

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-2. Section on the Past (Atītavāra)

2-3-2-1. Positive (Anuloma) Being (Puggala)

165. (Ka) yassa rūpakkhandho uppajjittha tassa vedanākkhandho nirujjhitthāti? Āmantā.
(Kha) yassa vā pana vedanākkhandho nirujjhittha tassa rūpakkhandho uppajjitthāti? Āmantā.

- (a) Matter aggregate had arisen to a being. Had feeling aggregate ceased to that being? Yes.
(b) Or, feeling aggregate had ceased to a being. Had matter aggregate arisen to that being? Yes.

166. (Ka) yassa vedanākkhandho uppajjittha tassa saññākkhandho nirujjhitthāti? Āmantā.
(Kha) yassa vā pana saññākkhandho nirujjhittha tassa vedanākkhandho uppajjitthāti? Āmantā.

- (a) Feeling aggregate had arisen to a being. Had perception aggregate ceased to that being? Yes.
(b) Or, perception aggregate had ceased to a being. Had feeling aggregate arisen to that being? Yes.

2-3-2-2. Positive (Anuloma) Plane (Okāsa)

167. Yattha rūpakkhandho uppajjittha...pe....

Matter aggregate had arisen at this plane. ...

2-3-2-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

168. (Ka) yassa yattha rūpakkhandho uppajjittha tassa tattha vedanākkhandho nirujjhitthāti?
Asaññasattānaṃ tesam tattha rūpakkhandho uppajjittha, no ca tesam tattha vedanākkhandho
nirujjhittha.

Pañcavokārānaṃ tesam tattha rūpakkhandho ca uppajjittha vedanākkhandho ca nirujjhittha.

- (a) Matter aggregate had arisen to a being at a plane. Had feeling aggregate ceased to that being at that plane?

To those non-percipient beings, matter aggregate had arisen at that plane; but [it is] not that feeling aggregate had ceased to those beings at that plane.

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To those five-aggregate beings, matter aggregate had arisen and feeling aggregate also had ceased at that plane.

(Kha) yassa vā pana yattha vedanākkhandho nirujjhittha tassa tattha rūpakkhandho uppajjitthāti?

Arūpānaṃ tesam tattha vedanākkhandho nirujjhittha, no ca tesam tattha rūpakkhandho uppajjittha.

Pañcavokārānaṃ tesam tattha vedanākkhandho ca nirujjhittha rūpakkhandho ca uppajjittha.

(b) Or, feeling aggregate had ceased to a being at a plane. Had matter aggregate arisen to that being at that plane?

To those immaterial beings, feeling aggregate had ceased at that plane; but [it is] not that matter aggregate had arisen to those beings at that plane.

To those five-aggregate beings, feeling aggregate had ceased and matter aggregate also had arisen at that plane.

169. (Ka) yassa yattha vedanākkhandho uppajjittha tassa tattha saññākkhandho nirujjhitthāti? Āmantā.

(Kha) yassa vā pana yattha saññākkhandho nirujjhittha tassa tattha vedanākkhandho uppajjitthāti? Āmantā.

(a) Feeling aggregate had arisen to a being at a plane. Had perception aggregate ceased to that being at that plane? Yes.

(b) Or, perception aggregate had ceased to a being at a plane. Had feeling aggregate arisen to that being at that plane? Yes.

2-3-2-4. Negative (Paccanīka) Being (Puggala)

170. (Ka) yassa rūpakkhandho nuppajjittha tassa vedanākkhandho na nirujjhitthāti? Natthi.

(Kha) yassa vā pana vedanākkhandho na nirujjhittha tassa rūpakkhandho nuppajjitthāti? Natthi.

(a) Matter aggregate had not arisen to a being. Had feeling aggregate not ceased to that being? None.

(b) Or, feeling aggregate had not ceased to a being. Had matter aggregate not arisen to that being? None.

171. (Ka) yassa vedanākkhandho nuppajjittha tassa saññākkhandho na nirujjhitthāti? Natthi.

(Kha) yassa vā pana saññākkhandho na nirujjhittha tassa vedanākkhandho nuppajjitthāti?

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Natthi.

(a) Feeling aggregate had not arisen to a being. Had perception aggregate not ceased to that being?
None.

(b) Or, perception aggregate had not ceased to a being. Had feeling aggregate not arisen to that being?
None.

2-3-2-5. Negative (Paccanīka) Plane (Okāsa)

172. Yattha rūpakkhandho nuppajjittha...pe....

Matter aggregate had not arisen at this plane. ...

2-3-2-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

173. (Ka) yassa yattha rūpakkhandho nuppajjittha tassa tattha vedanākkhandho na nirujjhitthāti?

Arūpānaṃ tesam tattha rūpakkhandho nuppajjittha, no ca tesam tattha vedanākkhandho na nirujjhittha.

Suddhāvāsānaṃ tesam tattha rūpakkhandho ca nuppajjittha vedanākkhandho ca na nirujjhittha.

(a) Matter aggregate had not arisen to a being at a plane. Had feeling aggregate not ceased to that being at that plane?

To those immaterial beings, matter aggregate had not arisen at that plane; but [it is] not that feeling aggregate had not ceased to those beings at that plane.

To those pure-abode beings, matter aggregate had not arisen and feeling aggregate also had not ceased at that plane.

(Kha) yassa vā pana yattha vedanākkhandho na nirujjhittha tassa tattha rūpakkhandho nuppajjitthāti?

Asaññasattānaṃ tesam tattha vedanākkhandho na nirujjhittha, no ca tesam tattha rūpakkhandho nuppajjittha.

Suddhāvāsānaṃ tesam tattha vedanākkhandho ca na nirujjhittha rūpakkhandho ca nuppajjittha.

(b) Or, feeling aggregate had not ceased to a being at a plane. Had matter aggregate not arisen to that being at that plane?

To those non-percipient beings, feeling aggregate had not ceased at that plane; but [it is] not that matter aggregate had not arisen to those beings at that plane.

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To those pure-abode beings, feeling aggregate had not ceased and matter aggregate also had not arisen at that plane.

174. (Ka) yassa yattha vedanākkhandho nuppajjittha tassa tattha saññākkhandho na nirujjhitthāti? Āmantā.

(Kha) yassa vā pana yattha saññākkhandho na nirujjhittha tassa tattha vedanākkhandho nuppajjitthāti? Āmantā.

(a) Feeling aggregate had not arisen to a being at a plane. Had perception aggregate not ceased to that being at that plane? Yes.

(b) Or, perception aggregate had not ceased to a being at a plane. Had feeling aggregate not arisen to that being at that plane? Yes.

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-3. Section on the Future (Anāgatavāra)

2-3-3-1. Positive (Anuloma) Being (Puggala)

175. (Ka) yassa rūpakkhandho uppajjissati tassa vedanākkhandho nirujjhissatīti? Āmantā.

(Kha) yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho uppajjissatīti?

Pacchimabhavikānaṃ upapajjantānaṃ ye ca arūpaṃ upapajjitvā parinibbāyissanti tesam vedanākkhandho nirujjhissati, no ca tesam rūpakkhandho uppajjissati.

Itaresam tesam vedanākkhandho ca nirujjhissati rūpakkhandho ca uppajjissati.

(a) Matter aggregate will arise to a being. Will feeling aggregate cease to that being? Yes.

(b) Or, feeling aggregate will cease to a being. Will matter aggregate arise to that being?

At the birth-moment of final-existence beings, and to those who will be born at the immaterial plane and will enter into Parinibbāna, feeling aggregate will cease; but [it is] not that matter aggregate will arise to those beings.

To other beings, feeling aggregate will cease and matter aggregate also will arise.

176. (Ka) yassa vedanākkhandho uppajjissati tassa saññākkhandho nirujjhissatīti? Āmantā.

(Kha) yassa vā pana saññākkhandho nirujjhissati tassa vedanākkhandho uppajjissatīti?

Pacchimabhavikānaṃ upapajjantānaṃ tesam saññākkhandho nirujjhissati, no ca tesam

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vedanākkhandho uppajjissati.

Itaresaṃ tesaṃ saññākkhandho ca nirujjhissati vedanākkhandho ca uppajjissati.

(a) Feeling aggregate will arise to a being. Will perception aggregate cease to that being? Yes.

(b) Or, perception aggregate will cease to a being. Will feeling aggregate arise to that being?

At the birth-moment of final-existence beings, perception aggregate will cease; but [it is] not that feeling aggregate will arise to those beings.

To other beings, perception aggregate will cease and feeling aggregate also will arise.

2-3-3-2. Positive (Anuloma) Plane (Okāsa)

177. Yattha rūpakkhandho uppajjissati...pe....

Matter aggregate will arise at this plane. ...

2-3-3-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

178. (Ka) 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.

(a) Matter aggregate will arise to a being at a plane. Will feeling aggregate cease to that being at that plane?

To those non-percipient beings, matter aggregate will arise at that plane; but [it is] not that feeling aggregate will cease to those beings at that plane.

To those five-aggregate beings, matter aggregate will arise and feeling aggregate also will cease at that plane.

(Kha) 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.

(b) Or, feeling aggregate will cease to a being at a plane. Will matter aggregate arise to that being at that plane?

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At the birth-moment of final-existence beings in the five-aggregate plane, and to those immaterial beings, feeling aggregate will cease at that plane; but [it is] not that matter aggregate will arise to those beings at that plane.

To other beings*, to those five-aggregate beings, feeling aggregate will cease and matter aggregate also will arise at that plane.

To other beings* : except those at the birth-moment of final-existence beings in the five-aggregate plane.

179. (Ka) yassa yattha vedanākkhandho uppajjissati tassa tattha saññākkhandho nirujjhissatīti? Āmantā.

(Kha) yassa vā pana yattha saññākkhandho nirujjhissati tassa tattha vedanākkhandho uppajjissatīti?

Pacchimabhavikānaṃ upapajjantānaṃ tesam tattha saññākkhandho nirujjhissati, no ca tesam tattha vedanākkhandho uppajjissati.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha saññākkhandho ca nirujjhissati vedanākkhandho ca uppajjissati.

(a) Feeling aggregate will arise to a being at a plane. Will perception aggregate cease to that being at that plane? Yes.

(b) Or, perception aggregate will cease to a being at a plane. Will feeling aggregate arise to that being at that plane?

At the birth-moment of final-existence beings, perception aggregate will cease at that plane; but [it is] not that feeling aggregate will arise to those beings at that plane.

To other beings*, to those four- and five-aggregate beings, perception aggregate will cease and feeling aggregate also will arise at that plane.

To other beings* : except those at the birth-moment final-existence beings.

2-3-3-4. Negative (Paccanīka) Being (Puggala)

180. (Ka) yassa rūpakkhandho nuppajjissati tassa vedanākkhandho na nirujjhissatīti?

Pacchimabhavikānaṃ upapajjantānaṃ ye ca arūpaṃ upapajjitvā parinibbāyissanti tesam rūpakkhandho nuppajjissati, no ca tesam vedanākkhandho na nirujjhissati.

Parinibbantānaṃ tesam rūpakkhandho ca nuppajjissati vedanākkhandho ca na nirujjhissati.

(Kha) yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho nuppajjissatīti? Āmantā.

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(a) Matter aggregate will not arise to a being. Will feeling aggregate not cease to that being?

At the birth-moment of final-existence beings, and to those who will be born at the immaterial plane and will enter into Parinibbāna, matter aggregate will not arise; but [it is] not that feeling aggregate will not cease to those beings.

At the death-moment of final-existence beings, matter aggregate will not arise and feeling aggregate also will not cease.

(b) Or, feeling aggregate will not cease to a being. Will matter aggregate not arise to that being? Yes.

181. (Ka) yassa vedanākkhandho nuppajjissati tassa saññākkhandho na nirujjhissatīti?

Pacchimabhavikānaṃ upapajjantānaṃ tesam vedanākkhandho nuppajjissati, no ca tesam saññākkhandho na nirujjhissati.

Parinibbantānaṃ tesam vedanākkhandho ca nuppajjissati saññākkhandho ca na nirujjhissati.

(Kha) yassa vā pana saññākkhandho na nirujjhissati tassa vedanākkhandho nuppajjissatīti? Āmantā.

(a) Feeling aggregate will not arise to a being. Will perception aggregate not cease to that being?

At the birth-moment of final-existence beings, feeling aggregate will not arise; but [it is] not that perception aggregate will not cease to those beings.

At the death-moment of final-existence beings, feeling aggregate will not arise and perception aggregate also will not cease.

(b) Or, perception aggregate will not cease to a being. Will feeling aggregate not arise to that being? Yes.

2-3-3-5. Negative (Paccanīka) Plane (Okāsa)

182. Yattha rūpakkhandho nuppajjissati...pe....

Matter aggregate will not arise at this plane. ...

2-3-3-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

183. (Ka) yassa yattha rūpakkhandho nuppajjissati tassa tattha vedanākkhandho na nirujjhissatīti?

Pacchimabhavikānaṃ pañcavokāraṃ upapajjantānaṃ arūpānaṃ tesam tattha rūpakkhandho nuppajjissati, no ca tesam tattha vedanākkhandho na nirujjhissati.

Parinibbantānaṃ tesam tattha rūpakkhandho ca nuppajjissati vedanākkhandho ca na nirujjhissati.

Khandha Yamaka (The Couple of Investigative Points on Aggregates)

(a) Matter aggregate will not arise to a being at a plane. Will feeling aggregate not cease to that being at that plane?

At the birth-moment of final-existence beings in the five-aggregate plane, and to those immaterial beings, matter aggregate will not arise at that plane; but [it is] not that feeling aggregate will not cease to those beings at that plane.

At the death-moment of final-existence beings, matter aggregate will not arise and feeling aggregate also will not cease at that plane.

(Kha) yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho nuppajjissatīti?

Asaññasattānaṃ tesam tattha vedanākkhandho na nirujjhissati, no ca tesam tattha rūpakkhandho nuppajjissati.

Parinibbantānaṃ tesam tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca nuppajjissati.

(b) Or, feeling aggregate will not cease to a being at a plane. Will matter aggregate not arise to that being at that plane?

To those non-percipient beings, feeling aggregate will not cease at that plane; but [it is] not that matter aggregate will not arise to those beings at that plane.

At the death-moment of final-existence beings, feeling aggregate will not cease and matter aggregate also will not arise at that plane.

184. (Ka) yassa yattha vedanākkhandho nuppajjissati tassa tattha saññākkhandho na nirujjhissatīti?

Pacchimabhavikānaṃ upapajjantānaṃ tesam tattha vedanākkhandho nuppajjissati, no ca tesam tattha saññākkhandho na nirujjhissati.

Parinibbantānaṃ asaññasattānaṃ tesam tattha vedanākkhandho ca nuppajjissati saññākkhandho ca na nirujjhissati.

(Kha) yassa vā pana yattha saññākkhandho na nirujjhissati tassa tattha vedanākkhandho nuppajjissatīti? Āmantā.

(a) Feeling aggregate will not arise to a being at a plane. Will perception aggregate not cease to that being at that plane?

At the birth-moment of final-existence beings, feeling aggregate will not arise at that plane; but [it is] not that perception aggregate will not cease to those beings at that plane.

At the death-moment of final-existence beings, and to those non-percipient beings, feeling aggregate will not arise and perception aggregate also will not cease at that plane.

(b) Or, perception aggregate will not cease to a being at a plane. Will feeling aggregate not arise to

that being at that plane? Yes.

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-4. Section on the Present and the Past (Paccuppannātītavāra)

2-3-4-1. Positive (Anuloma) Being (Puggala)

185. (Ka) yassa rūpakkhandho uppajjati tassa vadanākkhandho nirujjhithhāti? Āmantā.

(Kha) yassa vā pana vedanākkhandho nirujjhiththa tassa rūpakkhandho uppajjatīti?

Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesāṃ vedanākkhandho nirujjhiththa, no ca tesāṃ rūpakkhandho uppajjati.

Pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesāṃ vedanākkhandho ca nirujjhiththa rūpakkhandho ca uppajjati...pe....

(Yathā uppādavāre paccuppannātītaṃ vibhattaṃ tathā idha vibhajitabbaṃ).

(a) Matter aggregate is arising to a being. Had feeling aggregate ceased to that being? Yes.

(b) Or, feeling aggregate had ceased to a being. Is matter aggregate arising to that being?

At the death-moment of all beings, and at the birth-moment of immaterial beings, feeling aggregate had ceased; but [it is] not that matter aggregate is arising to those beings.

At the birth-moment of five-aggregate beings, and at the birth-moment of non-percipient beings, feeling aggregate had ceased and matter aggregate also is arising. ...

(This section should be expounded the same as Section on the Present and the Past in Section on Arising.)

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-5. Section on the Present and the Future (Paccuppannānāgatavāra)

2-3-5-1. Positive (Anuloma) Being (Puggala)

186. (Ka) yassa rūpakkhandho uppajjati tassa vedanākkhandho nirujjhissatīti? Āmantā.

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(Kha) yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho uppajjati?

Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesāṃ vedanākkhandho nirujjhissati, no ca tesāṃ rūpakkhandho uppajjati.

Pañcavokāraṃ upapajjantānaṃ asaññasattaṃ upapajjantānaṃ tesāṃ vedanākkhandho ca nirujjhissati rūpakkhandho ca uppajjati.

(a) Matter aggregate is arising to a being. Will feeling aggregate cease to that being? Yes.

(b) Or, feeling aggregate will cease to a being. Is matter aggregate arising to that being?

At the death-moment of all beings, and at the birth-moment of immaterial beings, feeling aggregate will cease; but [it is] not that matter aggregate is arising to those beings.

At the birth-moment of five-aggregate beings, and at the birth-moment of non-percipient beings, feeling aggregate will cease and matter aggregate also is arising.

187. (Ka) yassa vedanākkhandho uppajjati tassa saññākkhandho nirujjhissatīti? Āmantā.

(Kha) yassa vā pana saññākkhandho nirujjhissati tassa vedanākkhandho uppajjati?

Sabbesaṃ cavantānaṃ asaññasattaṃ upapajjantānaṃ tesāṃ saññākkhandho nirujjhissati, no ca tesāṃ vedanākkhandho uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajjantānaṃ tesāṃ saññākkhandho ca nirujjhissati vedanākkhandho ca uppajjati.

(a) Feeling aggregate is arising to a being. Will perception aggregate cease to that being? Yes.

(b) Or, perception aggregate will cease to a being. Is feeling aggregate arising to that being?

At the death-moment of all beings, and at the birth-moment of non-percipient beings, perception aggregate will cease; but [it is] not that feeling aggregate is arising to those beings.

At the birth-moment of four- and five-aggregate beings, perception aggregate will cease and feeling aggregate also is arising.

2-3-5-2. Positive (Anuloma) Plane (Okāsa)

188. Yattha rūpakkhandho uppajjati...pe....

Matter aggregate arises at this plane. ...

2-3-5-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

189. (Ka) yassa yattha rūpakkhandho uppajjati tassa tattha vedanākkhandho nirujjhissatīti?

Asaññasattaṃ upapajjantānaṃ tesāṃ tattha rūpakkhandho uppajjati, no ca tesāṃ tattha

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vedanākkhandho nirujjhissati.

Pañcavokāraṃ upapajantānaṃ tesam tattha rūpakkhandho ca uppajjati vedanākkhandho ca nirujjhissati.

(a) Matter aggregate is arising to a being at a plane. Will feeling aggregate cease to that being at that plane?

At the birth-moment of non-percipient beings, matter aggregate is arising at that plane; but [it is] not that feeling aggregate will cease to those beings at that plane.

At the birth-moment of five-aggregate beings, matter aggregate is arising and feeling aggregate also will cease at that plane.

(Kha) yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho uppajjatīti?

Pañcavokārā cavantānaṃ arūpānaṃ tesam tattha vedanākkhandho nirujjhissati, no ca tesam tattha rūpakkhandho uppajjati.

Pañcavokāraṃ upapajantānaṃ tesam tattha vedanākkhandho ca nirujjhissati rūpakkhandho ca uppajjati.

(b) Or, feeling aggregate will cease to a being at a plane. Is matter aggregate arising to that being at that plane?

At the death-moment of five-aggregate beings, and to those immaterial beings, feeling aggregate will cease at that plane; but [it is] not that matter aggregate is arising to those beings at that plane.

At the birth-moment of five-aggregate beings, feeling aggregate will cease and matter aggregate also is arising at that plane.

190. (Ka) yassa yattha vedanākkhandho uppajjati tassa tattha saññākkhandho nirujjhissatīti? Āmantā.

(Kha) yassa vā pana yattha saññākkhandho nirujjhissati tassa tattha vedanākkhandho uppajjatīti?

Catuvokārā pañcavokārā cavantānaṃ tesam tattha saññākkhandho nirujjhissati, no ca tesam tattha vedanākkhandho uppajjati.

Catuvokāraṃ pañcavokāraṃ upapajantānaṃ tesam tattha saññākkhandho ca nirujjhissati vedanākkhandho ca uppajjati.

(a) Feeling aggregate is arising to a being at a plane. Will perception aggregate cease to that being at that plane? Yes.

(b) Or, perception aggregate will cease to a being at a plane. Is feeling aggregate arising to that being at that plane?

At the death-moment of four- and five-aggregate beings, perception aggregate will cease at that plane; but [it is] not that feeling aggregate is arising to those beings at that plane.

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At the birth-moment of four- and five-aggregate beings, perception aggregate will cease and feeling aggregate also is arising at that plane.

2-3-5-4. Negative (Paccanīka) Being (Puggala)

191. (Ka) yassa rūpakkhandho nuppajjati tassa vedanākkhandho na nirujjhissatīti?

Sabbesaṃ cavantānaṃ arūpaṃ upapajjantānaṃ tesāṃ rūpakkhandho nuppajjati, no ca tesāṃ vedanākkhandho na nirujjhissati.

Parinibbantānaṃ tesāṃ rūpakkhandho ca nuppajjati vedanākkhandho ca na nirujjhissati.

(Kha) yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho nuppajjatīti? Āmantā.

(a) Matter aggregate is not arising to a being. Will feeling aggregate not cease to that being?

At the death-moment of all beings, and at the birth-moment of immaterial beings, matter aggregate is not arising; but [it is] not that feeling aggregate will not cease to those beings.

At the death-moment of final-existence beings, matter aggregate is not arising and feeling aggregate also will not cease.

(b) Or, feeling aggregate will not cease to a being. Is matter aggregate not arising to that being? Yes.

192. (Ka) yassa vedanākkhandho nuppajjati tassa saññākkhandho na nirujjhissatīti?

Sabbesaṃ cavantānaṃ asaññasattaṃ upapajjantānaṃ tesāṃ vedanākkhandho nuppajjati, no ca tesāṃ saññākkhandho na nirujjhissati.

Parinibbantānaṃ tesāṃ vedanākkhandho ca nuppajjati saññākkhandho ca na nirujjhissati.

(Kha) yassa vā pana saññākkhandho na nirujjhissati tassa vedanākkhandho nuppajjatīti? Āmantā.

(a) Feeling aggregate is not arising to a being. Will perception aggregate not cease to that being?

At the death-moment of all beings, and at the birth-moment of non-percipient beings, feeling aggregate is not arising; but [it is] not that perception aggregate will not cease to those beings.

At the death-moment of final-existence beings, feeling aggregate is not arising and perception aggregate also will not cease.

(b) Or, perception aggregate will not cease to a being. Is feeling aggregate not arising to that being? Yes.

2-3-5-5. Negative (Paccanīka) Plane (Okāsa)

193. Yattha rūpakkhandho nuppajjati...pe....

Matter aggregate does not arise at this plane. ...

2-3-5-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

194. (Ka) yassa yattha rūpakkhandho nuppajjati tassa tattha vedanākkhandho na nirujjhissatīti? Pañcavokārā cavantānaṃ arūpānaṃ tesam tattha rūpakkhandho nuppajjati, no ca tesam tattha vedanākkhandho na nirujjhissati.

Parinibbantānaṃ asaññasattā cavantānaṃ tesam tattha rūpakkhandho ca nuppajjati vedanākkhandho ca na nirujjhissati.

(a) Matter aggregate is not arising to a being at a plane. Will feeling aggregate not cease to that being at that plane?

At the death-moment of five-aggregate beings, and to those immaterial beings, matter aggregate is not arising at that plane; but [it is] not that feeling aggregate will not cease to those beings at that plane.

At the death-moment of final-existence beings, and at the death-moment of non-percipient beings, matter aggregate is not arising and feeling aggregate also will not cease at that plane.

(Kha) yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho nuppajjati?

Asaññasattaṃ upapajjantānaṃ tesam tattha vedanākkhandho na nirujjhissati, no ca tesam tattha rūpakkhandho nuppajjati.

Parinibbantānaṃ asaññasattā cavantānaṃ tesam tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca nuppajjati.

(b) Or, feeling aggregate will no cease to a being at a plane. Is matter aggregate not arising to that being at that plane?

At the birth-moment of non-percipient beings, feeling aggregate will not cease at that plane; but [it is] not that matter aggregate is not arising to those beings at that plane.

At the death-moment of final-existence beings, and at the death-moment of non-percipient beings, feeling aggregate will not cease and matter aggregate also is not arising at that plane.

195. (Ka) yassa yattha vedanākkhandho nuppajjati tassa tattha saññākkhandho na nirujjhissatīti?

Catuvokārā pañcavokārā cavantānaṃ tesam tattha vedanākkhandho nuppajjati, no ca tesam tattha saññākkhandho na nirujjhissati.

Parinibbantānaṃ asaññasattānaṃ tesam tattha vedanākkhandho ca nuppajjati saññākkhandho ca na nirujjhissati.

(Kha) yassa vā pana yattha saññākkhandho na nirujjhissati tassa tattha vedanākkhandho

nuppajjatīti? Āmantā.

(a) Feeling aggregate is not arising to a being at a plane. Will perception aggregate not cease to that being at that plane?

At the death-moment of four- and five-aggregate beings, feeling aggregate is not arising at that plane; but [it is] not that perception aggregate will not cease to those beings at that plane.

At the death-moment of final-existence beings, and to those non-percipient beings, feeling aggregate is not arising and perception aggregate also will not cease.

(b) Or, perception aggregate will not cease to a being at a plane. Is feeling aggregate not arising to that being at that plane? Yes.

2. Section on Process (Pavattivāra)

2-3. Section on Arising-Ceasing (Uppādanirodhavāra)

2-3-6. Section on the Past and the Future (Atitānāgatavāra)

2-3-6-1. Positive (Anuloma) Being (Puggala)

196. (Ka) yassa rūpakkhandho uppajjittha tassa vedanākkhandho nirujjhissatīti?

Parinibbantānaṃ tesaṃ rūpakkhandho uppajjittha, no ca tesaṃ vedanākkhandho nirujjhissati.

Itaresaṃ tesaṃ rūpakkhandho ca uppajjittha vedanākkhandho ca nirujjhissati .

(Kha) yassa vā pana vedanākkhandho nirujjhissati tassa rūpakkhandho uppajjitthāti? Āmantā.

(a) Matter aggregate had arisen to a being. Will feeling aggregate cease to that being?

At the death-moment of final-existence beings, matter aggregate had arisen; but [it is] not that feeling aggregate will cease to those beings.

To other beings, matter aggregate had arisen and feeling aggregate also will cease.

(b) Or, feeling aggregate will cease to a being. Had matter aggregate arisen to that being? Yes.

197. (Ka) yassa vedanākkhandho uppajjittha tassa saññākkhandho nirujjhissatīti?

Parinibbantānaṃ tesaṃ vedanākkhandho uppajjittha, no ca tesaṃ saññākkhandho nirujjhissati.

Itaresaṃ tesaṃ vedanākkhandho ca uppajjittha saññākkhandho ca nirujjhissati.

(Kha) yassa vā pana saññākkhandho nirujjhissati tassa vedanākkhandho uppajjitthāti? Āmantā.

(a) Feeling aggregate had arisen to a being. Will perception aggregate cease to that being?

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At the death-moment of final-existence beings, feeling aggregate had arisen; but [it is] not that perception aggregate will cease to those beings.

To other beings, feeling aggregate had arisen and perception aggregate also will cease.

(b) Or, perception aggregate will cease to a being. Had feeling aggregate arisen to that being? Yes.

2-3-6-2. Positive (Anuloma) Plane (Okāsa)

198. Yattha rūpakkhandho uppajjittha...pe....

Matter aggregate had arisen at this plane. ...

2-3-6-3. Positive (Anuloma) Being-Plane (Puggalokāsa)

199. (Ka) yassa yattha rūpakkhandho uppajjittha tassa tattha vedanākkhandho nirujjhissatīti? Pañcavokāre parinibbantānaṃ asaññasattānaṃ tesam tattha rūpakkhandho uppajjittha, no ca tesam tattha vedanākkhandho nirujjhissati.

Itaresam pañcavokārānaṃ tesam tattha rūpakkhandho ca uppajjittha vedanākkhandho ca nirujjhissati.

(a) Matter aggregate had arisen to a being at a plane. Will feeling aggregate cease to that being at that plane?

At the death-moment of final-existence beings in the five-aggregate plane, and to those non-percipient beings, matter aggregate had arisen at that plane; but [it is] not that feeling aggregate will cease to those beings at that plane.

To other beings*, to those five-aggregate beings, matter aggregate had arisen and feeling aggregate also will cease at that plane.

To other beings* : except those at the death-moment of final-existence beings in the five-aggregate plane.

(Kha) yassa vā pana yattha vedanākkhandho nirujjhissati tassa tattha rūpakkhandho uppajjitthātīti?

Suddhāvāsam upapajjantānaṃ arūpānaṃ tesam tattha vedanākkhandho nirujjhissati, no ca tesam tattha rūpakkhandho uppajjittha.

Itaresam pañcavokārānaṃ tesam tattha vedanākkhandho ca nirujjhissati rūpakkhandho ca uppajjittha.

(b) Or, feeling aggregate will cease to a being at a plane. Had matter aggregate arisen to that being at

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that plane?

At the birth-moment of pure-abode beings, and to those immaterial beings, feeling aggregate will cease at that plane; but [it is] not that matter aggregate had not arisen to those beings at that plane.

To other beings*, to those five-aggregate beings, feeling aggregate will cease and matter aggregate also had arisen at that plane.

To other beings* : except those at the birth-moment of pure-abode beings.

200. (Ka) yassa yattha vedanākkhandho uppajjittha tassa tattha saññākkhandho nirujjhissatīti? Parinibbantānaṃ tesam tattha vedanākkhandho uppajjittha, no ca tesam tattha saññākkhandho nirujjhissati.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha vedanākkhandho ca uppajjittha saññākkhandho ca nirujjhissati.

(a) Feeling aggregate had arisen to a being at a plane. Will perception aggregate cease to that being at that plane?

At the death-moment of final-existence beings, feeling aggregate had arisen at that plane; but [it is] not that perception aggregate will cease to those beings at that plane.

To other beings*, to those four- and five-aggregate beings, feeling aggregate had arisen and perception aggregate also will cease at that plane.

To other beings* : except those at the death-moment of final-existence beings.

(Kha) yassa vā pana yattha saññākkhandho nirujjhissati tassa tattha vedanākkhandho uppajjitthāti?

Suddhāvāsaṃ upapajjantānaṃ tesam tattha saññākkhandho nirujjhissati, no ca tesam tattha vedanākkhandho uppajjittha.

Itaresam catuvokārānaṃ pañcavokārānaṃ tesam tattha saññākkhandho ca nirujjhissati vedanākkhandho ca uppajjittha.

(b) Or, perception aggregate will cease to a being at a plane. Had feeling aggregate arisen that being at that plane?

At the birth-moment of pure-abode beings, perception aggregate will cease at that plane; but [it is] not that feeling aggregate had not arisen to those beings at that plane.

To other beings*, to those four- and five-aggregate beings, perception aggregate will cease and feeling aggregate also had arisen at that plane.

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To other beings* : except those at the birth-moment of pure-abode beings.

2-3-6-4. Negative (Paccanīka) Being (Puggala)

201. (Ka) yassa rūpakkhandho nuppajjittha tassa vedanākkhandho na nirujjhissatīti? Natthi.
(Kha) yassa vā pana vedanākkhandho na nirujjhissati tassa rūpakkhandho nuppajjitthāti?
Uppajjittha.

- (a) Matter aggregate had not arisen to a being. Will feeling aggregate not cease to that being? None.
(b) Or, feeling aggregate will not cease to a being. Had matter aggregate not arisen to that being? [It] had arisen.

202. (Ka) yassa vedanākkhandho nuppajjittha tassa saññākkhandho na nirujjhissatīti? Natthi.
(Kha) yassa vā pana saññākkhandho na nirujjhissati tassa vedanākkhandho nuppajjitthāti?
Uppajjittha.

- (a) Feeling aggregate had not arisen to a being. Will perception aggregate not cease to that being?
None.
(b) Or, perception aggregate will not cease to a being. Had feeling aggregate not arisen to that being?
[It] had arisen.

2-3-6-5. Negative (Paccanīka) Plane (Okāsa)

203. Yattha rūpakkhandho nuppajjittha...pe....

Matter aggregate had not arisen at this plane. ...

2-3-6-6. Negative (Paccanīka) Being-Plane (Puggalokāsa)

204. (Ka) yassa yattha rūpakkhandho nuppajjittha tassa tattha vedanākkhandho na
nirujjhissatīti?

Suddhāvāsaṃ upapajjantānaṃ arūpānaṃ tesam tattha rūpakkhandho nuppajjittha, no ca tesam
tattha vedanākkhandho na nirujjhissati.

Suddhāvāse parinibbantānaṃ arūpe parinibbantānaṃ tesam tattha rūpakkhandho ca nuppajjittha
vedanākkhandho ca na nirujjhissati.

- (a) Matter aggregate had not arisen to a being at a plane. Will feeling aggregate not cease to that being
at that plane?

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At the birth-moment of pure-abode beings, and to those immaterial beings, matter aggregate had not arisen at that plane; but [it is] not that feeling aggregate will not cease to those beings at that plane.

At the death-moment of pure-abode beings, and at the death-moment of final-existence beings in the immaterial plane, matter aggregate had not arisen and feeling aggregate also will not cease at that plane.

(Kha) yassa vā pana yattha vedanākkhandho na nirujjhissati tassa tattha rūpakkhandho nuppajjitthāti?

Pañcavokāre parinibbantānaṃ asaññasattānaṃ tesam tattha vedanākkhandho na nirujjhissati, no ca tesam tattha rūpakkhandho nuppajjittha .

Suddhāvāse parinibbantānaṃ arūpe parinibbantānaṃ tesam tattha vedanākkhandho ca na nirujjhissati rūpakkhandho ca nuppajjittha.

(b) Or, feeling aggregate will not cease to a being at a plane. Had matter aggregate not arisen to that being at that plane?

At the death-moment of final-existence beings in the five-aggregate plane, and to those non-percipient beings, feeling aggregate will not cease at that plane; but [it is] not that matter aggregate had not arisen to those beings at that plane.

At the death-moment of pure-abode beings, and at the death-moment of final-existence beings in the immaterial plane, feeling aggregate will not cease and matter aggregate also had not arisen at that plane.

205. (Ka) yassa yattha vedanākkhandho nuppajjittha tassa tattha saññākkhandho na nirujjhissatīti?

Suddhāvāsaṃ upapajjantānaṃ tesam tattha vedanākkhandho nuppajjittha, no ca tesam tattha saññākkhandho na nirujjhissati.

Suddhāvāse parinibbantānaṃ asaññasattānaṃ tesam tattha vedanākkhandho ca nuppajjittha saññākkhandho ca na nirujjhissati.

(a) Feeling aggregate had not arisen to a being at a plane. Will perception aggregate not cease to that being at that plane?

At the birth-moment of pure-abode beings, feeling aggregate had not arisen at that plane; but [it is] not that perception aggregate will not cease to those beings at that plane.

At the death-moment of pure-abode beings, and to those non-percipient beings, feeling aggregate had not arisen and perception aggregate also will not cease at that plane.

(Kha) yassa vā pana yattha saññākkhandho na nirujjhissati tassa tattha vedanākkhandho nuppajjitthāti?

Parinibbantānaṃ tesam tattha saññākkhandho na nirujjhissati, no ca tesam tattha

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vedanākkhandho nuppajjittha.

Suddhāvāse parinibbantānaṃ asaññasattānaṃ tesam tattha saññākkhandho ca na nirujjhissati vedanākkhandho ca nuppajjittha.

(b) Or, perception aggregate will not cease to a being at a plane. Had feeling aggregate not arisen to that being at that plane?

At the death-moment of final-existence beings, perception aggregate will not cease at that plane; but [it is] not that feeling aggregate had not arisen to those beings at that plane.

At the death-moment of pure-abode beings, and to those non-percipient beings, perception aggregate will not cease and feeling aggregate also had not arisen at that plane.

End of 2.3 Section on Arising and Ceasing (Uppādanirodhavāro)

This is the end of 2. Section on Process (Pavattivāro niṭṭhito)

3. Section on Realization (Pariññāvāra)

3-1. Section on the Present (Paccuppannavāra)

206. (Ka) yo rūpakkhandhaṃ parijānāti so vedanākkhandhaṃ parijānātīti? Āmantā.
(Kha) yo vā pana vedanākkhandhaṃ parijānāti so rūpakkhandhaṃ parijānātīti? Āmantā.

- (a) A being is realizing matter aggregate. Is that being realizing feeling aggregate? Yes.
(b) Or, a being is realizing feeling aggregate. Is that being realizing matter aggregate? Yes.

(Ka) yo rūpakkhandhaṃ na parijānāti so vedanākkhandhaṃ na parijānātīti? Āmantā.
(Kha) yo vā pana vedanākkhandhaṃ na parijānāti so rūpakkhandhaṃ na parijānātīti? Āmantā.

- (a) A being is not realizing matter aggregate. Is that being not realizing feeling aggregate? Yes.
(b) Or, a being is not realizing feeling aggregate. Is that being not realizing matter aggregate? Yes.

3-2. Section on the Past (Atītavāra)

207. (Ka) yo rūpakkhandhaṃ parijānittha so vedanākkhandhaṃ parijānitthāti? Āmantā.
(Kha) yo vā pana vedanākkhandhaṃ parijānittha so rūpakkhandhaṃ parijānitthāti? Āmantā.

- (a) A being had realized matter aggregate. Had that being realized feeling aggregate? Yes.
(b) Or, a being had realized feeling aggregate. Had that being realized matter aggregate? Yes.

(Ka) yo rūpakkhandhaṃ na parijānittha so vedanākkhandhaṃ na parijānitthāti? Āmantā.
(Kha) yo vā pana vedanākkhandhaṃ na parijānittha so rūpakkhandhaṃ na parijānitthāti? Āmantā.

- (a) A being had not realized matter aggregate. Had that being not realized feeling aggregate? Yes.
(b) Or, a being had not realized feeling aggregate. Had that being not realized matter aggregate? Yes.

3-3. Section on the Future (Anāgatavāra)

208. (Ka) yo rūpakkhandhaṃ parijānissati so vedanākkhandhaṃ parijānissatīti? Āmantā.
(Kha) yo vā pana vedanākkhandhaṃ parijānissati so rūpakkhandhaṃ parijānissatīti? Āmantā.

- (a) A being will realize matter aggregate. Will that being realize feeling aggregate? Yes.

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(b) Or, a being will realize feeling aggregate. Will that being realize matter aggregate? Yes.

(Ka) yo rūpakkhandhaṃ na pariḷānissati so vedanākkhandhaṃ na pariḷānissatīti? Āmantā.
(Kha) yo vā pana vedanākkhandhaṃ na pariḷānissati so rūpakkhandhaṃ na pariḷānissatīti? Āmantā.

(a) A being will not realize matter aggregate. Will that being not realize feeling aggregate? Yes.

(b) Or, a being will not realize feeling aggregate. Will that being not realize matter aggregate? Yes.

3-4. Section on the Present and the Past (Paccuppannāṭṭāvāra)

209. (Ka) yo rūpakkhandhaṃ pariḷānāti so vedanākkhandhaṃ pariḷānitthāti? No.

(Kha) yo vā pana vedanākkhandhaṃ pariḷānittha so rūpakkhandhaṃ pariḷānātīti? No.

(a) A being is realizing matter aggregate. Had that being realized feeling aggregate? No.

(b) Or, a being had realized feeling aggregate. Is that being realizing matter aggregate? No.

(Ka) yo rūpakkhandhaṃ na pariḷānāti so vedanākkhandhaṃ na pariḷānitthāti?

Arahā rūpakkhandhaṃ na pariḷānāti, no ca vedanākkhandhaṃ na pariḷānittha.

Aggamaggasamaṅgiṇca arahantaṇca ṭhapetvā avasesā puggalā rūpakkhandhaṇca na pariḷānanti vedanākkhandhaṇca na pariḷānittha.

(a) A being is not realizing matter aggregate. Had that being not realized feeling aggregate?

Arahat is not realizing matter aggregate; but [it is] not that he had not realized feeling aggregate.

Leaving out Arahatta Path beings and Arahat, the remaining beings are not realizing matter aggregate and also had not realized feeling aggregate.

(Kha) yo vā pana vedanākkhandhaṃ na pariḷānittha so rūpakkhandhaṃ na pariḷānātīti?

Aggamaggasamaṅgī vedanākkhandhaṃ na pariḷānittha, no ca rūpakkhandhaṃ na pariḷānāti.

Aggamaggasamaṅgiṇca arahantaṇca ṭhapetvā avasesā puggalā vedanākkhandhaṇca na pariḷānittha rūpakkhandhaṇca na pariḷānanti.

(b) Or, a being had not realized feeling aggregate. Is that being not realizing matter aggregate?

Arahat Path beings had not realized feeling aggregate; but [it is] not that he is not realizing matter aggregate.

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Leaving out Arahatta Path beings and Arahats, the remaining beings had not realized feeling aggregate and also are not realizing matter aggregate.

3-5. Section on the Present and the Future (Paccuppannāgatavāra)

210. (Ka) yo rūpakkhandhaṃ pariṇānāti so vedanākkhandhaṃ pariṇānissatīti? No.

(Kha) yo vā pana vedanākkhandhaṃ pariṇānissati so rūpakkhandhaṃ pariṇānātīti? No.

(a) A being is realizing matter aggregate. Will that being realize feeling aggregate? No.

(b) Or, a being will realize feeling aggregate. Is that being realizing matter aggregate? No.

(Ka) yo rūpakkhandhaṃ na pariṇānāti so vedanākkhandhaṃ na pariṇānissatīti?

Ye maggaṃ paṭilabhissanti te rūpakkhandhaṃ na pariṇānanti, no ca vedanākkhandhaṃ na pariṇānissanti.

Arahā ye ca puthujjanā maggaṃ na paṭilabhissanti te rūpakkhandhañca na pariṇānanti vedanākkhandhañca na pariṇānissanti.

(a) A being is not realizing matter aggregate. Will that being not realize feeling aggregate?

Those who will attain the Path are not realizing matter aggregate; but [it is] not that they will not realize feeling aggregate.

Arahats, and ordinary beings who will not attain the Path, are not realizing matter aggregate and also will not realize feeling aggregate.

(Kha) yo vā pana vedanākkhandhaṃ na pariṇānissati so rūpakkhandhaṃ na pariṇānātīti?

Aggammaggaṃ vedanākkhandhaṃ na pariṇānissati, no ca rūpakkhandhaṃ na pariṇānāti.

Arahā ye ca puthujjanā maggaṃ na paṭilabhissanti te vedanākkhandhañca na pariṇānissanti rūpakkhandhañca na pariṇānanti.

(b) Or, a being will not realize feeling aggregate. Is that being not realizing matter aggregate?

Arahatta Path beings will not realize feeling aggregate; but [it is] not that he is not realizing matter aggregate.

Arahats, and ordinary beings who will not attain the Path, will not realize feeling aggregate and also are not realizing matter aggregate.

3-6. Section on the Past and the Future (Atitānāgatavāra)

211. (Ka) yo rūpakkhandhaṃ pariṇānittha so vedanākkhandhaṃ pariṇānissatīti? No.

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(Kha) yo vā pana vedanākkhandhaṃ parijānissati so rūpakkhandhaṃ parijānitthāti? No.

(a) A being had realized matter aggregate. Will that being realize feeling aggregate? No.

(b) Or, a being will realize feeling aggregate. Had that being realized matter aggregate? No.

(Ka) 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 rūpakkhandhañca na parijānittha vedanākkhandhañca na parijānissanti.

(a) A being had not realized matter aggregate. Will that being not realize feeling aggregate?

Those who will attain the Path had not realized matter aggregate; but [it is] not that they will not realize feeling aggregate.

Arahatta Path beings, and ordinary beings who will not attain the Path, had not realized matter aggregate and also will not realize feeling aggregate.

(Kha) 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 vedanākkhandhañca na parijānissanti rūpakkhandhañca na parijānittha.

(b) Or, a being will not realize feeling aggregate. Had that being not realized matter aggregate?

Arahat will not realize feeling aggregate; but [it is] not that he had not realized matter aggregate.

Arahat Path beings, and ordinary beings who will not attain the Path, will not realize feeling aggregate and also had not realized matter aggregate.

End of Section on Realization (Pariññāvāro niṭṭhito)

This is the end of the Couple of Investigative Points on Aggregates (Khandhayamakapāli niṭṭhitā)

Namo tassa bhagavato arahato sammāsambuddhassa

Sadhu! Sadhu! Sadhu!